

BANNER OF LIGHT.

AN EXPONENT OF THE
PHILOSOPHY OF THE
NINETEENTH CENTURY

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The Seybert Commission.

HOW TO INVESTIGATE.

To the Editor of the Banner of Light:

The following letter, in substance, was addressed to the Chairman of the Seybert Investigating Commission, in Philadelphia, at his request, several months ago. Whether or not its suggestions have received any attention from the members of that Commission, I am unable to state; but believing they may be of use to other investigators, and will serve to make plain the reasons why many have failed to find convincing evidence of spirit-intervention, I send a copy to you for publication in your widely circulated journal, should you see fit to give it place.

Yours for the truth,

A. E. NEWTON.

H. H. FURNESS, Esq.,
Chairman of the Seybert Commission for the Investigation of Spiritualism, University of Pennsylvania:

Dear Sir: The request with which you honored me, at our recent interview, that I would furnish you with some suggestions in regard to the manner in which the important investigation upon which you have entered should be conducted, has since weighed much upon my mind, and I embrace the earliest opportunity to put in writing some thoughts which seem to me worthy of consideration.

Your personal efforts thus far (of which you gave me some details) to find satisfactory evidence of spirit-intervention in this world, or evidence worthy of being submitted to the Commission as a whole, must have already convinced you that the undertaking is one of no ordinary difficulty. When I look back over my own experience in this line of investigation, covering a period of nearly thirty-five years, and remember the obstacles at first encountered, the rebuffs and failures at times met with, the slow and step-by-step acquirement of a knowledge of the conditions requisite to success, the gradual advancement from point to point of conviction, until, only at a recent period, I was able to obtain conclusive demonstration of what is regarded as the crowning form of spirit-manifestation—that of reëmbodiment, or "materializations"—when I reflect upon all this, I confess I cannot be sanguine of the ready and pronounced exhibition of these last-mentioned phenomena in the presence of your distinguished Commission—at least in the way I understand you propose to look for them. I fear you and your honorable associates have had little appreciation of the magnitude and difficulty of the task you have accepted.

A COMMON HINDRANCE.

In my own case, as I stated to you, I was compelled, after many futile attempts, to recognize the fact that predominant intellectual activity on my own part (which implies a subordinate degree of affectional or emotional intensity in my make-up) operated as a serious obstacle to the production in my presence of "materializations," and this even though I had long been convinced of the reality of spirit-intervention in other modes. How or why this was, I will endeavor to make plain further on. It is hardly reasonable, then, to expect that a body of men, all presumably from their professional occupations) distinguished for intellectual activity and force, should at once or even after repeated trials succeed in having evoked before them, sitting as an august tribunal, these most recondite and delicate phenomena of the higher class.

I am not sure but these gentlemen, if they are in earnest to know the truth on this matter rather than to make up an easy verdict (as I assume they are), will find it necessary to begin, as I and thousands of others have done, at the alphabet of the subject, and advance step by step toward the profounder mysteries—giving attention meanwhile to a department of culture often overlooked by intellectual men, namely, that of the affections and a childlike spirit. And they may find it necessary to pursue the investigation, not in an imposing body, with concentrated mental force, but as individual truth-seekers; and that, too, as in my own case, in the quietness and confidence of their own family or friendly circles, with reverent and teachable appeals to the Spirit of Truth. At least, until they shall individually

have done this, an adverse verdict on their part as to the reality of spirit-communion will have no weight with such as myself and thousands of intelligent Spiritualists who have pursued this course.

REASONABLENESS OF "CONDITIONS."

I read recently in one of your prominent city papers, in connection with an announcement of the Commission's readiness to proceed with the investigation, some words of advice to Spiritualists, to the effect that they should lay aside their "fanatical theory of conditions," and at once proceed to produce the phenomena before your learned body. I do not know but this advice, no doubt kindly meant, may have been "inspired" by some member of your Commission, though I hope not—but, all the same, it struck me as evincing the very extreme of unreason. As well advise the electrician or telegrapher to lay aside his theory of conditions—his talk about generators, insulators, conductors and non-conductors, positive and negative poles, etc., etc.—and at once proceed to send your message over the nearest clothes-line or a kite-string!

It ought to be obvious to any intelligent person, in the least acquainted with the phenomena claiming a spirit-origin, that, if such a claim is well-founded, the effects must be produced through the agency of a force or forces still more subtle than is ordinary electricity, and thus subject to more delicate "conditions"—which conditions or laws cannot be ignored with any hope of success in evoking the phenomena. And it may be reasonably supposed that those who have made these subtle forces and their laws a matter of study and experiment for years may know something more about them than do ignorant and prejudiced skeptics, or even than honest and intelligent scientists whose pursuits have been chiefly in other directions. If on the other hand these alleged "manifestations" are mere tricks of legerdemain, as some insist, then of course no other conditions than those required by ordinary prestidigitators need be allowed.

Further, it is reasonable to suppose that the intermediate agency or force referred to (assuming its existence), though doubtless allied and somewhat analogous to electricity and magnetism, is yet so much finer or subtler than these as to be sensitive to and affected by mental

action, whether of minds in or out of the body. Else, how could the latter employ it? This being conceded, the mental attitude and action of all persons present where the phenomena are sought are liable to (intentionally or unintentionally) affect the results. This is to be expected by virtue of the same general laws under which the motions of the magnetic needle are influenced by the presence of metals in the pockets of by-standers, and the operations of the electric telegraph are interfered with by the presence of storms or the proximity of other conductors on the line. In other words, each mind or brain present is a battery for the production of a subtle force, more or less powerful, which may help or hinder the results sought. Hence the instruments employed (mediums) must, for success, in some way be practically insulated from the disturbing action of surrounding minds. To ignore these "conditions" is to ignore the very first principles of truly scientific investigation, and to stultify common sense.

LIABILITY TO INTERPOLATION.

Every experienced investigator has met with numerous illustrations of these laws, and hence of the necessity of "conditions." All such know that in every method of alleged communication from disembodied minds—whether by telegraphic signals, commonly called "raps," or by movements, writing, impression, or entranced control—there is liability to the interpolation of words and phrases from positive minds present in the body; as also, under certain circumstances, from invisible persons. Wherever communication is taking place, it is rational to suppose that numbers of spirits are crowding forward, anxious to make their presence known—their thoughts often unintentionally affecting the sensitive instrument, and causing confusion in the message. Sometimes, no doubt, these interpolations may come from mischievous or malevolent ones, who seek to annoy and to throw discredit upon the effort to communicate.

It is surely no unheard-of thing for designing persons in this world to make connection with material telegraph wires, and surreptitiously send or receive messages over them. Such interference must be still more feasible in mental or spirit-telegraphy, at least until the means of insulation and identification shall have been fully mastered.

The evident interference of embodied minds, in some instances, and the confusion, ignorance or discrepancies sometimes shown in messages appearing to come from the disembodied, have often been thought to argue a merely mundane origin for the whole; while in fact these things merely prove the sensitiveness of the instrument to positive mental action from any source.

EXTREME SENSITIVENESS OF PSYCHICS.

One illustration of this sensitiveness permits me to mention. A prominent psychic, or medium for "materializations," so termed, of whose truthfulness in the matter I have no doubt, once stated to me that in his earlier experience he was not only fully conscious during the production of forms in his presence, but was rendered so keenly sensitive that he could read or feel the thoughts of the people present in the séance-room. Usually some among these regarded him as a trickster and impostor, and consequently had thoughts of sharp condemnation and abhorrence toward him. These thoughts, he said, penetrated him like knives or javelins hurled at him, causing intense pain, and so disturbing his mind as to render it difficult or impossible for the spirit-operators present to draw from his physical form the elements necessary to clothe themselves in visible bodies. Hence, in order to do this, they were obliged to first entrance him, rendering him entirely oblivious to all that occurred, and then, of course, he could take no responsibility for what might happen while in that state.

This probably is the case, and for the same reason, with most of those psychics who are used in public as mediums for this class of phenomena. (Of course I have no reference to impostors, if any such there are.) And in this condition of susceptibility to mental action, it is not only possible—it is quite probable—that these sensitive may at times be impelled by the psychic power of positive minds, full of ideas of trickery and deception, to do things which have the appearance of intentional fraud—and this either unconsciously or under an impulse which they have no power to resist, just as the subjects of a Mesmerist are often irresistibly impelled to do the most ridiculous and absurd things before public audiences. It is therefore manifestly unjust to adjudge such susceptible persons to be designing impostors,

when they may be only passive and unconscious instruments of others. To make just discriminations here is a matter of no small difficulty, as well as of no small importance.

HOSTILE INTERFERENCE.

And when is added the consideration that there have occurred, under my own observation, startling evidences of the occasional interference of hostile or mischievous invisibles, who (in sympathy with a large class of misguided people on earth) seek to bring all spirit-manifestations and their instruments into discredit, and seize upon favorable circumstances to compromise mediums by causing appearances of purposed fraud, the argument becomes very strong against hasty adverse judgments founded on seemings and a limited knowledge. The doubtful results of many séances, or even clear proofs of attempted deception in some cases, weigh nothing on the general question against positive and unmistakable demonstrations occurring in other instances.

One condition favorable to the interference of tricky or evil-disposed invisibles undoubtedly is the presence of professed investigators whose minds are charged with tricky imaginings or evil surmises, thus naturally attracting congenial spirit-attendants. Another is the presence of those who are boastfully confident of their own astuteness and superior ability to detect imposture. The mental attitude of this class is itself a challenge to unseen jugglers to play tricks on them. The deepest sorrow, with a reverent desire for truth, on the part of all present, is the only safeguard against invisible tricksters and foes of truth.

LIABILITIES OF CLAIRVOYANCE.

Even the faculty of clairvoyance, which often furnishes very conclusive testimony to the presence of departed friends when exorcised by intelligent and trustworthy persons, is liable, in its higher grades at least—for there are many grades or phases of it—to be obstructed or wholly blinded by the unconscious emanations of certain persons, whether believers or unbelievers in Spiritualism; while those of others help to clarify and increase its power. A very sensitive clairvoyant has often described to me her sensations in the presence of certain individuals (sometimes confirmed Spiritualists) as being like those experienced in trying to face a storm of wind charged with particles of frozen vapor, or in attempting to look upward in the midst of the falling torrent beneath Niagara Falls. A forceful emanation proceeding (unwittingly) from these persons, striking upon the sensitive organs of this keener vision, causes them involuntarily to close, as do the external eyes under the above mentioned circumstances; and then nothing can be seen, or perhaps only furtive and uncertain glimpses can be obtained. This affords an intelligible reason why persons of certain temperaments or mental habits can never obtain any satisfactory personal evidence of the reality of clairvoyance, while others obtain conclusive proofs. The ill-success of the former is surely no disproof to the latter.

NEED OF AFFECTION AND TRUST.

But possibly you may be already familiar with most of the foregoing suggestions, as they have in substance been repeatedly put before the public. I wish, in addition, to ask your special attention—and I hope it may have the attention also of your respected associates on the Commission—to another consideration not so generally understood. I give it substantially as presented to me by an intelligent friend and teacher on these subjects, now dwelling in the invisible realm, and who may be supposed to know whereof he speaks; but his suggestion should commend itself by its intrinsic reasonableness. The following were his words, as accurately as I can recall them:

"It is important to remember," he said, "that genuine spirit-communion or manifestation is a thing of the heart more than of the head. Modern Spiritualism was born of the affections—that is, of the yearnings of mortals to know something of the loved ones who have passed into the mysterious hereafter, and of the answering yearnings of those loved ones to make known their continued existence and nearness, their tender interest and undying love. Affection or love is warmth. It has a softening, mellowing influence, as well as a vivifying, growth-promoting power. It causes one in whom it predominates to give forth in large degree an atmosphere consisting of elements that are plastic, easily molded, and thus capable of being employed by spirit-forces in producing sensible demonstrations of their presence, and in re-fashioning visible and tangible bodies in which to present themselves for personal recognition.

"On the contrary, intellect is cold, hard, sharp, critical. In its specific, unmodified action it gives forth emanations that tend to frigidity—to the opposite of plasticity—and thus to prevent or counteract the efforts at reëmbodiment, or other manifestations. Hence, when in predominant activity, without counterbalancing elements, intellect necessarily hinders or renders impossible the production of the sensible phenomena required to satisfy a large class of minds, especially what is termed materialization.

"One way, therefore, to favor the production of these evidences is to acquire a partial passivity of mind, which is not inconsistent with certainty of observation, and at the same time to cultivate an activity of the affectional nature—a yearning toward those who have passed from earthly view, a loving desire that they should present themselves to recognition, with a reverent, prayerful attitude toward the Infinite Source of truth, asking that the truth may be made manifest.

"Another important aid, especially in the matter of reëmbodiment, is the presence at the séances of intelligent, refined and predominantly affectional women—not necessarily believers in spirit-communion, yet for obvious reasons not bitterly opposed thereto—whose loving emotions may flow out freely toward objects of affection in the unseen world, whom they would be glad to see assume visible forms. One of this class, meeting with the Commission in their investigations, will be to that extent better than none; but for the best results there should be a number of ladies of this class equal at least to the number of gentlemen present, since all the members of the Commission are pre-



By the walls of a Danish town
The graves stood cold as the night came down.

The Angelus prayer had long been said,
And the bell tolled out the psalm for the dead;
It stung for awhile from the darkening steeples.
"Out of the depths," said priest and people.

Through all the close-set town and towers
The doors were shut for the silent hours.

But a mother, buried for half a year,
Awoke with a crying in her ear.

She rose with the vague sleep still in her head,
And clut in the shroud that wraps the dead.

She felt the cold graves under the walls,
And took the street to her husband's halls.

She felt her long-dead bosom ache,
For her seven children were all awake;

And none had broken them bread that night,
Or poured them beer, or trimmed a light.

And none had laid them pillow or sheet;
The dust of the day was on their feet.

Two strove for an empty cup, and one
Was crying—that was her youngest son.

She washed and kissed them, and hushed their cries;
While tears pressed out of her long-dead eyes.

But their father, who lay on a lower floor,
Had heard her step in the corridor.

And he rose and came, and saw her stand
With the children clinging to either hand.

She said, "The crying smote my heart.
It broke my dreams of death apart."

"I was loth to leave these seven. I died,
But when have I slept when the child has cried?"

"Take note, ere I pass to my many dead:
Your children woke and had no bread;

"No fire, no lamp; two were at strife;
One cried uncomfited. Tell your wife."



BAY STATE MONTHLY.—The history, biography and literature of Massachusetts are well represented in the Fine portraits from steel plates are given of ex-Gov. J. D. Long and the present Mayor of Boston, Hugh O'Brien, with portraits from wood-cuts of Theodore Emerson, Hawthorne and A. B. Alcott. Illustrative of "Concord Men and Memories." A thrilling chapter of early history, entitled, "The First New England Witch," records the arrest, trial and conviction in 1680 of Mrs. Elizabeth More, who was sentenced "to be hanged, by ye neck, till you be dead; and ye Lord have mercy on your soule," but who was reprieved and died "the death of a hopeful Christian." The evidence by which she was condemned is given in full, and attests to circumstances similar to the "physical manifestations" of our time. The romance of the trial day reaches the XXIII. chapter, and with other articles is of much interest. Bay State Monthly 34 Mill street, Boston.

Written for the Banner of Light.
INVOCATION.

BY JESSIE WANNALL LEE.

Oh spirits bright and fair,
Come from your shadowy homes with sweet conviction;
And lay your loving hands on brow and hair
In benediction.
From purer atmospheres
Bring holy lessons of divinity teaching—
Those radiant truths that shame the skeptic's fears,
And blind impeaching.
Come with the spell that brings
Succor from pain—nephews for our weeping;
Come like the angels poised on viewless wings
Through space down-sweeping.
Whisper of faith and hope;
Of love's fulfillment, and the crowned perfection
Of earnest lives that yearn for broader scope
'Neath thy direction.
Touch with a sacred fire
Our world-worn spirits, carnal bonds assuming;
Give earthly passions to the cleansing pyre,
Their dross consuming.
Guide our unwary feet,
That blindly stumble through life's thorny places;
Order our lives in harmony, replete
With tender graces.
So, when this little shell
We fling aside at death's dark, narrow portal,
We may with spirit-bands enraptured dwell
In bliss immortal.
St. Louis, Mo.

A SHADOWY WORD OR TWO.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

To save autographic work, I would like to say a few words on "Shadows"; I do not mean the word in a general sense, the world being full of shadows; that is, all human experience is shaded. The Walden hermit said "every man casts a shadow, not his body only, but his spirit also; let him turn which way he will, it falls opposite the sun, short at noon, long at eve"; but I have in my mind the little book that I wrote and called "Shadows." I am not writing this article to call attention to or to praise it, for that has been done sufficiently by others who are better judges of other people's children than one is of his own; and besides for me to do so would not look well. If the tenor of this article equates that way, it is not intentional; if it were, I do not know as it would be out of order in me, for I am not apt to strain propriety, or follow the beaten track either by tongue or pen. I try to follow the nose of my thought, and take the consequences; I am doing so now. Those who know me or my method will understand me, and those who do not can skip me, or abuse me, it will be all the same to me. I am the receiver of a great many letters. I think they have helped to educate me; within the past few months they have notably increased. The book of which I have spoken has a tendency to invite them, and they run up into the hundreds, and they all have a good word to say of it—so I am not sorry I printed it, whether I come out financially whole or not. If I could afford it, the autographic appreciation expressed concerning the book would be compensation enough of itself for my effort; as it is, I am not inclined to venture another, though I think there is a better one in me, if I could feel that it was wanted. Some of the letters of which I have spoken I have replied to, and a reply is due to all. I am taking this way of acknowledging them, for it would hardly be expected that I could attend to all autographically.

It is particularly interesting to me that my modest effort has suited a great variety of minds; not from Spiritualists alone, (the book was written for them, and there was where I expected appreciation and returns), but many of these letters are from outsiders, and surprise and please me: Swedenborgians, Methodists, Unitarians and Materialists; two ministers, one of them a Baptist D. D. These people outside of the spiritual camp I have replied to by letter, so this article is not for them, so much as a general response to those who have written me, and to whom I have not replied. One reason for this article, besides its main object as above stated, is to convey to the reader the extent of our thought in the public mind. I have found it in unexpected places. I think the latent thought of the community is much more hospitable to spiritual inquiry than the secular press would lead one to suppose—and even that, which is always more commercial than equitable or just, is far more respectful than it was a decade or two ago; it gives more space to Spiritualism than it did, and gives fairer reports than it once did. I think the practice of a little "boycotting" even now would tend to open editorial eyes, and hasten an attention that is sure to come in the near future.

It will add a little lustre to this article, to the general reader, by relating an incident or two in this connection of a more general character, which will also give the tenor of some of the letters referred to, and some facts worthy of being related.

Here is an incident that seems almost like an influence, and knowing some of the invisible parties in its connection, I consider it reasonable to think it was, for I believe, as the poet says:

"The sphere of the supernal powers
Impinges on this world of ours."

I was about entering the post-office a short time since, and had a book in my hand, stamped and addressed, to mail to a Western friend, when a man stopped me; an old acquaintance, a well-known man, a director in one of our city banks. He had lost a son since I had last seen him, and his sadness made me sad also. From time to time, for many years, we had chatted together on Modern Spiritualism; in fact, we rarely met but what that was our subject. I never expected nor tried to convert him; I am not in the habit of making proselytes; I can wait, if mankind generally can. I learned, in the course of our many conversations, that in his family circle, or among his relations, there was a female (an odd creature, as he expressed it) who had these spiritual notions, and he considered her "unbalanced." He had known me a great many years, and considered me sensible and practical, but could not reconcile my good understanding with such a belief. I was always ready to testify to the truth that was within me, and generally gave him more than he could reply to. I liked the man, and I knew I commanded his respect, and it was always a pleasure for me to have these confabulations. I certainly made an impression on him, for what I said he remembered, and he would often call to mind something that I had said at some former talk, so that I knew what I said had not passed out of his mind.

On this present occasion, as I have said, he had a grief, and was sad, and it had made me so, because I knew how he felt, and took on his situation; and when he said: "John, do you

really in your heart believe as confidently as you impress me you do?" I pressed his hand, which I still held in mine, to mix honor with my affirmative reply. "Oh!" said he, "how I wish I could. How insignificant everything seems that the world calls valuable"—pointing at surrounding buildings, and other indications of wealth and success—"by the side of such a loss as I have had." It was so interesting to give a synopsis of our talk, but I shall have to let it be inferred, and come at once to the point in my mind: "Do you really think so?" said he; "I know you do, but you may be deceived. How do you know it? what is the proof that makes you so confident?" I said, I have been a careful student of the subject almost thirty years, and I know that I have had intelligence from an invisible source, and that it was from no living human being; I would stuffily my understanding to doubt it. Is there any intelligence," said I to him, "that in the last analysis is not human in its genesis, or its source? On that point I am solid. When the ticker in a telegraphic office gives forth an intelligent message, no matter whether it is true or false, or wise or otherwise, I know it is not spontaneous; I know there is a mind that is a factor at the other end of the line. Just as surely," said I, "do I know that there is a spiritual operator in the manifestations, raps, or other phases communicating with me. Whether they are good, bad, or indifferent, identified, or doubtful in their identity, is a matter of secondary importance—a matter of great importance, but a secondary one. The bottom question is: is it from a departed human being? If so, the principle is settled, and if one survives, then all do, and that is the essential point."

After quite a prolonged conversation, I said, (holding in my hand the "Shadows" which I was going to mail), "To save time and words I have written that book for sensible seekers after truth." "What," says he, "have you written a book?" "Why not?" said I. "I am no preacher; I cannot talk myself to death; if any one wants in a simple manner my honest thought, they can find it in that book." "I want it," said he, and instead of sending him one, as he requested, I tore off the envelope from the one I was about to mail—as I could do that later—and delivered it to him.

I will now copy the letter I received from him a few weeks after this interview; it would not be wise to use his name—at least the letter was not intended for publication—but here is what he says:

"I write this because I think I ought to. I have read 'Shadows' with more attention than my habit. I feel keenly how little the temporal blessings, so valuable in life, supply the demand of our hearts, when death has deprived us of a loved and familiar face. In looking into Spiritualism, I see no reason for doubting many things in it, and I think also it ought to be true; there is nothing that I would not give to know it to be true—but there is the if; it is smaller than it was, but still it is there. I will say there is something in your way of presenting it that carries an air of truth, and I know on matters in general you have good sense, and why not on this? It seems to me if I had your experience, I should believe as you do. Your conclusions are irrefragable with your data, and they come to me with a force that the same things said by any other person would not make the same impression on me that you do. I am very much interested in your book; it answers my questions on all points, and you know I am slow; at least, I am not demonstrative. I do not doubt your clear statement as matters of fact, nor your conclusions. I am not reconciled to my loss; how can I be? The world is not the same to me that it was a few months ago; but what you say with so much sincerity takes hold of me, and it has more fascinating consolation in it than anything I have heard or read, and I prize it much, and I feel that I ought to say this to you. Yours truly, ""

I have a letter from a man wholly outside of the spiritual world in his mode of thought; I am almost tempted to give the writer's name, as he will not be likely to see this article, but perhaps it will not be wise. If I did, it would suggest to the reader many of the great speculative names, as the man is a statistician and figures among the Goulds, the Sages, the Humphries and the wire-pullers of Wall street—among those all given to idolatry. I am astonished that the man read a spiritual book. I suppose the reason is that we were schoolmates, and have stuck in our pleasant remembrance. As he sends me his works when he issues any, so I sent him mine. I will print what he says; its intelligence speaks for itself, for he is a scholarly man; though wholly absorbed in the affairs of this world in its most selfish sense and selfish locality, yet it shows, if one reads the expressions carefully, that there is a spot that the light can enter, faintly perhaps, but existing. I print the letter as an expression of one far removed from spiritualism, and not because of its tribute to me. The following is what he says:

"I received your book, and have read it with great interest. It is not only very interesting to all who have thought on the subject of Spiritualism, but is evidently an honest presentation of the facts, as they happened to an intelligent and earnest mind. If the events you describe had occurred to me in the same way, I have no doubt I should have been a believer, as you are, especially as I should consider it the solution of an awful and perplexing problem, and should really like to believe in such palpable proof of immortality."

It would be foolish for any one to say such things are impossible, because to him or her they seem supernatural; but logical minds want proofs in such matters of the most positive character, and people of different temperaments are differently influenced. Your chapter on "unknown quantities" interested me very much. It contained many solid chunks of wisdom. Thanking you again for the book, I am, my dear fellow, your friend, ""

I have other interesting incidents, but I think I had better not extend this article. I have stated the object of writing it, and now on reading it over there seems to be too much of self about it, but I think I shall risk it, with this much of an apology: it was not intentional, but unavoidable.

Modern Raphaelism.

To the Editor of the Banner of Light:

If we are to believe and trust in the communications of some of our best and most reliable mediums, we are bound to admit the spirit control of not only Sanzo Raphael, but many others of the old masters, and that they are doing today for Modern Spiritualism what they did for the old Roman Church in days gone by; then these artists were bound, by their patronage through their poses, to paint those great pictures, "The Madonna," "Transfiguration," etc., which were used to decorate the churches, and were signs of allegorical religion in those ancient days. The people always of olden times and symbols—something that they could look upon, and thereby adapt their belief, and through this imagery carry their belief or faith beyond.

It is not our purpose to suggest anything here that will work in the direction of re-establishing any form of idolatry, for we could not do so. At the same time the works of the old masters have had a great influence, not only upon the minds of churchmen, but others. Through the receptive brains of mediums now these same old artists are reproducing in a more scientific way the pictures of spiritual life and conditions. Take, for instance, the Summer and painting through the mediumship of E. W. Smith, the principal control was Sanzo Raphael, assisted by Van Dyke and Sir Joshua Reynolds. Raphael and Sir Joshua were the great masters of the old school, and their works are still to be seen in the galleries of the Louvre and the Vatican.

nolds have both shown themselves to the medium. The following is through the old reliable correspondent, Dr. V. M. Mearns, to the medium:

"My Dear Charge: Thanks, doubly so, for the confidence you seem to confide in my judgment and feel, not only in your spiritual, but temporal matters. I have no need to say to you that I am a true medium, for you have no doubt on that score. You have, under my tutelage, and Anthony Van Dyke, and Sir Joshua Reynolds, produced a very creditable painting, and one that cannot fail to be appreciated by even the skeptical world. Touching spiritual matters, you have been faithful to our influence, as far as it is possible for a mortal to be, but you have another painting to give to the world, and it will be given you in the near future."

Your Guide,
SANZO RAPHAEL.

July 18th, 1885.

Do the Spiritualists, true investigators of the present time, want anything from these old masters, through their chosen mediums, to help educate and harmonize these glorious truths? The spiritual world is rapping, through its pictures, for admittance; it comes with a hallowed influence of beauty and inspiration. The day has arrived when these productions from over the way must receive the vitalizing hand of material support, or they will wither like the beautiful flower without the aid of sunlight and water. Here is a golden opportunity for Spiritualists to take practical means, first, to the sure of the control, and then aid by all reasonable ways to secure not only the present productions, but encourage those that will surely follow. We should like to describe this great painting, "Summer Landscapes," but we cannot do so. We can tell you that there are one hundred spirit figures to be seen, from the lowest to the highest spheres, in various attitudes, representing spirit life conditions; that there are beautiful arches, rocky caves, and a variety of other things, and that the pictures are of rare beauty. And here we must stop, for the picture takes you to the spirit-world—it takes you to its spiritual conception, which is interwoven with spirit, and only those who are spiritual can conceive of its beauty and truth.

Examine it closely and carefully, and you will not fail to see its spiritual nature. There is an inspirational harmony in the atmosphere in connection with these paintings and the medium, that we have never before witnessed.

These paintings will be placed on exhibition in Berkeley Hall, Boston, Sept. 17th.

H. A. BLAISDELL.

Banner Correspondence.

WOODFORD'S.—G. F. C. writes: "The Church is on the wrong track!" shouted Brother Talmage, in a discourse in the Tabernacle. Just think of it! What a declaration. On the wrong track, when they have always affirmed point-blank that there were only two, and that they were on the narrow gauge road. As no one will claim that the Church has ever changed routes, since they first started, and therefore must be on the same track they were when the word "go" was given, the statement amounts to the admission that they were always wrong, and that all passes issued up to date must be only good for the other station, where they would be glad to establish an ice house permanently, and where fairs are supposed to be above par, with an upward tendency. Observe the situation! Salvation lonesome waiting by the gate; grass waving in the silent streets, through which the pavement yellow gleams, like dandelions, which star our verdant fields in balmy June, beneath effulgent rays; not a solitary harp awakes an echo; not a whisper disturbs the meditation of Delly, who is doubtless counting the many years since the "two ways" were opened and pointed out to the public, and not even a picket guard of the saved in sight yet—until, all at once, the voice of Brother Talmage is heard—far away, and growing fainter—"The Church is on the wrong track!"

What a disaster! All these years; all the martyrs; all the missionaries; all the prayers and assertions; all the money and tracts, and all the threats, worse than wasted; gathering passengers for the Church excursion train, to land them in Sheol! This must be a fact, according to all their teaching, Brother Talmage included—"Only two roads, and only two stations!" On the broad gauge, and just found it out! Must be near enough now to read the station sign. Won't somebody do something? Flag the train; hang up a red lantern; tear up the track; cut the telegraph wires; throw sand, or pass around the contribution box; only do something to cheat the devil out of this last load of Christians.

His dominions must be full to overflowing already, as every engineer has always boasted of full freights—but all on the wrong track!"

Ohio.

SHERRODSVILLE.—Under date of Sept. 7th, O. G. Oyston writes: "Last evening a lecture on 'The New Departure from the Old Lines of Thought,' was delivered in the Sherrodsville school-room by your correspondent to an overflowing respectable and intelligent audience. Breathless interest was manifested, and the attention of the audience was riveted to the close. Dr. Burr of Leesville, in a few appropriate sentences, cited his experiences in Spiritualism, which made a very favorable impression. Our progress here is so extraordinary that a serious difficulty arises respecting accommodation for the large audiences that attend."

CINCINNATI.—"Agamon" writes: "We have enjoyed a rare spiritual feast in the visit to our city of Mr. J. William Fletcher. A large audience greeted him on the evening of Sunday, Sept. 6th. In the course of his lecture, which was listened to with close interest, he said, 'If you hunt for a definition of Spiritualism you find that those who know the least about it talk the most. They say it is a science; so it is, because it can be proved; it is a reform, because it makes men better.' He criticised the expressed opinions of Talmage, Cook and Phelps regarding Spiritualism, and said, 'The truth is, they can not gainsay the facts. Science to-day is the greatest enemy of religion. You do not give your child the Bible when you want him to learn astronomy or geology, but you purchase text-books, every line of which denies the Book of Genesis.' At the close of the lecture Mr. Fletcher gave the names of various spirits, and described persons, events and localities, to the astonishment of some and the satisfaction of all."

Massachusetts.

LAKE PLEASANT.—A correspondent writes: "An entertainment was given for the benefit of the Association on Friday evening, Aug. 28th, under the direction of Mr. and Mrs. Roscoe, of Providence, R. I., and Miss L. Barnicot, of Boston. The exercises consisted of an overture; invocation by Mrs. Carrie Twing, under control of 'Isakod'; tableau, 'The Three Graces'; solo by J. Frank Baxter; duet by Miss Glade and Miss Brown; tests by Mr. Merrill; tableau, 'Bouquet of Liberty'; tableau, 'Going to London to Buy a Wife'; by Master Grey and Adelaide Rock; recitation by Mr. Walter Howell; tableau, 'Rock of Ages'; by Mrs. Macintosh and sister; Mrs. Sue B. Fales amusingly entertained the audience for fifteen minutes; song by Dr. Charles E. Buffum, with guitar accompaniment; recitation by Master Haskell Baxter; tableau, 'Charity and Poverty'; recitation, 'Mrs. Grundy'; by J. Frank Baxter; tableau, 'Grandfather and Grandmother of Spiritualism'; Grandfather and Great Grandfather, by Dr. J. V. Mansfield, Mrs. Severance, of Boston, Master Haskell Baxter and Della Tate; tableau, 'Jonathan Courtship'; song by Arthur Boyer, 'The Roses Under the Snow'; tableau, 'Sleeping Beauty'; address by Mrs. Maud E. Lord, the entertainment closing with grand tableau, 'The Spirit Post-Master'; Dr. Mansfield, Each and all who contributed to the entertainment performed their parts in an exceptionally fine manner, exhibiting excellent taste, good judgment, and a desire to please, and this last was done to the entire satisfaction of the company. Many of the parts were thoughtfully encoined, some of them never before excelled at Lake Pleasant. The Association, desiring to manifest their appreciation of Mr. and Mrs. Roscoe's efforts, caused the Fitchburg Band to give them a serenade at their cottage on the bluff. At its close Mr. R. responded in a brief speech."

District of Columbia.

WASHINGTON.—C. E. writes: "Mr. and Mrs. Dr. Parker were happily surprised on Thursday evening, Aug. 20th, by a party of friends, who brought them useful presents, including a purse containing fourteen dollars. The gifts were tendered to the recipients by Mr. Edson, with appropriate remarks. Mrs. Parker, under control, addressed the company for their offerings, and gave a short address. Mrs. Edson also spoke under control. The occasion will long remain among the pleasant memories of all who were present."

Verifications of Spirit-Messages.

MARIA GILMAN-SAMUEL HUNT.

Among the spirit-messages in the BANNER OF LIGHT, August 22d, is one from MARIA GILMAN. The spirit says her husband has joined her in the spirit-world, and that he, also, sends love and greetings to those who are left. She also says: "Our son is James H. Gilman, and I have been with him in Ilga, N. Y., many times. He did not know I was there, but I tried to make him feel that an influence was about him, guiding him." She adds, "My name is Maria Gilman. My husband's is Calvin. I was taken away before him, not to be separated, but only to go to a home that was in readiness for me, which I wished to add to and arrange for his coming. I belonged in Ogden, N. Y. My father was well-known in that place, for he lived there many, many years."

The towns of Ilga and Ogden are but a few miles from Rochester, and in the same county. Having friends in each of the towns, I have taken some pains to ascertain the truth of the statements made in Mrs. Gilman's communication. I find them true in every particular. James H. Gilman, the son of Calvin and Maria Gilman, is a prominent citizen of the town of Ilga, a farmer and wool dealer. Mr. and Mrs. Gilman were residents of Ogden, and passed to spirit-life as indicated in the message. Mrs. Gilman's name before marriage was Maria Hill, daughter of John Hill, who moved from Danville, Vt., to the State of New York in 1815, and during the later years of his earthly life he resided in Ogden, N. Y.

The parties named were among the most respected people in the neighborhood where they resided, and the surviving relatives are prominent in the localities where they live. Miss Frances Willard, the noted advocate of temperance and women's rights, is a niece of the departed Mrs. Gilman. I consider the verification of Mrs. Gilman's message one of the most perfect of the many given through the BANNER.

Some weeks ago (July 11th) there was printed in the BANNER a spirit-message from SAMUEL HUNT, of Portage or Portageville, in this State. As stated in the message, Mr. Hunt lived to the age of about ninety years. The spirit mentions that ex-Gov. Washington Hunt, of New York, was his brother. That is correct. A prominent lawyer of Rochester, who formerly lived near Mr. Hunt, and knew him quite intimately, says the message was characteristic of him.

Mr. A. Tower, of Gaylord, Mich., in renewing his subscription to the BANNER OF LIGHT, in a postscript says: I read with great interest the spirit-message of SAMUEL HUNT, of Portage, Wyoming County, New York, in the BANNER of July 11th. I formerly lived in Portage, and was acquainted with Mr. Hunt for twenty-three years, and I do not hesitate to say that all his statements in the message are true to the letter, and so much like him that I feel sure it was himself who dictated it.

LEE WATKINS.

The BANNER OF LIGHT of Sept. 5th contains the following message, given by the Indian maiden Lo-tela for:

LEE WATKINS.—"There's a little brave here, and he lived in Washington, on 6th street. He was not two summers old when he went out. This little bit of a papoose's name is Lee Watkins, and his sister's name is Nicholas. His mother's name is Marion. The little spirit feels so bad, because he wants to come to his people. He's bigger now, and is some over three summers old. He sends his love to 'em, and wants to come to them near where he used to live."

I examined the City Directory, and found the name, Nicholas Watkins, whose residence was given as at No. 447 H street, Northwest. I found him there, and he told me that his son Lee, aged about twenty-three months, died when the family were residing at No. 1829 6th street, and that if the child had lived he would be four years old in the coming October.

Mr. Watkins said there is no error in the names or statements given in the message, and he had no reason to think there had been any collusion in preparing the message, but, as a member of the Presbyterian church, he preferred to rest his belief in immortality upon faith, rather than upon a knowledge of facts such as the message presented. Indeed, the drift of his remarks indicated that he thought it in some sort detracted from the merits and sanctity of his religion to be seeking for a knowledge, or rather a belief, in immortality, in any other way than through faith, pure and simple.

J. A. ROWLAND, M. D.
Washington, D. C., Sept. 8th, 1885.

A Week on Lake Champlain.

To the Editor of the Banner of Light:
The rapid increase of spiritualistic camp-meetings throughout the States is as great a phenomenon as is the growth of Spiritualism. I recently visited the beautiful grounds at Queen City Park, amid the majestic mountains of Vermont, that far-reaching and heaven-sounding seemed to shut out all trouble and discord, and to give in their stead the sweet harmonies of Nature: Nature that never betrays the heart that loves her, enfolds the solitary one in her arms and says, "Rest here; we love you."

The romantic lake, the spreading trees and smiling plain, welcome the weary medium. Pretty cottages, with doors thrown wide open, invite one to enter the pleasant parlor, which looks like some fairy's bower, usually bright with flowers and emblematic decorations, gay rugs, and inviting seats. Here in the home which no one cares to dispute the title to, the medium looks and feels happy.

The words of the old French fable of La Fontaine rise to my lips:

"Rendez-moi, loi dit-il, mes chapeaux et mon somme
Et reprenez vous cent fois."

How many of us are like the poor shoe cobbler, who gave up his merry song and mending old shoes for the financier's money; but who found, alas! that in his effort to keep his wealth he lost his cheery spirit, and became moody, and was ever on the watch for fear of losing his treasure. Finally he hastened to the banker, and said, "Give me back my song, and my old self, and take away your hundred dollars." So say in heart many apparently favored of fortune, Take away wealth, that brings so much trouble, and give us a medium's early enthusiasm and faith in spirit-friends. The drives in the neighborhood of Queen City Park afford splendid views of the lake and surrounding chains of mountains, and accommodating drivers with spacious landaus and easy carriages are ever ready to make up a party for a trifle, and show the visitor the glories of their mountain landscape.

Many hardy old specimens of Vermont's best Spiritualists I met at the Camp; old intelligent men, who had been Spiritualists for nearly forty years, and having received the truth in its early days, have held on to it, and grown and prospered with it.

"For fifty years," said one to me, "that Camel's Hump (pointing to a two-peaked mountain) has been my landmark," and he seemed to exult in it, as if the Camel's Hump had indeed and in truth helped him to bear the burdens of life; and I believe it had. We are all idealists, and long for something unchanging and steadfast; and the grand old mountain, with its strong back, is like Spiritualism, and cries out, "Trust me. I do not change, and will help you to carry your load through the desert of life."

The week too soon ended under the soothing, restful influence of Mrs. Fannie Davis Smith, who invited me to stay in her pretty cottage. The doctor's cheery voice roused us all to emulate his zeal for the welfare of Queen City Park. With many regrets for leaving the pleasant and friendly company, I turned back to Saratoga, sorry to return to every-day life.

SUSAN G. HORN.
Saratoga Springs, Sept. 5th, 1885.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bowdoin street, Boston.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bowdoin street, Boston. Price 10 cents.

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SPIRITUAL PHILOSOPHY

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 attack. We do not read anonymous letters and communications.
 The names and addresses of the writers are not
 published, unless they are of a nature to be of service
 to the cause. We cannot undertake to return or preserve
 manuscripts that are not used. When newspapers are
 forwarded which contain matter for our inspection,
 the sender will confer a favor by drawing a line
 around the article desired, and respectfully recommending
 its publication.
 Notice of Spiritualist Meetings, in order to insure prompt
 insertion, must reach this office on Monday, as the BANNER
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 to LUTHER COLBY.

Before the opening of the Light of Truth, Creeds
 tremble, Ignorance dies, Error flees, and Humanity
 rises to its proper sphere of Knowledge.—Spirit John
 Pierpont.

Special Notice.

THE PUBLIC FREE MEETINGS heretofore
 convened in the BANNER OF LIGHT CIRCLE
 Room will be resumed at that place at 3 o'clock
 on the afternoon of Tuesday, Sept. 23d, and
 be continued during the coming fall, win-
 ter, spring and early summer—Miss M. T. Shel-
 hamer being the medium, as formerly. The
 public—investigators and Spiritualists alike—
 are respectfully invited to attend.

A New Volume.

We stated in our latest issue that the present
 number of the BANNER OF LIGHT would open
 VOLUME FIFTY-EIGHT. The announcement is
 the signal for the renewal of old subscriptions
 and the addition of new ones. Those who
 would assist in the work to which the BANNER
 is devoted cannot do so in any way as effectively
 as by contributing to the strength and influence
 of this open channel through which much good
 work has been done for many years. The
 beginning of a new volume, as we have
 taken frequent occasion to remark, is an event
 in the history of a journal like ours, for both
 publishers and readers. We all seem to come
 into one another's company freshly, as if each
 had something of interest to communicate. It
 is the date of a revived relationship; a token of
 ripening acquaintanceship; the assertion of a
 common interest; the pledge of a combined in-
 fluence. The publishers are made conscious of
 service long continued and faithful; the con-
 stant reader is led to realize the growing value
 of his steady support. The two become con-
 scious of doing service whose widening circle
 embraces more than themselves.

Although the several stages of progress made
 by Spiritualism cannot be said, in any sense, to
 be measured by such achievements as coming
 to a new volume would imply, it nevertheless
 seems appropriate to the occasion to revert to
 some of the more recent evidences of that pro-
 gress, if only to draw encouragement from the
 fruits of its advancement in the minds and
 hearts of men. No one can fail to note the ex-
 tent and character of its work every year: The
 lifting of the heavy curtains of superstition and
 doubt and fear, the rolling further back of the
 surrounding darkness from the spirit's sight,
 the clearing of the skies overhead, and the gradu-
 al coming together of men and women obedi-
 ently to the sympathies of a common belief—
 these are manifestations in our own day that in
 an earlier one would have been styled phenom-
 enal, and have been silently wrought while the
 opposition to them has been engaged in not
 much more than a vain abuse. Never has the
 modern world had more and better reason to
 distrust the power of prejudice and discard the
 assertions of a faith that refuses to entertain
 the bare suggestion of investigation.

We look anywhere about us and see the old
 beliefs steadily yielding to the new knowledge;
 the formularies passing into desuetude; the
 creeds crumbling before the light of realiza-
 tion; questioning spirits taking courage from
 what is returned in answer to their anxious in-
 quiries; bruised hearts healed with satisfying
 assurances of the continued life of loved ones
 gone hence; a pervading consciousness of the
 proximity of the seen and unseen worlds, and
 of those who dwell in both;—and the glorious
 vision is more reassuring than any that was
 ever before held up to mortal recognition. Is
 it any wonder that it all is regarded as a re-
 velation sent anew to the sons of earth? What
 tidings can be called glad, if not such as these?
 At what shall we rejoice if not at this, the
 crown and culmination of all human belief?
 If we are not permitted to give thanks for this,
 what can come to mortals that will ever be
 capable of stirring the depths of their being?
 All this, let us gratefully remember, within the
 limits of a short human life, almost during the
 twenty-nine years which the BANNER OF LIGHT
 is about to bring to an eventful close.

It is not in boasting that Spiritualists find
 their secret satisfaction, or any part of it; but
 in a recognition of the fact that the belief they
 acknowledge is of all others the vital one in
 this age; that whether it be classed as one of
 the leading elements in the constant evolution
 of the human race, it is assuredly the one which
 attracts the widest attention, and works with
 the profoundest as well as the largest effect.
 We have all of us seen the constant and con-
 tradictory efforts of the Church to ignore it,
 but all in vain. We have seen it assailed with

every degree and kind of hostility, but to no
 purpose. We have seen it alternately ridiculed
 and ignored, and still to no better satisfaction.
 The great truth of spirit-communion by the un-
 questioned return to us of the departed and dis-
 embodied, is the greatest of all facts to be es-
 tablished in any century of the world's history.
 It may not yet have impressed the whole mea-
 sure of its lesson on us, nor can we think it has
 begun to do so; but as the opening of a new
 book in life, as the coming of a new day to mor-
 tals, as the revelation for which time has hereto-
 fore been preparing us, it constitutes an event
 in whose contemplation gratitude and gladness
 well up in the soul beyond the power of ex-
 pression.

But let not Spiritualists fatally mistake the
 meaning of this new revelation by imagining it
 comes as a special one to themselves more than
 to all. Let them not suppose it is theirs to
 formulate in creed, to crystallize into temporal
 power, to employ as a force on another, to
 erect as a barrier of conceit and self-right-
 eousness before them, or to set up as a platform
 for the vain display of themselves as its self-
 asserted representatives. "The wind bloweth
 where it listeth." The spirit "cometh not with
 observation." The condition of its visit to us
 is humility. Not more for our own personal
 good than for that of all others is this blessing
 sent down from heaven; and we are ourselves
 most benefited when we share our gift the most
 freely with those around us. Unless Spiritual-
 ism is to be a renovation, we cannot claim it to
 be a revelation. If the new is to supplant the
 old, it must be in a way entirely new, yet not
 necessarily unthought of by some of us. There-
 fore if hard forms are to be broken up by its
 coming, it is not that equally hard forms may
 supplant them; but that the new life, while
 far from being without restraints and disci-
 pline, may become more full and free than the
 life that is passing away.

If all shades and classes of Spiritualists were
 to heed this reflection as it deserves to be heeded,
 there would be neither cause nor room for the
 outbreaks which at present occur in some
 quarters, or for any apprehension whatsoever
 of the partial miscarriage of the work of the
 invisibles in consequence of mortal weakness
 and folly. Then there would be occasion only
 for mutual congratulations over the actual sit-
 uation and the prospect. Whatever deduction
 has to be made on that account now, however,
 we are very sure will be compensated in good
 time and the right way. It is impossible for it
 to be otherwise, with the heavenly guidance
 and inspiration of so noble a cause. The errors
 of mortals are certain to be overruled by supe-
 rior wisdom of the heavenly hosts. Our cause
 is steadily upward and onward, gathering
 strength as it advances, and establishing itself
 with more and more firmness in human hearts.
 To have wrought faithfully and trustfully in
 this vineyard as long as the number of our new
 volume indicates, is to have spent a large por-
 tion of one's earthly life with the profoundest
 satisfaction.

Spirit Revelation vs. Authority.

When man or societies of men can ordain birds to sing,
 or flies to bloom, or streams to flow, or stars to shine,
 or words to move, then it will be in human power to ordain
 men and women to exercise spiritual gifts—not till then.
 —Cora L. V. Richmond.

If there is one thing more than another which
 characterizes the teachings of the returning
 spirits through the modern mediums, it is the
 continued repetition on their part of the lesson
 of an enlightened individuality as opposed to
 authoritative Organizations of persons, or any
 so-called "consensus of the competent," which
 history has too often demonstrated to be a
 "symposium of bigotry," an embodiment of
 the desires of ambitious and narrow-minded
 leaders, acquiesced in by even lesser minds,
 rather than a something looking toward a
 broadening out of existing conditions for hu-
 man good. We have repeatedly placed before
 our readers in the past, examples of this in-
 dependent and individualizing order of teaching
 by the guides of the most prominent of the
 platform mediums of the Spiritual Dispensa-
 tion, and none more pronounced are to be found
 in all the long array than are contained in the
 lecture on "What is Ordination?" which, de-
 livered through the instrumentality of Mrs.
 Cora L. V. Richmond, in San Francisco, and
 reported for our columns, found publication in
 the BANNER OF LIGHT, Aug. 29th.

Truly indeed, says the speaker at the opening
 of this discourse:

"Whom God creates or endows with a gift, has as
 much right to exercise that gift as the sun has to shine.
 Whom God stamps with genius, that genius is a star
 that is lighted in human pathways to show the destiny
 of man. And whoever is endowed with a gift of
 the spirit, here is a divine ordinance that no hand of
 man can take from them. The laws of infinite bestow-
 ment are so supreme in their divine comprehension,
 that were a man a thousand times to say, 'This is a
 gift, and I permit it to bloom,' still no grace would be
 added to the gift and no whiteness to its blossom.
 The consecration on the part of man or human so-
 cieties to recognize its blossom, is all there is of hu-
 man ordination."

The guides of Mrs. Richmond posit their de-
 mand for the exercise of individuality on the
 part of Spiritualists themselves by pointing to
 the peculiarly independent character of their
 cause. Spiritualism, they declare, is in the
 world in its own light, having its own garments,
 choosing its own instruments, making its own
 pathway, casting aside that which is useless,
 retaining that which is valuable, and going on
 to prove forever its presence and place in the
 world as the one name that gives to man the
 message of immortal life; and as the result of
 its bold and original stand before the world,
 this same Spiritualism, which has been "ex-
 plained" and exposed (?) "scientifically, theo-
 logically, philosophically, and in every possible
 way, has, Phoenix-like, risen from the ashes on
 every occasion, and has wider away than ever
 before in the mind and heart of the multitude."

The work of advancing the spiritual cause
 among men, these guides declare, is a work
 coming home to each individual perceiving its
 divine light. No hope can be entertained of
 help from established institutions: There are
 none to bestow upon innovators the sacred
 robes of office; no one to give to pioneers in
 any cause the recognition of authority. The
 gray-haired sires of schools of human philoso-
 phy, whether clothed upon with physical forms
 of youth or age, are never willing to give to the
 new-child of reform, recognition. The inspira-
 tion of every hour must be persecuted, and
 stoned, and burned, and put to death in what-
 ever manner is the custom of the time.

Spiritualism has distinguished itself above
 all other systems yet known to the world, by
 its acknowledgment of the importance of wo-
 man's place in the work of the world's advance-
 ment. It is a colossal dispensation—it recognizes
 for itself the great fact that the gifts of
 God and nature, bestowed with liberal hand,
 are not subject to any of the limitations which
 human authority has placed around the mere

fact of sex. The divine fervor of preaching
 the New Gospel descended alike at its coming
 upon the lowly maiden and the obscure indi-
 vidual, and each rose up panoplied for a strug-
 gle in which the colleges, the schools of theo-
 logy, and all presumably authoritative institu-
 tions in matters regarding the human con-
 science and human destiny, must in the end
 give way.

As Wesley and Whitfield and Murray passed
 beyond the ordination and permission of the
 law of credal institutions, and entered by
 their dauntless receptivity into the realm of
 inspiration, so do these guides call on the peo-
 ple to use like independence, and exhibit like
 receptivity, that they may see what lies beyond
 the confines of sect and church—apprehend
 what the light of to-day has to give them if they
 will but open the eyes of their mental vision.
 They would have none shrink backward at the
 oft-repeated cries of "jugglery" heard from
 the lips of outside foes: "The jugglers [these
 guides affirm] are those who deceive you into
 believing that this world's goods will last for-
 ever, and that out of the stary splendor of the
 centuries God has never permitted a voice to
 speak to men; that 'one world at a time' is
 enough for them, forgetting that other sacred
 world folded round about in your material na-
 ture like the arteries and nerves folded in the
 tissues."

There are in the world at this time two
 schools of human thought: "one is that which
 is established by man; the other that which
 comes notwithstanding man." The human es-
 tablishment, through physicians, physiologists,
 and the jugglers "who stand behind counters
 and pulpits and books of knowledge, and science
 and ecclesiastical institutions," seeks to
 throw itself in the way of that which has come
 to the world in their despite, but the faith of
 the race in demonstrated human immortality is
 being widened continuously by testimony from
 beyond the grave, by unexpected sound or
 sight revealing the wonders that lie beyond the
 present stage of being; and people are more
 and more coming to realize that "the message
 that brings the knowledge of immortality,
 whether it be given through a tablet of stone,
 a rap upon a table, or the voice of a little child,
 or whether in the form of an angel of light that
 appears from out the air—whatever bears that
 conviction unto the heart and life of man is in
 itself ordained of God. Whatever can break
 this bond of materialism, this cloud of fear, this
 shroud of material darkness that envelopes the
 world, is ordained of God."

While Spiritualists should stand firmly before
 the world in defense of their rights of individual
 conscience and personal belief as regards the
 moral domain, and the sequence of human life
 when carried forward into the next stage of
 being and experience, the guides counsel them
 to also stand boldly in support of their mediums:
 The gifts of the spirit are not bestowed from in-
 dividual partiality, but because workers are
 needed, because these gifts are required in the
 world; especially should their support and pro-
 tection be bestowed upon those who, possessed
 of remedial development through magnetic
 healing, clairvoyance, etc., had been brought
 more prominently, or immediately, perhaps,
 into collision with the arm of legal and State-
 constituted power as acting through medical
 laws and for the benefit of outgrown systems
 of medication for the suppression of the exercise
 of their heaven-bestowed gifts for the benefit
 of suffering humanity. Spiritualists, aware of
 the source of these gifts, should take the broad
 ground that no Legislature or Institution pos-
 sesses in justice the right to define and limit, for
 the benefit of a college-titled few, that which
 the facts in the case demonstrate to be for the
 benefit of the whole community: "We forever
 protest, and ask you to protest who have a voice
 and a vote in making the laws of the land,
 against any school of theology that will dictate
 to man the way in which he shall walk to heav-
 en; or any school of *materia medica* that will
 dictate to man by what way he shall pass out
 of the mortal life or be restored to health, as
 the case may be."

As an act of common justice they call upon
 earth's children everywhere who have been
 afflicted with disease and who have received
 benefit from consultations or treatment by the
 medical mediums and healers within the pale of
 Spiritualism, to come out boldly and have the
 manhood and womanhood to say so, without
 fear of the arbitrary authority of existing sys-
 tems of medicine or the stigma of a bigoted
 public opinion—and thus shame the loud-shout-
 ing, self-seeking titled class of Regular prac-
 titioners into silence; and remove, as far as
 lies in their power, the barriers that now so
 frequently lead investigators after wisdom or
 health in the presence of mediums to follow the
 path of Nicodemus and seek by night the ben-
 efit whose source they deny by day.

In drawing this discourse to a close the guides
 enunciate the following grand advice and en-
 couragement to the sorely-pressed mediums
 everywhere:

"It is to protest and favor the recognition of those
 gifts in the world that we thus address you. It is to
 offer our word of encouragement to every medium, for
 we know not of one in the whole world who has not
 had a thorny pathway, who has not had to taste of
 bitterness, to whom persecution has not come in some
 form, and often from the dearest and nearest—those
 who should stand by them in their hour of peril. We
 say to one and all—sisters, brothers, workers, we hail
 your gifts! If you, perceiving these gifts, can let
 them shine in your lives more, do so. If from out the
 shadows that surround you, and those persecutions
 that visit you daily, there breaks an added gleam
 of radiance upon others, let it come. Let no harshness,
 no unkindness visit your thoughts. Remember, they
 know not what they do who persecute any gift of the
 divine light that leads you on, that has thus far illu-
 mined your way, that has enabled you to conquer
 many things in your own lives and in the lives of
 others, and will ever light you on as heretofore!"

The importance (urged by Mrs. Richmond's
 guides) of the maintenance of individuality,
 as superior to arbitrary institutional leader-
 ship, and these just quoted sentences redolent
 of a divine charity, full of kindly sentiment
 toward the instruments of the world invisible
 who have done so much since the advent of the
 New Dispensation to swell the sum of the
 world's advancement, we earnestly commend
 to the general consideration as we go for-
 ward in the publication of another volume of
 the BANNER OF LIGHT, whose columns ever
 have been, and ever shall be, according to our
 best information, devoted to the propagation
 and defense of those gifts of the spirit, that gra-
 dually borne into human consciousness
 in the midst of a period when materialism,
 doubt and mammon-worship united to darken
 the heavens of man's aspiration—have every-
 where proved a calm and beautiful benediction
 to sorrowing souls.

J. B. Warner & Son, undertakers and
 embalmers, have a card on our 5th page to
 which the reader's attention is called.

The Nebraska "Discovery."

To the Editor of the Banner of Light:
 Recently there appeared in the columns of several
 New York papers an account of a Nebraska man hav-
 ing invented a combination of magnifying glasses to
 enable him to see the soul. As an evidence, he pre-
 sented an armless man to trace letters and words
 with his supposed or spiritual index finger, and with
 his instrument he was able to interpret the letters and
 words so traced. Now, Mr. Editor, will you please
 give publicity in the BANNER OF LIGHT of this so-
 called invention, and also cause the spiritual authori-
 ties to inform its readers if there is any truth in it?
 Can it be possible that the spiritual matter of the soul,
 or spirit-body, can be discerned by a combination of
 material glasses? Hoping to get information, I remain,
 Yours respectfully,
 JNO. R. AMES.
 New York, Sept. 9th, 1885.

We consider the story referred to above a
 sensational affair, probably suggested to the
 writer by a perusal of Lord Lytton's "Strange
 Story" in regard to a visible soul. Neverthe-
 less, the theories advanced and the claims made
 as to the method of a spirit's passage from the
 body, as well as of the existence of a spiritual
 limb, after its physical covering has been de-
 stroyed, are sound; which only goes to show
 that Spiritualism is making itself understood
 even in the very ranks of the scoffer and the
 unbeliever. We have no belief, however, that
 an instrument has been constructed, or that
 one can be, to discern the spirit-form or any
 part of it, although it may be, and is, often
 seen by a clairvoyant. The soul—the intellec-
 tual part of man—has never been seen by mor-
 tal, and never will be; but the garment of the
 soul, the spirit-body, which is an emanation
 of the earthly body—a fac simile—is visible to
 the clairvoyant, as we have just said. It is
 neither more nor less than sublimated matter,
 retaining its individuality through all time,
 while the outer garment of flesh decomposes.
 This is our hypothesis.

Is the Millennium at Hand?

Why we ask is this: A gentleman recently
 called at the Crawford House—and, by the
 way, this establishment is one of the best man-
 aged hostleries in the city—laid a ten dollar
 bill on the counter, and requested of the prop-
 rietor in exchange ten silver dollars (of the
 88c. coinage). This so astonished Mr. Goodwin,
 whose safe was crowded with this last spec-
 imen of Uncle Sam's mint, that he asked the
 gentleman to leave his photograph and address!

"Physical Science and Spiritual Truth."

We shall print next week the full text of a
 discourse upon the above topic, delivered by
 PROF. HENRY KIDDLE, of New York City.

THE SPIRIT MESSAGE DEPARTMENT,
 sixth page, embodies an Invocation wherein
 the value of experience is sought to be acknowl-
 edged as a fitting agent working to a complete
 recognition and appreciation of inspiration;
 Questions are also considered by the Controlling
 Intelligence regarding the sun and its relation
 to electricity; the matter of true forms and
 "effigies" at materializing séances; spirits and
 their ante-mortem promises; Roland E. Murray
 is very anxious "to come into communication
 with a party in Indianapolis, whom I feel I can
 influence for his good"; Phoebe Parkman voices
 a message to friends in Boston, which while it
 must be full of tender memories to them, will
 also prove of interest to the general reader
 through the succinct definition she gives of
 what constitutes the "guardian angel":

"I want them to realize that ministering angels are
 not beings from a far-off sphere, who have never ex-
 perience the joys or the sorrows of earthly life, who
 cannot understand them, but they are dear friends
 who have known sunshine and cloud, who have lived
 with them, and understood their lives, and in passing
 from the body have retained that sympathy and affec-
 tion which is the impelling force to bring them back
 to watch over their friends."

"Rosa," through the Controlling Intelligence,
 expresses her love to and makes pleasant prophe-
 cies concerning Mrs. Helen Stuart Richings;
 J. H. Goldthwait desires to reach friends in
 New Britain, Ct.; Nancy Spaulding, of Bridge-
 water, has condensed much practical informa-
 tion concerning spirit-life, and the erroneous
 character of the conceptions regarding it which
 have been cherished by so many minds in the
 past, and continue to be held to at the present
 —especially the creed idea "that there's nothing
 at all to learn on the other side"; Benja-
 min Bryer, of Newport, R. I., wishes to send
 greeting to friends, and would be pleased to
 meet them more privately if they will afford
 him the necessary conditions; Father Charles
 Cleveland gives a truthful condensation of hu-
 man duty, in its effort to "come into nearness
 with God," when he says that that nearness is
 best achieved "by doing our duty, in perform-
 ing the labor which opens before us day after
 day, and living in accordance with that rule of
 right which says that we shall give to our neighbor
 the exact need of justice which belongs to
 him, that justice which declares that we must
 not condemn any soul, but seek to purify and
 uplift, and be ready to help the unfortunate";
 and messages from three spirits, Jerry O'Brien,
 Mary and Frank—who were brought by him for
 the benefit which the experience of controlling
 the medium might give them—complete the
 contents of the present installment.

A despatch to the Boston dailies, dated
 Greenfield, Mass., Sept. 8th, states that "the
 Rev. H. W. Eldridge, formerly pastor at Turner's
 Falls, committed suicide by shooting himself
 with a revolver a few days since in Colo-
 rado. He left Turner's Falls less than a year
 ago, after considerable dissension in his church,
 caused by his sensational preaching. He gave
 the Spiritualists, and their Lake Pleasant meet-
 ing, a scathing denunciation from his pulpit,
 creating many enemies, and his stay here was
 far from being a bed of roses. Despondency,
 sickness and land speculations are said to be
 the cause of his act." Poor man! He has ere
 this, undoubtedly, realized his true position in
 the Spirit-Land, and deeply regrets his prema-
 ture separation from his earthly body. He has
 our deepest sympathy in his present sad condi-
 tion.

It will be seen by reference to her adver-
 tisement on the seventh page that Mrs. Fair-
 child has resumed her sittings for the material-
 ization of spirit-forms at 314 Shawmut Avenue,
 Boston. Many of our friends who have had
 sittings with this lady in the past pronounce
 her séances entirely satisfactory. We shall
 print next week an endorsement of her medi-
 umship, from the pen of John Wetherbee, Esq.

H. J. Kilborn, writing us from La Farge-
 ville, N. Y., Sept. 8th, says: "Mrs. (Marke)
 Ulrich held a materializing séance in this place
 last evening. I am informed that the séance
 was a success, and that some dozen or fifteen
 forms came out of the cabinet and conversed
 with the sitters."

In OUR NEXT will appear an interesting let-
 ter from a member of the Committee formed to
 support Mrs. Cora L. V. Richmond's work in
 London.

Horticultural Hall, Boston.

Hon. Warren Chase will give the opening ad-
 dress of the season before the Boston Spiritual
 Temple at Horticultural Hall, 100 Tremont
 street, on Sunday morning, Oct. 4th. Bro.
 Chase is well-known wherever in America Spir-
 itualists have assembled to listen to the voice
 of an advocate of the New Dispensation. He is
 a veteran with whom the years have dealt
 kindly, while they have enriched his store of
 valuable experience, and believers and inquir-
 ers alike will be benefited by attending his
 ministrations on the above occasion. Mr. Chase
 will also lecture at the same place Sunday, Oct.
 11th.

The Society before which he is to speak
 needs no encomium at our hands. For several
 years past it has conducted an honorable and
 valuable work for the cause at this hall, un-
 der the faithful presidency of Capt. Richard
 Holmes; and the flattering prospects for its
 forthcoming season under the same manage-
 ment leave nothing to be desired.

Arnewood Tower.

The Medium and Daybreak of August 28th
 contains a sketch of the origin and construction
 of the above at Lympington, Eng., designed to
 commemorate the development of Spiritualism,
 and built on the grounds and under the imme-
 diate supervision of A. T. P., well known to
 the readers of that paper as "The Recorder."
 It is accompanied by an engraving of the tower
 and the mansion of its enterprising owner.

The erection of the tower was begun in August,
 1880, and completed in 1883. Its height, includ-
 ing the Lantern Chamber, is 220 feet, consist-
 ing of fifteen lofty rooms, one above the other, each
 16 feet square. The whole fabric is composed
 of concrete, with the exception of the floors,
 which are iron girders running from side
 to side in opposite directions in alternate
 stories. On its northern side is the Staircase
 Tower, hexagonal in shape. In the foundation is
 a vault, 14 feet square, in which it is the wish
 of the builder his body may be deposited when
 he as a spirit has no more use for it.

The Engraving

Of "THE BURIED MOTHER," which we present
 on the first page of this issue of the BANNER, is
 a touching production, and carries its own les-
 son with it. The poem, which so appropriately
 illustrates its details, is (as also is the picture)
 transferred (by special permission) to our own
 from the pages of *The Magazine of Art*, which
 periodical is brought out each month in the
 highest style of excellence by Cassell & Co.,
 739 Broadway, New York.

It is said in the daily prints that there is
 "a professional master of character in calligra-
 phy at Aix-les-Bains, an Abbe, dark, bearded,
 his priestly costume giving an air of clerical dig-
 nity. He is the hero of the hour, and there are
 interesting séances in the apartments of great
 ladies. Superstitious Italians have already de-
 clared him nearly allied to the evil one. It is said
 that taking a letter written by a person utterly
 unknown to him, he will draw an oral portrait
 of the writer, even to the color of the hair and
 eyes, and sketch the moral and mental charac-
 teristics of the individual with completeness." To
 us there is nothing strange or uncommon in
 the above statement, notwithstanding superstitious
 individuals attribute the Abbe's powers to
 the "evil one." He is undoubtedly a Psycho-
 metrist, similar to several in this country,
 who, many times, by holding the writings of
 persons in their hands, have accurately deline-
 ated the character of the writers, giving their
 mental characteristics, and even stating (if dis-
 eased) the nature of the disease. There is a
 very fine Psychometrist at the present time in
 this city, whom we personally know to be one
 of the most accurate in the world in this line of
 development. We allude to the wife of Dr. J.
 Rodes Buchanan, No. 29 Fort Avenue, whose
 powers in this direction we have tested several
 times to our entire satisfaction. As Dr. Bu-
 chanan is the discoverer of Psychometry, those
 curious to know more about it would undoubt-
 edly be gratified with the information obtained
 in an interview with him.

According to the *Saratoga (N. Y.) Eagle*,
 the bucolic Josephus recently left the struggle
 with the vivacious colt and the willful ox long
 enough to try his hand once more in driving
 the theological gad into the flanks of the trem-
 bling evangelical followers, this time resident in
 the town whereat this spicy paper is issued. The
Eagle sentimentally remarks regarding his
 hour-and-a-half harangue: "There was a poly-
 syllabic stupendousness about the effort
 which was profoundly impressive. His style of
 delivery was markedly peculiar, reminding one
 of the throes of a volcano." The *Eagle* further
 records that "

[illegible]

Advertisements.

LYDIA E. PINKHAM'S
VEGETABLE COMPOUND

IS A POSITIVE CURE
For all of those Painful Complaints and
Weaknesses so common to our best
FEMALE POPULATION.

IT WILL CURE THE WORST FORM OF FEMALE
COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION
AND ULCERATION, FALLING AND DISPLACEMENTS,
AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PAR-
TICULARLY ADAPTED TO THE CHANGE OF LIFE.
IT WILL DISOLVE AND EXPEL TUMORS FROM THE
UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE
TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED
VERY SPEEDILY BY ITS USE.
IT REMOVES PAINFUL, STAGNANT, DESTROYS ALL
GRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS
OF THE STOMACH. IT CURES BLOATING, HEADACHE,
NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-
SION AND INDIGESTION.
THAT FEELING OF BEATING DOWN, CAUSING PAIN,
WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY
CURED BY ITS USE.
IT WILL ACT AT THE TIME AND UNDER ALL CIRCUM-
STANCES IN HARMONY WITH THE LAWS THAT GOVER-
N THE FEMALE SYSTEM.
ITS PURPOSE IS SOLELY FOR THE LEGITIMATE
HEALING OF DISEASE AND THE RELIEF OF PAIN, AND
THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF
LADIES CAN GLADLY TESTIFY.
FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER
SEX THIS REMEDY IS UNPARALLELED.
LYDIA E. PINKHAM'S VEGETABLE COMPOUND
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Pinkham's "Guide to Health" will be mailed free to any
Lady sending stamp. Letters confidently answered.
No family should be without LYDIA E. PINKHAM'S
LIVER PILLS. They cure Constipation, Bloating and
Torpidity of the Liver. 25 cents per box.
Nov. 2-17

Dr. F. L. H. Willis

May be Addressed until further notice,
Glenora, Yates Co., N. Y.
Dr. Willis may be addressed as above. From this
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chometrically. He claims that his powers in this line
are unimpaired. He has a long and successful expe-
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Dr. Willis claims special skill in treating all diseases of
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forms, Epilepsy, Paralysis, and all the most delicate and
complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who
have been cured by his system of practice when all others
have failed. All letters must contain a return postage stamp.
Send for Circulars, with References and Terms.
July 4-15w

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Still heals the sick: Mrs. Newton, controlled by
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Newton, 951 Ninth Avenue, New York City.
July 4-15w

Dr. Jos. Rodas Buchanan

29 FORT AVENUE, BOSTON HIGHLANDS.
receives patients. Mrs. Buchanan continues Psy-
chometric Practice. Personal interviews, \$2; written opin-
ions, \$1. Moral Education, \$1.50. "Therapeutic
Barognomy" \$2.25; by mail, \$2.50. 15w-July 4

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NEW
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Has been in extensive operation for
Seventeen Years
TO perfect satisfaction. It has now added to its qualities
all the
MODERN IMPROVEMENTS
Of the day, which make it the
Most Perfect Heating Apparatus now in
the Market.
ECONOMICAL, POWERFUL, DURABLE.
This combination of valuable qualities gives it the lead of
all first-class Furnaces.
Now manufactured and sold under the name of the
NEW GOLDEN EAGLE FURNACE,
BY
G. C. DUNKLEE & CO.,
111 and 113 Blackstone Street,
BOSTON.
Sept. 5-7w

SOUL READING,
Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send her a photograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past and
future life; and other phases of their existence, with prescrip-
tion therefor; what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those in-
tending marriage; and hints to the laborer and the student.
Full delineation, \$2.00, and four 2-cent stamps. Brief de-
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Address, Mrs. A. B. SEVERANCE,
Centre Street, between Church and Prairie Streets,
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Spirit Voices

A NEW Monthly Spiritual Magazine, published under
the auspices of the National Developing Circle.
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The Song of the Holy Sisterhood. 25 cents.
The Song of the Holy Community. 25 cents.
The Song of the Holy Society. 25 cents.
The Song of the Holy Church. 25 cents.
The Song of the Holy Communion. 25 cents.
The Song of the Holy Eucharist. 25 cents.
The Song of the Holy Sacrament. 25 cents.
The Song of the Holy Mystery. 25 cents.
The Song of the Holy Feast. 25 cents.
The Song of the Holy Supper. 25 cents.
The Song of the Holy Banquet. 25 cents.
The Song of the Holy Wedding. 25 cents.
The Song of the Holy Marriage. 25 cents.
The Song of the Holy Union. 25 cents.
The Song of the Holy Fellowship. 25 cents.
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The Song of the Holy Wedding. 25 cents.
The Song of the Holy Marriage. 25 cents.
The Song of the Holy Union. 25 cents.
The Song of the Holy Fellowship. 25 cents.<

The Camp-Meetings.

Etina (Me.) Camp-Meeting.
To the Editor of the Banner of Light:
Fair and beautiful was Aug. 24th at Etina. Owing to the cottagers coming in so fast only a social meeting was held at seven in the evening. It was attended by about four hundred people, and many were the greetings exchanged. We were greatly surprised at the large accessions to our number during Friday.

Saturday, Aug. 24th. At 10 A. M. Benj. Keen, the chairman, opened the meeting with a few appropriate remarks. Mrs. Hattie C. Mason, of Springfield, Mass., sang a beautiful song, entitled, "Welcome Home." She more than pleased us during the entire session with her spiritual songs. Her control, "doubtless," was appropriately named. Her song, without an exception, the hearts of all who heard her. Mrs. Abbie Morse, of Maine, offered an invocation, and after a song by the choir, delivered a discourse upon "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Aug. 30th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

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At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Aug. 31st. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

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At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 1st. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 2nd. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 3rd. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 4th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 5th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

Modern Spiritualism. There is nothing more hopeful than the tendency of the present to study natural ethics. Nothing ever brought human beings more into contact with what is called God than the study of natural ethics. In Spiritualism we are not only brought nearer to God and our spirit-friends, but we are brought nearer to each other. It is leading us to have more confidence in the natural forces. The great and important truth is, that we are all one, and we are all of one race to which we belong. We are parts one of another, and of one great whole. It is our duty to make the most of ourselves, and to bestow upon others whatever goodness there is within us. Truth is common property. The Orthodox and the very becoming bigot with this truth, and with liberality. One recently said at the funeral of an estimable lady, "She has gone to her own place. Her place here was in her home with her friends, where she was the teacher, and loved to come and sit at her feet and learn. This man made his hearers forget the old Orthodox creed, and I thought if this is the teaching of the pulpits, what has Spiritualism to do? I may not know all about the nature of the mind, but I only know that the great mystery, some spirit in which I live and have my being, and I am content to live in the enjoyment of being itself. I believe in doing all the good I can, and making no fuss about it. Inspiration is all one source. There was one source, and that is the spirit of God. We are not called upon to worship more than before, but to observe carefully, judge candidly, and express our convictions honestly. The great burden of war, peace, and abolition lies and slanders in our daily walk and conduct."

Mrs. Smith offered a fine invocation preceding her afternoon discourse of Wednesday. She has a fine metaphysical taste, and a sort of reverence for the deep thinkers of the past. Her discourse was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 6th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 7th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 8th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

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At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 9th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 10th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

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At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 11th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

At 2 P. M. Mrs. A. F. Brown, of Vermont, gave an interesting lecture upon "The Spirit of the Age." It was greatly appreciated. At its close, Mrs. Hattie C. Mason gave convincing tests.

At 7 P. M. a social conference was held, the time being fully occupied by interested and interesting speaking.

Sunday, Sept. 12th. At 10 A. M. Mrs. Abbie Morse lectured, ably responding to the query, "What are we here for?" At 2 P. M. Mrs. Juliette Yeaw, of Leominster, Mass., announced as her subject, "The Spirit of the Age." It was a most interesting and timely one, and an illustration of truths that were new to many, and will never cease to be remembered. At the close of the lecture Mrs. Adeline M. Gladding, of Philadelphia, was introduced. Her stay with us gave two private sittings to about seventy persons, nearly all of whom received very satisfactory tests of psychometric readings.

the Boston meetings during the winter. In the meantime all persons interested enough to cooperate with us can write to me at my residence, 52 Wyman street, Brockton, Mass.

Solomon Valley, Kan.

We shall print next week the official report of the Solomon Valley Camp-Meeting at Delphos, Kan., which has been furnished us by A. D. Ballou, M. D., its President.

We shall print next week additional reports, received too late for insertion in this issue, from NANTICO, CT., VERONA PARK, ME., and NESHAMINY FALLS, PA.

Vicksburg, Mich.

The report of the Camp-Meeting at this place will appear in our next issue.

Jesse Shepard in Springfield, Ill.—Powerful Manifestations.

To the Editor of the Banner of Light:

Our city has recently been undergoing a revival of Spiritualism through the ministrations of the excellent medium, Jesse Shepard, whose fame has become universal. It was with considerable difficulty that Mr. Shepard was induced to come to the capital of the great State of Illinois. When he arrived the leading Spiritualists met and gave him cordial greetings.

The published accounts of his recent remarkable work in New Orleans and other cities in the leading dailies of the West and South created a profound interest here in Springfield among investigators, as well as believers. When the medium was encoined in the residence of the undersigned, he remarked that he felt impressed to have a short private sitting with the family, as the invisibles surely had something to say. Of course we were too glad to take advantage of the proffered opportunity to hear what our friends and those grand old masters had in store for us. We quietly took our seats and waited but a few minutes, when the medium said: "I hear the name of Lincoln. He says: 'I am glad that this medium has come to Springfield, the home of Lincoln, whose people I love, and feel as great an interest in as ever.'"

It was then said the spirits had brought Mr. Shepard to our city for the benefit of the people and the cause of truth; that a congress of spirits from all nations was assembled over our city for the purpose of having a spiritual outpouring, after which the names of some fifteen or twenty well-known characters were given. An uncle of the writer gave his full name, which was followed by the names of many other relatives, with tests which it would be superfluous to relate here.

So great was the interest in Springfield and the surrounding country to see and hear Jesse Shepard that several receptions were held at the home of the writer. In order to give the anxious inquirers an opportunity of shaking hands with him. We did not expect Mr. Shepard would consent to hold one or more sittings here, knowing how fatigued he was after his arduous labors in other cities; but when it was announced that he had consented, all felt rejoiced. The first séance was composed of both skeptics and Spiritualists, comprising representatives from the Legislature, musicians, professors of languages, geology, lawyers, physicians, and merchants. It would be impossible to instance a more representative gathering anywhere, than that assembled at my residence on the evening of June 17th. Twenty-four sitters were admitted.

About nine o'clock we entered the séance room. The company being seated, the medium requested all to join hands, he taking his seat at the piano, and requesting the sitters to remain as quiet as possible. All were enjoined to sing the hymns which the piano played. In a few moments cool breezes fanned the company, and brilliant stars were seen moving in various directions; at the same time the guitar was played upon, and carried over our heads with great dexterity and swiftness, moving from side to side of the circle, playing the hymns which the sitters were singing.

Remarkable as these manifestations appeared, they were insignificant compared to those which followed. Audible voices were plainly heard addressing the company in different directions. First came Abraham Lincoln, who said he was most happy to greet us in his old home, and that there was an outpouring of spiritual influences in our midst. At the same time Victor Hugo addressed Madame Leroy in French, speaking loud enough for all to hear. These voices went close to each sifter, and at times so near that the breath from the voice could be felt on the cheek. We had in the circle Prof. A. H. Worthen, State Geologist, and his presence brought Agassiz, who spoke a few words in French immediately in front of the Professor. The music on the piano never for a moment ceased. Martin Luther then spoke in a full distinct voice on the other side of the circle to Mr. Charles Freitag, addressing him in classical German. Luther then spoke to Capt. Harts in the same language. A fan was placed in the hands of the Hon. William W. Pearce, who sat behind the large piano, and a spirit addressed him. It was a solemn and memorable occasion. Mozart's name was spoken at the right of the piano, low, but distinct, and directly following the most exquisite tones were heard, beyond the power of mortals to produce; they imbued the company with thrilling emotions. Each one seemed to feel that the superb artistic touches were made by master minds, with a skill far superior to the possible attainments of mortals.

After more singing by the circle, the name of the great prima donna, Fanny Persiani, was announced by a spirit voice. Then was heard singing such as none of the sitters ever before listened to, in a compass ranging from F in the lower register, to high E in the soprano; the intonation, expression and execution holding the circle spell-bound with delight and amazement. We all thought that this wonderful artistic demonstration would probably end the remarkable séance, but we were yet to experience a series of new wonders. Sappho now took the harp from under the piano, and in perfect accord with the music of the latter, played the airs with brilliant and intricate variations, while carrying the instrument to all parts of the room, resting it sometimes on the heads of the company, sometimes on their laps.

Then came a band of Persians, who danced and played a wild, half-savage dance in a manner that brought exclamations of surprise from all present. We were then favored with the wonderful Egyptian March. As the low, muffled tones of representing the approach of armies rumbled in and around the piano, the room seemed filled with ancient and powerful influences. The vibrations shook the house as nearer and nearer the mighty host seemed to advance. Suddenly a tremendous crash struck us with awe; the piano swayed to and fro like a ship on the sea; what seemed the booming of immense breakers and rolling of thunder added terror to astonishment; and we all, with one voice, exclaimed, "marvelous! glorious!" and then fell into rapt and reverential silence.

The climax to this memorable séance came with the singing of the immortal basso Lablache, and the celebrated soprano, Sontag. Words fail to convey an adequate idea of the music. The sitters at times fairly lost their individuality, and felt as if they were one with the denizens of the ethereal world. When this stupendous exhibition of spiritual harmony ceased, we felt pained at being called upon to return to the grosser elements of material existence.

In closing we feel that we have given a poor and tame account of the séances of Jesse Shepard, in Springfield. It was generally regretted that Mr. Shepard would not admit more than about twenty persons to each séance, as there were hundreds who would have gladly paid double the subscription fee (which was two dollars each) to hear the music. Mr. Shepard left Springfield to recuperate in some of the Northern watering places; and we hope that he will consent to return to us ere long, to continue the good work begun with such grand success in this centre of skepticism and Orthodoxy.

June 21st, 1885. DR. J. A. HIGGINS.

The following named have also affirmed their signatures to this testimony in favor of the verity and extraordinary character of Mr. Shepard's gift: G. A. Eastman, A. H. Worthen, William W. Pearce, Madame Josephine Leroy, Charles Freitag, Sarah Hoole, Ida Tipton, Mary Hoole, Lizzie E. Porter, Maggie A. Porter, August Leroy, Clemence Leroy, H. G. Grimm, John Ordway, John Marshall, H. A. Thayer.

Serious Inquiries.

To the Editor of the Banner of Light:

I take note in your last number of an article by the Secretary of the Theodore Parker Society, entitled "Spiritualism," explanatory of the plan and purposes of that newly-fledged organization, whose advent under the name of the "Parker Spiritualist Fraternity" was heralded with so much eclat to the *Spiritualist*. It was, however, not only a misnomer, but was unreservedly condemned in the editorial columns of that journal, whose remarks, if I mistake not, were quoted approvingly in the BANNER.

The present article, over the signature of its accomplished Secretary, would seem to be something in the nature of an apology, and a very lame one at that, for one of the stated objects for which this society was organized, viz.: "To establish a more profound and reasonable respect for the Bible, and other sacred books."

When the fact is understood that the prime mover in this altogether original effort was a frequent sharer in debates at spiritual conferences in this city, and whose expressed views on the kind of a rational and off-repeated inquiry as to his real mission; and that its Secretary, a very recent convert to a qualified Spiritualism, is a trustee of the oldest of our spiritual societies, and a member of at least one other, it may reasonably be inferred that they have found something in the established local societies which the new one was intended to supply, and if I may judge from the opening address, which followed the amplified card, this one thing wanting came about as near by one of the most active members, and a kind of a rational and off-repeated inquiry as to his real mission; and that its Secretary, a very recent convert to a qualified Spiritualism, is a trustee of the oldest of our spiritual societies, and a member of at least one other, it may reasonably be inferred that they have found something in the established local societies which the new one was intended to supply, and if I may judge from the opening address, which followed the amplified card, this one thing wanting came about as near by one of the most active members, and a kind of a rational and off-repeated inquiry as to his real mission; 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