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Andiagency for the Hanner of Light. W. H. TERRY, No. 54 Kusedi street, Melbourpe, Australia, has for sale the painting and Referencery, Works, published by Colly & Rich, Botton, Mass.

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Spiritual Phenomena.

[From "Light," June 11th, 1887.] A MEDIUM'S EXPERIENCES IN RUSSIA

BY W. RGLINTON.

There was recently published in Light an aricle by a well-known Russian lady, distinguished in literature, giving a résumé of the rise and spread of Spiritualism in that country. She might, perhaps, have more fully referred to the subject had she been certain of more space being accorded her, but as it was, she gave a very accurate account of the movement as she understood it; and, having been intimately acquainted with Spiritualism for many years, she was competent to form an opinion upon the subject. She might have added, however, that the slowness with which ideas march in her country, and as a consequence the dominating influence of the church, tended to make the people welcome anything new which would emancipate them from their extreme orthoemancipate them from their extreme orthodoxy. I therefore found a good field in which to work; a people hungoring for that truth and rationalism which they had not found in the Greek Church. My visit to Russia last year was practically a private one, a circle in Moscow, under the presidency of the late M. Nicolas Looff, having exclusively retained me for six weeks in that city, during which time, however, I had the opportunity of meeting the most notable of the people therein, many of whom are ardent Spiritualists. My friend, M. Alexander Aksakof, had also arranged that I should pay him a month's visit at St. Petersburg for the purpose of scientific investigation, so that on this occasion I had not the opportunity of giving the Russian public any chance of witnessing the phenomena attending my presence. My visit then, however, served to pave the way for my work this year, the excellent letters written by the late Prof. Boutlerof (than whom no more doughty champion for our cause ever lived and whose loss to us cannot be overestic.

services, and in this respect M. Aksakof served me in good stead.

My first seance was given at the residence of Baron Schlichting, when there were present—as sitters—the Prince of Mingrelia (an old friend of Home's), Col. Ridevsky (alde-de-camp to the Grand Duke Nicolas), Prince Bogration, M. Zasiadko (page to the Emperor), and others. Strange to say, the Russians showed a preference for dark seances, probably because they admit of a larger attendance than those for psychography; so that on this, as well as on other occasions, I was, against my will, forced to depart from my ordinary rule. It is unnecessary to refer in detail to phenomena which are familiar to readers of Light, but there were several manifestations of more than ordinary interest which produced agreat sensation, and. I think, carried conviction to all. After this scance the newspapers began to insert the most outrageously absurd statements in regard to the wonders I could produce, some going so far as to say that by a wave of my hand I could cause water to enter a room and make it increase or decrease at will: others, again, saying that I could make forests grow, or cause my body to disappear from one room to another, and other equally ridiculous stories. For the Russian press to favorably notice Spiritualism at all, was a great thing, but I certainly was not prepared for the notoriety which these statements gave me. I literally had no peace at my hotel, for there everybody had access to me, but, fortunately, a gentleman whose acquaintance I had made in England a year ago, Dr. S. Linn, came to my resoue, and by offering me the hospitality of his splendid residence saved me much fatigue and annoyance by kindlas weed out the merely curious from the really earnest inquirer. To this gentleman, as well earnest inquirer. To this gentleman, as well earnest inquirer. To this gentleman, as FIRST SEANCES IN ST. PETERSBURG. My first séance was given at the residence of

where I may say my appearance was as much the object of criticism as that of the different actors; and, although the Russian theatres do not close until the small hours of the morning. I was commanded by his Imperial Highnest the Grand Duke Alexis, the brother of the Empfort, to give a scance notwithstanding. We were a party of eight in all, the sitters consisting of the Grand Duke, his brother the Grand Dake, blas brother the Grand Dake, blas brother the Grand Dake, Vladimir, and the Grand Duchess Vladimir, and the Grand Duchess Vladimir, and the Grand Duchess Vladimir, was a stiting by my side in the dark, holding roy hand, when suddenly she commenced to rise in the sair-soreaming the while. As she continued to a scend, I was compelled to leave her hand, and in or returning to her seat she declared that she had been floated over the table without anything hen puon which is printed the "Palais Vladimir," the openings of which are fastened by this even by the curious, and it affords a notable and striking answer to some recent criticisms correctly written between two slates without the envelope, in which was a new bank note. The curious dispensing with "continuous observed, which have resumed the envelope being opened until after the termination of the scance. This envelope can be servation." As showing what late hours the Russians keep, I may mention that the supper for Russian keep, I may mention that the supper for the curious, and it affords a notable and striking answer to some recent criticisms correctly written between two slates without the envelope being opened until after the termination of the scance. This envelope can be striking answer to some recent criticisms correctly written between two slates without the envelope heing opened until after the termination of the scance. All to no purpose, and I continued to scanning the commence of the continuous observed, "It was the first time the remainance of the continuous observed, with the cance of the continuous observed, with the cance of the continuous A SEANCE WITH THE EMPEROR AND EMPRESS

OF RUSSIA.

This same morning I was informed that the Czar had requested me to give a scance on the following Friday, and wishing to have the most complete success, I refused all scances in the

the purpose of scientific investigation, so that on this occasion I had not the opportunity of giving the Russian public any chance of with nessing the phenomena attending my presence. My visit then, however, served to pave the way for my work this year, the excellent letters written by the late Prof. Boutler of (than whom no more doughty ohampion for our cause ever lived, and whose loss to us cannot be overestimated) and Profs. Wagner and Dobroslavin arousing the grentest possible interest in the subject. This visit, coupled with the publication in the Rebus, by M. Aksakof, of his subsequent photographic experiments in London, caused a wider and greater predisposition to see me in the Russian capital again. Accordingly, after visiting Munich and Hungary, I arrived in St. Petersburg for a second time in Ebernary of this year.

It is perhaps only right that I should here be allowed to publicly expressmy thanks to M. Aksakof, Miss Prebitkof, Prince Office of the Crar of all the Russias. The day before, M. Aksakof and I, desiring to retain some souviners of this seance, searched in the Russian capital again. According provinces of the Crar of all the Russias.

The day before, M. Aksakof and I, desiring to retain some souviners of this seance, searched continuing the greatest prodisposition to see me in the Russian capital again. According the province of the Crar of all the Russias.

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The day before, M. Aksakof and I, desiring to retain some souviners of this seance as a continuing the greatest predisposition to see me in the Russian capital again. According the retain some souviners of this season the constant in the Russias.

The day before M. Aksakof and I, desiring to retain some souviners of this season the season and searched by the servent self with a number before proceeding to the provin ed son, and other notabilities, preceded the announcement of the coming of the Emperor and Empress, and beyond a hurried soamper across the salon to meet their imperial Majesties on the part of our host and hostess, and the drawing in line of the assembled guests, there was ing in line of the assembled guests, there was no more ostentation shown than in any ordinary drawing-room. The Empress entered—place aux dames—first, a small, slender-figured woman, bearing a strong resemblance to her sister, the Princess of Wales, but without the latter's beauty. Behind her came a veritable giant, a man standing, perhaps, six feet three or four inches in height, and proportionately stout, altogether an exceedingly fine specimen of healthy manhood. Dressed in the ordinary military frock coat, and wearing but two oror healthy manhood. Dressed in the ordinary military frock coat, and wearing but two orders, with his sabre daugling at his heels, there stood the terrible Czar of Russia—that maneater and flery monarch whose autocratic will made thousands tremble! But how much his face belied the opinion which we had formed of him, for every line of it spoke of a simplicity, geniality and cordiality which changed away every thought of wrong or harshuess. A high-ly intelligent head, with a huge forehead and ly intelligent head, with a huge forehead and projecting brows, keen and observant, but withal kindly eyes, with an expression in them at once revealing the good-nature of their owner; a nose not well-shaped and somewhat inclined to be spreading; lips giving no indication of the least traces of sensuality, and a chin which betokened great firmness of purpose, formed my mental photograph of the mighty person in whose presence. I then stood. After greeting their friends and acquaintances I was duly presented to their Majesties, the Emperor stepping forward and grasping my hand with a grip

was not prepared for the notoriety which these
statements gave me. I literally had no peace
at my hole, for there everybody had ancest to
me, but, fortunately, a gentieman whose saquaintance I had made in England a year ago.
Dr. S. Linn, came to my resute, and by offering me the hospitality of his spiendid residence
as well as to his brother. Dr. B. Linn and his amiable wife, I am indebted for much kindness
and courtesy.

Saance followed scance in rapid, succession,
some of these attending (and many of, whom
are pronounced Spiritualists) being Madame
Beblach, the Roumanian Ambassador, Princes Galitzehin, Count, Galden, M. Gedenoff, Col. Rogovsky (alde-de-camp to the Grand, Duke of, Oldenburg), M. Zéldony (alde-de-camp to the
Brond, T. H. Linn Ambassador, Count (Seppethe Dutch Ambassador, Princes Curlein,
Countess Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Countess Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Countess Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Countess Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Countess Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Counter Scanding, Countess Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Counters, Bernald Hall, Counters Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Counters, Bernald Hall, Counters Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Counters, Bernald Hall, Counters Rehblader, Count Stenbook (add-decamp to the Grand Duke of, Counter Scanding, Counters, Bernald Hall, Counters, Ber

An interval for the ever-ready tea followed, and then we resumed what proved to be a most momentous and perhaps historical sitting. This time we were four only beside myself, the sitters being the Emperor and Empress and the Grand Duke and Duchess Sergius. Various experiments were tried, one which has frequently been accomplished, viz., that of four numbers being demanded in four different colors, the sitters choosing their own color, succeeding perfectly. Then came the crowning point of this seance. Various answers having been obtained to the questions propounded, the Emperor placed two clean slates together, and he, the Empress and myself held them above the table. Soon the sound of writing was heard, and, on uncovering the slates, one was found to be filled in the handwriting of one perfectly well-known to me. I cannot here state what the purport of that communication was, but, as it is well-known in Russia as well as to some few in this country, I may at least say that it had reference to an event which occurred a few days after, and which has now become a matter of history. Probably this slate, which is preserved, may in future generations be referred to as a striking instance of the power of the spirit to prophesy. Their Imperial Maiesties were much moved by this communibe referred to as a striking instance of the power of the spirit to prophesy. Their Imperial Majesties were much moved by this communication, and a painful silence followed. Luckily, the Grand Duke Vladimir having given into the custody of the Czar a sealed envelope containing a bank-note, I was enabled to break the silence by proposing to get the number written. The Czar placed it between my Brahma-lock slate, the Czarina choosing a plece of red crayon. The slate rested under the hands of the Emperor and the Grand Duchess. After we had heard the writing, the slate was opened and the number 716,990 was found therein. Upon opening the outside envelope the number was found to agree with that of the bank-note. Rising from his chair and shaking me warmly Rising from his chair and shaking me warmly by the hand, the Emperor said: "This is truly wonderful, and I thank you very much for hav-ing been the means of showing me such mani-festations." All were delighted, I most of all, perhaps, but saddened somewhat by the events of the evening, and terribly exhausted. Halfar-hour spent in conversation with their Imperial Majesties terminated this eventful evening, and I hurried off in the small hours of the morning to M. Aksakof's, with all the slates with which we had tried our experiments in mith which we had tried our experiments in my possession. These were afterward distributed to my friends as souvenirs of the occasion. With this account of my first seance with the Emperor and Empress of Russia, I must hasten to make reference to other events and seances, lest I tire the reader. As no restriction was placed upon any reference to the sitting above recorded, beyond what was naturally left to my recorded, beyond what was naturally left to my good taste and judgment, I have no hesitation in giving them publicity, but in regard to other interviews I am unable to speak. I may, how-ever, say that before I left Russia I was the recipient of a handsome pair of diamond and sap-phire solitaires, which I wear in token and re-membrance of the events narrated, and because of the honor attached thereto.

THE DEMAND FOR INQUIRY GROWING. As may be supposed, after the news of this sitting spread abroad, I was in greater request than ever. Society usually follows its leaders like a flock of sheep. Even in the height of a London season, and in a country where I am well known, I have never had so many invitations, frequently from twenty to fifty coming in one day. Of course these were not all requests for seances. Even the conjurers paid me an indirect compliment upon my success. One of direct compliment upon my success, one of them, Beautier de Kolta (the cousin and late manager of the Beautier de Kolta of Egyptian them, Beautier de Kolta (the cousin and late manager of the Beautier de Kolta of Egyptian Hall fame), paying me a visit for the express purpose of offering to be my manager. He seemed to be somewhat astonished when I told him no medium wanted a manager, and that I did ali my own work, and traveled without confederates or apparatus. "Ah!" remarked he, "that's a pitch of perfection to which we conjurers have not yet attained." It was, perhaps, a mistake on the part of my friend M. Aksakof, under the circumstances, to have arranged for a series of scances with a hard-headed body of scientists, in consequence of the great fatigue I was undergoing, rendered still more painful at this period by an accident to my left foot, and through which I was only able to hobble about in a slipper. In spite, however, of my wish to postpone these sittings for a more favorable opportunity, M. Aksakof felt that we ought to selze the chance of getting these men in a mood to investigate. And so a series of scances was arranged and held. The results were not brilliant, but they confirmed the experiences and experiments of the previous year with some of the same men.

OTHER SEANCES AT ROYAL PALACES.

OTHER SEANCES AT ROYAL PALACES. OTHER SEANCES AT ROYAL PALACES.

The day following the first scance with the Emperor, I gave a scance at the palace of the Grand Duke Sergius, there being present the Grand Duchess, Count Stenbook, Colonel Stepanoff, Count Soumarakoff, and geveral others. The results were as satisfactory as those of previous scances, "Again the Grand Duke Alexis honored me by another invitation to his palace, there being present their Imperial Highnesses the Grand Duke and Duchess Vladimir, the Grand Duke Alexis, their Royal Highnesses the Prince and Princess Mecklenburg-Schwerin, etc., etc.: On this cocasion, also, we were eminantly successful, and Il received the warm

Action of the London Bpiritualist Alliance.

A the best of the London Bpiritualist Alliance of the London Bpiritualist Alliance of the London Bpiritualist Alliance of the London Bpiritualist Alliance.

thanks and congratulations of all. Altogether the Grand Duke Alexis attended four of my scances, the most interesting he saw being the one held at the Spanish Ambassador's, various phenomena taking place at the supper table. Before I left the city I received from his Imperial Highness a handsome present of an old, silver loving cup, of exquisite workmanship, which he begged me "to keep in remembrance of him."

SEANCES WITH M. DE GIRRS AND THE GRAND DUCHESS VLADIMIR.

Perhaps one of the most pleasant incidents in my Russian experiences was the meeting with M. de Giers, the great Foreign Minister. 114 M. de Giers, de Giers Perhaps one of the most pleasant incidents in

standing.
Scance after scance followed, again and again Scance after sence followed, again and again with royalties, the Grand Duchess Vladimir honoring me no less than seven times by attending my sittings. It is curious to note that the military element dominated at the scances, but perhaps this is accounted for by the fact that as Russia has such a vast army she must necessarily have a huge array of officers. One of the most interesting scances was held at the residence of General Gresser, the chief of the police, who arrested with his own hand the man carrying the bombs intended for the destruction of the Czar.

THE OPPOSITION OF THE PIESS.

THE OPPOSITION OF THE PRESS.

Of course this upheaval which was going on in society in regard to Spiritualism necessarily attracted the attention of the journals, which attracted the attention of the journals, which began to fear the undue prominence they had given me. Owing to one or two Metropolitans of the Church having sought interviews with me, at once the cry "the Church is in danger" was raised, and henceforth the papers, by which the Russian public are more particularly led, began to heap abuse upon me, after having tried their hardest to damn me by their praise. Then arose the proverbial two parties the one tried their hardest to damn me by their praise. Then arose the proverbial two parties, the one for and the other against, and in that condition I left them. I could have remained in St. Petersburg for a year, and been busily employed, but a prior arrangement with my Moscow friends made it imperative for me not to tax their kindness and patience too much. Thus after two months' hard work in the Russian capital, I left on the 3d of April for Moscow, where I was met the following morning by my friends of the past year.

VISIT TO MOSCOW.

weeks. The kindness and great hospitality I everywhere received in Russia, more particularly at the hands of my Moscow friends, among whom I may mention Col. Blagonravoff, M. Theodore Lvoff, M. Maytoff, M. Kiudoff, Col. and Mrs. Greck, M. Blagol, and others, have left nothing but a desire to visit the country again, which I may probably do at no distant date; but whether in my capacity as a professional medium, I am unable at this moment to

I think I may venture to say, in conclusion, that a work has been accomplished in Russia, which has had the result of placing Spiritualism upon a firm and lasting basis. The Rebus, a journal devoted to Spiritualism, and ably added and supported by Captain Prebitkof and M. Aksakof respectively, is steadily increasing in influence and circulation, but it suffered a great blow—as did the whole of our movement great blow—as did the whole of our movement—when its chief contributor, the late Professor Boutlerof, passed to the higher life. But in Russia, as everywhere else, the cause lacks that financial support which alone can help to maintain its usefulness and increase its influence, which is all the more strange when it is remembered that so many wealthy and distinguished members of society openly and actively profess their belief in Spiritualism. There are not wanting, however, signs that the selfishness which has so long disgraced our cause in England, as in other countries, is being replaced by land, as in other countries, is being replaced by a more active desire for each one to contribute his share in help or in work toward the common good. Let us hope that that period is nearer at hand than we now imagine!

Evidences of Invisible Intelligence. To the Editor of the Banner of Light:

In these days when physical scientists and psychical philosophers are alike seeking to create a doubt in the mind of man as to the verity of spirit presence and communion, I feel it to be a duty (which I share in common with all who are cognizant of the fact, to place before the public with proper emphasis accounts of such phenomena as I may encounter going to show the operations of invisible but plainly hu-man intelligence which are to be witnessed on all sides in the presence of spiritual mediums -those demonstrators of immortality to this nineteenth century. I have recently become cognizant of three re-

nineteenth century.

I have recently become cognizant of three remarkable cases in Cambridgeport, two of which I have the permission of the parties interested to place before the public for the general good of the cause. I will here give the salient points only; the details can be gained of the parties mentioned by any one so desiring:

John W. Haines, who is a well-known business man, of unimpeachable character, has for the past few years been controlled by an intelligence purporting to be the spirit of Daniel Webster. Mr. Haines possesses a large frame, and a good-sized brain, and would seem to present an instrument well fitted for use by the excarnated one who is alleged to control.

Mrs. Dean (formerly Mrs. Faunce), a medium now residing in Sandwich, Mass., came in possession of a velvet vest which was once owned and worn by Mr. Webster; and in obedience to a strong impression she recently presented it to Mr. Haines. That gentleman, with a view to a strong impression she recently presented it to Mr. Haines. That gentleman, with a view to testing the claims of the spirit who controlled him, placed the vest inside a paper wrapper and took it with him to Mrs. Wilde, test medium; of Boston, saying nothing to any one of his intentions, and giving the lady no clew to the object of his visit. Mrs. Wilde, when under control of her little spirit guide, said: "You have some dry goods with you." Mr. H. assented. A spirit purporting to be Mr. Webster then took possession of the medium and remarked: "You have my walstoot there," and

added words which clearly conveyed many Websterian peculiarities; the result being that Mr. Haines was convinced to a greater degree than ever before, that the claims of his invisible mentor were founded in fact.

The medium herself, if speaking of the vest (of which she, however, knew nothing), would certainly have alluded to that garment by its modern name, and not by the old-fashioned one given above, which was commonly used when Mr. Webster was in physical life.

Mrs. Wilde was then controlled and gave a fine test to Mr. Haines-regarding his niece who passed to spirit-life recently—she returning with a positive evidence of her identity, and exhibiting knowledge of events not presumable of attainment by the medium, such as her speaking of some flowers that were placed in her casket and were taken out in order to remove the body.

The other case of the two spoken of above is in the direction of artistic work through a lady who has had no opportunity—as to education—for information in this direction. Mrs. Hiram D. Simons, some eighteen years ago, while about her usual occupations, felt a strange power upon her hand, and, taking up a pencil in answer to an inward prompting, was forthwith led to design a bouquet of flowers, tied with a ribbon. Herself and her husband were much astonished at this unlooked-for occurrence. From the time of this first essay on the part of the invisible artists her hand has been used quite frequently for the production of crayon drawings which show in themselves a sustained design and much skill. Her circumstances have not been such, however, as to enable her to make any practical use of this development. stances have not been such, however, as to enable her to make any practical use of this de-beta to make any practical use of this de-velopment; in fact, she has rather regarded these drawings (of which she now has on hand some seventy-five, 23x31 inches in size,) as somewhat in the way of experimental exer-cises to drill her hand for a particular work yet

cises to drill her hand for a particular work yet to come.

Recently, yielding to a strong impression, she has taken a few lessons in enlarging photographs to full-sized crayon pictures of those who are yet in the physical body, or who have passed over the river of change, and exhibits great power and ability in this direction, clearly attributable to the gradual development to which she has been subjected by her invisible guides. She feels confident that she is assisted in this work by spirit aid. Instructions are now from time to time being given her by her spirit guides as to how to mix and apply colors, so that her work may be in oil in the future.

What can the Psychical Research Societies

What can the Psychical Research Societies make of such cases as these? A. S. HAYWARD. Boston, Mass.

Prof. Kellar and His Claims.

To the Editor of the Banner of Light:

I see by the city dailies that the magician "Kellar" is to occupy the Boston Museum this week. While in Boston a few years ago, a prominent part of his exhibition consisted in his so-called expose of the Davenport Brothers. I presume he will do the same now. I have attended several times, and know from personal experience that "Kellar," not the "Davenports," should be exposed. I have, as one of a committee, tied the Davenport Brothers myself, alone—the other members of the committee at my request allowing me to do so, and expressing themselves to the effect that I had second the medium more themselves have them. pressing themselves to the effect that I had secured the medium more thoroughly than they would have done. I was allowed to the them in any way I pleased, and, while securely bound; the manifestations went on as usual at their scances; hands and bare arms being thrust out of the cabinet window repeatedly, musical instruments played upon, etc., and the mediums found to be as thoroughly bound as before the doors were closed: not a rope disturbed, or knot loosened. And I know it was utterly impossible for them to have done anything unaided by some invisible intelligence.

When Prof. Kellar on one occasion called for

ed by some invisible intelligence.

When Prof. Kellar on one occasion called for a committee to tie him for the "expose of the Davenports" at Hortloutural Hall, while in Boston on his previous engagement, I went upon the platform with another man, and Kellar handed him a rope, saying: "Tie it around my wrist with a good square knot." The man replied that he did not know how to tie a square knot. I at once said that I did, and Kellar handed the rope to me. At his request I passed the rope once around the left wrist, and tied a firm, square knot. He then placed the knot on his right wrist, with the ends of the rope hanging down each side, and said that after he had taken his seat in the cabinet he wished me to tie the rope around that wrist, as tightly as I had the other.

had the other.

He then entered his cabinet and sat down with his right side toward me, and putting his hands behind him placed the back side of his right hand upon the knot and requested me to go on with the tying. I tried to get the wrist of the right hand on the knot, but he persistently prevented me from doing so. But for the fact that I was anxious to learn how he "got the better" of other committees I would have refused to the him unless he allowed me to do refused to tie him unless he allowed me to do as I pleased. I finally tied the rope, not around the wrist, but around the hand.

He then requested me to pass the ends down through holes in the board he sat on and tie them securely below.

It was one of the easiest things in the world

when tied that way, to take the right hand out of the rope and put it in again in a moment. He declared himself to be as secure as the Davenports used to be, and able to give a satis-factory expose of those "frauds." while in fact he was the deceiver instead of those he claimed

At the close of his "seance" I publicly offered to give him fifty dollars, if he would allow me to tie him as I had the Davenports, if he got me to the him as I had the Davenports, if he got loose. He replied that there was not time now, but if I would come in again he would allow me to do so. I attended his next entertainment and occupied a front seat. He did not call for a committee of any two men, as on the former occasion, but said that he wanted two well-known residents of Boston; and immediwell-known residents of Boston; and immediately personally addressed two gentlemen and urged them to come on to the platform, thus preventing me from tying him as he promised.

As he claimed to expose the "mediums," it

may not be out of place to expose his "medi-nm," "Psycho," the mechanical figure or au-tomaton, the mysterious card-player. Three tomaton, the mysterious card-player. Three gentlemen are requested to occupy seats on the platform around the table. None but expert platform around the table. None out expert card-players are invited. A pack of cards is most thoroughly shuffled; and after that Kellar, on each occasion when I was present, turned to another table for something, and dexterously exchanged that pack for another, which was given to one of the players to deal, "Psycho" being counted in as one of them. "Psycho" being counted in as one of them. By previously arranging the pack it was known just which cards each player would get, and which card would be played by any expert; and "Psycho's" cards were arranged in a circle, so that the hand, worked by clock-work, would draw out the proper card at the right time; and, as a natural sequence, "Psycho" beat the other players. At first I was as much mystified as others, and only by close attention detected the exchange of the pack of cards; and but for the fact that one of the players played the wrong card during one game and subsequently corrected hismistake, I might not have discovered the secret; as on that occasion so much time was consumed that Master

easion so much time was consumed that Master "Psycho" played his card too soon, and, lo i

the mystery was solved at once.

There is an old saying that "those who live in glass houses should not throw stones," and those whose tricks can be "exposed" abould not devote their lives in "exposing" (?) others

not devote their lives in "exposing" (?) others as genuine as were the Davenports.

The Davenport Brothers' cabinet manifestations were, as I well know, accomplished by spiritual agency, embodying a principle or philosophy of greater value to mortals than all others combined; and at this particular time every "exposer" of "mediums" should be strictly honest in his investigations and statements. The fact that there are bogus mediums cannot be denied; but I feel it to be my duty to defend honest mediums as are as, lies in my power.

Meriden, Ot., June 20th, 1887.

True rest way 60' removed by sait halvod with a lit-lates slot; put in the said it necessary, use two

SUMMER SUNSET.

BY ROSE HARTWICK THORPE.

A ball of fire suspended
Low o'er a molten sea;
Infinite glory blended—
Lost in eternity.
A vivid crimson paling
With pencilings of gold;
A white cloud outward sailing,
Foam billows, fold on fold.

A qulv'ring, radiant rapture;
Red torches faming high;
A thousand waves that capture
Pale rose tints from the sky.
A lesser glory blending
With blue, more fairly blue;
A rosy light ascending
To pierce all distance through.

Commingling tints grow fainter;

A dim fire burning low—
Ah i never skill of painter
Can mix the colors so.
A mellowed beauty lingers;
A curtain, pearly gray,
Is drawn by unseen fingers
Across the face of day.

Gone the resplendent wonder:

Gone the resplendent wonder:
God's glory passed away,
We stand the green eky under,
Beside a sea of gray,
And sigh because life's story,
Like sunset's fleeting kiss,
Telis tales of transient glory,
Lost rapture, vanished bliss,

Brooklyn, N. Y.

To the Editor of the Banner of Light: Brooklyn Spiritualists are once more blest by the ministrations of Mrs. F. O. Hyzer, of Baltimore, who is with us for the months of May and June. She has long borne the name of Transcendentalist, and well deserves the title, as she does indeed transcend many of our speakers in flights of poetic faucy and prophetic conceptions of coming events, and with it all is most decidedly practical, and has the virtue to most decidedly practical, and has the virtue to use good common sense with her transcendent-alism. I marvel that one so gifted as Mrs. Hyzer should ever be without a platform where-on to instruct the people; no more eloquent speaker ever stood before a spiritual audience. We have no organized society at present, but still have had very successful meetings through the energy and efficiency of Mr. Rand, the proprietor of Conservatory Hall.

As one after another drop their hands from

As one after another drop their hands from the labor of keeping up the spiritual meetings, others step to the front, and so do not let the spark of spiritual fire die out in our city. Mr. Miller, so long faithful Chairman and President has retired from a city of the spiritual fire die out in our city. Miller, so long faithful Chairman and President, has retired from active work, though still true and earnest in heart to the cause. Mr. Benedict, who filled with kindness and dignity the office of Chairman, is no longer seen at our meeting, nor Mr. Waterman, though faithful and devoted in the discharge of his duties as presiding officer to an emission degree. and devoted in the discharge of his duties as presiding officer to an eminent degree. And now is raised up to us Mr. Rand, who with Mr. Jeffries are most successfully conducting the meetings for the Spiritualists of Brooklyn, where the truths of our grand and all-comprehensive philosophy can be expounded, otherwise there would be no spiritual meetings on Sunday in this city of churches. We are rejoiced to say that Mr. Jones, of New York, has opened in Everett Hall, our old place of holding meetings, and commenced Saturday evening conferences, which bid fair to be successful under his harmonious and wise administrations. ing conferences, which bid fair to be successful under his harmonious and wise administrations, aided by Mr. W. C. Bowen, the while ago styled silver-tongued orator of Brooklyn, who is always ready to respond to calls for remarks on the various questions that are propounded from our Conference platform. Mr. Bowen declares himself a scientific and materialistic Spiritualist, but when under a full flood of inspiration speaks wiser than he knows, and gives us truths from the intuitions that cannot be explained by science. Mr. Bowen is so earnest and eloquent that it is the opinion of many of his friends that the spiritual societies would do well to avail themselves of his services.

Mr. Cushing, who so long acted as Treasurer and Chairman of our Conference, hopes to start a Children's Progressive Lyceum this fall, as the centre of an organization around which spiritual meetings can be permanently maintained.

It was our pleasure to attend the closing exercises of the Brooklyn Eastern District Lyceum last Sunday. It numbers over fifty scholars and has a large attendance of adult people who participate in the exercises with the children. The calisthenics and marching were exceedingly perfect and impressive, and the recitations, singing, Silver Chain and re-marks entertaining and instructive. This Ly-ceum will open again Oct. 1st, when we of this part of Brooklyn hope to commence Lyceum

Mr. W. J. Colville completed last evening a Mr. W. J. Colville completed last evening a very successful course of lectures in Brooklyn, on "Mental Healing or Spiritual Science." It has been my privilege to attend the whole course of ten lectures by Mr. Colville on this Metaphysical Healing, and I now am prepared to say that I have a faith in this mode of treating the sick and sinful. One lady of the class said: "I have attended nearly a hundred lectures on the subject of Mental Healing, and Mr. Colville has given the best and most practical ideas on the subject I have yet heard." The BANNER OF LIGHT still holds its place in

the hearts of the people as the foremost paper in the advocacy of spiritual truths. May its: course continue in the future, as in the past, to be onward and upward, higher and still igher. EMILY B. Ruggles. 104 Lawrence St., Brooklyn, N. Y., June 17th.

The Star of Bethlehem.

The reported discovery of the star of Bethlehem by Prof. Klein at Hartford, Ky., interests astronomers throughout the world, as this is astronomers throughout the world, as this is its reappearance in the heavens after an abscence of three hundred and fifteen years. The star of Bethlehem appears in the constellation of Cassiopea, which lies in the milky way, nearly overhead, a little to the north of the zenith. There are five bright stars in this constellation, forming, with one or two fainter ones, the figure of an inverted chair. The Herald states that astrologers have predicted that dire events will occur upon this reappearance of the star of Bethlehem. One writer has said: "Its marvelous brilliancy will surpass in 1887 any of the previous visitations. It will illuminate the heavens and excel in brightness even Jupiter, when in opposition to the will illuminate the heavens and excel in brightness even Jupiter, when in opposition to the sun, and, therefore, nearest to the earth and brightest. It will be seen even at noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness, and finally disappear, not to return until 2202, or three hundred and fifteen years hence. The star of Bethlehem first attracted the attention of modern astronomers in 1572, being then called a new star. It was not new, however, as it was the star that shone so brilliantly 4 B. C., and was the star that that illumined the heavens at the nativity of Christ. It has reappeared every three hundred and fifteen years since. Astronomers have calculated that it would make its reappearance in August of this year. It has been predicted dulated that it would make its reappearance in August of this year. It has been predicted that the star, accompanied as it will be by solar and lunar eclipses, together with the baleful influence that follows the positions that Mars and Saturn will occupy, will cause a universal war, portentous floods and fearful shipwrecks. North America, it is said, will be involved in civil strife, and a value of the rear will present for the rear will present for the rear will present for the rear will present the rear will be rear with the said will be involved in the rear will be rear will be rear with the said will be rear with the said will be rear with the said will be rearrant to the rear will be rearrant will be rearra and a reign of terror will prevail in the Atlantic States, unless a Napoleon rises to quell it. There will be awar of classes—the rich will array themselves against the poor, and vice versa, everywhere."

ersa, everywhere."

At its last appearance, in 1572, astrologers then predicted that it announced the detruction of the world. Still the world wagged on, and probably will continue to do so in spite of the star of Bethlehem. An account of its discovery, three hundred and fifteen years ago, is still in existence. Tycho-Brahe, a Daniah astronomer, without the addot a telescope, which had not then been invented, discovered it on the night of Nov. 11th, 1572. His own account is as follows: "One evening as I was surveying as usual, the celestial vanil, the aspect of which is so familiar to me, I saw, with indescribable astonishment, near the remith, in Camiopea, a radiant star of extraordinary size, Struck with surprise, I could hardly believe my eyes. To convince myself that there was no illusion, and

to gather the testimony of other persons, I had the workmen come out who were occupied in my laboratory, and I asked them, as well as all the passers-by, if they saw like me the star which had just suddenly appeared. I learned later that in Germany some wagoners and others of the common people had apprised the astronomers of a great apparition in the sky, which has furnished occasion to renew the ralierles against learned men, as in the case of which has furnished occasion to renew the raileries against learned men, as in the case of
comets whose coming had not been foreseen."
Tycho Brahe considered the advent of this star
of importance enough to write a book upon it.
The star received the name of the Pilgrim, beside that of the star of Bethlehem. At that
time it outshone all the stars in the heavens, including Jupiter, which was then at its bright-est. It continued to shine during the remain-der of the month with a brilliancy so great that it could be discerned by some persons in the daytime. When first seen it shone with a brildaytime. When first seen it shone with a brilliant white light, which in time assumed a yellowish hue. Afterward it displayed a ruddy appearance like Mars or Aldebaran, and at last became leaden-colored like Saturn. After November its lustre began to diminish, and it grew fainter and fainter, becoming invisible in March. 1574. March, 1574.

Cleyeland (O.) Notes.

To the Editor of the Banner of Light: Since last reporting the affairs spiritual of our city a flying trip was made to Lake Cassadaga, where we heard that able and charming speaker Mrs. R. S. Lillie, shook hands with the multitude, noted the various improvements in the grounds and the active preparations for the forthcoming Camp-Meeting, that Ohioans as well as New Yorkers and Pennsylvanians love

Dr. Marian S. Dusenberg.-As per arrangement this talented psychometrist gave her initial lecture in G. A. R. Hall Sunday, June 6th, which was very acceptably received; since which classes have been formed for the study of psychometry. Opportunity is now given to the public to test the merits claimed for this the public to test the merits claimed for this science through private readings given by her. C. G. Oyston.—This earnest and able student of the spiritual philosophy, and worker in Lyceum No. 1, was lately invited by Mr. Frank Ingersoil and others to address the friends at Painesville, O., which he did, most interestingly, Sunday, June 12th, Mr. A. G. Smith, the well known spiritual singer, introducing him to the audience.

well known spiritual singer, introducing him to the audience.

New Lyceums.—I would suggest to all friends contemplating starting Lyceums to send for sample copy of Danforth's Lyceum Educator (Colby & Rich, publishers). It is very instructive, and just what is wanted in the work. I write thus because I know of its merit, and the demand there is among Lyceum organizers for something obean. for something cheap.

for something cheap.

A Grove Meeting at Geauga Lake is to be held Sunday, July 24th. Mrs. R. Shepard Lillie will address the friends morning and afternoon.

W. A. Mangleld.—This well-known medium for independent slate-writing has promised to spend a week in Cleveland sometime before the opening of Cassadaga Camp-Meeting, where he is engaged for the entire season.

Toledo Spiritualists.—We are apprised by Mrs. M. E. Jameson, M. D., that a delegation of the friends, under her escort, are to visit the Cleveland Lyceums at an early date. Come on.

land Lyceums at an early date. Come on, friends; you will be made welcome by your Forest City co-workers.

Fraternally, THOMAS LEES.

Camp-Meeting in Michigan. The Spiritualist Camp-Meeting of the First District Association convened on Saturday, June 4th, on Park Island, Orion. Two interesting sessions were held on Sunday in Park Hall, also each day for ten days in succession. Test-mediums present were Mrs. Amidan of Richfield and Mrs. Lindsley of Grand Rapids, Mich., who convinced many, through their mediumship, of the immortality of the soul. Speakers present were Mrs. Sarah Graves of Grand Rapids, Mrs. L. A. Pearsal of Disco, Mrs. Nellie S. Baade of Capac and Giles B. Stebbins of Detroit. The meeting was a grand success and was favored with the largest attendance ever had at Orion.

I had the pleasure of a private scance at the house of Mr. Emmons, Mr. Avery Thompson of Detroit, the medium. A number of physical manifestations occurred. Mr. Thompson, while entranced, wrote messages in the dark as well as in the light. About twenty-five people were present. The scance lasted nearly an hour, after which, by invitation, I gave a lecture. I was also invited by the church to lecture in the village. An old gentleman, a retired merchant, gave me the use of his hall, and as he was not a Spiritualist, but rather a Materialist, we felt to greatly appreciate his kindneys. The friends The Spiritualist Camp-Meeting of the First

spiritualist, but rather a materialist, we felt to greatly appreciate his kindness. The friends selected "Temperance" for a subject, and the Congregationalist minister and his wife and several of the church people came to hear what would be said by a Spiritualist medium. There would be said by a spiritualist medium. There seems to be more than usual interest in the cause of Spiritualism, judging by the numerous calls I have lately received to lecture. I trust that mediums may be true to their calling, that Spiritualists give us their sympathy, and that we may all so live here that it shall be well with us in the hereafter.

Respectfully, NELLIE S. BAADE. Capac, Mich.

Annual Meeting of the London Anti-Vaccinationists.

The Seventh Annual Meeting of the London Society for the Abolition of Compulsory Vaccination was held en Wednesday evening, May 11th. The Vaccination Inquirer for June gives a full re-

The Vaccination Inquirer for June gives a full report of the proceedings, together with copies of letters received from persons, distinguished in reformatory and progressive movements, regretting their unavoidable absence. The Inquirer says, that during the meeting every seat in Holborn Town Hall was occupied, and the passages were crowded with an earnest and attentive audience.

The chair was occupied by William Tabb. President of the London Society, who upon opening the meeting made an address, remarking that those who had studied Alfred Russel Walkace's pamphlet, entitled "Forty-Rive Years of Registration Btatistics," will agree that the argument he presents is manawerable, and that compulsory vaccination cannot long be maintained. Mr. Tabb's address was an ableone, the leading points treated upon being "Inquiry and Discussion Invited," "Official Acknowledgments of Vaccine Fatalities," "The Inequity of the Law," "The Fallure of Compulsion," and "The Progress of the Insurrection."

Following Mr. Tebb, Mr. J. H. Levy offered this resolution:

resolution:

Resolved, That the intervention of the state in the vaccination question, and its patronage and support of one view of that question, are destructive of that free and equal conflict of opinion and evidence which is one of the chief guarantees of the triumph of truth; that the enforcement of a medical doctrine on dissenters does not differ in principle from a like onforcement of religious doctrine, and is to be condemned on the same grounds; and that this meeting protests against the establishment, endowment and enforcement of vaccination as an undue and indefensible extension of the powersof, the State, and a gross and cruoi invasion of personal liberty and parental rights.

After remarks upon the above had been made by

ble extension of the powersof the State, and a gross and cruel invasion of personal liberty and parental rights.

After remarks upon, the above had been made by Mr. Levy, Mr. J. M. Milnes and Mr. O. L. Cockran, the resolution was adapted by an unanimous vote.

Mr. Altred Milnes next offered a resolution touching the financial asyest of the question, condemning the expenditure of sixteen thousand five hundred pounds of public money annually as bonness to public vaccinators as wasteful and iniquitons. Able addresses were made by Mr. Milnes, Dr. T. R. Allinson, Mr. J. T. Biggs and Mr. D. S. White, embodying a great amount of valuable statistics and facts in support of the resolution, after which it was adopted by a unanimous vote.

Letters of sympathy and encouragement were read from W. E. Glastone, Charles Bradlaugh, Jacob Bright and twenty-one other Members of Parliament and friends of the movement in various parts of the world, including one from Prof. Standish of Galesburg, Ill., and Dr. Marie E. Zakrzewska of Boston.

Remarking editorially upon the meeting, the Inquirer Bays:

"Noone who attended the Annual Meeting of the London Society could have any doubt that the cause which brought together so large a company and evoked such ressonable minustam is a hyling cause, with science and intended as a surface. The mischine was a perpetrated in ignorance and abides in ignorance; but its extension is discovered. We have seen the worst of vaccination have have been enacted. The misching was perpetrated in ignorance and abides in ignorance; but its extension is the worst of vaccination is the country."

There Is No Death.[*]

To the Editor of the Banner of Light: In the fall of 1863 I was in Braxton County, West Virginia, stopping at the home of one John Ross who lived on what was then known as " Zack's Run." The Ross family were very pronounced Confederates, but, although I was employed on the other side of the from Richmond, wounded and sick, I did not report the fast to the Post at Weston, as I was expected to do, for the reason that I could not see that any good would be accomplished by my doing so. Almost every day after this I would see their poor boy, in his grey sult, lying on the old-fashioned lounge, with that look in his face that told as plainly as anything but words could, that it would not be long ere he crossed the " mystic river."

On the evening of Nov. 6th, '63, I had returned to the Ross homestead, after one of my usual trips over the United States Telegraph Line, and found that the death of Hector Ross was looked for at any moment. After putting my horse away I went into the house, but could see no great change in Hector since morning. Time passed in that sad home, and when eleven o'clock sounded I suggested that the family seek some rest, that I knew they must be worn out with continued watching, that I would sit with the sick boy, and should any change take place I would call them. One by one, after taking a last look at Hector, they quietly left the room, and I was left alone with the dying man. For some time I sat thinking and watching, the fitful light of the tallow candle making the distant parts of been similarly circumstanced can understand me when I say that a " weird, uncanny " feeling came over me when I thought that I was alone with what at any moment might be death. I could not help thinking, as I sat there, how Quixotic it had been in me to take this lonely watch; yet in spite of all I fell asleep. How long I slept I know not, but I awoke with a start to find myself in darkness. "Hector!" I called, "Hector!" but no response came. Nervously I sought the table for a match, and while doing so I became conscious of being surrounded by a subdued blueish light. I could not see from whence it came, nor could I see the sick man.

Before I had even time to find a match, judge of my astonishment when I saw Hector standing a few feet from me, shaking hands with an old man, whom he it is year by year getting at the avenues of intelligence, addressed as Uncle Andrew. Standing beside the uncle were an old lady and three young people, all of whom seemed inexpressibly glad to see Hector. They talked as friends would after a long separation, and in a few moments, continuing their friendly chat, they passed slowly out through the side of the room toward the west, leaving me again in darkness.

As soon as I could gather my scattered senses I struck a match, lit a candle (the other had burned out), only to find that Hector was, as I feared, dead. I called the family, told them a change had taken place, but I have never told all I then saw until now By inquiry afterwards I learned that Hector's Uncle Andrew had died in 1858, and that his aunt (Andrew's wife) and her three children died some year later.

Years have passed since then, and yet the recollection of that night has never left me. One result of continued thought on this subject has been that I have sought deathbeds with a view of seeing how people die, for I became impressed with the idea that when a person dies in darkness any one watching can see the change take place, as I did in the case of Hector. I have found it very difficult to get any one to consent to their friends dying in darkness; they seem really to care more for themselves than the one passing away.

Before going on further let me tell of some things I have noticed at deathbeds: The dying, when, as it were, hovering between the two worlds, will describe things and people they see. This is generally ascribed to "vagaries of the brain," instead of absolute sight, which I believe it to be.

When the dying speak of a growing darkness, and that earthly things are fading from their sight, then it is that the spirit eye has been removed from the optic nerve, through which it has been gazing as through a telescope. When this condition takes place the spirit can be seen leaving the body, passing out through the head-if the condition of darkness be complied with. There is one other thing I have noticed, and that is, it matters not what the temperature of the room may be, the watchers will have a chilly feeling pass through them, as though an loy breeze had in some way crept into the room. This I felt very plainly when Hector passed by me to meet his uncle, and when their hands met I felt an electric shock very perceptibly. Hence I am forced to the onclusion that this chilly feeling is caused by the nearness of those spirit forms who are waiting to welcome the one who is passing over.

Whenever I have talked as I have here written. I have been called a dreamer, etc.—in fact, I have had to put up with the usual amount of abuse that any one will meet with who advances a new idea. But to continue: For years I had sought in vain for an opportunity to see some one die in darkness again, until March 3d, 1885. Could the world see death as myself and a friend then saw it, they might well ask, "Oh! Doath, where is thy sting?"

It was on the night of March 3d, 1885, in Wichita Kansas, (I have reasons for not giving exact location) a man lay dying. A gentleman who now resides in this city was sitting by the bedside with me. A lamp was on a small stand at my right hand. Several times I had felt that chilly sensation pass over me, and my friend had spoken of it. This, from past experience, told me that the end was near. The patient seemingly awakening from an unconscious condition. whispered that he was cold and that it was getting dark. Quick as thought, without saying a word of my intention to my friend, I turned out the light—the darkness was something terrible. My companion not knowing that I had put out the light intentionally. would have sought another, but I held him and said 'Wait." In a few moments that seemed hours, from where we knew the head of the bed to be, we saw the glorified counterpart of the dying man. It moved across the room between my friend and I, giving the chilly feeling I have alluded to, as it passed. Nearly at the same instant we saw a lady coming quickly toward him or it; as their hands met, I felt an electric shock. I could not (if I should try) describe that meeting—the look of joy on the lady's face and of pleased astonishment on the man's. She talked with him, told of the change that had taken place in his condition, but he seemed very slow to realize it. The led him over to the bed, pointed to his form lying there. Slowly it seemed to dawn upon him that he was really dead. All this time we were surrounded by s blueish light.

My friend and I had stood watching this interesting scene for some time, when I felt rather than saw that the room was becoming brighter, and the western side of the room seemed like looking into an inverted telescope of which the room formed a part. Away in the dim distance, amongst a wealth of purple foliage, we could see a large city. Every now and then strains of distant music would float toward us. Down a broad avenue we saw a large concourse of joyous people coming our way, who seemed the very embodiments of happiness. Then the one who had just passed over and the lady with him, went to meet them, and quickly my friend and I were again in darkness.

My friend, recovering from his astonishment, after groping sometime in that dark obamber, lit the lamp and there, lying on the bed, was all that was left of him who had so lately passed over.

Soon, at our call, the sorrowing family were weeping beside that which we knew to be an empty casket in-

deed. Wichita, Kan.

I We have received this sketch from a subscriber in Wichita, Kan., who forwards it as having been prepared at her request by a friend—the account setting forth peculiar personal experiences which that friend claims to have had in presence of the dying, 'The indications are that the writer of the account is himself possessed of claim of the second in himself possessed of claim of the sight—which gift must have also been ahared by his companion in the second instance related. The fact of a person's "passing on?" in the dark would give as added power of vision concerning spiritual emanations, attack to case not mediumistically gifted—though such development might be unconsciously exercised without the knowledged the party possessing it. We give the narrative place in our calcium, the standpoint of his (or her) own individual respect.—70. I

Spiritualism in England and France. At a meeting of the London Spiritualist Alliance held in that city May 12th, Rev. John Page Hopps delivered an interesting and instructive address on "The Seers or Prophets of the Old Testament." The speaker was introduced by the President, W. Stainton-Moses, as a man who; having the courage of his opinions, is question, they always treated me very kindly. And so not afraid to speak out; a truthsceker not afraid of it happened that when one of their sons came home the garb under which he meets truth, nor ashamed to own his acquaintanceship with it.
In the course of his remarks Mr. Moses said he re-

cently talked three hours to a score of men holding advanced positions in the intellectual world, on Spiritualiam, and he did not hear, during all that time, a single disrespectful word. "We are winning," he said,
"all along the line; we are winning because we have truth on our side. . . I sometimes wonder what is the precise idea that the term Spiritualism councies in the minds of those who meddle with it. Probably none. Perhaps it is an odd craze, to be looked into, as any other novelty might be. Perhaps it is a form of con-juring to be investigated as such by the aid of Maskelyne, or Verbeck, or Mr. S. J. Davey. (Laughter.) Perhaps it is necromancy; a dealing with the devil.
Perhaps it is a fraud to be exploded; possibly a delusion to be unmasked. Believe, me, Spiritualism, in its broad acceptation, is no one nor all of these things. If fraud could kill it, it would long ago have been dead. If crankiness could render it so absurd as to discredit it, it has had the most magnificent opportunities of suicide. If its votaries could have administered to it the coup degrace, it would have been defunct long ere this. But it lives; it flourishes and abounds; it inthe room seem more gloomy. Any one who has ever creases and multiplies. Why.? Because it is a fact. and because it is a truth. (Applause.) You can't kill a truth. Man may misconceive it; may misstate it, and his misstatement will die, because it is a misstatement. But once get hold of a truth, and you can't kill it. It is immortal. All that is done to discredit it—and every new truth has to run the gauntlet before it is accepted—only brings into more prominence its inherent vitality. We believe, we know that we have got hold of a truth in Spiritualism, one that the world needs, one that it will assimilate. We have done our best to present it in its most unattractive form ; but. spite of all, that which came to us, when the possibiliity of communion between the two worlds was demonstrated, came to stay. At the present hour it is permeating our literature, it is inspiring our best thought, and, take it for all in all, it is now, after less than forty years of concrete existence, a more potent factor in our best thought than anything has ever been before within the same time."

Reports of very successful teances for materialization of spirit-forms reach us from various parts of England. New mediums are being developed for that remarkable phenomenon and a new impulse is being given to a general interest in the proofs of continued existence beyond this life for all mankind, and the possibility of an intelligent and reliable communication between the denizens of the seen and unseen worlds furnished by Modern Spiritualism.

Gerald Massey is soon to give a series of Sunday afternoon lectures in London, on Primitive Christians, Prehistoric Christianity, and The Spiritualism

of the Gnostics. Writing from Paris to Light, a correspondent says : Spiritualism seems to be exercising men's minds considerably in France; not only do the journals fre-quently devote articles, adverse or otherwise, to its consideration, but the stage is using it for the public amusement. We who are accustomed to the 'expo-sures' and 'explanations' of Maskelyne and Cook, Verbeck, etc., do not mind very much such silly exhioltions of ignorance as to occult matters as the Spiritualistic scene in the Private Secretary, but French Spiritualists are a little troubled just now by a comédie buffe called Rigobert, in one scene of which a man, placed under a table, answers questions there, either by raising the table, or actually speaking. The house of course roars with laughter and thinks it has found out all about Spiritualism. However, La Pensee Nouvelle takes the matter in good part, for, according to it, Rigobert has directed attention to the subject, and in one case, through seeing the play, an inquiring individual has joined the Societé Parisienne des Etudes

New Publications.

Spirites."

SPEECHES OF HENRY WARD BEECHER on the American Rebellion, Delivered in Great Britain in 1863. Revised, and Now First Published in America. 12mo, paper, pp. 368. New York: Frank F. Lovell & Co.

This volume is a monument better and more endurng than any one of marble or granite that can bly be reared to the memory of its author. At a moment of imminent peril to the welfare of this country, Mr. Beecher, facing hostile riots in Liverpool and Manchester, exhibited patient forbearance, and with sudden flashes, alternately of pathos, wit and eloquence, and an occasional happy historic and ancesral allusion, converted his enemies into friends, and did all this with such winsome grace that they felt it an honor to surrender unconditionally, and rent the air with shouts of admiration. The work of Mr. Beecher in advocacy of the right of freemen to control a free government, as recorded in this book, should endear his memory forever to all Americans.

THE CLEBICAL COMBINATION to Influence Civil Legislation on Marriage and Divorce. By Richard B. Westbrook, D. D., LL. B. 16mo, flexible cloth, pp. 32. Philadelphia: J. B. Lippincott & Co.

The author is of the opinion that the attempt of ecclesiastics to dictate legislation on domestic relations should be rebuked as an impertinence." He claims that monogamic marriage is not of Christian origin; that Moses was not the first by three thousand years to regulate marriage and divorce by law; and that the less the clergy say about scripture marriage and divorce the better. A considerable amount of informa-tion upon the subject is given that will prove to be very acceptable to the public, and while a laxity of law in regard to divorce is deprecated in any case, Dr. Westbrook's advice is that the extremes of dogmatism and fanaticism should be avoided, and the law of social science and public policy carefully considered. . " Let nothing," he says, " be accepted on mere authority, especially coolesiactical authority."

WRITINGS FOR THE AGED. By Mrs. Jane Lee Weisse. 8vo, cloth, pp. 86. New York: Trow's Printing Co., 201-208 East 12th street.

The contents of this volume are admirably well suited to those for whom they are designed. In the introduction the author remarks that "we have books for children, poetry for the age of romance, and blank verse for the gravity of mattire years; but no one writes for the aged; nothing is devoted to the beautiful twilight of life. To dock with flowers the silver hair and scatter sweets along the downward path, has been forgotten.". The deficiency indicated is supplied with upward of forty poems of considerable ments as literary productions, and consolatory, trustful and hopeful in sentiment. As a gift to an aged person nothing can be more appropriate or more likely to be warmly appreciated.

THE CHILDREN'S PROGRESSIVE LYCEUM, IN-STRUCTOR.—The series of educational cards bearing the above name, prepared and published by Alonxo Danforth, are being issued of smaller dimensions than heretofore, rendering them far more convenient for use. No. 10, recently given out, has for its subject Memorial Day," and supplies very appropriate mat ter for an occasion that is becoming each year more generally observed. Particulars respecting pregions and future numbers may be obtained by addressing Mr. Danforth, 2 Fountain Square, Boston Highlands.

SUNSHINE. The first six numbers of the New Spir-Ithal Magazine bearing the above name have been is sued in a pamphlet of wirty pages, and make a very creditable appearance. The contents comprise as interesting variety of descriptions of spirit pho personal experiences, and current have related to spiritualism. Philadelphia: W. D. Richner, sto North 12th street.

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July Magazines.

THE MAGAZINE OF ART .- Prominent among the

contents of the issue for this month is an article upon

Angelica Kaufiman and Her Engravers." This lady

was the first of her sex to attain eminence in portrai-

ture or the higher grade of historical painting. She was patronized by all ranks, and her pencil was in

such demand that ladies quarrelled for precedence in

her studio. Three illustrations are given of her work. We are given an interesting description of Korean

Ware, a novel style of pottery coming from Korea (the

land of the morning calm), with several illustrations. The Koreans, it is said, used to be half-followers of

Confucius, balf-Buddhists; they have in their country

the ruins of seventy temples, and their religion takes the form of ancestor worship. The opening paper of

this number is "Verona La Degna," an illustrated de-

scription of a city that " lives like Venice, in the shad-

ow of its great past." The frontisplece is a photo

gravure of a painting by Edouard Detaille, "In Time

of Peace." Of the remaining contents "To Dorking

THE AMERICAN MAGAZINE. - "Literary Life in

Philadelphia" is the subject of an interesting article by Moses P. Handy. Several portraits illustrate it, among them one of H. H. Furness, known to our readers as Chairman of the "Seybert Commission," and to

the world at large as a distinguished Shakspearian scholar. "Colored Schools in the Southwest" shows

what has been done in that section for the freedmen.

with more special reference to Bishop College, Mar-

shall, Texas. The report is made by the President of

that institution, Rev. S. W. Culver. In fiction are given new chapters of Edgar Fawcett's serial story,

"Mrs. Hardy's Encounter with a Ghost," "A Sudden Disappearance," and "The Dominant." In a poem, entitled "The Legend of Crystal Spring," H.

W. Austin vividly describes an incident of the times

of King Phillip, at Medfield, Mass. (1675). An inter-

esting miscellany is given in the supplementary de-

THE QUIVER,-In" After Long Years" Anne Beale

recounts incidents of her visit to the Home for Eng-

lish Girls, established in Paris by the efforts of Miss Leigh, and by which five thousand girls have been benefited. Three serials are continued, a story in

one chapter, "Mere Goubet's Journey," is given, to-

gether with sketches, poems and numerous fine en-

In the autobiography of Dr. R. J. Perry, published in the Gatesville (Texas) Star, it is related that

about eleven o'clock, on a night in the summer of

1852, he was lying at the side of his sick wife, when suddenly his mother in-law appeared at the foot of the

bed with a book resembling a large family Bible in her

hands, and spoke to him thus; "Take this book." He arose, and reached his hands toward hers, when she

vanished. His wife asked him what he was doing. He

told her he supposed he must have been dreaming. She said it could not be so, for they had just been

talking. In a short time the news came of the death

of the mother, and with it the intelligence of her call-

ing for her Bible, and on receiving it, making as though

she would give it to the son, calling him by name, and

telling him to study it. This occurred about the hour

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Baint Anthony presched to the priory throng, Saint Anthony's sermons were terribly long, So dreary, so weary, so learnedly deep, That all of the brothers were soon fast asleep. He sighed as he looked at them, placid and still, For he loved his own sermons, as some people will. Then away in a huft to the river he speci. A sermon he'd preach to the fishes instead.

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Humility.
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His Gone.
I'm Called to the Better
Land.
Thask Thee, oh, Father,
Jubilate.

Repose. She Has Crossed the River. Strike your Harps. Some Day of Days.

Bethany.

ly love we arise.

BY S. W. TUCKER.

Shall We Know Each Other There?
The There?
The Happy By-and-Bye.
The Soul's Deatiny.
The Angel of His Presence.
There is No Death,
They Still Live.
The Better Land,
The Music of Our Hearts.
The Freeman's Hymn.
The Vanished.
They Will Meet Us on the Shore.
The Other Side.
Will You Meet Me Over There?
Who will Guide my Spirit Live.
Waiting On This Shore.
Waiting On This Shore.
Waiting On This Shore.
Welcome Home,
Welcome Home,
Welcome Home,
Welcome Home,

Ready to Go, Sweet Rest at Home, They 're Calling Us over the Bea. We'll Know Each Other There. We'll Meet Them By-and-

|Shall We Know Each Other

For the Banner of Light.

GOD'S BABIES.

BY HELEN STUART-BICHINGS.

But in the sunny, flower-gemmed fields of heav'n

Banner Correspondence.

Massachusetta.

BOSTON.-On Sunday, June 19th, W. J. Colville

lectured to large audiences morning and evening

BOSTON.—On Sunday, June 19th, W. J. Colville lectured to large audiences morning and evening at Parker Memorial Hall:

The topic of the morning lecture was "Success," The speaker commenced by referring to the universality of the asarch for happiness on the part of mankind. This search was pronounced right and natural, the only error connected with it being that it is too frequently sought in the wrong direction.

In what does happiness consisty is an ever recurring question, and it seems well nigh impossible for every one to answer it in the same terms, as human beings are so diversely constituted as well as situated, and have such widely different ambitions and ideals. There can be no common ground on the subject of worldly possessions, as some rich people, though very happy, are neither happier nor healther, and therefore in the deepest sense, no more successful than many poor ones. We are only successful when we obtain what we need to develop and exercise our inborntaients, and to grafify our essential and characteristic aspirations. As a fish needs water, a bird air, and an animal earth; as the element in which one species thrives affords no home for many other species, so the environment which constitutes the heaven of some might make the hell of others.

As our tasks are so widely dissimilar, we can have no solitary conception of human welfare based on outward condition, and that the true one; but when we pass to higher realms of thought and contemplate the spiritual requirements of the race, we find a basis for abiding unity. No one can be happy without peace of mind and inward contentment, and these are only lastingly proourable in the path of true altruism. Selforgetiulness is the very summit of pure enjoyment; the complete renunciation of personal ambiton is the key-note of evertasting repose, and as we well know rest and idiences are not concemitant, but the highest rest of which man is capable is accompanied by and inseparable from incessant mental and moral activity. We hear much of the gorificatio

vices.

In the evening the third lecture in the course on "Revelation" was given. It dealt with current events, as well as interpretations of prophecy and allegory. The music was excellent at both services; charming duets were sung by Mme. Blabop and Miss Griffin. Mr. King presided very ably at the organ, and the congregation joined heartily in the hymns. The flowers brought in from the suburbs by the many friends were truly beautiful. After doing duty during the day, they were distributed to the poor, who always prize them.

Rhode Island.

writes: "On Thursday evening, June 17th, a number

of the personal friends of Mr. and Mrs. E. H. Dun-ham visited them at their residence, No. 38 Dexter

street. After an hour spent in social converse, enliv-

ened by music by Mrs. Lapham and Mr. Fenner, the

especial business of the evening was transacted.

namely, the "caning" of Mr. Dunham, which task

was performed in a very pleasing manner by Mr. Peyser, who, in behalf of the company, presented Mr. Dunham with an elegant gold-headed cane. An ex-

The recipients were as surprised as all wished them

to be, but recovered themselves so as to heartily

thank the donors. Remarks were then made by Mrs.

Barker, under spirit control, commendatory of the work which has been done by Mr. Dunham to uphold the cause of Spiritualism. After the singing of Auld

Lang Syne' by the company all wished Mr. and Mrs.

Dunham many such joyful occasions and good night, At, a meeting of the Executive Committee of the

Providence Spiritualist Association, held Sunday,

June 19th, 1887, the following resolutions were adopt-

Whereas, Our brother E. H. Dunham has tendered his resignation as Treasurer of this Association, and declines to hold any office whatsoever; therefore,

Resolved, That we receive his resignation with deep regret, and while we accept it as belonging to the inevitable, we desire to place upon record our appreciation of his labors for and in behalf of the Providence Spiritualist Association; also to with do him our heartfelt thanks. We hope that our brother will, ere long, feel that he can resume his labors with us in an efficial capacity. While we shall miss the genial face and bodily presence from our Board meetings, we trust we shall, be able to sense the spiritual presence of our brother.

Resolved, That a copy of these resolutions be given to Bro: Dumham, and also published in the Banner or

Testimonial Besolutions, in Apprecia-

tion of Mrs. Ada Foye's Work in San

quisite basket of flowers was given Mrs. Dunham,

PROVIDENCE.-Mary E. A. Whitney, Secretary,

"God's babies" they are called.

Boston, June 20th, 1887.

at Parker Memorial Hall:

"Inspirational.

Somewhere, in God's wide field of blue.

France. ist Alliance e Hopps detes on "The The speaker nton-Moses, opinions, is ot afraid of

said he reholding adon Spiritug," he said, what is the notes in the bably none. into, as any orm of cond of Maske-(Laughter.) the devil. ibly a delualism, in its athings. . If been dead. to discredit rtunities of

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A lovely meadow lies, Watered by living streams; Where sunlight plays, and birds Make music all day long; Where, through the drooping boughs Of stately trees, the breeze steals softly, Making sweet Æolian sounds; Where fragrance, flung from censer-cups Of myriad blooming flowers, Filis all the air-like purest thoughts Unclad by words. Here dwell those little ones who passed From earth, its joys and sorrows Knowing not. By angel-mothers nursed and tended, Like lilles white beneath the Sun of Love Their souls expand. Earth's records bear no name of theirs-

ur it is perst thought, itelligence, than forty t factor in een before

piritualiam

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the varied shades of opinion to which correspondents give interance.

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Banner of Pight.

BOSTON, SATURDAY, JULY 2, 1887

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Before the oncoming light of Truth, Creeds rises to its proper sphere of Knowledge.—Spirit John Pierpont.

The Seybert Commission's Preliminary Report.

YOUNG STEDERT PHYSICIAN (to Charity Patient)-"I - I think you must have a-a-some kind of a fever; but our class has only one as for as convulsions. I'll come in again in a week."-Harper's Basar.

Since the volume recently given to the public by the Seybert Commission is not its final report, but simply a preliminary one, we are not justified in accepting its conclusions as the verdict of that body upon the subject of Modern Spiritualism. Nevertheless, many will accept it as such; and those who seek to prejudice the public mind against Spiritualism will specially exert themselves to impress all whom they can influence with the false idea that it is not only the end of the Commissson but the end of Spiritualism. For this reason it calls for further notice at our hands than we have already given it.

At the opening of this report the Commission

"We deemed ourselves fortunate at the outset in having as a counselor the late Mr. Thomas R. Hazzard, a personal triend of Mr. Seybert, and widely known throughout the land as an uncompromising Spirit-

In the Philadelphia North American of May 18th, 1885, Mr. Hazard states for what reason and under what conditions he accepted the position above mentioned. He says:

"Mr. Seybert had repeatedly solicited me to become his representative and assist in the proposed investi-gation, which request I always declined for reasons gation, which request I always declined for reasons given, until a few days before his decease, when I was called upon by a special messenger from Mr. Seybert eaking me to come to his home and meet Dr. William Pepper, the Provest of the University. Shortly after my arrival at his house, Mr. Seybert earnessity renewed his request, which I finally consented to comply with, with the full, distinct understanding that I should be permitted to prescribe the methods to be pursued in the investigation, designate the mediums to be consulted, and reject the attendance of any person or persons whose presence I deemed might conflict with the harmony and good order of the spirit circles."

However "fortunate" the Commission may

However "fortunate" the Commission may have considered itself in having Mr. Hazard as a counselor, it did not choose to accept his counsel, as we will proceed to show.

In stating the condition upon which the gift of sixty thousand dollars was accepted by the University of Pennsylvania, they fail to include words that are of much importance in their connection. From Mr. Hazard's statement we learn that for some weeks previous to his decease Mr. Seybert was in the practice of consulting him in matters germain to his establishment of the "Adams Seybert Chair," both before and after the arrangements were completed, and the sixty thousand dollars offered by letter was or is to be paid over to the trustees of the University, only upon the condition that the incumbent of said Chair, "either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualiam."

The italioised words in the above are omitted in the condition named in the report. This may seem a small matter, as it would naturally be presumed by all honest-minded persons that gentlemen holding the positions of those on the Commission would be "thorough and impartial" in their investigations. Yet how far they were or could be thorough may be inferred from their own recently published statement that they are "men whose days are already filled with duties which cannot be laid aside.' With what degree of thoroughness can we suppose men whose time is already filled with duties, perform additional duties? As to their impartiality, let us see: It was understood that Mr. Hazard, being duly qualified by his long study of and experience with spirit phenomena and their prerequisites, should be permitted to reject the attendance of any person or persons whose presence he deemed might conflict with the harmony and good order of the spirit circles. If in availing itself of the "fortunate" fact that it had Mr. Hazard for a counselor, they had accepted his counsel on this matter, the Commission would have had an experience during its investigations more satisfactory to its Chairman, more enlightening to themselves, and more in conformity with that of tens of

thousands of their fellow citizens. Mr. Hazard was determined at the outset to be true to the trust reposed in him by his friend Begiert, who on the day previous to his deearnestly interceded with him to do all

Dr. William Pepper, Dr. Joseph Leidy, Dr. George A. Koenig, Prof. Robert Ellis Thompson, Dr. H. H. Furness, and Prof. George S. Fullerton; and in May, 1885, used the following forcible language as a summing up of his best judgment concerning them:

"Without aiming to detract in the slightest degree from the unblemished moral character that attaches to each and every individual of the Faculty, including the Commission, in public esteem, nor to the high so-cial and literary standing they occupy in society. I cial and literary standing they occupy in society. I must say, that through some strange infatuation, obliquity of judgment, or perversion of intellect, the Trustees of the University have placed on the Commission for the levestigation of Modern Spiritualism, a majority of its members whose education, habit of thought and prejudices so singularly disqualify them from making a thorough and impartial investigation of the subject, which the Trustees of the University are obligated both by contract and in honor to do, that had the object had in view been to belittle and bring into discredit, hatred and general contempt the cause that I know the late Henry Seybert held nearest his heart, and loved more than all else in the world beside, the Trustees could scarcely have selected more suitable instruments for the object intended from all the denizers of Philadelphia than are the gentlemen who constitute a majority of the Seybert Commission. And this I repeat, not from any causes that affect their moral, social or literary standing in society, but simply because of their prejudice against the cause of Spiritualism."

He therefore counselled the Trustees to strike from the Commission Messrs. Fullerton, Thompson and Koenig. This request of Mr. Hazard was, strictly speaking, the command of one in authority in accordance with a verbal agreement with Mr. Seybert, in presence of Mr. Pepper. as we have previously shown.

Following this, Mr. Hazard gave a part of the evidence he had in support of the statement he had made. He cited Prof. Geo. S. Fullerton as having said in a lecture delivered by him March 3d, 1885, at Cambridge, before the Harvard University Club:

"It is possible that the way mediums tell a person's history is by the process of thought-transference, for every person who is thus told of these things goes to the medium thinking of the same points about which the medium talks..., When a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind or ear, or some strong emotion, may be the cause of a large number of spiritual phenomena." ual phenomena."

This, bear in mind, was Mr. Fullerton's expressed opinion—it reads more like a guess than an opinion—after having served twenty months on the Seybert Commission.

Dr. Geo. A. Koenig was by Mr. Hazard quoted as saying to a representative of the Philadelphia Press, about one year after his appointment on the Commission:

ment on the Commission:

"I must frankly admit that I am prepared to deny
the truth of Spiritualism as it is now popularly understood. It is my belief that all of the so called mediums are humbugs without exception. I have never
seen Slade perform any of his tricks, but from the
published descriptions I have set him down as an impostor, the cleverest one of the lot. I do not think
that the Commission view with much favor the examination of so-called spirit mediums. The wisest men
are apt to be deceived. One man in an hour can invent more tricks than a wise man can solve in a year."

The position of Prof. Robert Ellis Thompson.

The position of Prof. Robert Ellis Thompson, Mr. Hazard judged of by the following, which, he learned from what he considered to be a reliable source, appeared as an expression of his views in Penn's Monthly, February, 1880:

"Even if Spiritualism be all that its champions claim for it, it has no importance for any one who holds the Christian faith... The consideration and discussion of the subject is tampering with notions and conde-scending to discussions with which no Christian be-liever has any business."

So far as we have information no notice was taken of Mr. Hazard's appeal—certainly no action was had, for the members above quoted remain on the Commission to this day, and their names are appended to this Preliminary Report; Prof. Fullerton, in fact, was and now is the Secretary; one hundred and twenty of the one hundred and fifty pages of the volume before us are written by him, and exhibit that excessive lack of spiritual perception and knowledge of occult, and we might also say natural laws, which led him to inform an audience of Harvard students that "when a man has a cold he hears a buzzing noise in his ears"; that "an insane person constantly hears sounds which

We consider that the Seybert Commission's failure to follow the counsel of Mr. Hazard, as it was plainly their duty to do is the key to the entire failure of all their subsequent efforts. The paucity of phenomenal results, in any degree approaching what might be looked for, even by a skeptic, which this book records. is certainly remarkable. It is a report of what was not done, rather than of what was. In the memoranda of proceedings at each session, as given by Prof. Fullerton, there is plainly seen a studied effort to give prominence to everything that a superficial mind might deem proof of trickery on the part of the medium. and to conceal all that might be evidence of the truth of his claims. Dr. Furness, in the exuberance of his mirthful disposition, appears not to have taken any serious view of the matter; to him it was mere pastime; and though he appears to have done more than all the others of the Commission in the way of experiments as a member, and as an individual for his own gratification, he was constantly approaching the mediums with what might be called, and what possibly might be, under some circumstances, an innocent form of deception, and then, receiving the same in return, he concludes that all the mediums are tricksters, all the phenomena the result of their trickery, and Spiritualism the delusion par excellence of the nineteenth century !

It is mentioned that when certain members of the Commission were present all phenomena ceased. This substantiates the correctness of Mr. Hazard's position; and there is no one who has had an experience with mediums sufficient to render his opinion of any value, who will not endorse it. The spirits knew what elements they had to deal with; they endeavored to eliminate those that rendered their experiments nugatory; they failed to do this through the ignorance, willfulness or prejudice of the Commission, and the experiments failed; so the Commission, very "wise in its own conceit," decided that all was fraud.

"The influences affecting phenomena," says Epes Sargent in his excellent work, "The Scientific Basis of Spiritualism," "are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience: The unuttered thoughts, the will, the animus, of persons promiscuously present at a sitting for phenomena, have an effect upon their character and facility of production, which is none the less potent because occult and incredible to the unprepared mind. I have known a medium-whose honesty was never questioned, and in whose presence the most indubitable phenomena would readily occur under the severest test-conditions—to be medially paralyzed by the presence of two or three persons, each bringing perhaps, an adverse spiritual environment, all vehemently opposed to the success of the experiment, and not only intent on the detection of fraud, but earnestly hoping to find it."

in his power toward having the proposed investigation fairly conducted. He therefore studied the market proclivities of the gentlemen at service, and express regret that in their investigation.

counted for in the above view of the situation: The guides of the medium, seeing the conditions in which their several charges would be placed, very wisely withheld them.

Alluding to the difficulty of obtaining mediums the Commissioners say: "This noteworthy reluctance on the part of mediums to come before us cannot be due to any harsh or antagonistic treatment received at our hands by any medium." This is in one sense undoubtedly true; but it is equally true that the refusal on the part of the Commission to set aside some of its number, who by their own public confession were bitterly opposed to the subject, and in duty bound, as "Christian believers," not to "tamper with it," was a treatment of the spirits and the conditions they required that, though neither harsh nor antagonistic from a material point of view, was most decidedly so from a spiritual.

Every medium that did venture into their presence, we are informed by this report, was signally vanquished. These mediums had held successful seances hundreds of times before, and thousands of witnesses as critical and reliable as the members of this Commission were ready to testify to the genuineness of their mediumship and the reality of the phenomena occurring in their presence. Notwithstanding their denial of any proof being given at the seances held by the Commission, we could, had we time and space, and did we deem it called for, cull out from the chaos of doubts and misgivings in which Prof. Fullerton has engulfed the truth, many incidents that point directly to the presence and workings of intelligent beings other than those visibly present. The members may not have seen them then—they saw, and why they felt compelled to assume may not now. How could it be expected that they would? "Spiritual things are spiritually discerned," and one who can, even by implication, attribute spirit phenomena to "a cold in the head," does not manifest any great degree of spiritual discernment.

The attempts of the Commissioners to explain in accordance with their theory of fraud and trickery, what little the spirit-operators, struggling against the adverse conditions and often producing appearances seemingly false through their baleful influence, managed to present, are ridiculous and absurd in the extreme. It is implied that raps in the presence of one medium were produced "by rubbing the side of" her "finger slowly along the side of the slate," because one of their number "produced taps precisely similar" in that way. But these gentlemen change their base somewhat in accounting for them in the presence of Margaret Fox Kane, and are "satisfied in their own minds" that the raps "are confined wholly to her person"; that is, though the medium's hands are not holding a slate or touching any object, she produces the raps in a way similar to if not identical with that shown by Rev. Dr. Potts. who in Corinthian Hall, Rochester, N. Y., in the winter of 1850, stood upon a platform before a Literary Association, and snapping his toejoints, assured his apparently intelligent audience that that was the way the Fox children

made the raps. Slate-writing is explained in this wise: The medium writes the long messages on the slate before the séance, because he does not have time to do it at the seance, under the table. where he writes the short ones. Having thus equipped himself he places the prepared slate on the floor, resting at an angle of forty-five degrees, more or less, against the leg of his chair. The dupes of his ingenious trickery being seated, he takes a slate from a pile-which. by the way, most likely has a short message written upon one side, concealed from his vic- slate was heard, and turning it up the followtims by placing it flat on the table, blank side ing was found written in English: "It was not up—and proceeds to business. Answers to our intention to do harm; forgive what has ual phenomena may proceed from such causes! | questions are given on the slate by the medi- | happened." It was specially noticed that both the table; and for a message of "glittering generalities" the medium adroitly changes the slate, leaving the original under the table, and bringing to view the one that in the bliss of ignorance of the part it was taking in the committal of a fraud, had until this moment reposed

in quiet against the leg of the medium's chair. These classes of phenomena-raps and slatewriting-are all the Commission directed their attention to-unless when at the séance of a medium whose name is not given, "Mr. Furness declared that he heard a certain buzzing ty-five or thirty other forms of spirit phenomena they had no experience. They did, however, make an effort to learn something of table, in full view all the time; had one of them spirit-photography—but made no progress, not even to a single trial; negotiations appearing to have been brought to an abrupt termination on the part of the gentleman professing to be of a similar appearance at one of its own seable to make them by Dr. Furness, who, pro- ances. posing to test his power for his own personal gratification, told him: "I should not be satisfied with less than a cherub on my head, one on each shoulder, and a full-blown angel on my breast."

Omitting names and dates, this Preliminary Report might have been made in 1883 as well as in 1887. The views then held by the Commission on the subject it treats upon it holds now. All it has accumulated from that time to the present is made to serve as padding to fill out its man of straw and make the effigy it holds up to view appear more formidable. Of what the Commission has itself seen it adopts the rule laid down by Dr. W. B. Carpenter, namely, " We must not believe our senses in such a case," the "case" being spirit-phenomena; and of what others testify to having seen, the equally senseless rule, formulated by Dr. Geo. M. Beard, "Human testimony is worth nothing in such a case." It has taken this Commission some four years to hold twenty-one scances in all. with ten mediums, amounting to about five days of the nearly fifteen hundred since its appointment. And this is supposed to be its idea of "a thorough and impartial investigation," pledged to be given as a condition on which the University of Pennsylvania accepted Henry Seybert's gift of sixty thousand dollars! Like the medical student, quoted at the head of this article, it "has got only as far as convulsions"; it will call again ! The Commission proposes to continue its investigation. It now complains of the inability it has experienced to command the services of mediums. This Report will give it further reason to complain on that score, if it chooses to indulge in team; for, after reading, it mediums will be slow to venture within its

But the most discreditable chapter of this Report is before us. Not content with charging Dr. Henry Slade with endeavoring to impose upon them by the most bare-faced trickery, and heling what one of their humber, Prof. Koenig, problained to the world through the public prints that he was, "an impostor, the clearant

that time composing the Commission, namely, | tigations they have received no aid from unpro- one of the lot," a desperate attempt was made | moving on to higher planes of thought and acfessional ones. This state of affairs is easily ac- to show that Prof. Zöllner was incapable of forming an estimate of Dr. Slade's powers as a medium, that his long-continued and crucial experiments were worthless as evidence of the truth of spirit phenomena, and that the testimony of himself and his scientific associates was of no value whatsoever!

Whether for that special purpose or otherwise does not appear in this report, but Prof. Fullerton went to Europe in 1886, and posthaste to Leipsic to interview four of the Professors who were present at some of Prof. Zöllner's experiments. The impression is given by the report that these four : Profs. Wundt, Fechner, Scheibner and Weber, were all the witnesses; but really there were at least six others: Profs. Braune, Ludwig, Thiersch, Wach, Dr. Friese and Herr Oscar von Hoffman. These all were more familiar with the experiments than some of the four professors Prof. Fullerton reports upon. Why did he not call on them, or some of them? or did he call upon them? and was the result of his interviews with them unfavorable to the indictment against Spiritualism he was laboring to frame, and hence not mentioned.

Prof. William Wundt long ago distinguished himself as an opponent to Spiritualism, and very naturally he was the first to call upon. Prof. Hermann Ulrici, of Halle, was present with other professors at seances held by Dr. Slade in Leipsic in 1877. Some of these professors became convinced of the actuality of spirit phenomena; others were not. Of the former was Prof. Ulrici: of the latter, Prof. Wundt. Subsequently Prof. Ulrioi called upon the dissenters to state publicly what they saw, why they doubted the objective reality of what they jugglery, deceit or illusion as the cause. In response to this call—Ulrici having further said that he deemed Spiritualism to be "a scientific question of the highest importance"-Prof. Wundt addressed to him an "Open Letter," which was translated and published in the American Popular Science Monthly for September, 1879. To this letter Epes Sargent made an elaborate and thoroughly exhaustive reply. filling forty-four pages of his "Scientific Basis of Spiritualism," to which we refer those of our readers who would know more of the matter.

Prof. Wundt told Prof. Fullerton "that all he saw done looked as if it might have been done by jugglery." He said the same in his "Open Letter" ten years ago. But Fechner said "he did not look upon Slade as a juggler." Scheibner said "jugglery did not seem a good or 'sufficient' explanation of the phenomena," and Weber "that the things he saw in the seances with Slade were different from jugglery." So much for this point : one of the four for and three against jugglery.

Prof. Wundt told Prof. Fullerton that Prof. Weber "was a very old man at the time, and presumably not an acute observer." But he was not such "a very old man" but that he could perceive without being "an acute observer" what occurred when at a séance in Leipsic a large screen standing five feet from Mr. Slade fell apart, and strong wooden screws, half an inch thick, torn from above and below. The noise accompanying this is described as having been similar to the discharging of a large battery of Leyden jars. All were astonished. A piece of slate-pencil was placed on the polished surface of the table at which Profs. Weber. Scheibner and Zöllner were standing. Zöllner laid over it a slate, purchased and fust cleaned by himself, and Mr. Slade pressed his open right hand on the surface of the slate, while his left hand rested on the centre of the table. At once the sound of writing on the inner surface of the ing.

At one of the Seybert Commission scances, a slate was crushed while held by Slade under a table. The Report says it was done by Slade striking it against his knee. That theory does not apply to the breaking of the screen (just referred to) five feet from Slade.

At another scance when were present Weber, Scheibner and Fechner - and Fechner, be it borne in mind, Fullerton reports Weber as declaring to be "one of the best observers in the world"—a hand emerged from under the edge noise," may be denominated one—but "a cold of the table, and was seen for at least two minin the head," according to Prof. Fullerton, was utes. It "rose suddenly, as quick as an arrow, sufficient to account for that. With the twen- and grasped Zöllner's arm with a powerful pressure for over a minute." Fortunately Dr. Slade's hands were lying on the top of the been under the table the Seybert Commission would asseverate that it was Slade's hand that was thrust into view—as it does in explanation

Prof. Wundt said to Prof. Fullerton that he had not a high respect for the scientific judgment of Prof. Ulrici. Probably not, after being challenged by him to state why a truth is not a truth, and facts as palpable as sunlight at noonday should not be admitted to be facts. He held a low estimate of that "very old man," Prof. Weber, for a somewhat similar reason, evidently; Weber told Fullerton that he could testify to the facts as described by Zöllner, and that he could not himself have described the occurrences better than they are described in Zöllner's book.

The most serious charge that the Seybert Commission, through its Secretary, makes and endeavors to prove is, that Zöllner was verging toward insanity at the time his scances with Slade were held; but the proof advanced by Fullerton does not amount to much. Prof. Wundt, Fullerton's chief reliance in his attack: upon Zöllner, is the only witness, and his wellknown antagonistic relations to Spiritualism greatly invalidate his testimony, if not render ing it entirely nugatory.

Alluding to the date of the seances, he, Wundt, savs : Zöllner "was at the time decidedly not in his right mind; his abnormal mental condition being clearly indicated in his letters and in his intercourse with his family." Per contra : Prof. Feehner said if Zöllner was mentally deranged it did not incapacitate him as an observer; and Weber pronounced Fechner to be "one of the best observers in the world"; hence if any trace of incapacity was observable in Zöllnerhe. would have seen it. Prof. Scheibner, it is presumed, said nothing about it, as nothing is reported. Prof. Weber said Zöllner "was not at that time, in any sense, in an abnormal mental

condition." This charge of insanity is nothing new against Spiritualists; it has not falled to make it ap builders, the power of "undeveloped spirits, pearance in every age against all yie have the Barkers of Kentucky etc.; and the indaced to step out from the old ruts of ralligious diam malden Lotels, furnishes a means of command scientific travel; but in this era of sallight mandeticalists of manage of versacial in an independent and liberality where included the continuous large whole with but it was considered to the power of "undeveloped spirits, and the indicate the power of "undeveloped spirits, and the indicate the power of "undeveloped spirits, and "unde

tion than any it has hitherto occupied, it is lamentable to see to what woful extremes those are compelled to resort, who, blind to all the best interests of themselves and their fellow beings, seek to stay the advance of the car of progress, only to realize at length that the hand of Omnipotence guides it, and the same resist. less power moves it on its triumphant way.

"Exeter Hall" at Winchester.

George Mostow-a whilom correspondent of the BANNER in the West, but who now resides in Massachusetts-called at our office recently and reported that having occasion to visit the Public Library of Winchester, in this State, he was struck by the total absence from its shelves of works of any pronounced character on progressive subjects. He therefore recommended. as one volume well fitted to fill the void, the widely-known theological romance "Exeter Hall," so many copies of which have already found their way to appreciative readers from the counters of the Banner of Light and other bookstores. The work was procured by the management, in answer to the regular card of request, but on being examined by the Committee was thrown out and denied circulationevidently because of the sturdy blows it strikes against current Orthodoxy and the unanswerable arguments it advances in favor of the exercise of free reason in matters theologic.

We are not surprised at this action of the Winchester zealots; all who remember the treatment visited on J. Frank Baxter in that bailiwick will agree with us that this latter incident has the true "local color"-but is it not really strange, in this "year of grace," to see the presumably secular affairs of the Public Library of an important town in this intelligent Commonwealth, administered by men in authority who evidently square their conduct by the demands of individual proclivity and creedal bias rather than the desire of the general public, whose servants they are, and for whose use the institution is sustained at that public's expense?

"Spirit Teachings."

A notice will be found in our advertising columns on the fifth page, of the sterling work bearing the above title, by M. A. (Oxon). The great variety of subjects it treats upon, and the light it throws upon problems constantly arising in the path of the investigator of Spiritualism, should be a sufficient inducement for every one interested to possess a copy. We repeat, it should be in the hands of every sensible person in the land, especially at this very time when "The Seybert Commission" has issued its "Report," as its contents completely nullify the efforts of these reputedly "wise men" in regard to the spiritual phenomena.

No More Child Peddlers.

After July 17th, the law recently passed by our Legislature to prevent illegal peddling and begging by minors will be in force. This law provides a fine of two hundred dollars or punishment by imprisonment six months, for any parent or other person who employs a minor under the age of fifteen years in peddling without a license, when a license is required by law, or in begging, or who having the care or custody of such minor permits him to engage in such employment.

Mrs. Helen Stuart-Richings.

After an extended tour, which has embraced Canada in the North and Texas in the South, has returned to Boston, and located for the present at 28 Union Park, where she will be pleased to meet her friends, and such of the investigating public as may desire sittings. She is also ready to make lecture engagements for next season.

The Berry Sisters.

We are requested by Mr. Albro, the agent of these excellent mediums, to state that they have removed from this city to Onset Bay for the season, where they would be pleased to meet their friends and those who have a sincere desire to witness the manifestations of spirit-power in their presence.

Ho! For Camp-Meeting.

Everything is gay at Onset Bay. In another column the reader will find a full list of the speakers engaged for the season. Excursion tickets from Boston to Onset Bay and return, \$2.15-which can be procured at the Old Colony R. R. Dépôt. The full programme may be had at this office free of expense.

The Banner of Light Free Circles Close for the season July 1st-(the present week.) They will be resumed about the middle of September next, at which time several changes will be inaugurated by our Band of Spirits of a highly important character.

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.

By Owing to the continued illness of the editress of The Spiritual Offering—Mrs. Nettic Pease Fox—and other causes, the publisher apnounces the suspension of his paper. He has, he informs his readers, conveyed the good-will and subscription list of The Offering to a company in Cincinnati, which has in contemplation the publication of a paper there, The Better Way, devoted to the Spiritual Cause. The last number of The Offering bears date of June 25th, 1887. Col. Fox's patrons will be supplied with The Better Way in lieu of The Offering. Mrs. Fox's "last words" are fraught with evident emotion in being obliged to relinguish her literary labors on account principally of fell disease, which all sooner or later must partake of according to the law of nature. We sympathize with this earnest soul in her present troubles, and hope and trust she may recuperate in health, as we cannot spare from the field such instruments of the spirit world who so devotedly labor for the enlightenment of our common humanity of the real particular than

THE SPIRIT MESSAGE DEPARTMENT this week has an admirable communication from onrold friend Hobert Anderson, and several interesting messages from individual spirits; questions are answered regarding the "mound builders," the power of "undeveloped spirits,"

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Special Notice!

Monday, the 4th of July, being a legal holiday, the BANNER OF LIGHT Establishment will remain closed on that date.

Patrons having advertisements which they wish renewed in our issue of July 9th, must see that their applications are at this office on Friday morning, July 1st.

Lake Pleasant Camp.

At Montague, Mass., is all ready for summer guests, and many are flocking to that pleasant retreat, to enjoy recreation for the physical nature, and to cheer the weary spirit with the ever living truths proclaimed from its plat-

A thoughtful correspondent writes-and we fully agree with him-to the effect that "no genuine medium ought to sit for materialization oftener than three or four times a week, and then in the presence of a carefully selected and limited number of people; and it would be better for the sitters to pay \$5,00 each for one good sitting, rather than visit the seance-room night after night upon the payment of \$1,00." If this plan should be adopted, better results would inevitably follow-not only for the health of the medium, but for the spirits themselves who desire to manifest their presence.

II It will be seen by his notice in another column that Dr. H. B. Storer has removed from Indians Place to 406 Shawmut Avenue, Boston. The Doctor's remedies are too well known to meed enlogizing.

Thanks to Mrs. Hibbert, of Fall River, for donation of choice flowers to our Free Circle-Room table, and to many others for like

BACK NUMBERS OF THE BANNER (for last year) can be obtained at this office at four cents per copy.

Facts Magazine comes out in a special Double Number. See announcement on fifth

Farewell Reception to Mr. Colville.

. The friends of W. J. Colville to a number which thronged the spacious parlors of the Society for Ethical Culture, at 478 Shawmut Avenue, assembled on the evening of Monday, June 27th, to bid him "Godspeed" on the occasion of his leaving Boston en route to fulfill his engagements on the Pacific slope.

The mayor of Brooklyn is still hesitating about appointing a white pragrements on the Pacific clope.

Many choice floral tributes were received by Mr. Colville on this occasion, among them being a bouquet containing a white rose which could not fade, and which proved the vehicle of quite a sum of money, for which the recipient duly expressed his thanks, as well as to all present, and those necessarily absent, who had done so much to make his public labors in Boston, since his first landing in this country, between eight and nine years ago, the success they had proved. He returned thanks to the Spiritualists of this city for the warm welcome they had extended to him when he returned thanks to the Spiritualists of this city for the warm welcome they had extended to him when he returned from his Californian, European, and other journeyings in years gone by; and assured them of his grateful memory of them all. He also bore witness to the uniform kindness with which he had been treated from the first by the Banker of Lieft, and all attached to that paper; also thanked by name many dear friends whose willing and valuable services as musicians, vocalists, elecutionists or in the details of Dusiness had ever been his to call upon when needed. The necessarily great pressure upon our space forbids any further mention of this pleasant episode in the life of an indeatigable and elequent worker further than to say that in addition to the remarks of Mr. Colville, lust noted, singing was participated in by Mrs. Helve Stuart Richings; Mr. Rudolph King; and Mrs. Edwards and the expension of the cabinet, while the common of many good wisbes for Mr. Colville's future welfare.

Mr. Colville left Boston on Treaday, June 28th; his pression of many good wisbes for Mr. Colville's future welfare.

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Mr. C

Presentation of Flowers.

We received last Tuesday, for which the fair donor will please accept our thanks, a large box of choice flowers, with the following note: DEAR FRIENDS OF THE BANNER : These flowers

DEAR FRIENDS OF THE HANNER! 'Anese nowers were gathered by two little braves, and one young lady, and are for Lotela. We think she will know the camp where they came from; also those who visit us every day from the spirit side of life. With best wishes for the BANNER. 'Very truly yours,' or the BANNER. 'Very truly yours,' S35 Prospect street, Lawrence, Mass.

A Memorial Address,

Delivered by Mrs. A. M. H. Tyler before the Ladies' Aid Society of Boston—on the occasion of its services. passed to higher life—will appear in our columns next

Prof. J. W. Cadwell, having closed an engagement of eighteen nights for the Spiritualist Society at Greenfield, Mass., was to commence a week's engagement Sunday evening, June 27th, for the Spiritualists of New Britain, Conn. He has been engaged to lecture Bunday atternoon and evening, July 8d, for the Spiritualists in Bridgeport, Conn., and to commence a course of week-day evening lectures on Tuesday evening, July 5th, for an indefinite period; each lecture to be illustrated with meameric experiments Aunday lectures, admission freet week-day evenings an admission of ten cents. As he" shares" with the Ecolety, it is his expectation to make these meetings profitable for it, besides arousing an interest in the minds of many who may be attracted to witness the experiments with those he may be able to meamerize. He will be glad to make engagements with other Bo-celeties for the coming fall and winter months, for which purpose he can be addressed at his home in

Mr. R. Donaldson lectured before the Wellington (New Zealand) Association of Spiritualists on the evening of May 4th; Its: purpose was to correct mis-understandings in, the minds of the public regarding Spiritualism; The lecture gave much estisfaction, and a digest of it was published in the New Ecolorid Moil of May 18th: In over 1 distributed in the New Ecolorid

We are indebted to E.A. Brackett, Esq., of Winchester Mass., for a fine basket of "Bracket's Seedling Strawberries," which we found on trial to be Seedling Strawperries, waron no anatomic of the seeding Strawperries, and of a superior nator of the seeding strawperries.

"The Liberal Church of Greenwich, Mass., suspended its meeting Bunday, June 20th to Open again in September. A report of the closing services de deferred till our next issue.

Fred Evans, independent slate writer, is now Located at 183 Octavia street, San Francisco, Cal-

A. Brank White, of Washington, D. C., is, we are glad, to learn, recovering from the effects of bis

ALL SORTS OF PARAGRAPHS.

JULY.

July—for you the songs are sung
By birds the leafy trees among;
With merry carolings they wake
The meadows at the morning's break,
And through the day the lisping breeze
Is woven with their tree top glees.
For you the prattling, pebbly brooks
Are full of tales like story-books.
For you a fragrant incense burns
Within the garden's blossom urns
Within the garden's blossom urns
Which tempt the bees to hasten home
With honey for their honey-comb.
The river, like a looking glass,
Reflects the fleecy clouds that pass,
Until it makes us almost doubt
If earth and sky are n't changed about.
July—for you, in silence deep,
The world seems failen fast asleep.
Save on one glorious holiday,
When all our books we put away,
And every little maid and man
Is proud to be American.
—Frank Dempster Sherman, in St. Nicholas for July.

There was a shower of stones near Dolores, in the JULY.

There was a shower of stones near Dolores, in the volcanic region of the Argentine Republic, a few weeks ago, which lasted for more than a minute. The stones fell as thick as hall and varied in size from a pebble to a very respectable bowlder. Great damage was done to trees, while barns and outhouses were demolished, many domestic animals killed, and large numbers of wild geese and hawks on the wing.

Submitted for perusal to the Psychical Society: Aurelien Scholl, the French critic, headed one of his brilliant articles, which appeared in one of the Paris papers the day before the awful fire at the Opéra-Comique, "What would happen if fire should break out on the stage of the Opéra-Comique?"—Boston Transcript.

There are certain men in our ranks who think them selves indispensable factors in the cause of Modern Spiritualism. They are simply adventurers. If they should die they would not be missed over fifteen

The male wasp, the naturalist tells us, never stings. But so long as he and his sister are twins and dress exactly alike, this bit of knowledge availeth nothing to the careless man who does not know it is the lady who is approaching him. What humanity demands of science, in the case of the wasp, is the invention of some prompter method of distinguishing between monsieur and madame at forty yards.—Brooklyn Eagle.

Mr. Levi Bason, financial or disbursing clerk of the Patent Office, is at the point of death, and his recovery is despaired of. He came to Washington in 1875 with Secretary Zach. Chandler, of Michigan, and was appointed Nov. 12th, 1875, to his present position. Since that time he has resided in Washington. The salary of the office is two thousand dollars per year.

Out of sixty millions of people in the United States but nineteen millions are church members. There is still a big field at home in which to cultivate the heathen.—Cincinnati Enquirer.

The mayor of Brooklyn is still hesitating about ap pointing a woman or two on the school board of that city. If he has any serious doubts as to the propriety of making such appointments, let him consult the authorities of New York and Boston. They have tried the experiment, and would gladly assist in bracing up the Brooklyn mayor.—Herald.

welfare.

Mr. Colville left Boston on Tuesday, June 28th; his first engagement is at the Lookout Mountain (Tenn.) Camp; thence he goes to Denver, Col.; being due in San Francisco, Cat., in September, where he will commence his engagement under that prince of managers, Albert Morton, Esq. The Banner wishes him every success in his new field of labor.

Mrs. Helen Stuart Richings, the gifted elecutionist, will give a testimonial entertainment at 478 Shawmut avenue, on the evening of Thursday, June 20th, for a worthy purpose, and we trust the Boston friends will see to it that she has a full house.—ED:] ations.

E. A. BRACKETT. E. F. BRACKETT. WILLIAM D. BREWER. J. B. SIMONDS. JOHN WETHERBEE.

C. PAYSON LONGLEY. W. F. WHITNEY. M. E. BROWN.

Decease of P. E. Farnsworth. Parker E. Farnsworth, a veteran Spiritualist of New York City, passed to spirit-life on the morning of

June 12th, aged 69 years.

"He was born in the town of Sharon, N. H.; was edulated at Dartmouth, and, later, at the Andover Theological Academy for the ministry, but never entered upon, the duties of that profession. He removed to, New York in 1845—pursuing for twenty five years the avocation of teaching in that city and other places with great success.

New York in 1845—pursuing for twenty five years the avocation. of teaching in that city and other places with great success.

He first investigated Epiritualism in 1852, with the Fox Sisters as mediums, and claimed that he obtained the evidence of the continuity of human life through the instrumentality of Mrs. Leah Fox Underhill, now a resident of New York City. From that date up to the time of his death he was connected with the Spiritualist organizations and meetings of New York in an active and carnest manner. He was a constantatendant at the New York Spiritual Conference, and was heard to say, a short time before his decease, that he had delivered fifteen hundred speeches for the cause of Spiritualism. He also advocated it in prose and peetry in the press. He was a scholarily man, of valuable literary and forensic attainments.

The funeral ceremonies took place at his late residence in New York on the Grening of June 14th, Mrs. Nelle. J. T. Brigham appropriately addressing a large concourse of friends on that occasion, and music bringing to the hour its spiritualizing influence. His remains were incinerated at the Crematory of Mt. Olivet, in the suburbs of Brooklyn, on the morning of Wednesday, June 15th.

The following Sunday, at the Conference, mortuary exercises, held in regard to the deceased, were opened by a brief account of the life of Mr. Farnsworth and his service to Spiritualism—with very apposite resolutions in regard thereto—by C. O. Poole, Edg., after which eloquent remarks were made by Mesart. Silkman, Van Horn, Snipes, H. J. Newton and others.

Spiritualist Meetings in New York. The People's Spiritual Meetings.

The People's Spiritual Meetings.

To the Editor of the Banner of Light:

"De Spiritualists Need & Creed?" was discoursed upon by William C. Bowen of Brooklyn, in a logical and instructive manner, last Sunday at Spencer Hall, Rémarks by Horace M. Richards, Mr. Ellsworth, the Chairman, an original poem by H. M. Richards, and Judge Holbrook's poem, "The Fatherhood of God, and the Brotherhood of Man," read by F. W. Jones, diesed a profitable session.

Kext Sunday, July 3d, we shall try to do honor to the Spirit of "B. Patriotic and himmorous songs, and speeches by Mis. J. C. Goodwin, Mrs. Norma Mills Class. Mr. Wilson, McDonald, Mrs. Mary C. Morrell, Dr. Emma. R. Still, Prof. Keenan, Miss Della Bawyer, and others say be expected. The exercises will continue to be held both afternoon and syming. The continue to be held both afternoon and syming. The continue to be held both afternoon and syming. The continue to be held both afternoon and syming. The continue of the high of the syming courtland street Berry (if the weather is propitition) at 9:30 d. M., and by the Berger Point line of horse cares from Jersey City side!" The whole expense of the round strip will not exceed thirty cents. All who read this notice are invited to join.

105 West 20th street, New York, June 27th, 1887.

Movements of Mediamsand Lecturers. [Notices for this Department must reach our office by

Monday's mail to insure insertion the same week.] J. Madison Alien, late of New Orleans, recently lec-

J. Madison Alien, late of New Orleans, recently lectured to good acceptance at the residence of Judge Jewell, Summit, Miss., The Sentinet of that place speaking very favorably of his effort.

A. E. Tisdale has lectured during the past winter in Albany and Troy, N. Y.; Newburyport, East Dennis, Boston, Worcester, Springfield, Mass.; Providence, R. I.; Bridgeport and New Haven, Conn.; and in the most of them several times. He is engaged at Harwich Camp. Meeting July 29th and 31st; Lake Pleasaut Camp. Meeting, Aug. 5th and 7th; Onset Bay, Aug. 27th and 28th; Queen City Park, Aug. 30th. Desires engagements for the coming fail and winter. He may be addressed at Merrick Post Office, West Springfield, Mass.

Mrs. Abble N. Burnham spoke Sundaya June 5th

Mrs. Abbie N. Burnham spoke Sundays, June 5th, 12th, 19th and 26th, in Quinoy, Mass., also on all the Monday evenings of June with marked success. Edwin Powell is at present located at 260 Tremont

J. W. Fletcher will speak at Parkland, July 17th (two lectures). These will be his only open air lectures this season. He can be engaged for '87 and '88, for the New England States only. Address 6 Beacon street, Roston.

The many friends of Charles Dawbarn in New York City and Brooklyn will have the pleasure of listening to him in Spencer Hail, 114 West 14th street, Sunday evening, July 10th. Subject, "The Lesson of To-day for Spiritualists."

Mrs. Jennie K. D. Conant will be at Onset Bay July 2d, 3d and 4th.

2d, 3d and 4th.

Frank T. Ripley, platform test medium, purposes returning to Boston on or about July 19th. He can be engaged in Maine for the present, for lectures and tests, on liberal terms. For Sundays July 10th and 17th only, address him at Jay Bridge Station, Me.

Hon. Warren Chase speaks at Onset Bay Camp-Meeting July 24th and 28th—where he can be addressed from July 10th to 30th. He will answer calls to speak wherever his services are desired. Permanent address, Worcester, Mass.

G. H. Brooks has returned to his home after a labor of nearly nine months at the West, and is now ready to answer calls for funerals and weddings and contract for winter engagements. His address is Madison, Wis.

James A. Bliss has left Boston, and intends to locate at East Baginaw, Mich. We are requested to state that, though he is a little behind in filling his mair orders, he hopes to be settled soon. His address until further notice will be Watrousville, Mich. [Other spiritual papers Dasse conv.]

spiritual papers please copy.]

Mrs. L. Pet Anderson, one of the best known mediums in the United States, intends to visit some of the New England Camp Meetings this summer. She can be addressed for engagements at 30 Ogden avenue Chicago, Iil.

W. F. Peck delivered a lecture in Bridgeport, Ct., on W. F. Peck delivered a lecture in Bridgeport, Ct., on the afternoon of Sunday, June 19th. In the evening of the same date Mrs. H. S. Lake gave an address on subjects presented by the congregation. The Standard of that city gave a favorable report. At its close the speaker gave psychometric readings. It was announced that Mrs. Peck was to lecture in Bridgeport last Sunday upon the "Beientific Evidences of Immortality," and Mrs. Lake in the evening, on subjects suggested by the audience. [The report of Mrs. B. A. Blinn, Secretary of the Bridgeport Society, will be printed next week.]

Spiritualistic Meetings in Boston.

College Mall .- Mr. Rben Cobb opened the services last Sunday morning with remarks on " The Christ of Spiritualism." He was followed by Edwin Powell of England, and Dr. Leighton. Dr. Hale and Mrs. Forester read psychometrically, giving good satisfaction. In the alternoon Mr. Cobb opened the services. Father Locke followed with remarks and singing. Mrs. Odlorne gave tests of spirit-identity; Mrs. Bruce and Jennie K. D. Conant, psychometric readings. In the evening Mr. Edwin Powell of England gave about twenty-five full names with personal descriptions and incidents identifying individual spirits; the more convincing from the fact that he was a perfect stranger to the audience. Dr. Storer followed Mr. Powell with very forcible remarks on his-Mr. P.'s-mediumship, and told the audience that the proof of spirit-return to-night was the most positive he ever witnessed. A public reception was tendered Mr. Powell on Tuesday, June 28th, at Mrs. Wentworth's, 8th and K streets; Mr. P. will meet with us again next Sunday, 7:30 P. M. Spiritualism." He was followed by Edwin Powell of

Eagle Hall, 616 Washington Street .- The alternoon exercises were opened by that true veteran in ternoon exercises were opened by that true veteran in the cause, Hon. Warren Chase, who delivered a short address which was listened to with profound attention and liberally applauded at the close. He was followed by Dr. M. V. Thomas, Mrs. M. A. Chandler and Mrs. M. Caylisle Ireland, all of whom made highly interesting remarks. Tests were given by Miss Garner, Mrs. O. A. Robbins, Dr. Thomas and Mrs. Ireland, and excellent psychometric readings by Miss Garner, Mrs. Da. Robbins, Dr. Thomas and Mrs. Ireland, and excellent psychometric readings by Miss Garner, Mrs. Bruce and Mr. Tom Roscoe.

In the evening Mrs. M. W. Leslie lectured, closing her remarks with a large number of excellent tests and spirit descriptions. Appropriate remarks were made by Dr. P. O. Drisko and Fred Heath (the blind medium), who also sang an inspirational song, accompanying the same upon the plane.

Children's Lyceum No. 1 .- The report of the closing services for the season held by this useful or ganization, at Paine Hall, on Sunday, June 19th, will be published next week.

Parker Memorial Hall .- An account of the Farewell Services at this place on Sunday last will appear

A remarkable cure, performed through the mediumship of Dr. J. R. Cocke, 603 Tremont street, is reported to us: Mrs. Cheney, Hotel Greeley, Hammond street, Boston, had suffered two years from paralysis of the throat, being unable to swallow any solid food. Several physicians, including eminent specialists, failed to give relief. After short treatment with Dr. Cocke she was able to take solid food, and now considers the difficulty entirely cured.

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Boft as dew falls on the waters,
Or the mist o'er hill and dale;
Beundless as a bud's unfolding,
Is the lifting of the vell,"

An interesting and instructive narrative of the experie / 2s of one who from early childhood was subject to the vi/2s and recognizable guidence of spiritual intelligences. The opening chapter gives a graphic pen picture of Southern plantation life when the "peculiar institution" of that section of our country was in its prime. The periodical visitate the circuit preacher, the proparations in the "big house," and the "quarters" of the negroes for the event, are finely described. As the narrative proceeds the development of mediumship gradusily unfolds faculties previously latent, and tokens of the presence of spirits become more and more frequent. Accounts of clairvoyant, clairandent and other experiences follow—all remarkable—including independent siste-writing, the sudden production of flowers, etc. In the latter part a thrilling account is given of the wonderful mediumship of a siave woman who startled an entire community with the eloquence of her discourses, prophetic visions, and powerful denunciations of wrong.

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The Messages published under the above heading indicate that spirit acarry with them the characteristics of their case that spirit acarry with them the characteristics of their case that spirit acarry with them the characteristics of their case that spirit acarry with them the characteristics of their case that spirit acarry with them the characteristics of their case that spirit acarry with them the characteristics of their case that spirit acarry with them the characteristics of their case that spirit acarry with the characteristics of their case the spirit acarry with the characteristics of their case the spirit acarry with the characteristics of their case the spirit acarry with the characteristics of their case the spirit acarry with the characteristics of their case the spirit acarry with the characteristics of their case the spirit acarry with the characteristics of their case of the control of the cont

nore.
It is our earnest desire that those who may recegnize
the messages of their spirit-friends will verify them by in-

It is our earnest desire that those who may recognize the messages of their split-friends will verify them by informing us of the fact for publication.

A Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

A We invite suitable written questions for answer at these seances from all parts of the country.

(Alias Shelhamer desires it distinctly understood that she gives no private sittings at any time; butther does also receive visitors on Tuesdays. Wednessiays or Fridays.)

BANNEH must not be addressed to the medium in any Caso.

Lewis B. Wilson, Chairmads.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer. Report of Public Séance held April 12th, 1887.

Invocation.

Oh! thou Grent Spirit of Truth, we pray that we may be worthy of thy protection; we seek for strength that we may be made faithful in our following of thee. We look to thee for strength and guidance; we desire at this hour to come into holy communion with the pure and good of exaited life, to receive from their ministrations something to upilit our spirits, to make us more happy and free and wise than we have been us more happy and free and wise than we have been before. Oh! may all who assemble here, either in spirit or mortal life, receive a baptism of thy purity, thy truth, and thy holiness, until each one is elevated in thought, in aspiration, and may bear forth a new life, a new power, that shall extend unto all whom they may reach. We welcome all returning spirits to this place; however sad or lowly one may prove, we trust it may be strengthened. We would, oh! our Father, assist the needy, give strength to the weak and sorrowing, and at all times bring unto those who are unfortunate a new life, or a new conception of life's duties. We ask thy blessing in the name of all truth, of all goodness, now and forevermore. Invocation.

Questions and Answers.

CONTROLLING SPIRIT .- Your questions are now in order, Mr. Chairman.

Ques.—[By L. M. H., Cleveland, O.] From whence came the mound-builders?

Ans.—Could we have the opportunity and the time to go into this subject deeply, we might be able to satisfy, in a measure, the mind of your correspondent upon the question of the origin of the mound builders of the West. We have been informed that in remote ages there was a means of communication between which human beings could travel from one point to the other over dry land, and that previous to the climatic changes which have occurred upon this continent and that of the East, those human beings now known to history only as the mound-builders visited the West from the East, and took up their abiding place upon this continent. We have been also informed that these people were really of Aryan extraction, and that they were by no means deficient in a knowledge of certain arts and sciences. This race has become, we might say, almost fully extinct, although it has to an extent amalgamated with other races. The race pure and simple, is known no more on the earth, yet it abides and remains, holding its o on individuality in the spirit spheres.

At how remote a period did the moundbuilders inhabit the country where the mounds

A.—It would scarcely be believed, were we to A.—It would scarcely be believed, were we to relate to you the remoteness of the period when the mound-builders took up their position in the western part of this continent; and we shall not undertake to say at what period of time in the world's history these people lived and thrived; suffice it that it was many, many ages ago.

ages ago.

Q.—What caused their disappearance?
A.—Climatic and other changes, producing a depressing effect upon the physical system of these people. We are told that they disappeared from earth's surface, even as other races have disappeared, having served their time and purpose; having been used by the Great Eterstee of the production of the producti

gress and spread so far and wide as to take in every home and every heart. It seems to me every home and every heart. It seems to me that so long as one human soul cries out for knowledge of its beloved dead, as long as one heart is bowed down in anguish because of its loss, spirits must work constantly with the hope of spreading this grand truth, and with the desire to bless all maukind alike.

I gratify myself with the thought that perhaps some of my friends wish to hear from me

With the desire to bless all mankind alike.

I gratify myself with the thought that perhaps some of my friends wish to hear from me, and I would not have them think I am asleep, or that I have lost interest in them or their work. Although I am happy in my mission on the other side, I am happy with my dear friends, and united with all to whom I have been attracted there; yet I am still interested most deeply in the loved ones whom I left on scent their welfare is a part of my own, their sorrows and griefs atir my heart as they would.

Annie Rumphrey.

I am acquainted in Boston, Mr. Chaiman, for my home was in East Boston. I have friends in this vicinity, and they are very dear to me, bringing my love and friendship, and all things that I feel to be sweet, from the spirit side of life. I gather beautiful flowers from my home, and bring them to my friends, hoping they will seen the fragrance, and feel their beauty, sorrows and griefs atir my heart as they would. sorrows and griefs stir my heart as they would were I in the mortal body.

To each one I bring my blessing and my love.

Isoe the good work growing, day after day; I get strongth enough for that, and the surroundabroad, to make mankind better and nobler, and I am satisfied that the time is not far distance.

In making use of the mediumistic powers which friends of the possess, but somehow I do not get strongth enough for that, and the surroundabroad, to make mankind better and nobler, and I am satisfied that the time is not far distance.

In making use of the mediumistic powers which is making use of the mediumistic powers which it making use of the medium powers which it making use of the mediumistic powers which it making use of the mediumistic powers which it making use of the medium powers which it making use of the mediumistic powers which it making use of the medium powers which it mak

The angels inspire those songs of for those musical tones drop downward from the heavenmusical tones drop downward from the heaventy land, and as you give them forth to friends on earth, and give them out to the multitude with a willing heart and strong spirit, they will be caught up and sent back and forth, with sweet refrain, until they echo again from the heavenly shore. I am giad that those blessed inspirations are brought to mankind.

I feel rejoiced at the privilege of speaking as a spirit from the other life words of good cheer and harmony to mankind on earth. I am Robert Anderson.

Augelium Helker.

I am a stranger here, Mr. Chairpin! [You of find me. I was away are welcome.] That sounds very pleasant to me it was sudden, and I had no time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. It was a way to the time to present to me. I was a way to the time to present to me. I was a way to the time to present to the time to present to

I have friends on earth whom I am anxious to reach, because I feel that their lives need tid-ings from the spirit-world. They are surroundings from the spirit-world. They are surrounded by much of sunshine and material pleasure, they know what it is to prosper in worldly things, and I am glad to say that they are not so selfish as to clasp all the good things that life affords them to their own hearts, and not share

things, and I am glad to say that they are not so selfish as to clasp all the good things that life affords them to their own hearts, and not share them with others. I am glad to say that those friends whom I most love are kindly in thought and generous in deed to the weary and unfortunate, and that gives me much joy in my spirit home. I see their good works, and it makes me happy.

Then I have thought, if, along with what life has given to them, they could receive the grand gift of spirit communion, and realize its truth, how happy their lives must be, and as one of the dear friends on high who loves them, I come from the world beyond, bringing our greeting, our affection, and will say to those dear friends: Yes; we know all that is passing; we understand your motives and your deeds, and can appreciate them. We would like to commune how happy their lives must be, and as one of the dear friends on high who loves them, I come from the world beyond, bringing our greeting, our affection, and will say to those dear friends: Yes; we know all that is passing; we under-stand your motives and your deeds, and can ap-preciate them. We would like to commune with you quietly and alone, because there is much to be said. I, myself, would like to speak of the things of the past; of those associations which were mine, the presences and surroundof the things of the past, of those associations which I had on earth. They have faded, it is true, but their memory lingers with me, and sometimes I feel it important to reach my friends with a word of advice concerning those things of which I spoke feebly during the last three days of my mortal life. I would like to say that they have been arranged much as I can say that they did very well in some ways, just exactly as I would have done, and in would desire. I could not altogether speak my sentiments, but you understood sufficiently to do as I wished, and I thank you. The results are flowing out in good to others, and those whom you reached in that way bless you more often than you can tell; they are made so much happier, so free from care, because of your kindness, and I am sure it will be pleasing to your

often than you can tell; they are made so much happier, so free from care, because of your kindness, and I am sure it will be pleasing to your hearts to understand this as I do.

I think my friends will learn of my return. I have been advised to come here and speak, because spirits have told me I shall reach my earthly friends more closely by the experience. My name is Angelina Baker, and I come from Troy, N. Y.

Nancy Robbins.

I come to the people of Hanover, N. H. I don't know as they will want to hear from me, for these things will seem strange to them. I expect; but the thought has been with me for some time that it is my duty to come and speak some time that it is my duty to come and speak to those I have known, and say to them that life is eternal; there is no change, such as they have thought, in death. I did not believe in this power. I accepted the old idea of heaven and the resurrection—to me it was a good thought, because I did not understand anything better. I felt that if I lived a good life, and relied upon the Son of Man, I should ascend to the right hand of my Father; and I assure you, Mr. Chairman, that I was sincere in my belief. Mr. Chairman, that I was sincere in my belief. I have friends who entertain the same thought,

and they have no strong conception of what the spirit world really is. It troubles me when I think it over and realize how they are keep-ing in the old, narrow way, when there are such broad fields of light and verdure all around broad helds of light and verdure all around them, where they might find the truth if they only sought for it. I come here to bring them my love, and tell them of the friends who are assembled in their homes in the spirit-world. They are many, and they wear the same familiar faces that they did of old, only they have thrown off much of that which clung to them from the mortal side. Each one is ready to come from the mortal side. Each one is ready to come to his earthly friends and speak good tidings of the immortal shore if the way is only opened. The immortal shore if the way is only opened.

So I come, asking that we may be received, when seeking for an open way, near to those we have loved, who have mourned our loss, and I hope I shall not be denied.

I am Nancy Robbins.

Benjamin Scott.

You admit strangers, I am told, Mr. Chairman. I am really a stranger in this place, having never been in Boston before. My home was in St. Louis, and my associations and friendships were there. I did not know much about the eastern part of the country, except by what I had learned from others.

I have tried a great many times to reach my friends on earth in their homes, but I have

A—Cilimatic and other changes, producing a depressing effect upon the physical system of these people. We are told that they disappeared from earth's surface, even sucher are all the state of the production and the surface and the surface

possible, that I am alive, not buried away from thought and memory, but active and strong, seeking to do that which I feel is for the right, and that is, to get into communication and association with the friends of earth.

Annie Humphrey.

Sometimes I have thought I should succeed in making use of the mediumistic powers which

and I am satisfied that the time is not far distant when those who are now quiet, and do not feel the breath of this mighty power, will be come stirred within themselves, and forced to acknowledge the light and the truth, and make it a part of their daily lives.

I see faces before me that are familiar, and I bring greeting to all friends, everywhere. I am glad to see my good friend Longley here, and to give him a word of cheer from the spirit-side.

Go on, my friend; sing your aweet songs for the good of mankind, for they must sink deep into the weary heart, bringing cheer and new hope.

The angels inspire those songs of joy, those

So I wait.

I come here to-day because the way is open, and I know it will do me good. I hope my be anxious to learn something of the spiritive world. It is pleasant to me. I do not regret that I was taken home. I am not sad over the enabled me to appreciate my present condition. I have seen my friends when they looked over my little effects, and I know what became of the weary heart, bringing cheer and new hope.

The angels inspire those songs of joy, those my little effects, and I know what became of the locket which I prized so highly. I am pleased at its disposition, and also with that of other treasures which I possessed. I want them to feel that all is just right, and in coming back it is with a feeling of happiness and peace, such as I hope they will gather, and it may abide in their souls. I am Annie Humphrey.

": Charles E. Lawrence.

If you will be kind enough. Mr. Chairman, to announce me as Charles E. Lawrence, I will be obliged to you. I have relatives and friends on this side, and I have quite a circle of friends and connections in the spirit-world. They have been coming over to the other side since I passed that way, and they have been surprised to find man.

into eternity almost in an instant. I was be-wildered for a little while. I hardly knew whether I stood on earth, or in what condition I was; but it did not take me long to collect my scattered senses and to realize that, though I had been hurled from the body, I still re-

which is as well adapted to my purpose, to say the least, as the one I vacated so unceremoniously. Had I the choice, I would have remained on earth some time longer, and I would have arranged certain matters connected with the

in the body.

It is true I would be happy to talk with my friends personally—to talk with them face to face, and give them a clasp of the hand; that would make me feel very much pleased indeed. and if any friend cares to hunt me up an instrument I can use for that purpose, I will do my best to make use of it and come to them in such ways as will identify myself to their understanding. My home was in this city. I call myself a Boston boy.

Ipeg.

The dear lady to whom I am sometimes attracted—because in connection with her life I can extend my influence in such ways as I feel it may be useful—sends out a strong desire to hear from some of her loved ones from the spirit side. She wishesto feel and to know that they are with her; yet she is mediumistic, and not a day passes but some little influence or impression or token of spirit presence is given to her own organism. She does not realize this as fully as we would like her to do, and yet it proves a blessing to her life.

I am here to-day to bring the love of her dear spirit children and companion, and to tell her how happy they are in the enjoit would not

spirit children and companion, and to tell her how happy they are in the spirit-world, not only because of their pleasant surroundings, but because of the natural outgrowth of their good works for humanity. We cannot help another, we cannot bring a blessing to the life of a human being but it reflects upon ourselves, bringing brightness and joy to our own hearts. Such spirits as are constantly eager to work for Such spirits as are constantly eager to work for

Such spirits as are constantly eager to work for humanity must feel a continual blessing and joy brightening their lives.

I wish also to say to my friend that the spirit Robert, who has just passed over, whose mortal form became so weak and emaciated, so filled with debility and pair, is strong and happy in the spirit-world; he is attended by loving angels, who are eager to show their attention and their affection to him. He is surprised and gladdened by all that he finds so beautiful and fair. their affection to him. He is surprised and gladdened by all that he finds so beautiful and fair in the higher life; yet it comes to him naturally, and he receives it as though he had always looked for and expected just this thing; he fits himself into the new life and new condition, and consequently will grow rapidly in an understanding of its laws. He would send his love to his dear companion; as he sends it to the sister to whom I speak, and tell all that he is rejoiced at the change; that it does indeed bring him a blessed feeling of release and happiness. He cannot speak for himself, yet is anxious to have the friends of earth know his condition, and understand that he is indeed made most happy by the blessed change that has come to him.

has come to him.
Other friends send love; they are united in

part of their natures. As they enter this spiritworld so will their condition be until they are
purified, through suffering, through a growing
intelligence, through the applications made to
their lives by instructive spirits, and until this
purification comes to them they must of necessity mingle with the earth's inhabitants, among
the low and polluted, for the simple reason that
their gravitation is downward, the elements of
their nature being of so gross a character as
not to allow them to rise higher. If such a
spirit as this should gain control of a medial
organism, and have full possession, so as to
voice his own sentiments and inclinations, he
might make such statements as could very easily be proven false; he might mallolously, with
designing will, do this, for the purpose of working injury upon those whem he despised.

Q.—[By "Investigator."] \ln 1803 there arose
in Kentucky a sect of religionists known as
"Jerkers" or "Barkers," from the fact that
their meetings were characterized by the falling down, rolling, shouting, jerking, dancing,
harring and other stranger practices that second

ing down, rolling, shouting, jorking, danoing, barking and other strange practices that seemed to be involuntary on the part of the members. Were those manifestations caused by unde-veloped or unbalanced spirit control? if not,

what was the cause?

"A. We have heard of this peculiar sect mentioned by your correspondent, and our opinion is that these persons thus affected were sensitive, ausoeptible individuals passly influenced by external conditions and surroundings. We by external conditions and surroundings. We believe that they were brought under a psychological law, which acted upon their auscoptible natures, causing such violent convulsions of their systems as mentioned. Undoubtedly these parties were surrounded by a class of ignorant, unreasoning spirits who exerted their influence upon them for the purpose of this making them ridiculous to the world, but our opinion is, that, at, first, the parties were brought under the psychological power of atrong-minded, individuals, who were them selves possessed of undersloped spirits, and whose power was exercised for the simple purpose of adding to their followers. We have seen in this spirit-world section beings who were connected with this sect, and through them we learn what we have stated.

Charles Parker.

I could not understand the gyrating of tables, the pounding that I was told came upon doors and furniture, as being the outcome of intelligent human beings, consequently I did not spend my time over it. I regret, now, that I did not consider this thing, because I can see that there is a very big truth in it, and that, if I had found that truth, it would have been of great importance to me.

There were many things, Mr. Chairman, to tie me to earth. I had large interests of a material nature, and I had wielded an influence, materially speaking, which perhaps was of importance to me. These things attracted me here, I presume, because I had put so much of my thought and inclination into them, and so I could not see distinctly the forms and objects of the spirit-world. I have, however, long since risen above that condition, and can now see clearly my surroundings, and sometimes, when clearly my surroundings, and sometimes, when I come to earth, I have no difficulty in making out those forms and faces and objects which

appear before me—yet I have never had the opportunity of speaking in this way.

I wish to reach my friends, to give them a thought from the other life. I would tell them thought from the other life. I would tell them that those material things which were so dear to me in the past have no value to my soul now. I have loosened my hold upon them. Some of my friends grieve, because a large part of the possessions that were mine here have been scattered, not kept together; but I am thankful, for I did not want them massed up in one place, or for one party. I am glad they are distributed, and that they are working for good to many instead of to the very few. I have had distributed, and that they are working for good to many instead of to the very few. I have had a hand in that work myself, for I came to the conclusion that as long as these temporal things were heaped together, doing but little good in their way, I should be unhappy. When I came to that conclusion, being a man of energy, I exercised my influence for their distribution.

given me to speak.

My name is Charles Parker, and my home was in this city of Boston.

Lizzie Everson.

[To the Chairman:] I don't know you. [I'm very glad to see you.] Are you? Do you like little girls real well? [Yes.] Do you want to know my name? It is Lizzie Everson. My mamma's name is just like mine. [Where did you live?] In New York. An'do you want to know my papa's name? [Yes.] It is James. I got a little brother. I have, an' I want to send my love to 'em. Will you take it? I've been gone away I don't know how long; but mamma thinks it's a good while; she feels real bad when she does think of it. I do n't like to have her, because it makes me feel bad, too. Did n't you go to school when you was a little boy? I Yes.] I go to school in the spirit-world, I do. It's real pleasant, because we have ever so many things there, an' we don't study from books, we don't. Did you know it?

When my teacher has something to tell us she brings the things right into our school, an' shows them to us, an' tells us how they are put together an' will about it.

know it at all, an' she just oried.

I think you're real nice if you'll tell her what You tell her I give her lots an' lots of love, an' I want to come sometime an' talk to her,

Good-bye. [Come again sometime.] I'd like

Letela, the Indian Maiden.

cause I do.

How do, Wilson brave? Lotela going to talk for the rest of the spirits that want to come.

There's a lady here; she wants to come to her friends down in Maine. She used to come under spirit influence when she was here, and she did a great deal of good for the spirit-world. She don't say so, but Lotela gets that from her influences. She sends her love to her friends, and wishes them to know how happy she is in her spiritual home. She says: The shadows have passed away and the clear sunlight has entered my life. In looking back over the past I can see its experiences have all been for my good; and though sometimes they were a little heavy to bear, yet I realize that all has been for the best, and I can now appreciate this joys of my spirit home to their fullest extent. I wish to tell the dear friends that I sometimes reach them within my love. I come to them hoping to die an influence to sailst them slonk on their way. I thank each one for the kindness which they kave to me. I appreciate all, and will express it more fully to their hearts when they join me in my spirit home. There is one dear friend in Kennebank who is very mediumistic. I try to make use of her powers, because I feet that they can be of benefit to hu-Mrs. A. M. Hatch. dear friend in Kennebunk who is very mediumistic. I try to make use of her powers because I feet that they can be of benefit to humanity. I only hope she will be patient and faithful, allowing the spirit world to develop her mediumistic gifts, because the world has need of them. I believe they can be made of service to mankind." Lotels gets the name Mrs. A. M. Hatch.

Mrs. A. M. Havoh.

Hachel Forkins.

Here's a lady that was along prote, wall in years. She may the lived in louising with find beyond. I shall feel happy indeed. This play that was along prote, wall in years. She may the lived in louising with waters. She may the lived in louising with waters. There is might be more all waters and the lived water water

recognized its teachings nor accepted its claims. I rejected them before I passed from earth as unworthy of consideration; it seemed to me that I could make use of my mental powers to better advantage to myself and to the world than to exercise them in the investigation of Spiritualism. I was honest in my thought, because it seemed to me to be a delusive subject and one which was rather fantastic than serious.

I could not understand the gyrating of tables, the pounding that I was told came upon doors

J. A. Harvey.

Here's a spirit, a large man, with blue eyes and brown hair; but there's a spot on the top of his head where there is n't any. That's the did not consider this thing, because I can see that there is a very big truth in it, and that, if I had found that truth, it would have been of great importance to me.

For quite a while after I passed from the body I seemed to be surrounded by semi-darkness, or rather a condition of twilight, through which I could not see very distinctly either my friends on earth or my surroundings in the spirit-world

There were many things, Mr. Chairman, to tie me to earth. I had large interests of a materially speaking, which perhaps was of imdium, and Lotela speaks for him, because she thinks it will help him along and perhaps give him power. He has been trying to come here at ever so many of your councils.

Eliza Wellman.

Here's a young spirit who gives the name of Eliza Wellman. She says she has an aunt and cousin at Eagle, Wis. They were very near to her when she was in the body, because her own mother was in the spirit-world. She says that she promised her relatives that if it was a possible thing she would return and clear than she promised her relatives that it it was a pos-sible thing she would return and give them some manifestations from the other world. She has been trying to do it for several years, but has not had the power. Now she comes, bringing her love and telling her friends that she has a bright home with her mother and others, who are very kind to her. This spirit had a bord time before all went away heavy had a hard time before she went away, because she was so sick it wasted all her life's forces, and she felt weak and very bad; but she wants her friends to know it has all passed away; she is happy, free and strong now.

Andrew Evans.

conclusion that as long as these temporal things were heaped together, doing but little good in their way, I should be unhappy. When I came to that conclusion, being a man of energy, I exercised my influence for their distribution.

Some of my friends may not thank me for what I say, but I feel obliged to speak as I do. Others, perhaps, will be glad I have come, and welcome me. I hope so.

I bring only a gentle thought for all. I wish them to understand that there is a life beyond the grave; one that appeals to our senses, to our consciousness; one that points the accusing finger at the spirit who has not done his whole duty with the time, the talents and opportunities that were his; one that also gives the approving smile to one who has performed his work and has done it with a faithful, willing spirit. I would like to come into communication with my friends privately; I would ask them to find me an opportunity for so doing. I have things to relate which concern them, but with which the public has nothing to do. I shall wait with patience until the time is given me to speak.

My name is Charles Parker, and my home was in this city of Boston.

A spirit calling himself Andrew Evans.

A spirit calling himself Andrew Evans of the another one with him, a younger man, who gives the name of Samuel Evans. They belong together, and there's another one with him, a younger man, who gives the name of Samuel Evans. They belong together, and there's another one with him, a younger man, who gives the name of Samuel Evans.

They belong together, and they come from Providence, R. I. There's a lady by the name of Mary—should think her last name was the same as theirs—she is here in the body and they rank they are same their same as theirs—she is here in the body and they rank they are yanxlous to reach her. They have some particular information to give her. It don't seem to be real dark, but there is something she is perplexed and anxious about, and it draws these spirits; they want to help way she has thought would be best, an

Henry E. Packard.

Henry E. Packard.

Another one steps forward and calls himself Henry E. Packard. He is quite tall and not very large; he has hair waving around his neck and face. He brings his greeting to his friends. He says that he feels strong in the spirit-world—and did almost immediately after passing out of the body. He didn't go from any sickness, he didn't have very much of warning when he went out, but he says he is satisfied to have all things as they were. He knows that some of his people had a little difficulty in arranging matters; he thinks it is all right, and that the experience did them good; they understand these material things better than they would without it. This spirit would like to communicate privately through a medium if his people will give him a chance. He wants them to know that he is with some of his friends, and he speaks of a man called Jake who once did some business for him. He says that he met with Jake on the other side, much to his surprise, and it was from him that he learned his first lessons of the spirit-world and its conditions. first lessons of the spirit-world and its condi-tions. He comes from New Haven.

Julia Foster.

bridge, and her name is Julia Foster. "I am desirous of reaching a dear sister. She does not understand much of these things, but it is not understand much of these things, but it is my duty and my work to try and bring her a comprehension of them. I have been working to this end for some time, but have, not progressed as I wish. I thought if I could come here and send a few words to my friends, to tell them how fondly I love them, and how anxious I am to reach their lives with an understanding of spiritual life, it might perhaps open the way for me to get nearer to their homes and their hearts. I bring my grateful thanks for the kindnesses bestowed upon me in the past, and for the tender memories that have come to me in my spirithome from loving hearts on earth. I shall indeed try to merit all their pleasant thoughts, and to return them by their pleasant thoughts, and to return them by bringing a bright influence to cheer their lives. I have sometimes thought that if my friends would seek out a Boston medium, so that I might reach them with my private communi-cations, I could bring them evidence of my life, and also of the lives of my friends on high. Mother joins me in much love, as do others who are very near, and we trust that the bright, shining light of truth will flood the lives of our loved ones with its refulgent rays."

Anson J. Stone.

Oh! Wilson brave, want to tell you some-thing! Don't you know the big man that used to come here, who only went away a little while ago, the brave named Stone? He's here; while ago, the brave named Stone? He's here; and he would like Lotela to tell you, awfully well, that he is here. He brings his greeting to you, and to all here that knew him, and says that he is perfectly satisfied with the change. He looks just as pleasant as he ever did. He wants to send his greetings to his friends. He can't get hold of my medy. He wanted to. He says that this is an interesting study to him: that he used to observe it from the mortal side; and now he is deeply interested in studying it from the spiritual side. He wishes his friends to feel that it is all for the best that the change came suddenly; it did not find him unprepared; he is now experiencing something of the comforts and wonders of the spiritual world. You knew him as Anson J. Stone. git to myle—— ga

diam of Emms Bradley.

There's a young spirit about twenty summers old, who gives the name of Emma Bradley. She kays: "I have dear friends on the mortal side, while I have a large company of loved ones in the spirit-world to make my life a heaven, my home a happy retreat, yet there are those on earth who are very near to me. I can feel or sense their conditions; when they are sad, it comes in waves of grief that seem to darken my spirit, and when they are rejoiced over any event, I feel, as though flooded with sunshine. It was the same when here My mother used to say that I wai a tender plant, too sensitive for this world because the grief too say of my friends troubled me so but I found compensation in the love and the sunshine of life. Now, on the spirit side. I well that all is becautiful even though the shadows must come. I bring my deep love to my friends it wish them to know! an bappy thist the world seems beautiful to me, and that if I can only tell them it the beaued conditions they will find, beyond, I shall feel happy indeed. The spirit has friends in New Bedfort and in Westport.

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L I ME BOOK IN

As per dates well appear in the course.

June 21. Austin Kent; Rose Goodwin; Agnes Day;
Henry Kingman; Nancy Kendrick; Albert Messenger.

Verification of a Spirit-Message.

His friends recognize it as eminently characteristic of him, and the facts he there mentions are all literally true, with no mistake. It will be two years the 26th of this month since he passed to the "other life." He was buried by the "Grand Army" Post of Lynn, which place he claimed as his home, though he passed way among friends in Westfield, this State. He was an carnest Spiritualist, and a lover of truth and hu-man progress. His faith in the truth of the claims of Modern Spiritualism was a matter of knowledge and experience, for he had lived it, being himself medi-

tained him in his last earth-trial-his sickness and

weeks before, and can say, for the benefit of his many friends, that he passed away as hopeful and loyal to his convictions as he had lived. "He is not dead,

neither does to sleep// With many thanks, I am sincerely yours, THEROX J. GUBBEY.

Whilman, Mast, Jone 18th, 18th

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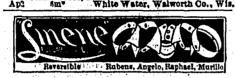
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NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and illustrated menigulations, by DR. Brown, For sale at talk office, Price il. 36 cloth-bound copies, \$2,80,

been able to intelligently manifest our interest and our affection to the friends of earth, yet we have not forgotten them; we have for many years labored for the time when we should open wide the doorway between the two worlds into homes of their friends on earth and give them tidings of the better shore. We are still working to that end, and I think the time is nearing when we shall succeed in our efforts."

There's a spirit comes with her, calling himself Frank; a young brave, who looks as though he went out through some violent accident—was n't expecting to go, but the change came suddenly.

This spirit comes from Liverpool, and he has relatives there, that sometime he hopes

has relatives there, that sometime he hopes to reach. There is a medium they know in that place, whom they are trying to develop, and they think they will succeed before long. . [At the close of the seance a gentleman approached the medium and said he recognized the spirit Mary Ellen Watson as a cousin of his, who had died in England.]

Here's a young man, a tail, fine-looking spirit, who is interested in some spiritual work on earth, and he wishes to say a few words to a friend in Marietta, Ga. He says: "I have watched your aspirations and the desires of your heart for years, and know that you would like to accomplish more; but I can see that your plans are broadening out, and that the work you really perform is of much use. We have promised to help you, and we shall redeem that promise just as rapidly as the conditions allow. We understand your faithful determination to act in accordance with what you believe to be the desires of the spirit-world, and we commend your labors and your aspirations. Remember, that although one cannot accomplish all the grand work which may be required, or even demanded, for human advancement, yet every aspiration, every desire to do good, every effort made to accomplish some wise labor for others, brings its own satisfaction and performs its own work; therefore, my friend, do not feel discouraged or diseastified at any Dr. Hodges. performs its own work; therefore, my friend, do not feel discouraged or dissatisfied at any time, but remember it is the constant blow, the little things faithfully attended to and intelligently performed, that go to make up the great sum of existence, of useful life." This spirit calls himself Dr. Hodges.

Caroline Pearson. Here is one who calls herself Caroline Pearson. She wants to reach her friends and relatives in Boston. She says she has a very dear friend in Hyde Park, who is mediumistic. Sometimes she comes to that friend and tries to make use of her mediumship, but has not been able to do what she wishes. She sends her love to all, and says that although sometimes the way seems dim and uncertain, yet they are guided by spirit-friends; and she trusts they will feel hopeful and rely upon the wise guidance and direction of those who have passed beyond, because they will prove themselves true and earnest; for they are not undeveloped spirits, but are the dear ones who have ascend-

spirits, but are the dear ones who have ascended to higher homes, and come back with earnest purpose and faithful desires to bless those whom they love on earth.

Here's aspiris who was a German; she can't talk English. Lotela gets it from her mind like this: "My name is Barbara Jacobs." There are two people here she wants to find; one is a man by the name of Hans Jacobs, the other is a sister, and she calls her Mary. This spirit has been away for a good while; it looks to Lotela as though she was drowned. She never got over to this country in the body, although she started for it; but these people she wants to find came over, and they are here somewhere—she thinks in Brooklyn, N. Y., or very near there. The guides say this spirit has been trying to come a good many times, and always seemed sad and anxious. They wish to have it spoken of to day, hoping that some friend may notice it, or her people may see her name and then communicate with her. We think it is some years since she went to the other world, and that she has advanced all right, but in coming back to the physical life she takes on her old conditions. She cannot talk or manifest very clearly, though she is anxious to do so. If any of her friends can learn of her return, and will find a medium somewhere so she can come personally, the guides think it will be of great assistance to her as well as comfort to them.

Going to say Good moon, now. Lotela's got through. Barbara Jacobs.

[Published in advance by request of the spirit.] You will pardon me, Mr. Chairman, if I en-croach. I only have a few words to say to a friend, and I will try to say them as briefly as My name is Charles E French. My friend Thomas desired me to come here and give him a few words of advice if possible. I hardly feel

a few words of advice if possible. I hardly feel competent to do this, because it seems to me he ought to see more closely into his affairs than I can do. So far as I can tell he has made about the right movements, except the one he contemplates making next October; that I should think would be an unsafe one, because I can see that the man in whose word he most closely trusts will not be able to fulfill his obligations; there is a serew loose in his machinery, and undoubtedly there will be financial embartasment for him by the time my friend will expect to get his assistance; therefore if I were Thomas I would not make calculations to that sud, but would move along just about as I am going now, and defor the largey movements until a more prosperous season. It should most certainly defor them for at least; two years. He will do very well as he is, and he can most certainly afford to wait rather than to risk losing what he has, ing what he has, wat rather than to risk to the has my friend will see these words and will understand them. I am sure. He has requested me twice mentally and once verbally, in the

me twice mentally and once verbally, in the presence of near relatives when they were receiving certain tippings of the table, to come here and give savice on things as I see them. He promised to closely watch your paper until that was given.

I am permitted by your spirit band to request that you will publish my little message in advance of its regular turn.

[Given June 14th.] SPIRIT MESAGES TO BE PUBLISHED NEXT WEEK.

April 19.—Augusta Currier: Mary Evans: William and James Dorbey: Sarah Ann Curtis; Charlie Russell; George (A. Sawyer: Winnis Graves.

April 22.—Hannah Miles: Annie Churchill; William Horton; Samuel Chase; Helen Glimore; William Pritch-trad; Elizabeth Owens.

THE MESSAGES GIVEN

PRESMAN J. GURNEY. It gives me sincerest pleasure to recognize the message published in the BANKER OF LIGHT of May 28th from Francian W. Guinar, as coming from my brother, Freeman J. Gurney.

invistio.

If was this fiving knowledge that cheered and sus-

I was with him when he passed away, and some

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proposed to know whether or not fraud was being practiced, and therefore took the methods which he did in order to ascertain, and seemed satisfied that he succeeded. The majority of the committee, including myself, thought otherwise. I do not believe in that way of investigating this subject. I believe Mr. Tice to be just as honest and earnest in his searchings for truth as myself; I do n't believe he would purposely do a dishouest act, and those who judge him otherwise do not know him as well as I do. It is childish to get angry at a person simply because his opinions differ from yours, and yet how often we are called upon to witness such exhibitions of anger; people making faces at each other and calling hard names; they seem to think this is arguing the case, and no doubt as a rule this is all the argument such people have. While entertaining such views of Mr. Tice in reference to his honor and integrity, I look upon him as failible, as illnutrated in his investigation of the Ross medium. While I am using this incident to neutralize the force of his conclusions resulting from his experience with Mrs. Wells, I can use it to disprove much of the matter which has been written against him. The simple fact that he visited the medium Ross, carefully investigated and honestly published his convictions in favor of the medium, is sufficient to my conclusions, but for truth and justice as I see them. my conclusions, but for truth and justice as I see

when I commenced these investigations my position was not a favorable one for procuring the services of a medium for materialization to sit for me
under test-conditions. For some reason unknown to
me I was looked upon with suspicion—so much so
that two, at least, refused me admittance to their seances. I was not aware that I had either said or done
anything to justify them in taking such a position.
True, I took little or no interest in séances conducted
as they ordinarily are, simply because I could make
no use of them. I came away as ignorant as I went,
as no opportunity was offered by which I could inform myself. I found no fault beyond saying, "If
this is all it claims to be, what a pity it cannot be presented in such a manner that no doubt will be left in
the minds of the witnesses."

As a rule, if I suggested to a medium the propriety
of sitting under test-conditions, the chances were that
I would receive abuse instead of a respectful answer
—almost always the mediums would get in a passion When I commenced these investigations my posi-

of sitting under test-conditions, the chances were that I would receive abuse instead of a respectful answer —almost always the mediums would get in a passion and sak if I took them to be frauds. Buch a position on the part of a medium comes from a misapprebension of the relations existing between the medium and the investigator. The medium is not always so much to blame as those persons under whose influence, advice and guidance they are.

Unfortunately for the cause of Spiritualism, there is a large and active class of people in our ranks who crowd themselves to the front, as oracles and teachers, who have not learned the first letter of the alphabet on the subject. This active class usually attach themselves to mediums and are successful in so impressing them as largely to control their actions. You will always find them vehemently declaiming against test conditions as dangerous, and warning mediums against indicates and be made to see, in the true light, their position and relations to an anxiously inquiring public, and fully understand and comprehend why they are mediums, and the part they are called upon to take in a world of akepiteism, doubt and uncertainty, there would be no more exhibitions of anger and impatience. I earnestly petition mediums to look at the matter in this light. Old systems have done their work, and are passing away, and the tendency of popular thought is one of skepticism and unbelief in antiquated theology.

It does not require critical observation to learn the fact that in this country the great majority do not believe in the old stories of miracles and mythe, and that it is generally considered the belief in a life after the death and dissolution of the body is a phantasm and superstition without any base upon which to rest, and only fit to be entertained by the weak-minded and children.

At some future time I will trace the causes which

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SOTO, ANDIENT, JULY A, RET.

MICHAEL STATE OF A CANADA BANK AND AND A CANADA BANK AND A parcea points sumicion to catch in the carpet. About an inch or more of the ead of the strip was bent at right angles. These were placed under the two front corners of the cabinet, and would be carried out with it if it was moved, but the barbs would prevent the tin from being carried back with the cabinet, and thus indicate the distance it had been moved if moved at all. His placed these under the cabinet without the knowledge of any one present but himself, and after all that be been mistaken, and his brother was correct, for he had found one of the tins which he had placed under the cabinet, some twelve or fifteen inches from where he had placed it, and the other one fraids the cabinet. I asked him how it was possible, considering their pectual relative to the capte by the moving of the cabinet. He said he had no way of accounting for it, unless the end of the tin which was bent to form the angle had got bent down, thus permitting the cabinet, or side over it, and when the cabinet moved back in place the tin was drawn inside. I explained to him two reasons why that colution of it was not satisfactory. First, The tin, when found, had not been straightened out in the manner indicated as necessary. Second, The barbs prevented the tins from moving, except in one way. He said he knew of no other way to account for the changed position of it was not satisfactory. First, The tin, when found, had not been straightened out in the manner indicated as necessary. Second, The barbs prevented the tins from moving, except in one way. He said he knew of no other way to account for the changed position of its man man and the control of the cabinet. I said miss perment, however it affected his mind, was excepted to the said he presumed some person present had picked the tin up, and not knowing what it was, had find an example to me when all the circumstances were also invited, but were a some person present had picked the citing to do with it. I told him that such an idea was, to my mind seceed the single security of the cabi

offered, have assured us that the manifestations were genuine.

The Monday following the unfortunate Friday evening this medium was brought to my house, or rather forced to come by one of her band, a distance of nearly four miles. She was immediately controlled, and the spirit went over the whole ground, giving minute details of what had happened, and advising us what course to pursue. We imparted no information to the medium upon the subject, and she went away in entire ignorance of the fact that apything unusual had transpired. The next day Mrs. Newton and myself drove to this medium's home and held another interview with the same spirit. He expressed great anxiety to meet and converse with Mr. Tice, spoke of his honor and integrity, and said that eventually he (Mr. Tice) would be one of Mrs. Wells's best and most valuable friends.

friends.

A few weeks later, and when it had been decided to resume the scances as soon as the physical condition of Mrs. Wells would admit, Mr.J.J. Morse, who was speaking for the First Society of Spiritualists and stopping with us over Sunday, on our return home after the evening lecture, while conversing upon various matters, was suddenly entranced and controlled by a spirit who gave us his name. He commenced to talk about the trouble we had experienced, and gave directions how to proceed. He told us to pay no attention whatever to the thousand dollar offer; gave directions how to form our circle, and assured us, if we would follow his directions, everything would come out satisfactorily to all reasonable persons interested. After Mr. Morse came out of the trance we informed him of what had been said. He replied that for seventen years this spirit-friend had guided and directed his movements in the lecture-field, sometimes telling him months beforehand of events that would transpire. Thus far he had never told him an untruth. I followed the advice given to the best of my ability.

Mr. Charles Partridge reported himself to me as present in the cabinet on this eventful Friday evening. A few days afterwards! went to a well-known rapping medium, and Mr. Partridge again made his presence known to me. I asked if he would answer mental questions. His reply was in the affirmative. All my mental questions were answered satisfactorily. Bat he was present on that eventually everything would result satisfactorily. Oral questions were not responded to.

A few evenings later I was present at a dark seriends. A few weeks later, and when it had been decided to

These two events Mr. Thee thinks preceded the final one altage and active class of people in our ranks who care of sheritualism, there is a large and active class of people in our ranks who care of the first of the sign of the coasion. He argues that after the cabination on that occasion. He argues that after the cabination of the coasion of the coasion. He argues that after the cabination of the coasion of the coasion. He argues that after the cabination of the coasion of the coasion. He argues that after the cabination of the coasion of the coasion of the coasion. He argues that after the cabination of the coasion of the coasion of the coasion. He argues that after the cabination of the coasion of the coasion of the coasion of the coasion. He argues that after the cabination of the coasion of the coasio

posed to be dishonest to practice fraud. We have seen this medium (Mrs. Wella) brought out of the cabinet, accompanied by a spirit, so completely transfigured that it was impossible to determine which was the medium and which the spirit; and had nothing but this transpired the rational inference would have been that two spirit-forms had appeared simultaneously; but the spirit proceeded to reveal to us the medium by passing her hands over the face and shoulders of the medium, and the white lace drapery faded away as by magic, and the medium stood before us unveiled and clothed in her dark dress as when she entered the cabinet at the beginning of the scance. The spirit then placed her arms around the medium and assisted her back into the cabinet. In a case like this the only test necessary is to have the cabinet so arranged as to preclude the possibility of the introduction of a confederate.

confederate.

In view of all the circumstances attending this remarkable case, together with the facts which have been developed during the past two months in the seances held with Mrs. Wells, the results of which are ances held with Mrs. Wells, the results of which are published this week by the company for whom she sat exclusively. I believe the popular verdict will be that I, and those who agreed with me, have been fully justified in the view taken of this case, and that Mrs. Wells stands to-day exonerated, to the fullest extent, from every charge made against her honor and integrity as a medium.

New York, June 22d, 1887.

Lake Pleasant.

[From our Special Correspondent.] Matters at this encampment are moving along solid-

ly and sure. The past week has witnessed an increase in the population of our sylvan city, and the grounds are gradually assuming the old-time camp meeting appearance.

meeting appearance.

The recent meeting of the stockholders of the Lake Pleasant Association was largely attended, and was an occasion of much interest. The work of the trustees was regarded as highly satisfactory to the corporation, and they were empowered to proceed with the sale of the lots. A gentleman prominently connected here has contracted for twenty lots on the Highlands, upon which he will erect cottages early another season. These houses will be of superior design, and will be sold at first cost. The future of Lake Pleasant is not a vague uncertainty, lut is an assured fact. The stockholders of the corporation are men and women of capital, of push and energy, and nothing will be spared to render this place second to none in New England.

The artangements for an appropriate demonstration here on the "Fourth" are progressing, and an old-time celebration may be expected. Speaking, music, fireworks and a general good time will be the programme.

NOTES. Mrs. L. E. Ball is located on Montague street. Mrs. Ball is an old-time medium.

Mrs. R. L. Sylvester, of Boston, has returned to her cottage on the "Bluff."

A veteran in camp—Mr. Leander Hamilton, of War-

A voteran in camp—int. coanate American ren.

Mr. James M. Crafts, of Whately, has been in town during the week, and, like a sensible man and good citizen, left his subscription for the BANNER.

Mr. C. R. Munger and family, of Newton, Kansas, have arrived for the season and located on the 'Bluff.'

Mr. Moses W. Lyman represents the Springfield Republican in camp.

Mrs. Hattle M. Mason, of Boston, has come for the summer.

Mis. Hattle M. Mason, of Boston, has come for the summer.

Mr. James B. Ryan, of Miller's Falls, formerly proprietor of the Lake House, has purchased a cottage on Broadway, which he will occupy in the near future. The Turner's Falls Water Company have about completed arrangements for taking water from Lake Pleasant.

Pleasant.

A carriage bridge and sidewalk, to extend from the foot of Lyman street across the ravine, is one of the favorable propositions.

Mr. Stephen Danforth and family, of Boston, are here to stay. Their home is on Seventh avenue.

Painting is the order of the day about this time.

The news-stand and bookstore has been opened at the Association headquarters. The publications of Colby & Rich, including the Banner of Light, the daily papers, and other publications, are on sale. A specialty will be made of the works of standard authors.

authors. Mr. George Sparrow, of Boston, is located on Montague street.

Prof. Butler and wife, of Boston, are temporary so-

journers.
Mr. Fales, of Templeton, the furniture man, has arrived.
Mr. E. W. Clark, of Nashua, N. H., was here as one of the directors of the New England Spiritualist Association at their recent session. Mr. Clark is a member of the State Legislature of New Hampshire, now in

Session.
Others temporarily in town: A. T. Whiting and N.
Hopkins, of Utica, N. Y.; Mr. and Mrs. James Wilson,
Bridgeport, Conn.; Mr. and Mrs. A. T. Pierce, Pawtucket, R. I.

tucket, R. I.

Mr. Skinner, the tent man, with his family have arrived. He is as busy as ever.

The grounds about Buffalo Cottage have been adorned with plants, vines and flowers, the work of Mr. Nevins, florist.

in plants, viaco and the secular papers are giving good notices of Lake Pleasant.

The scenery about the lake is now at its best.
Mr. Burt Vernon Brooks, the artist of Greenwich Village, will receive a warm welcome when he arrives.

June 25th. 1887.

J. M. Y.

Onset Bay Spiritualist Camp.

interest and results.

The Camp-Meeting will begin July 10th, and continue in session till Aug. 28th. Excursion trains will be run from the Cape and Boston during the meetings, and steamers from New Bedford.

An indication of the good things in store for all who may attend will be found in the following, the official list of speakers engaged:

Sunday, July 10th, morning, Mrs. M. S. Wood; afternoon, Mr. Walter Howell.

Tuesday, 12th, Mr. Walter Howell.

Saturday, 16th, Miss M. T. Shelhamer.

Sunday, 17th, morning, Miss Jennie B. Hagan; afternoon, Miss M. T. Shelhamer.

Tuesday, 10th, Miss Jennie B. Hagan.

Wednesday, 20th, Mr. T. A. Bland, agent of the National Indian Defence Association; subject: "The Indian; What Shall We Do With Him?"

Saturday, 23th, Mrs. H. S. Lake.

Sunday, 24th, morning, Hon. Warren Chase; afternoon, Mrs. H. S. Lake.

Tuesday, 26th, Hon. Warren Chase.

Saturday, 30th, Mrs. Sarah A. Byrnes.

Bunday, 31st, morning, Mrs. R. S. Lillie; afternoon, Mrs. Barah A. Byrnes.

Tuesday, Aug. 26, Mrs. R. S. Lillie.

Saturday, Aug. 26, Mrs. R. S. Lillie.

Saturday, 35th, Mrs. Baran A. Byrnes.
Sunday, 31st, morning, Mrs. R. B. Lillie; afternoon,
Mrs. Barah A. Byrnes.
Tuesday, Aug. 2d, Mrs. R. S. Lillie.
Saturday, 6th, Mrs. Juliette Yeaw.
Sunday, 7th, Juliette Yeaw.
Tuesday, 9th, Mr. J. Clegg Wright.
Saturday, 15th, Mrs. Neilie J. T. Brigham.
Sunday, 14th, morning, Mrs. Neilie J. T. Brigham;
afternoon, Mr. A. A. Wheelook.
Tuesday, 16th, Mr. A. A. Wheelook.
Wednesday, 17th, memorial services.
Saturday, 20th, Mr. Charles Dawbarn.
Sunday, 21st, morning, Mrs. Cora L. V. Richmond;
afternoon, Mr. Charles Dawbarn.
Saturday, 20th, Mr. A. R. Tisdale.
Sunday, 23th, Mr. A. R. Tisdale.
Sunday, 23th, Mr. A. R. Tisdale.
Mr. Joseph D. Stiles and Edgar W. Emerson have been engaged to give public tests, and Miss Jennie B.
Hagan to improvise poems throughout the meetings.
Mr. John Slater of Brooklyn, N. Y., will also give descriptive tests.

df. John Blatef Of Brooklys, Rt. 1., win also give us-criptive feats.

Music will be furnished by the Middleboro' Band.

Special Meetings.—Conference Meetings, Mondays ind Saturdays at 2:30 P. M.

Medium Meetings, Tuesdays at 2:30 P. M.

Fact Convention, Wednesday and Thursday, July

2th and 28th. 7th and 28th.

Fact Meetings, Wednesday, Thursday and Friday Trace Modules, Wouldbury, Laurence at 2:30 P. M.,
Trace Time.—During the season trains will leave
Boston for Onset from the Old Colony Ratiroad Station, at 5:15 A. M.; 9 A. M.; 1 P. M.; 3:30 P. M.; 4:05 P. M.;
on Sundays only at 7:30 A. M.

Two Days' Grove Meeting at Geauga Lake, O.

The friends of Cleveland and surrounding country are respectfully informed that a two days' Grove Meeting will be held at Kent's Grove, Geauga Lake, Saturday and Sunday, July 23d and 24th. Mrs. B. Shepard Lillie of Boston, the eloquent inspirational speaker, and others will be present. Come, friends, and enjoy the meeting. Fine hotel accommodations. THOS. LEES, Chairman.

Chicago, Ill.-Mrs. Ada Foye, of San Francisco, who appeared before the Young People's Progressive who appeared before the Koing People's Progressive Scolety on the evening of June 19th, has created quite a sensation on the South Bide. An audience of nearly three hundred greeted the lady, who gave some of the most startling tests that have ever been given in this city. Mrs. Foye will again appear next Sunday before the same Society, in Avenue Hall, Wabash Avenue and 22d street.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

Mrs. M. B. Thayer Goodsell, of Howard Lake, Minn, wishes me to say that, owing to the recent seyere, fillness of her husband, Mr. Charles Goodsell, she will be obliged to cancel her eigagements with the Olinton, Ia., Camp Meeting, also the Lookout Monntein meeting at Chattsnbogs, Tonn, J. Minton, Roung, Lake Pleasant, Mass, June 23th, 1887.

The greatest event in a non-a life its sade appearance of the sade a

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED CUTICURA.

TOR CLEANSING, PURIFYING AND BEAUTIFY:
Ing the skin of children and infants, and curing forturing, disfiguring, itching, scaly and pimply diseases of
the skin, scalp and blood, with loss of hair, from infancy
to old age, the CUTICUEA REMEDIES are infallible.

OUTIQUEA, the great BRIN CURE, and CUTTCUEA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTTCUEA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fall.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from polsonous ingredients. Sold everywhere. Price, Cuticurk, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the Potter Drug and Themical Co., Boston, Mass.

Send for "How to Cure Skin Diseases." BABY'S Skin and Scalp preserved and beautified by Cu.



The sore Dyspepsia people feel,
However light may be their meal,
Should no'er be suitered to tepose
And breed a train of graver woes,
When perfect health they may secure
Through TARHANT'S SELTZER safe and sure,

american spiritualist alliance MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH,

American Spiritualist Alliance. I am glad to report to the members of THE ALLY-ANCE and to those interested in the grand work, that the situation is improving and progressing in a satis-factory manner. Indeed, the interest awakened is onthe increase and bids fair to be put on a firm basis in the near future, as most every mail brings new inquiries, expressions of sympathy and encouragement, applications for membership. The mediumistic element. also comes forward, everywhere voicing the sentiments of our friends in spirit-life, all of them agreeing: that the time for action has arrived, and promising touphold and sustain our organization in its labors for

inculcates. One of the most popular and talented inspirational: speakers on the Spiritualistic rostrum, also an excelent medium, recently expressed to us the approval of his guides and his own, and joined THE ALLIANCE; and it is worthy of notice that all our new members appear to be of a class highly intellectual and earnest in the work.

the promotion of the great truths Modern Spiritualism

Five new members were elected at the last meeting, and we expect a large number of candidates for election to be presented at the next meeting, which will be held on the second Wednesday in July.

A communication purporting to come from Spirit S. B. Brittan, says: "What I left undone must be accomplished as speedily as possible." And this, as I have referred to above, appears to be the verdict of our friends in spirit-life. Therefore "thetime is now," and should not be lost by those who intend to aid the good work.

Friends everywhere, send in your names, and by all means do something for the benefit of the Cause at large, that will benefit yourselves as well.

J. F. JEANERET, Sec. 44 Maiden Lane, New York City.

J. Frank Baxter's Work. On Sunday, June 26th, J. Frank Baxter continued

his Plymouth County work in the interest of Spiritualism in West Duxbury. Plymouth, Kingston, Pembroke, Duxbury and Marshfield were well represented. The service of the morning was most interesting to liberal minded and disposed people; there are many such in this vicinity, and they were out in full force that Sunday. It was the unanimous expression that Mr. Baxter grows better and better with each yearly visit.

jearly visit.

In the alternoon—the special session of the day—the house was packed, and the discourse could not have been better adapted. It considered Modern Spiritualism in its defensive and offensive attitudes. As previously noted by the BANNER OF LIGHT, the Directors of the Onset Bay Grove Association are deing their utmost to make the season of 1887—the eleventh convocation—the best yet known there as to interest and results.

The Camp-Meeting will begin July 10th, and continue in seasion till Aug. 28th. Excursion trains will be run from the Cape and Boston during the meetings, and steamers from New Bedford.

An indication of the good things in store for all who may attend will be found in the following, the official list of speakers engaged:

Sunday, July 10th, morning, Mrs. M. S. Wood; afternoon, Mr. Walter Howell.

Tuesday, 12th, Mr. Walter Howell.

Saturday, 16th, Miss M. T. Shelhamer.

The interest throughout the daywas unusually great, and when the closing seance of an hour was being given the significant points of identification, aside from names so freely and numerously spoken, were made, showing that spirits were often cognizant of their earth-iriends and their acts and work. Many expressions of surprise were manifest. Conviction rested on many.

pressions of surprise were manners,
ed on many.
Miss Jennie B. Hagan will be the next speaker in
West Duxbury on Sunday, July 10th.
An effort is on foot to have Mr. Baxter, in the fail, to
speak in this vicinity again, and in the evening in the
village of Duxbury propery. Mr. Baxter, will continue
his present work a little longer in other Plymouth
County places, closing on July 10th with a grand outdoor or grove gathering in West Scituate.

OLD COLONY.

Brooklyn Spiritual Conference. To the Editor of the Banner of Light:

On Saturday evening, June 25th, an address and improvisations by Mrs. Nellie J. T. Brigham, and brief remarks by Messrs. Bowen, Harris and Ellsworth, composed the exercises. This was the largest meeting composed the grant who formerly published the Psycho-othes. R. Miller, who formerly published the Psycho-metric Circular in Brooklyn, is expected to address the Conference on Saturday evening, 5th inst. F. W. Jones,

Wager's Grove, Mich. A report of the meeting at this place, held June 19th, will be published next week.

JAMES PYLE'S PEARLINE.

BEST THING KNOWN WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER,

HAVES LABOR, TIME and BOAF AMARINGLY, and gives universal satisfaction. No family, rich or poor, should be without it, it easy containing the standard

Bold by all Groders, But WAME or imitations well designed to misleed, PHARLINE is the ONLY NATE labor-saying compened, and always bears the name of ;;

JAMES PYLE, NEW YORK. THE ELLIP OF LITE FROM A CHELA'S DIARY

Part Proceding