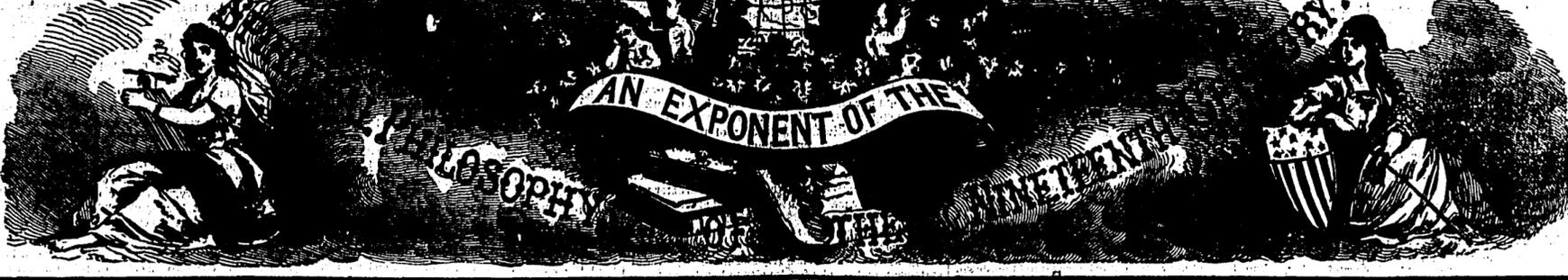


BANNER OF LIGHT.



VOL. LVIII.

COLBY & RICE,
Publishers and Proprietors.

BOSTON, SATURDAY, OCTOBER 3, 1885.

\$3.00 Per Annum,
Postage Free.

NO. 3.

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The Spiritual Rostrum.

SPIRITUALISM AND EVOLUTION.

An Address Delivered in England through the Medium Instrumentality of
SIMON DE MAIN.
Formerly of High Grange, Eng., now of Sherbrooke, Ontario, Canada.

(Reported for the Banner of Light by C. G. Orston.)

In our humble opinion, or as far as we can understand the subject, evolution and the spiritual philosophy walk side by side from a given point. Now, broadly stated, evolution maintains that man as a spiritual intelligent entity has been evolved from the brute creation—that the brute has been evolved from lower forms of life, and that man is the ultimate expression of that system of development. Evolution claims that man had no conscious existence previous to his unfolding from the material forces of nature; but the spiritual philosophy does not agree with this deduction. Spiritualism declares that man existed as a spiritual being before the material worlds were made objective for the purpose of giving full scope to his intelligence and activity; in the human soul was the primary impulse, and had conscious being prior to everything else in the universe.

Commencing with man's first material existence in the lowest form of human life, and proceeding from that point upward, the spiritual philosophy and evolution can clasp hands in perfect harmony and accord, but with other assumptions respecting his existence in contact with the material substance prior to that period, the two systems of thought are not agreed. It is true that all material forms of life have been evolved from nature, and that the physical part of man contains the aggregate substance of external nature, but the spiritual entity had existence superior in degree and prior to material nature. If, as the evolutionists declare, man was an integral part of nature, what does it imply? That he is indebted to nature for his existence, and that he cannot exist apart from nature. Hence, as he is dependent upon nature for his being, he will of course become deprived of existence when that requisite time on earth he will return back to form part of external nature, and all his attributes and possibilities will accompany him. However, Spiritualism declares that man was created—never had a starting-point in spiritual existence, never was evolved—that as a spiritual entity he had a past eternal existence, and as a consequence must have an eternal futurity before him; for if it can be proved that man began to exist, it must be biologically presumed that he will eventually cease to exist. All philosophical minds that have inquired into the mysteries of life and being have come to the conclusion that man as a spiritual being never had a beginning. Admitting this, it necessarily implies that man possesses within himself that which can never be destroyed.

You talk about the God of the Universe, of omnipotence—of omniscience—of perfection in wisdom and love being characteristic of his august majesty; you wax eloquent in enumerating his mighty powers, and in describing the grand and glorious things that he has wrought by his omniscient eye, but that man himself, his material garb which envelopes him on earth, and he stands superior by far to all the powers of the vast illimitable universe wherein his activities are expressed. Yonder in the spiritual world he is a centre of knowledge, of wisdom, and of love, and rivers of light flow forth from the inexhaustible fountain within. There are more possibilities in man—there are nobler attributes inherent in that mysterious creature—the human soul—than man has ever ascribed to the Almighty God and Ruler of the Universe. Evolution is all very well as far as it goes, but what does it mean? It strikes a death blow at the spiritual nature of man, and this theory has no room for a spiritual existence. This materialistic theory of evolution was invented by an individual who was doubting a master mind, but he was a stranger to that spiritual knowledge which is imparted to those who have a keen perception of spiritual things. If he had been acquainted with the spiritual philosophy, he would have entertained superior conceptions to those which he promulgated to the world. The idea that different grades of organism are the outcome of others, and that man has simply been a grovelling animal, that only by process of evolution has he ascended upward until he has become a rational thinking creature—is not an elevating conception, but it is degrading in its tendency, because if man really and truly had a preexistence in the spiritual world anterior to his contact with matter, how and by what means can that being so far degrade itself as to become incorporated in the form of a grovelling creature, or any other animal form on the earth?

Spiritualism maintains that man descended to earth and manifested his activity on the lowest plane of development, but still he always retained that heaven-created form which he now possesses, notwithstanding what the evolutionists may say. Doubtless he came to earth in ignorance devoid of the knowledge he possesses them, but that first incarnation in matter, it has been a continual course of evolu-

tion, but we say that material nature was inadequate to supply all the requirements of the human soul. If man be a product or an evolution from nature, of course he has only originated from and is indebted to his material surroundings for his being; if this be so, where is his preexistence? where and whence did man come from as a spiritual being? What avails all the spiritual teaching respecting man being existent previous to his contact with matter? Evolution so far as it accounts for the origin of man spiritually is a mistaken idea; it is devoid of spiritual truth, insight and perception. The evolutionist has, by a laborious system of sophisms, traced man's ascent from the shrine of the ocean up to his present condition; but, unfortunately, there is a gulf which he cannot bridge; there is something which separates man from the animal creation which cannot be supplied, and, notwithstanding what they may say, they cannot connect man with the lower forms of life.

The spiritual philosophy declares that man had a conscious existence before the Great Source of Intelligence brought into objective form material worlds from the great whole; before the earth commenced to revolve on its axis; yes, before any form of life could exist on its surface, and will continue to exist when this physical globe shall cease to perform its evolution. From the lowest point of human development did man ascend. During his earthly pilgrimage he was devoid of language and knowledge, and from that period to the present he has unfolded from within, not by virtue of modifying external conditions, but in accordance with internal activity. This philosophy also teaches that the earth has advanced in exact ratio with man's internal unfoldment, and that superior conditions obtain now to what prevailed in the past.

The advocates of evolution will have to abandon the idea of man's relation to the animal kingdom. They must not trouble their minds about the missing link, but, starting from the lowest position in human development, the two systems will become as one, and travel along the same pathway. It is all very well to trace the difference between the animal types, but the evolutionist cannot assume that man evolved from the animal kingdom; hence, Spiritualism is superior by far to the dark, dogmatic, materialistic doctrine of evolution.

The deductions made respecting the gradual refinement, improvement and progress of your material globe are correct. Certainly, superior conditions are in operation to-day, which enable a higher quality of mentality to be manifested on the entire globe. There exists a great amount of intellectual power brought into activity and applied to nature as there is at the present time? Has not man laid hold of the lightning's flash, and made it subservient to the purpose of progression? Has he not controlled that impalpable force called steam, and bent the solid iron in obedience to his behests? When has man wielded a power before so successfully wrested the lightning's bolt from nature's bosom as he has in the present age? Then why could he not utilize all these powers in nature in former times? Simply because he had not evolved from himself the necessary possibilities, and the earth was not prepared for such manifestations of intelligence. The material world is daily becoming more refined and purified in accordance with the requirements of the human soul.

If man has come up from the ape, and if the ape has been evolved from some lower form of animal life, how is it that the ape has been known to exist for thousands of years, and yet man has never witnessed the stupendous phenomenon of an ape becoming developed into a man? If this were possible in the far past, why is it not possible to-day? It cannot be, for an ape will continue to be an ape as long as it continues to exist. Such a degrading idea is an insult to those mighty souls who carry on the operations of nature. It is contrary to the known laws that govern man as a spiritual being, because it is well known to the philosophers and scientific men that one species never merges into another. Now, how is it that when you bring certain animals together, not of the same nature, and you endeavor to make an improvement, you produce an animal, but it is incapable of propagating its species; hence, giving the lie to the materialistic evolutionist, that man was evolved from the lower forms of life. It tends to deprive man of his God-like dignity and reverence; his high spiritual aspirations are discarded, and spiritual immortality is an absolute impossibility.

But, on the other hand, how noble does man appear when considered from a spiritual point of view! To see him descend from spirit life, and sink to the level of material existence, is a thing to be desired that man can do. He is able for the activities of his inner being; he can roam the wilds and forests of earth a dark and ignorant savage, and yet, by dint of a succession of evolutions, able to overcome everything beneath him, and to stand forth beneath the broad dome of heaven superior to every surrounding condition, and invested with powers which makes nature subservient to him. How grand, how noble, how magnificent is the conception! Man is not only master of the material universe, but he is also master of the vast illimitable condition of spiritual existence which lies beyond the confines of the material world. There is no power, however potent it may be; there is no glory, no matter how dazzling it may appear; there is no spiritual gem nor pearl, however beautiful and lovely, however much it may be desired, that man can do for his own, for he possesses that within him which can appropriate to itself every blessing necessary for its ultimate unfoldment. If man can wrest from material nature her hidden mysteries, it is surely a prophecy that he can grasp the hidden unseen treasures of the spiritual universe, and make them his own. The greatness of man cannot possibly be overdrawn. Not a serpent's tongue can describe the majesty of his soul; not a Raphael can impart richer coloring to that grand sublime picture of the spirit's possibilities that is consistent with man's ultimate destiny; nay, if all the spiritual hosts in the higher life were to be united in an effort to sing the praises of this mysterious being, they would utterly fail to give adequate expression to the grandeur and beauty of the human soul. You can only understand man in degree—only by the power he displays externally—and when you ascend to the spiritual state, you will never be able to comprehend him except by what is outwardly expressed. You cannot take cognizance of that which is within, and remember that man possesses the possibilities of eternal unfoldment.

Evolution, then, must be remodelled. We repeat, it must begin with man where the spiritual philosophy takes its stand, viz., on the lowest plane of human life, and from that point upward the two systems of philosophy will walk side by side in harmony and perfect accord. One shows the evolution of man on the material plane, and the other on the spiritual plane. Though the advocates of evolution have many followers to-day, the Spiritual Philosophy will cause thinking minds to discard that which

is inconsistent with the possibilities of man. To suppose that he had come all the way from the animal kingdom and retained to the dignity of man is preposterous in the extreme. Fancy man descending down to the jelly-fish, and merging from one species to another until he became invested with the God-attributes which he at present possesses. If this be so, why does not the jelly-fish evolve into man now; but it is not so, and this gives the lie to the vaunted assumption of the evolutionist.

Study evolution from a spiritual point of view, and it will give you grander and sublimer conceptions of the purpose of existence, but you must begin with the human, and not with animal life. Then you can trace his progress; you can perceive him evolving spiritual substance from the inexhaustible storehouse within, and this will continue so long as the eternal cycles shall revolve.

PILGRIM PENOLLINGS.

NUMBER ONE.

BY J. J. MORSE.

My last communication to the columns of the ever-waving BANNER was from the shores of my native land, just prior to departure upon the pilgrimage planned for me by the unseen intelligences who are the leading directors in my mediumistic migrations. Since then the Atlantic has been traversed, on the good ship Wisconsin, and accompanied by wife and daughter, the Pilgrim arrived on American soil once more. Partings are ever painful, even when some half an hundred loving friends accompany us, as was our case when the steamer sailed. These dear friends and home are hereby thanked for all their cheer and sympathy, and though ocean-lives are now between us, they are not, nor ever will be, forgotten by us. We sorrowed to part, but wiser minds decreed.

Travel educates; mingling with the world expands the mind, broadens character, and fits us better for our duties. Here in this vast country can be found the materials for an education that will surpass in future results all hitherto experienced. Countries and customs are the key-notes of human character, but experience teaches that a free people can alone evolve a free religious life; hence, undoubtedly, America was selected by the unseen world as the birthplace of Modern Spiritualism. Yet in the rush and whirl of busy, bustling New York City, our landing place, it is hard to get the thrilling pulse of spiritual life. On landing we found the national face veiled, her flags and monuments draped in black, her people sad, their hearts in grief, and the indefinitely prolonged stream of people that converged upon Gotham's City Hall, showing in their faces that they felt a man whom all honored had gone from them. Yet Grant is not dead! In truth his is a double immortality, for he lives as an immortal soul, and also on the historic page of his country's life. As a stranger, the writer lays his tribute on the altar with the rest, for genius and goodness belong to all the world.

Lastly visiting points of interest, time was occupied until we had to go aboard the Fall River steamer for Boston, wherein we duly found ourselves next morning, and in the afternoon a call was made at the Baxter office, but to our regret, Bro. Colby, the genial chief, was away, enjoying a well-earned vacation. Bro. J. W. Day was on duty, though, and self and ladies were most cordially made welcome to America, L. B. Wilson adding courtesies to the occasion. The next day, Saturday, August 8th, saw us en route for Onset Bay Grove, where was the Pilgrim's first appointment. On arriving we were cordially received by our old friend, E. Gerry Brown, who combines in himself the functions of Clerk to the Association, and promoter, agent, brakeman and conductor of the railroad! This railroad is a doing deed, and those who once doubted its being so, discover it is now an absolute necessity they could not do without.

We were conveyed in the comfortable and convenient cars to Mr. Farbridge's cottage, "Beet," on the South Boulevard, where also was located Bro. A. B. French. Seven years ago, Onset Bay Grove was a wilderness of primeval woods; now all is changed as by an enchanter's wand. Undergrowth has been cleared, streets opened out and graded, walks laid, and a substantial city of hundreds of well-built, handsomely ornamented and commodious cottages now occupies what was a few years since a vast unproductive waste. Excellent hotels, restaurants and stores; plentiful facilities for rooms and board; a well-conducted post-office; sanitary arrangements that leave nothing to be desired; an invaluable steam railroad, and an auditorium that for location and constructive arrangement cannot be surpassed—are among the innumerable external excellences that the visitor immediately observes. These matters regarding all public matters that the management are held responsible for, are the unseen elements beneath the surface that truly vitalize such places as Onset, and the purposes to which they are devoted. Nearly a month's residence, during which time intimate acquaintances were formed with all concerned in the management, by whom all information desired was freely and frankly afforded, enabling the writer to emphatically assert that all the foregoing needs are more than met, and that the energy, earnestness, efficiency, tact and urbanity of the Onset directorate leave nothing to be desired, and often exhibit more than could be expected by the most exacting. From Col. Crockett, the President, and all the officers besides, everything was done to make the writer's stay pleasant that fraternal consideration could devise; and equally this true in its application to the general public attendance as well.

One incident alone marred the pleasure of the visit of the writer, and that was the illness of his wife, which at one time held the spirit trembling "twixt the two worlds, but happily returned by the medium instrumentality of Mrs. Dr. Burdett of Bridgewater, Mass., and her control "Ella," the supreme crisis was avoided to the intense relief of all concerned.

There is no necessity to refer to work done while at Onset, as the notes of "Theodore," and the exceedingly able abstract of Mr. J. W. Day, the valued assistant editor, have previously made the readers of the BANNER of Light aware of the nature and character of the work done; but to list to lectures by A. B. French, Hon. Warren Chase, and Rev. Samuel Watson, the latter gentleman being an old-time

acquaintance from his visit to London, Eng., two or thirteen years ago.

The inevitable separation at last came round, trunks were packed, train was "boarded," and Boston duly reached. This time fortune favored us on calling at the BANNER office, for Bro. Colby was present. It scarcely seemed that ten years had passed over him; his presence seemed to incline me to believe he had discovered the elixir vitae, for his eyes were as keen and kindly and his step as elastic as when ten years since he bade the writer good-by, adding the prediction, "You will surely come back again!" It would be out of place to add here what one felt on meeting Bro. Colby again, but this much can be said: he is a true friend, a just and upright man.

Once again on a steamer from Boston to Bangor, Me., thence by cars to Eden, same State, for the Eighth Annual Camp-Meeting of the State Camp-Meeting Association, at Baswell's Grove, in the above named town. The meeting held ten days, of which the writer attended the final four. A pleasant grove, cool air, beautiful country, and splendid meetings afforded attractions that drew crowded attendances. Social meetings, lectures and concerts in a spacious covered auditorium; "tests" by Edgar W. Remond, for many courteous and recognizable; sweet songs by Hattie E. Mason; able lectures by Mrs. J. Yeaw, Mrs. Brown, Capt. H. H. Brown, the writer, and others, provided mental and spiritual food that filled the hungry and refreshed the thirsty. Active everywhere, ever efficient, courteous, and discreet, Secretary Charles M. Brown of Glenburn was a host in himself, to whom the writer and his family are indebted for many courteous civilities—in fact all the officers and directors labored so assiduously and self-sacrificingly that it would have been a miracle had the meeting been one whit less successful than it was. Laboring under many disadvantages that more favorably placed and older camp-meetings are free from, Etna Camp Meeting, in the earnestness, sincerity and spirituality of its work and attendance, sets an example to all. Located as was the writer at the farmstead of E. S. Deneit, a fine opportunity was obtained for experiencing real "down East" hospitality, and the result was eminently satisfactory. The services of the writer closed the meeting, an immense audience being present, and arrangements being made by our staunch co-worker, Dr. S. J. Emery, to transport us to Glenburn, Me., for the remainder of the current month, we in due time found ourselves under his hospitable roof, feeling as at home as if we had been born there.

Sometimes, Mr. Editor, my pen will write more from my penollings. May the good angel guide you and all of us aright, filling us with that loving charity that enables us to forgive the erring, strengthen the weak, uplift the depraved; keep us at work indeed for humanity and the truth.

Glenburn, Me., Sept. 10th, 1885.

Foreign Correspondence.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Just a line to my many friends in America who read the BANNER, to tell them once again that the good work is going on bravely in the old country. All the workers in our cause, your correspondent included, are kept busy all the time, and if it were possible to be in two places at once might often find double the number of engagements they are now able to accept.

Though the work in London is creating great interest and making rapid headway, in the Provinces the interest is, if possible, even greater; the audiences in some places, especially in the North of England, being even larger than the metropolis. The work for which I was the instrument in London was so entirely successful that I feel it a duty to publish my thanks to the numerous friends who came forward in the duldest season of the year in London, and so liberally assisted in carrying forward our enterprises that the whole machinery went forward without a single hitch, without any appeal for funds, beyond the ordinary collection in a hall where expenses were heavy and every seat was free, and without the slightest monetary embarrassment. A few people were spontaneously munificent, it is true, but the audiences at large were generous and just, and so kind and courteous, so sympathetic, that it was a genuine pleasure to be a medium for addressing them, and a real sorrow to bid them farewell, if only for a time. The private and semi-private meetings were among the most delightful I was ever acquainted with.

On Friday evening, Aug. 28th, I very reluctantly had to tell my London friends that they were participating in a gathering which closed our season's work among them. This meeting was held where we have had at least twenty very pleasant and long-to-be-remembered gatherings, at 10 York Street, Portman Square, W., the residence of Mr. and Mrs. Wade, earnest and devoted Spiritualists and truly kind and hospitable people. My home was with them all the time I was in London, and as they let apartments and receive boarders, I hope I may be allowed to tell my American Spiritualists, through your columns, that they can secure accommodation there, if they find it a very difficult matter to look further and still far worse. Miss Wade, who has a clear, well-cultivated soprano voice, added much to the enjoyment of our audiences by employing it most skillfully in the evening rooms on many occasions. The concert held the Aug. 12th for the sustentation of the permanent Sunday services, held in that place, was a grand success; the programme was rich and varied, and all the numbers were good; a handsome sum was realized above expenses. Mrs. Richmond being in the Provinces while I was in London, prevented us from seeing much of each other, but her kindly reference (in a letter from her, which you recently published) to our meeting at the residence of our valued and mutual friends, Mr. and Mrs. Tebb, showed how pleasantly united are many of the representative London Spiritualists. Discord is happily dying and harmony increasing in the work of Spiritualism in London. There are several meeting-places constantly open, each in its own district, each doing its own work. There is ample room for many more, and one well-conducted meeting always builds up another.

Religious Liberalism in England is making rapid forward strides; the old dogmas are giving place to bright and ennobling conceptions of Deity, immortality, and our relations to one another, both here and beyond the grave. A. T. P.'s Spiritual Tower near Southampton has already done an excellent work in employing many honest workmen and in raising the average wage of laborers in that district. The tower, of which the engravings appeared in the Medium of Aug. 28th, is a very singular but beautiful structure, and destined, so say the spirits and so believes the founder, to be a great rendezvous for spiritual forces, and a great centre from which spiritual light will shortly radiate. The material light which is serviceable to ships at sea is a symbol of the higher light

which the soul can perceive if the senses cannot discern it.

From London I went to Belper, one of the prettiest towns in Derbyshire, with a population of about ten thousand. I was, as in former years, the guest of Mr. and Mrs. G. H. Ashhead, who, together with their accomplished daughter, are a great support to Spiritualism in the neighborhood. Mr. Ashhead's sight is very poor, and therefore he cannot read much, and likes others to read to him. While I was under his roof I gladly undertook some portion of that duty, and thereby gleaned some considerable insight into the political news of the country. It strikes me that England is on the verge of a great political crisis, and that the abuses of centuries are now having their death-knell tolled. They cannot die without a struggle, but dying they surely are. Every time I revisit England I notice a marked change on the side of liberty and progress in the tone of the popular newspapers and magazines, and in the general feeling and sentiment of the people. Spiritualism is like the leaven mentioned in the New Testament which a woman hid in three measures of meal till the whole was leavened. Once in a while, as in John Page Hopp's admirable monthly, *The Truthseeker*, Spiritualism gets some share of the credit due to it; but ordinarily spiritualistic facts and ideas are incorporated with other matters, yet are nevertheless the hidden leaven which changes the condition of all else. At Belper I appeared on the public platform four times, and was greeted with large and truly appreciative audiences, who eagerly drank in all the guides had to offer them.

From Belper I went into Staffordshire, and found great activity among the inhabitants of the famous pottery district, where I had the pleasure of meeting many old friends and of forming pleasant new acquaintances. Trade is not very good just now, so people have not a great deal of money to spend on fancy ware, but factories keep open and workmen are not idle. It has often been remarked that wet days draw out the best audiences; not the largest, but the most earnest and thoughtful members of a community. The first evening I was in the Potteries the rain descended in torrents, making it extremely hard traveling for persons who were obliged to go on foot, and most of the audience were compelled to adopt that method of reaching the hall. I naturally expected to see scarcely any one there, when to my surprise and pleasure the large assembly-room was three-fourths full. The chair was occupied by a gentleman who, in his opening remarks, declared himself as possibly less a Spiritualist than any one else in the room; he was, however, no more prepared to condemn than to endorse without satisfactory reasons.

The subject was chosen by the audience for the lecture, as well as for the poem, and it happily occurred that the topic which gained the greatest number of votes was one which a personal friend of his had handed up. After the exercises were over he announced to the audience that there was certainly something in Spiritualism, and something intelligent and wonderful. He had never listened to inspirational speaking before, and was both surprised and delighted to find that the claims he had heard made on behalf of it were not without foundation, as he did not believe that any one not claiming to be a spirit medium would undertake to give such a lecture under such circumstances. The large audience, truly representative of all classes of the community, listened to every word with rapt attention, and applauded vociferously at the close. This instance is only a sample of numberless instances I might cite. Mrs. Britten and Mrs. Richmond report the same good tidings of the respect and interest manifested at meetings all up and down the country, held under the flag of uncompromising Spiritualism. Whenever people set to work and do their part to bring the truth before the public, the work goes on triumphantly. The worst enemies of the cause are the quondam friends who by their lukewarmness, selfishness and indifference allow the laughing of their own zeal to make it appear that Spiritualism cannot hold its own, or increase its constituency.

Mr. F. Bradley, of Longton, an energetic and whole-souled man, has, in company with other earnest workers, brought the subject of spirit communion prominently and constantly before the Staffordshire public. Many mediums for various phases of the phenomena are developing, and a good basis has been laid for much building in the future. The day on which I pen these lines is my birthday, and I am spending it with my good friends, Mr. and Mrs. Lingford, and others, at Leeds, which is now quite a hotbed of Spiritualism. Opposition still prevails, but in a greatly modified form. Meetings are constantly held, and well supported, and constant dropping wears away even the hardest stone. Mrs. Richmond and Mrs. Britten had both just left when I arrived. The latter lady's admirable work, "Nineteenth Century Miracles," has been selling freely in England of late; the demand for it has been enormous. From Leeds I go further north for a brief visit to the Lake District, then to Manchester, Sheffield and Macclesfield. After fulfilling engagements there, I return to London and Paris. My last visit to Paris was greatly one of pleasure. Lady Calhoun, the mainstay of our meetings were out of town, so the ministrations of the guides were of a private and semi-private nature, but such ministrations are doubtless often quite as profitable as those on a more public and conspicuous scale.

I think a mail bag must have been lost on its transit, as I wrote one day quite a number of letters to my American friends, from not one of whom have I received any answer, and as some of the letters were important, and of a business character, I feel they cannot have been received. They were all posted together toward the end of July. I merely mention this to let my friends to whom I wrote know that I have not forgotten them, even though they may not have received my missives. To all such, and to the far larger number of those whom I did not individually address, allow me to offer my warmest remembrances, my kindest regards and warmest remembrances. Sincerely trusting that you are well, and meet with success in your every endeavor to spread a knowledge of the truth, believe me as ever,

Your sincere friend and co-worker,
W. J. COLVILLE.

P. S.—It will, I know, give pleasure to Miss Shelburne's many friends to be informed that no book has been more warmly read in England of late than the charming volume, "Life and Labor in the Spirit-World," and recently received in this country, written through her mediumship, while the stories in the BANNER or LIGHT, similarly written, are pronounced on all hands excellent gems.

Leeds, Eng., Sept. 5th, 1885.

A Buddhist temple, to cost \$3,000,000, is in course of erection at Kioto, in Japan. It is said that more than a ton of large ropes, made of their own hair, contributed by the women of Japan, will be used to haul the timbers for the temple to their place. This temple is to be a Mecca for the faithful all over the empire.

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SPECIAL NOTICES.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 3, 1885.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bowdoin St. (Formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC H. RICH, BUSINESS MANAGER, LUTHER COLBY, EDITOR, JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC H. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

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

How Truth has to Make Its Way.

We look around us only to note how the moss-backed superstitions and prejudices are disappearing or drying up, and how the world is steadily advancing into the illuminated realm of knowledge and ideas. Here comes a thinker like Professor Hovey, now, and says at last that man naturally shrinks from what appears to him to be supernatural; whereas, if man could only understand that nothing which can come within his ken can by any possibility be supernatural, all cause for shrinking would vanish.

To relegate any phenomena to the fanciful category of the supernatural, in Prof. Hovey's opinion, to say that one is too ignorant or too dishonest to give them the study and investigation which alone can account for and alone have explained all known phenomena. But that is just what superstitious ignorance has all along been doing, and what it is very largely doing still.

A very fair illustration of the current refusal to investigate the spiritual phenomena by those who are fully satisfied with what they do and do not know already, is well illustrated by the experiment with the magnet. If a man were to be shown a magnet who had never seen one before, and its wonderful power of attracting and holding other smaller pieces of iron were also shown to him, he would spontaneously declare it to be a piece of jugglery, and that his sight simply deceived him.

Now suppose the man to whom the magnet was first shown, and who had gone around and told of its marvelous properties to others, were to go and apply the blade of his pocket-knife to this magnet, and, after being satisfied that it had been ended with the new and strange power, should show it to others, assuring them of what it would do, and feeling certain that now they would confess themselves in error.

ridicule, heap its scorn upon him, and deny the truth of his story of knife-blade and magnet together. They would demand to know how he dared so to impose upon them, and possibly pass laws to punish with confinement him and all others like him who should venture thus to abuse their confidence.

Then would the all-knowing public assert in louder tones than before that now they knew the thing was a fraud, else nobody would undertake to make money out of its exhibition. They would utterly refuse to believe that it was only by this very exhibition that the public could or would be convinced.

But that is by no means the whole of it. As if it had at length become the possessor of a new and important fact in nature awaiting only candid and grateful discovery, the same public would turn about, and, in Prof. Hovey's language, double-lock the doors of its mind against any more intrusions from people impudently seeking to overthrow the laws of matter! And precisely so it is with spirit phenomena, which those who professedly represent and lead the public would place under the ban of their displeasure, warning everybody against having anything to do with them.

Nothing more conclusively proves the increase of the public interest in cremation, or incineration, than the statement that cremation societies are being organized in different parts of the country, and that capital is readily enlisting in the construction of crematories. For instance, there is a company for cremation organized in Philadelphia, whose structure, with the chapel attached, is to cost \$40,000.

Cremation, or Burial?

The objection that cremation will aid in the concealment of crime, especially such as cases of poisoning, by the destruction of all evidence, is met by Dr. Marble with the remark that poisoning is not with us a common form of murder. But, poison or no poison, he urges that the common interest is paramount to the interest of the officers of the law in the detection of a crime that may occur but once in years, while people are dying natural deaths all around us every day.

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that the disease and death resulting from the prevailing custom of burying the dead are infinitely greater than the evil caused by secret poisoning is or could be; and verification of death and of the causes of it would be far more rigid than now, and so the protection against poisoning and other crimes would be greater instead of less.

The literature of the subject has been multiplied in every European country during the last ten years, and more recently in this country. Science is in favor of cremation. With the rapid increase of our population, it becomes an almost engrossing subject. Mr. Darwin published not long before his death a treatise on the formation of earth-mould, and showed the agency of earth-worms in raising it to the surface from below.

But fire is a destroyer of all disease germs. It is a thorough purifier. No germ will ever propagate its species after passing through the crematory. The centuries preceding ours were wiser than we are in this respect. We have no right to leave the earth the worse for our having been permitted to live on it.

Growing Independency of the Press.

Somewhat akin to the editor of the South Australian Times in his treatment of those who sought to hamper the freedom of expression he accorded to his correspondents (mention of which will be found elsewhere in this paper), is the editor of the National Republican (Washington, D. C.), judging from the independent spirit recently shown by him in a like case.

"A correspondent whose long letter must be denied the desired place in our columns, but will be tenderly consigned to the unfeeling hospitality of a judiciously conducted waste-basket, makes bitter complaint of The Republican on account of a selection that appeared in a recent issue of this newspaper.

Remarking that it does not appear to have occurred to the correspondent that, in the conduct of a secular newspaper, all sects or denominations should be treated with equal courtesy so long as they obey the laws, he proceeds to define the class the writer designates as "that fanatical set," by saying that the "Spiritualists constitute a large element of our heterogeneous population"; that so far as he knows they are, as a rule, law-abiding citizens, paying taxes, making no war on other churches, industriously minding their own business, and are therefore entitled to respectful mention in all secular papers; and this view is emphasized, with a word of advice to some of his contemporaries, as follows:

"When they hold a camp-meeting and anything happens that is worth publishing, by reason of its interest as news, it should be published—not with sneers and flings and jeers, but with the courtesy due to all citizens who are united in a lawful way for the accomplishment of lawful objects."

It is encouraging to all who are laboring for the elevation of mankind by a diffusion of light, a loosening of the shackles of mental bondage and a complete enfranchisement of the human mind from the thralldom of that ignorance which begets bigotry, to note the growing independence of the secular press on all that pertains to the success of their efforts.

Under the leadership of "Banner Correspondence," Henry Cobb, Secretary of the Mantua (O.) Association of Spiritualists, makes an outspoken prophecy as to the good work as an inspirational speaker which is to be expected of Mrs. Helen Stuart Richings, in coming days.

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A Fearless Editor.

The South Australian Times admitted into its columns in the early part of the summer a number of articles bearing upon the subject of Spiritualism, whereupon some of its correspondents demurred, one of them hinting that by adopting such a course the paper was liable to meet a fate similar to that encountered by the Cornhill Magazine for like cause.

"We accept the caution in the kindly spirit in which it was tendered, but we shall not allow our policy to be affected by any such kind of considerations. If our journalistic life is to depend upon our readiness to sacrifice outspokenness and independence, to act dishonestly, and to perhaps murder truth by stifling investigation, then we are quite prepared to meet our end. We shall, however, make a bold fight for life, and we have no misgiving as to the result."

He proceeds to say that the articles he has published have represented all shades of opinion on the subject of Spiritualism; that, notwithstanding all that is educed against it, "the fact remains that eminent men of science and learning, amongst the foremost intellects of the age, have settled themselves deliberately to the work of exposing the absurdity and utter unreasonableness of this 'popular madness,' and after years of critical adverse investigation, have confessed themselves complete converts to Spiritualistic faith or science."

"We hold, therefore," he says, "that the investigation of this science or subject is a matter of importance to humanity, and no apprehension of the persecution of bigotry will prevent us from doing all in our power to assist and advance such investigation," adding, "it is greatly to be regretted that the press has generally displayed such a capricious and unfair spirit toward this subject."

The able defense of his position from which the above quotations are made, occupied nearly one and a half columns of the Times, and called forth a quantity of correspondence so large that to lay it before the public without the omission of other matter an extra sheet was published, said correspondence, together with the article referred to, republished in answer to numerous requests, filling nine columns.

"Even did we find the investigation of Spiritualism prohibited by ecclesiastical authority; even did we find that the facts of Spiritualism were in contradiction to accepted Christian doctrine, we should still hold it to be man's duty to fearlessly and fully investigate in the full conviction that to whatever is pure, holy and true, no injury can result by inquiry. Nor will any attempted suppression of inquiry be permanently effective, for eventually it will inevitably be found that 'Truth is immortal, and shall live; error is mortal, and shall die.'"

Thanks from a Death-bed.

Washington despatches under date of Sept. 23rd state that on President Cleveland's return to the National Capital from his tour in the Adirondacks, he found awaiting him the following pathetic missive from Mrs. Helen Hunt Jackson, the gifted authoress, "H. H.," and advocate of Indian rights, which was written by her four days before her decease, Aug. 12th, 1885:

To Grover Cleveland, President of the United States: Dear Sir—From my death-bed I send you a message of heartfelt thanks for what you have already done for the Indians. I ask you to read my "Century of Dishonor." I am dying happier for the belief I have that it is your hand that is destined to strike the first steady blow toward lifting this burden of infamy from our country and righting the wrongs of the Indian race.

With respect and gratitude, HELEN JACKSON.

THE SPIRIT MESSAGE DEPARTMENT gives to the reader of the present issue the Invocation which prefaced the séance on June 5th; also the Questions answered on that date by the Controlling Intelligence, regarding the powers (and their source) of Miss Lula Hurst; the theory that "the mind survives not the senses"; and the justice of God as manifested in the suffering of the innocent; Messages are printed as spoken June 2d by John A. Whitaker (who sends greeting to friends in Manchester, N. H.; also to others residing in Lawrence, Mass., and gives a terse outlining of the method by which spirits are enabled at times to "predict" correctly coming events); Annie Horan, of Boston Highlands (who speaks in childish vernacular a volume of touching remembrances for her father and kindred, assuring them at the close of her message that the accident by which she met her death had no effect upon the spirit: "I didn't get hurt, only the outside part—the inside part didn't get hurt at all, it went off somewhere else"); Charles Morgan, of Boston (who comes with precise and pointed sentences to give in his "testimony to the truths of Spiritualism—to say that I am an immortal man"); and Mary Agnes, who breathes loving counsel to Charles M.: Other communications are given as voiced on June 5th by Spirits Noble Butler, of Kentucky (who addresses friends in Louisville, and explains very clearly the sensations of a spirit on first controlling a medium, when he says: "I feel hampered in trying to express myself, as though I was but half here, and as though it was some other trying to speak for me, yet I know that I am present, expressing my thought after a feeble manner, and above all things sending out a call to old associates and friends to give me a hearing"); Joseph Craig (who wishes to reach his sons in Brookport, N. Y.); Abbie Marsh (who seeks to arouse the attention of her sister in Buffalo, N. Y.); Charles Graham Stewart (who expresses the love of his sister and himself to their parents in Cambridgeport, Mass.); Lucy Holt (who assures her own and the friends of "Little Helen" that all is well with the train in the spirit-world); and William Smith—who hopes to awaken the interest of some who knew him in Merrick, Long Island, N. Y., in regard to the fact of spirit-return and communion.

Mrs. M. E. WILLIAMS has returned to her post in New York, after a pleasant tour for recreation in England, during which she was prevailed on to give a séance or two for friends, which proved highly successful. She is now holding materializing sésances in New York, and has resumed the publication of The Beacon Light. Her location, dates for sittings, etc., can be ascertained by reference to her card on seventh page.

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The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 10th, 11th and 12th, 1885.

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Moore's Spirit Pictures.

The paintings produced through the medial agency of Mr. Moore, and recently exhibited to the public at Langham Hall, Boston, afford a good opportunity for observation as to the blended results of perspicuous clairvoyant sight and inspirational execution, in the portrayal of scenes in spirit-life. We are informed that their correctness has been corroborated by scores of mediums the past week in Boston, at Onset Bay last summer, and in other places: When at Onset, it is stated, Jennie B. Hagan while viewing them was unexpectedly influenced by her spirit-guide, who endorsed their truthfulness, and explained them not only to the company assembled—among whom were Mr. Whitlock, and others—but to Mr. Moore, the medial artist himself, making more clear to his mind many of the details, and the special significance of the allegorical portions.

The principal painting, 10x16 feet, entitled "The Summer-Land" is a representation of scenery, architecture, persons and conditions. The smaller paintings depict birds, fish and flowers, all dissimilar to what are known on earth. We are informed that it is Mr. Moore's intention to again place them on exhibition; if he does, no one who visits them will regret having done so.

Horticultural Hall, Boston.

Hon. Warren Chase will give the opening address 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 Spiritualists 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 inquirers 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, under the faithful presidency of Capt. Richard Holmes; and the flattering prospects for its forthcoming season under the same management leave nothing to be desired.

Compulsory Vaccination Causes a Riot.

A dispatch from Montreal to the Boston press states that in consequence of the inauguration of compulsory vaccination in that city last Monday, a mob surrounded the East End branch Health Office on the evening of that day and completely wrecked the building. From thence, with increased numbers, they marched to the central office in the City Hall, overpowered a strong force of constables, and after destroying the office turned their attention to the central police station, and soon had all the windows in that building broken. To alarm them, the police fired revolvers over their heads, only to be received with jeers and laughter. At this point, things looked so bad that the police were armed with rifles with fixed bayonets, but happily it was not deemed necessary to use them. The constables finally succeeded in dispersing them, but not before they had wrecked the greater portion of the Court House windows, the windows of the Herald office, and of the offices of the Medical Health officer, Chairman of the Finance Committee and public vaccinators. A number of arrests were made, and the city at the time of our going to press was in a state of great excitement.

W. J. Colville

Leaves Liverpool, Eng., for Boston in the Cunard steamer Cephalonia, Sept. 30th. He will occupy the platform of Berkeley Hall Sunday, Oct. 11th, at 10:30 A. M. and 7:30 P. M.; and on Monday, Oct. 12th, a public reception will be held at 8 P. M. All letters for Mr. Colville (who is open to week-day engagements) should be addressed Langham Hall, Room 4, Odd Fellows Building, Boston, Mass.

PRELIMINARY MEETING.

A session of the Berkeley Hall congregation will be held on Sunday evening next, Oct. 4th, at this hall, to take into consideration matters with reference to the coming season's work.

Mrs. Cora L. V. Richmond,

An interesting letter from whom will be given in our columns for the 10th inst., will return to this country the last week in October. During the month, in addition to her Sunday lectures in London, Mrs. Richmond will hold a series of private meetings on Thursday evenings. Her tour in the North proved a perfect ovation, both to the cause and the gifted lady who advocated it.

Re-opening of the Shawmut.

The Shawmut Spiritual Lyceum will open its sessions for the fall, winter and spring, in Union Park Hall, 1371 Washington street, Boston, on Sunday, Oct. 4th, 1885.

Haverhill, Mass.

The lecture course in Haverhill is expected to open next Sunday—Joseph D. Stiles being the speaker, to be followed by other able lecturers.

THE THEODORE PARKER SPIRITUAL FRATERNITY of New York City has been duly incorporated. The principal office is in New York, and the trustees are: Mary E. Wallace, George H. Everett, Esther De La Foire, John B. Booth, Frank N. Megrue, Eliza A. Wells and James Hill.

Get the SPIRITUAL WEALTH, the new song-book for spiritual meetings and Lyceums, by S. W. Tucker. It contains among other treasures beautiful inspirational poetry by Lizzie Doten and other distinguished authors.

Mrs. Otto Hess, formerly Mrs. E. S. Phillips, trance and test medium, has removed from 247 West 39th street to 133 West 46th street, New York, where she will be pleased to see all her friends.

James A. Bliss has removed his office, and that of Spirit Voices (magazine), to Room 12, 150 Tremont street, Boston, and will be pleased to receive his old friends and patrons there.

Mrs. Cooper, the well-known slate writer and materializing medium, has removed from Louisville, Ky., to 387 Longworth street, Cincinnati, O., where she can be consulted daily.

A notice of Mrs. Julia M. Carpenter's removal to new quarters will be found on our fifth page.

You know the truth of the heart must be immune to the forces of materialism and the habit of materializing. THE GRAY HEART REVEALED. A new book for the people. Sent by mail on receipt of the price.

