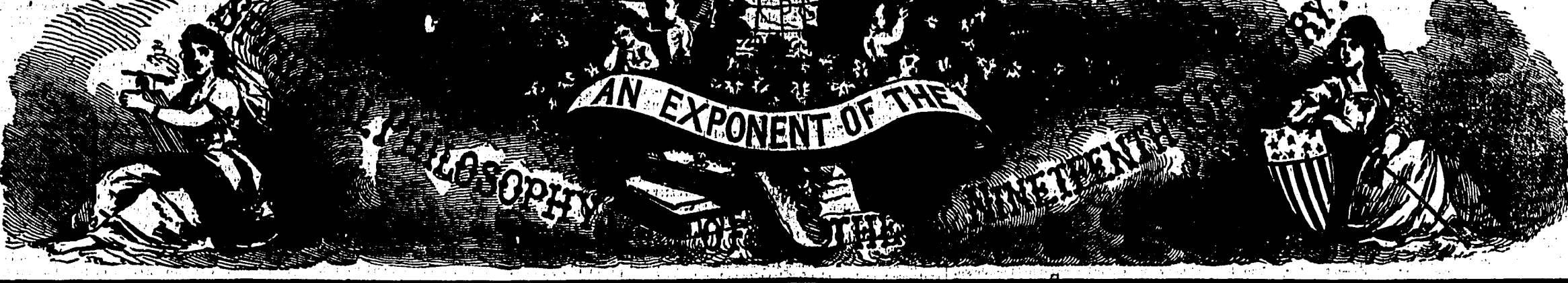


# BANNER OF LIGHT.



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.

(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 fact, 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 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 never created, never had a starting-point in spiritual existence, and never was evolved—that as a spiritual entity he had a past eternal existence, and as a consequence must have an eternal future before him; for if it can be proved that man began to exist, it must be logically 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 compass of vision comprised in the sweep of his omniscient eye, but take man directed to 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 receptacle—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 doubtless 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 slowly been groveling upward, 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 degrade itself as to become incarcerated in the form of a groveling reptile, or any other animal that crawls 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 to-day. From that first incarceration 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 revolutions. From the lowest point of human development did man ascend. During his first 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 thousands of years ago.

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 prove 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 the higher quality of mentality to be manifested on the earth. Was there ever 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 subserve 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 ever been so successful in wresting the hidden secrets of 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 the noble human race, and carries out the operations of nature. It is contrary to all 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, you have the lie to the assumption of the 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 attach to himself material conditions, is able for the activities of his inner being, such as him roam the wilds and forests of earth a dark 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 or pearl, however beautiful and lovely, however much to be desired, that man can give to 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 than 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 induce them to modify their erroneous and 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 life upward until he attained 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 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 luxuriant storehouse within, and this will continue so long as the eternal cycles shall revolve.

## PILGRIM PENICILLINGS.

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, to see us off, and wish us bon voyage, as was our case when the steamer sailed. These dear friends at home are hereby thanked for all their cheer and sympathy, and though ocean-waves 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 surpasses in its results all that 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 detect the thrilling pulses of spiritual life. On landing we found the nation's 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.

Hastily 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 arrival 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 died doo boon, 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, "Rest," 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 such an 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 excellencies that the visitor immediately observes. These matters are evidences of what law and capital can accomplish; but though they may indicate material success and prosperity, they do not constitute all a camp-meeting needs. Earnest and united directors, courteous and efficient officers, a determination to make the annual season a season of mental and spiritual refreshment, a gathering of the best talent in all departments, and a public and that discrimination 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, enabled 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 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 through the media instrumentality of Mrs. Dr. Sturtevant 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 work and that direction. 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., twelve 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 one to believe he had discovered the elixir vitae, for his eye is 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 Etna, 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. Knapp, that were clear, defined, 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 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. Dandett, 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 penicillings. 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 depressed, 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 American Spiritualists, through your columns, that if they find a secure accommodation there, they will find it a very difficult matter to look further and not fare worse. Miss Wade, who has a clear, well-cultivated voice, added much to the enjoyment of our audiences by employing it most skillfully in the evening hours on many occasions. The concert held there Aug. 12th for the sustenance 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. 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 Hopps' 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 numerous 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 languishing 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 consistently 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 lately; 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 there, was at Vichy, and most of our previous audiences 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 different 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, through your columns, 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 Shepley'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 spiritual gems.

Leeds, Eng., Sept. 24th, 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 places. This temple is to be a Mecca for the faithful all over the empire.



THE STRENGTH OF THE HILLS.

(Louise Chandler Moulton, in Harper's Magazine.)

My thoughts go home to that old brown house,  
With its low roof sloping down to the east,  
And its garden fragrant with roses and thyme,  
That blossom no longer, except in rhyme,  
Where the honey-bees come to feast.  
Afar in the west the great hills rose,  
Silent and steadfast and gloomy and gray;  
I thought they were giants, and doomed to sleep,  
Their watch, while the world should wake or keep,  
Till the trumpet should sound on the judgment day.  
I used to wonder of what they dreamed,  
As they brooded in the silent night,  
While March winds smote them in June rains fell,  
Or the snows of winter with ghostly spell,  
Wrought in the long and lonesome night.  
They remembered a younger world than ours,  
Before the trees on their tops were born,  
When the old brown house was itself a tree,  
And waste were the fields where now you see  
The winds astir in the russet corn.  
And I was as young as the hills were old,  
And the world was warm with the breath of spring,  
And the roses red and the lilies white  
Budded and bloomed for my heart's delight,  
And the birds in my heart began to sing.  
But calm in the distance the great hills rose,  
Deaf unto raptures and dumb unto pain,  
Sluggish they knewed that day in the youth of grief,  
And remembered a butterfly's life is brief,  
And the sun sets only to rise again.  
They will brood, and dream, and be silent, as now,  
When the young children alive to-day  
Have grown to be women and men, grown old,  
And gone from the world like a tale that is told,  
And even whose echo forgets to stay.

Spiritual Phenomena.

SPIRITUAL EXPERIENCES OF THOMAS H. HAZARD.

From the Philadelphia North American.  
NUMBER NINE.

"Chief, my many times in your wigwag, and me like you big much. No stand by your squaw walk in garden as to you and know that whole wigwag. There has many snows passed over your head, and many more will come before you go to big hunting-ground. OSCOLA."

The communicating spirit here alludes to what has frequently occurred at my homestead in the presence of a materializing medium of extraordinary power, wherein my spirit-wife and some of my daughters have accompanied me up and down stairs and through several apartments of my house, so palpable and visible to human senses that if seen by a stranger it would be difficult for him to believe that they were not still in the fleshly forms; and again they have taken long walks by moonlight with me and some congenial and harmonious friends through the lengthy and numerous avenues and paths adjoining my house, that they all loved so well to roam in whilst in earth-life. I may give a more extended narrative of some of these remarkable, and to me highly interesting, manifestations in some future paper.

"I greet you, I have made my way, onward I find it very easy to return. I witnessed the formation of the spirits and their growth, and I have seen some of the grandest phases extant. ISAAC FORM."

"I have found many friends and a pleasant abode on this side. Your wife and several other dear ones are near you waiting for control. H. W. LONGFELLOW."

"These draws about the many bright spirits, for they can come and go as they please, without fear of being misunderstood. My wife is even now trying to write to thee. [On the slates.] LUCRETIA MOTT."

"If I had it to do over again, I would make it so different. The clergyman dare not avow a belief in spirit-communication, or that they would at once lose their prestige and positions. H. S."

"I have often visited your circle; you live so in the spirit that we can approach you without any trouble. FELICIA HEMANS."

"I thank the All-Powerful that the time draws very near when we shall have obtained such a stronghold as to require nothing to be feared. The time is near, the loudest cry fraud. They are the most fraudulent themselves. They establish such conditions about a medium as renders it an easy matter for evil spirits to obtain the greatest influence. E. S. WHEELER."

"Greeting, kind Sir: am with you. Life on this side is in the spirit, and it is the only life that is real; yours the shadow. We have all sorts of amusements and phases of learning. This is indeed a life of progress. C. CUSHMAN."

"I merely existed whilst in the form. I live in reality now. Far as thought can carry me is space for progress, and no matter what distance lies between there is still more to traverse. E. SARGENT."

"It is not much difference when and where we throw aside the mortal, for the living part goes on and on until it gains the perfection for which it was designed. Truly, a man's deeds precede him to the spirit-world, and he left either for or against him. We are ourselves here; we do not lose our identity for a single moment. HUGH MILLER."

"Oh! dear friend, we desire to thank you in behalf of the down-trodden and imposed upon that you have secured your own freedom, and were forced by poverty into the poor-house, your country and your own owe much of their comfort to you. You saw that the appropriations were put into the proper channels. Your recording the efforts of Miss Dix (or rather she worked on the basis you had formed) for the uplifting of the poor and down-trodden has been the cause of much good. Hundreds of spirits, some of whom were insane, and made worse by the inhuman treatment to which they were subjected, and who are now in the spiritual, clothed in their bright robes, rise up and call you blessed. Your daughter Constance is a great prodigy in music, and she has the gift of influencing those still in the body to play the most ecstatic music. Mary has gathered about her a class of young girls, and she teaches them to become more to God, and to call you blessed. We ask in our own hearts, how long, oh! how long will bigotry, superstition and priestcraft, how long will these things be permitted? The trouble lies in the fact that not one in a hundred is fit to attend a materializing séance. In fact, in fact, in fact, in fact, day have sense and discretion enough to investigate Spiritualism. So long as they are suited, and the answers to their questions do not come in conflict with their preconceived ideas, it is well enough, but let a spirit dare tell them of their own country and laws and at once the cry of humbug and fraud is heard. CHARLOTTE BRONTE."

It is true, as Charlotte Bronte writes, that I was instrumental in making some humanitarian reforms in my native State of Rhode Island, and securing State appropriations of money for the relief and education of the helpless classes she alludes to. My active labors in this direction, however, ceased nearly half a century ago, and I feel sure that Charlotte could never have heard of them during her earth-life, whilst I am at a loss to account for her knowledge of them even in spirit-life, unless she obtained it from some of the spirits she alludes to as having been benefited through my labors in their behalf.

"Go on, there will do a still greater work. Thou hast been of service to the lowly of thy fellow-creatures, and thy reward shall be an exceeding great one. These will find it, too, when reunited to thy loved ones on the other side. Thus it has been the recipients of thy help will rise and call thee blessed. LUCRETIA MOTT."

"There are spirits that can in a moment's time manufacture garments very well of cloth so natural and palpable to the touch as to bear handling and even wearing. This is not a general gift, given to all, but many of the evil ones have stolen, as it were, the liver of heaven to serve evil purposes, and by learning, as they have done, of these manufactures, have brought discredit on the mediums. H. W. EMMERSON."

"Glad to meet with you, and am likewise glad that you take the position you now do in this matter. You who have placed yourself so completely in rapport with the spirit-world need not fear the loss of help. Yes, even though some places may be dark, and look almost inaccessible, the way will be made plain. B. BARK OWEN."

"About I should stand, all ye hills and valleys I spread abroad the glad tidings. We have overcome death and the grave, and men's prejudices will be buried under the weight of the mighty truth. A. FOSB."

"True good needs no stamp to prove its truth; it is too late in the day to cry out fraud over spiritual denials. The medium is not a person, but a power, necessary to expose a medium to advertise their merits. After the excitement dies away people will be more anxious to see — than they were before. I have materialized through his organization on an average of once a week since 1840, and I have never been exposed to this thing when in the body are the very ones most anxious to avail themselves of the chances of return. I say distinctly, there is more honesty among mediums than with the others. They imagine that all mediums are ready to sell the most precious property for the little given them for their time. They come with lies in their minds, trying to deceive and mislead the mediums; and they bring with them spirits that have been manufactured lies to give out to them in return. Such truth with clean minds and pure hearts, and you will be able to see the truth. A. FOSB."

And her standing ready to receive you. Bringles and deceit, and they will be returned fourfold.

H. S. [SHADDOCK.]  
"I am glad to be here. I find this is one of the places it is good to be in. I was with you at — but could not make myself seen; there were others nearer to you that appropriated the power. I hail the near advent of a glorious time, when every day light will shine, and a spirit be at every (mortal's) side. H. S. [SEYBERT.]

"When next the lady comes, which we think will be about Thursday of next week, I will invite a message, beginning it as I would to any other lady friend, substituting her name for that of the friend, and introduce to her notice Anna, Constance and Esther, and each one will give her a short synopsis of their spirit-lives. Margaret Fuller and the poetess, Letitia Landon, are also very dear friends of your sweet daughters. Speaking of Mr. —, he has such wonderful strong powers that he can induce a lower class of spirits to succumb to his will and do just what he wants them to. CHARLOTTE BRONTE."

The above message is rather a mystery to me. I probably understood to what it referred at the time, but have forgotten.

"Yes, I was punished for my duplicity, and the knowledge of my wrong-doing has so far held me down. But now I have found my way to the light. Just as I was drowning I thought of my part in the persecution of the Blisses, and I hoped for forgiveness. H. S. [HELEN JENKINS—alias Helen Snyder, a prominent conspirator in the alleged Ellis exposure in 1878, who was drowned from a steamer off Cape Hatteras.]

"Yes, she had two names. Her true name was Helen Jenkins. There are some strange experiences that plain here — some discoveries that struck us as well as surprise. ANNA."

"I have only this to say: 'That man — is a Catholic, and he is impressed by the spirits of some of the old-time priests who were concerned in the inquiry, and cannot bear to see the overthrow of the institution that he knew that the King had the most and supreme in their churches, and they feel their power will slip from them if their people understand this doctrine of spirit-return. The fear of eternal punishment passes away like frost; once we know, the life beyond is but a continuation of the earth one.' JOHN ORVIS."

The Reviewer.

"THE SPIRIT OF THE NEW TESTAMENT"; OR, THE REVELATION OF THE MISSION OF CHRIST. By a Woman.

To the Editor of the Banner of Light:

With your permission, I desire to call the attention of your readers to a remarkable book bearing the above title: remarkable, whether we consider its subject, manner of treatment, the time of its appearance, that its author is a woman, and a medium, or the circumstances under which it was written.

It is a common notion with Spiritualists, I am sorry to say, as well as the self-styled liberals and agnostics, that the world has quite outgrown and has no longer any use for the New Testament and the religious books and teachers of the past. Some, indeed, of this class question whether they have ever been taught but a source of error and stumbling to mankind, and a block to progress.

All this the author understands; and she understands the grounds for it. She seeks quite clearly that these opinions are not founded on any intrinsic weakness or error, either in the inculcations or character of Christ and his apostles, but spring from a just, natural repugnance, to the gross conceptions entertained in regard to them and the perverse interpretations which for more than a thousand years have been given them by selfish priests and sacerdotal orders.

This book is a noble and masterly effort to retrieve the New Testament from being further wrested from its real spirit, and to restore its true significance to truth-loving minds. The history of that day, the lives, characters and experiences of the great actors therein, their works, and the wonders which attended them, compared with events of our day, demonstrate a unity in the spiritual experience of the race; the past and present illustrating and confirming each other.

The author's method of study is directly the reverse of that of the modern sacerdotalist on the one hand and that of the iconoclast on the other. The former interprets all spiritual experience in the light of the past, refracted through his prism of dogma; the latter rejects the past as worn out myth and superstition. She sees the past and present to mutually interpret each other; and holding that, as the career of humanity is evolved under law, its past cannot have proceeded from accident, and that there must surely be something more than myth and superstition in its spiritual experience and in the records of that experience, held sacred in all times and among all nations. Where there is real or apparent conflict between the alleged truth of ancient records, and what appears as truth in the life of humanity to-day, the presumption rightly is, that preference should be given to the verdict of the living experience and mid-day light of the present, rather than that of the past.

Modern Spiritualism must, therefore, be the interpreter of ancient Spiritualism and of its records. "We know now say to the Church and priesthood: 'We know that Jesus did the works attributed to him, not because they are recorded in the New Testament, but because similar works are done by many persons in these days by that spirit-power which attended him. Stop not longer, then, at the record of his life and deeds, but put on his spirit, live as he lived, and do the works that he did. Why throw away the New or the Old Testaments of the most remarkable events in the spiritual life of humanity?' They are yet to be the instruments by which the great body of so-called Christian believers are to be brought to the acceptance of the new spiritual faith, or else they must decline and disappear. Thus, without admitting the possibility of miracle in the common trinitarian sense on the one hand, or rejecting the records of the marvels which have ever accompanied the spiritual development of the race on the other, the author reconciles the aforetime 'miracles' with spiritual law, and demonstrates their identity with modern spiritual manifestations, thereby giving a rational basis for religion, breaking forever the spell of superstition, and confirming the declaration of Jesus that the works which he did should be possible to all men by virtue of the inward endowment; that he had come into the world to lead men into the Way and the Life.

This philosophy makes humanity one with universal being; swayed by universal law or reason, which does not and cannot admit of contradiction of system, but ensures unity, harmony and consistency of movement throughout.

There are no accidents. Humanity, "the consummate flower, the bright particular star," the crown-born sovereign of nature and all created beings, appeared on the planet in its rudimental or primal form at the prearranged period of its destiny. It has developed successive stages of physical, mental, moral and spiritual advancement, with varied types of individual aptitude and character adapted interdependent to the parts which they are generally to play in the drama of life.

There have been no mistakes as to time or fitness in the appearance of the great personages whose life, bud, flower and fruit come, because the functions they were to perform in the unfolding life of the race called for them at a precise moment, and because the necessity for their coming was involved in the spiritual elements and order being itself from eternity. Hence Christ came when he did, as all other teachers and saviors have come in divine order. He came as the ideal man, type of the race that is to be, opening up to all the perfect way in birth, in life, in character, to the triumph of spirit over matter, good over evil, life over death.

The author's object is not so much to show that the facts and phenomena of Modern Spiritualism are not contradictory to those of preceding times, but coincident with them, as to demonstrate that they are evidences of another stage of race progress toward the supremacy of the rational, spiritual and affectional principles of our nature over the material, sensual and selfish instincts, whereby liberty, in sacred parentism, may be attained unto as a necessary condition for the perfection of humanity and human society on earth. She accepts substantially the idea of the Immaculate Conception; claiming that Jesus Christ was the typical, race-man, not only as regards his life and character, but also his generation, or conception and birth; and so far from his being the only child thus conceived, or possible to be thus conceived, she holds that not only others have been, but that all should and will be thus begotten and born when the world shall have learned and become obedient to the law.

law. This is the period for the initiation of a race-regeneration.

The whole book burns with ardor for divine liberty; and before all things, liberty for woman in sacred motherhood; a liberty wherein she shall be enshrined and abided from profane intrusion and undesired association. Whether one accepts the author's views or not, in whole or part, he cannot but be impressed by the lofty power, pure sentiment and spiritual intuition which pervade the book. No common man or woman would have undertaken the task. It is a work of heavenly intervention. High intelligences above our mundane world saw the necessities of the case, and found and disciplined one whom they could move to speak whether she would or no. But only a woman could do what has here been done. Great as has been the courage required to write the book, a greater will be demanded to make its precepts deed and life.

It is not necessary to believe that the author has said the last word; it is not necessary to believe that her views need no qualification in order to accord to her great earnestness, sincerity and marked power of statement, and thanks for loyalty to her deepest convictions. She has clearly shown how great a mistake they make who quarrel with the New Testament, or any other record or bible of man's spiritual experiences, and who flout at the greatest, noblest and most unselfish of teachers, Jesus of Nazareth. He is, up to this time, the LIGHT OF THE WORLD, and he still lives, and from a higher life rules the world. He came as the cosmic man; type of all men in the perfected race.

The chief merit of this remarkable book, to my mind, is, that it indicates what are the transcendent purposes of the new revelations from the over-bending heavens to-day.

The book is published by E. W. Allen, 4 Ave Maria Lane, London, E. C., and on sale by Cupples, Upham & Co., 283 Washington street, Boston, Mass., Colby & Rich, 9 Bowdoin street, and at the Index office, 44 Boylston street. Buy, read and ponder.

JOHN ORVIS.

Letter from Cincinnati, O.

To the Editor of the Banner of Light:

Our good cause is flourishing here in a most satisfactory manner, due, doubtless, to the exertions of the few who have its interests in their keeping, and who work with an earnestness worthy of so grand and noble a truth. The Treasurer, Mr. J. N. McCracken, is thoroughly alive to the interests of the work, and being ably assisted by Mr. and Mrs. Hussey and an efficient Board of Managers, the internal machinery, of which in all societies there must be more or less, moves on noiselessly, yet ever weaving the fabric of the public demands. The audiences have steadily gained from the first Sunday, and each evening the hall has been filled with a brilliant appearance with its freshly hung walls, beautiful flowers and kindly audience, rendering the office of lecturer a very pleasant and agreeable one.

Cincinnati is a really beautiful city, taken as a whole. To be sure, the air in town is smoky, the streets not too carefully kept, and a too great frequency of beer gardens; yet the suburbs are very fine, and we can drive for miles through Burnet Woods, Clifton and Mount Auburn, all of which districts seem to sit on the hills, in their stately grandeur, like some monarch on his throne.

The phases of mediumship that are developed here are somewhat peculiar, and very infrequent in the East, namely: "slate-writing and trumpet mediumship." Foremost among those who are available for the first named phenomenon is Mrs. Cooper, formerly of Louisville, Ky., who has recently taken up her residence at 387 Longworth street, and is already busily employed in convincing skeptics and comforting the sorrowing. I am told that this lady gives séances for materialization, sitting always outside the cabinet. I shall hope to avail myself of her kind hospitality, and attend one or more of these sittings at a later date. Mrs. Greene is none the less successful in the remarkable phase of slate-writing, above referred to. There are many others of like powers who, unfortunately, hold themselves aloof from any public connection with the movement, working in quiet, unostentatious manner, and perhaps doing quite as much good.

When one sees the somewhat disgraceful way in which mediums are treated by those who ought to be their best friends, it is not surprising that they fight shy of a leadership that glorifies in disgracing its followers; and, like many persons of my acquaintance, are unwilling to train in any company where all the fighting is done inside the camp.

The Evening Post stated, a few weeks ago, that there were not less than fifty thousand Spiritualists in Cincinnati, and yet an audience of one thousand would surprise the committee out of all conception of their duty. Prominent doctors, lawyers and business men accept the reality of the claim; why is it that they are not as avowed in its acknowledgment as are the Catholics or any other sect? The question is one well worth the consideration of every earnest Spiritualist who has grown enough to feel there is a cause to work for. And I am sure we shall find the answer a very unsavory one, namely: "That some of the leaders in Spiritualism have allowed the gratification of personal spite to shut out their duty to the cause," and all thereby disgraced all right-minded people. If all there was to attract the world to this grand truth was found in the effect upon individual lives, Spiritualism would indeed die out; but the great army of industrious mediums who push ahead in spite of everything, are the mighty levers that move the otherwise immovable mountain of despair, and clear the way for the car of Progress.

Speaking of hard work brings to my mind Prof. Lyon, who is here one of the most "engaged" mediums I know anything about, and for mental tests I should say has very few rivals. He, assisted by his daughters, will give an evening for the benefit of "The Union," which I am sure will be largely attended.

After all, what phase of mediumship is more available, has been more productive of good results, than the power of healing by the laying on of hands? I watched with interest the numerous patients as they filed into the office of our respected brother, Dr. E. S. Walker, of 311 West 4th street, and heard from their lips the song of gratitude for the blessings received. Hundreds of testimonials are scattered on the tables and desks, bearing witness to the marvelous workings of the spirits. The Doctor himself is genial, courteous and sympathetic, that he wins the confidence of all who come in contact with him, and his trust in the spirit-world is really beautiful to look upon.

There are many points I might mention, many workers I might name, but in this short letter I have but aimed to show the beneficence of the spirit-world, and the glorious results that crown the efforts of every earnest worker.

Mr. Editor, may your hands be strengthened until right has triumphed and light dispelled the darkness. Faithfully yours, J. WM. FLETCHER, Sept. 14th.

Mrs. Fairchild's Mediumship.

To the Editor of the Banner of Light:

Permit me through your columns to speak a favorable word for the materializations of Mrs. Fairchild, No. 314 Shawmut Avenue. I do not see how the most skeptical can complain of these séances, since the medium uniformly remains outside the cabinet, and is constantly walking about the room, and conversing with the audience.

There seems to be no opportunity for transfigurations or personations of any kind, and yet the most satisfactory evidence of the identity of spirit-friends is often given, and four or five figures appear at once, and with great rapidity — while the illuminated figures are a marvel, to say the least.

Mrs. Fairchild invites ladies on Wednesday and Saturday afternoons at fifty cents each, and I do not see how the study of this most interesting phase of mediumship can be better pursued than by attending these afternoon séances regularly; which I propose to do. They will continue till the early part of October, when Mrs. F. goes to California for six weeks, expecting to return and resume them for the winter. Respectfully yours, L. A. BARNES, Boston, Sept. 15th, 1885.

Verifications of Spirit-Messages.

ABRAHAM B. GARDNER.

In your issue of Aug. 15th, 1885, is published a communication from ABRAHAM B. GARDNER, given at your Free Circle, under the mediumship of Miss Shelhamer, May 6th, 1885. Mr. Gardner was widely known and had been prominently before the people of Vermont. He had passed from among us to be seen no more with material eyes. He now speaks, through a public source, to reach his friends and speak out his testimony in a public manner, that though dead to mortals, he yet lives in the spiritual. He desires to, and says he can, express his individuality through a mortal source. I should not attempt to write anything for publication in your widely circulated journal but for my desire to further interest your readers by adding my testimony to the truthfulness of his statements; those regarding himself, his political and business life; and his professional or legal, are all true and characteristic of him.

I knew him in his life here in Bennington, more than thirty years; have counseled him on legal points in business matters; was associated with him in the Board of Town Auditors; know that he was Lieutenant-Governor of Vermont, and that he was an owner and Director in the Eagle Square Manufacturing Company of South Shaftesbury, Vt.

Here I desire to quote a remark made by a shrewd, critical and skeptical person, in commenting on the communication. Said he, "He alludes to the name of the Eagle Square Manufacturing Company, correctly. That company was organized as the 'Eagle Square Company,' and is now so called by a majority of persons speaking of it. The company was reorganized, and the name changed to the 'Eagle Square Manufacturing Company.' This care in correct statement was characteristic of him."

His home was in Bennington (Centre Village), where he was surrounded with many dear friends and a loving family, which he desired to reach. He says, "I do take an interest in humanity, and wish to do something that will advance the people in some way;" that he finds earnest and united workers on the spirit-side laboring for the benefit of mankind, using their united power for the welfare of their fellow-creatures which is "grand." He hopes to do something for those who are suffering under the trials of this life, and know not how to rise to a higher level and need assistance. He tells his friends that he is quite ready to respond to any call they may make upon him, and will certainly be happy to speak to any of them in private.

With this promise in mind, when in New York last week, I called at 500 7th Avenue, on Mr. and Mrs. Joseph Caffray, who advertise as slate-writing mediums. We were all strangers to each other. I asked for a sitting, which was reluctantly given, owing to ill health. A small table was brought into the front parlor, two new 7x9 slates (and a wet sponge) were handed me, and all I took to the window, and thoroughly washed on all sides, leaving no visible marks thereon, took them together to the table at which Mr. C. had seated himself on one side, his wife at one end, laying them together on the table, and seating myself on the other side opposite Mr. Caffray.

It would make this communication too long to detail all that occurred at this sitting, suffice to say that Mr. Caffray lifted the top slate while in the position I had laid it, put in three bits of slate pencil, neither larger than half a wheat-kernel, laid down the lifted slate over the other, and pencils between, asked me to take them up together and place them on my shoulder, which I did with my left hand, resting the edges upon my shoulder, with one side near my ear. Mr. C. then took hold lightly of my left wrist, across the table, and after a few minutes I could hear a light rubbing sound on the slates. Mr. C. said they were writing. After a few minutes three distinct raps on the slates were given. Mr. C. asked me to open them, and to my great surprise, one side was covered with plain, distinct writing in four styles. That pertaining to this article read as follows:

"Yes, I am here, and will do all I can to show you that I am with you. ABRAHAM B. GARDNER."

Another from a dear friend, with his name. Another from a dear old auntie. Another closing with "God bless you, my son," signed, "E. M. WELLING," which was the name of my father, who died in 1875. These facts, and the intelligence given, I think worthy of serious consideration by any who are desirous of definite information from the other side of life.

Now, Mr. Editor, if this first attempt on my part meets your approval, and you think it will be of sufficient interest to your many readers to warrant making it public, do so. If not, consign it to the waste basket. But do, please, continue the Free Circles, and the publication of what is there given, thereby arresting the attention, and interesting many people with the tangible and forcible evidences emanating therefrom of a future life. Yours truly, CHAS. E. WELLING, North Bennington, Vt., Sept. 14th, 1885.

FRANKIE GANNON—SADIE DARMODY.

In the issue of the 6th inst. were messages from two spirit-children of this city, viz., that of FRANKIE GANNON of 181 East 104th street, and that of SADIE DARMODY, corner of 105th street and 9th avenue.

Last Sunday afternoon I constituted myself a "spirit messenger," and hunted up the mothers of said children, one of whom (Mrs. Gannon) had received the BANNER OF LIGHT containing the messages, and, on due inquiry, found confirmation of every statement made by the spirit-children in said messages, and after explaining to them the manner in which they were communicated, and telling them that though unseen by them their loved children were about them as in days of yore, let them with a brighter hope of the "sweet by-and-bye" than they had ever enjoyed before. Very truly yours, EDWIN LEACH, 28 East 28th street, New York, N. Y., Sept. 13th, 1885.

Sequel to a New Message.

To the Editor of the Banner of Light:

The reader of the Message Department of the BANNER OF LIGHT may remember a communication in the issue of Aug. 22d, from James McLaughlin, which was remarkably specific in its facts connected with his family, the time of his transmigration, etc., all of which I fully verified and so announced in the BANNER.

He also indicated that he designed to manifest and materialize at one of Mrs. Allen's séances, when he should be able to do so, as a large, stout man was learning him the laws of spirit-control. He did manifest and materialize at Mrs. Allen's séance, Tuesday evening, Sept. 22d. A form, a boy, came to the curtain, and standing in full view, announced himself as James. I at once stepped up, gave him my hand, which he shook heartily. His appearance and general appearance corresponded to those of a boy, as he had described himself. The features were clear and well defined, but I could not recognize them, inasmuch as I had never seen him in earth-life.

He requested me to communicate with his parents, especially his mother, charging me to tell her not to cry when thinking of him, as he was not dead. She was inconsolable at his passing over, and though more than three years have passed, the mention of his name will bring tears even now. Her love entwined him so closely to her heart, that his absence left a dark, blank void, which it is possible for her to illumine now, in the surety that death is only a resurrection, the grand gateway whose portals passed the freed spirit enters upon a new career of life, divested of the ills and cares which environ the mortal.

What significant facts are these! The message itself was a testimony of vast import, and the sequel, the materialized form, with its individuality and intellectuality, is irrefragable proof of continued life and the possibility of spirit-control through a temporary organization, in the similitude of the one cast aside and gone to decay. And here let me say, lest some carping critic may seek to escape the logic of the whole matter by the cry of personation or transfiguration, that while at the curtain, the form face to face with me, I saw Mrs. Allen, the medium, seated in her proper place, and at the same time was addressed by her control, the Indian girl, Meg. WILLIAM FORSTER, JR., No. 50 Battery street, Providence, R. I.

Hale's History of the great civil war, 1861-1865, and the German Empire, 1866-1871, and the Russian Empire, 1871-1878, and the American Empire, 1878-1885, and the British Empire, 1885-1890, and the French Empire, 1890-1895, and the Italian Empire, 1895-1900, and the Spanish Empire, 1900-1905, and the Portuguese Empire, 1905-1910, and the Dutch Empire, 1910-1915, and the Belgian Empire, 1915-1920, and the Swiss Empire, 1920-1925, and the Austrian Empire, 1925-1930, and the Prussian Empire, 1930-1935, and the Russian Empire, 1935-1940, and the German Empire, 1940-1945, and the Japanese Empire, 1945-1950, and the Chinese Empire, 1950-1955, and the Indian Empire, 1955-1960, and the Australian Empire, 1960-1965, and the New Zealand Empire, 1965-1970, and the South African Empire, 1970-1975, and the Argentine Empire, 1975-1980, and the Brazilian Empire, 1980-1985, and the Chilean Empire, 1985-1990, and the Peruvian Empire, 1990-1995, and the Colombian Empire, 1995-2000, and the Venezuelan Empire, 2000-2005, and the Ecuadorian Empire, 2005-2010, and the Guatemalan Empire, 2010-2015, and the Salvadoran Empire, 2015-2020, and the Honduran Empire, 2020-2025, and the Nicaraguan Empire, 2025-2030, and the Costa Rican Empire, 2030-2035, and the Panamanian Empire, 2035-2040, and the Dominican Republic Empire, 2040-2045, and the Haitian Empire, 2045-2050, and the Cuban Empire, 2050-2055, and the Puerto Rican Empire, 2055-2060, and the Virgin Islands Empire, 2060-2065, and the British Virgin Islands Empire, 2065-2070, and the U.S. Virgin Islands Empire, 2070-2075, and the Cayman Islands Empire, 2075-2080, and the Anguilla Empire, 2080-2085, and the Antigua and Barbuda Empire, 2085-2090, and the Barbados Empire, 2090-2095, and the Belize Empire, 2095-2100, and the Bermuda Empire, 2100-2105, and the British Columbia Empire, 2105-2110, and the Alberta Empire, 2110-2115, and the Saskatchewan Empire, 2115-2120, and the Manitoba Empire, 2120-2125, and the Ontario Empire, 2125-2130, and the Quebec Empire, 2130-2135, and the New Brunswick Empire, 2135-2140, and the Nova Scotia Empire, 2140-2145, and the Prince Edward Island Empire, 2145-2150, and the Newfoundland Empire, 2150-2155, and the Labrador Empire, 2155-2160, and the Yukon Empire, 2160-2165, and the Northwest Territories Empire, 2165-2170, and the Nunavut Empire, 2170-2175, and the Arctic Empire, 2175-2180, and the Antarctic Empire, 2180-2185, and the Pacific Empire, 2185-2190, and the Indian Ocean Empire, 2190-2195, and the Atlantic Empire, 2195-2200, and the Arctic Ocean Empire, 2200-2205, and the Pacific Ocean Empire, 2205-2210, and the Indian Ocean Empire, 2210-2215, and the Atlantic Ocean Empire, 2215-2220, and the Arctic Ocean Empire, 2220-2225, and the Pacific Ocean Empire, 2225-2230, and the Indian Ocean Empire, 2230-2235, and the Atlantic Ocean Empire, 2235-2240, and the Arctic Ocean Empire, 2240-2245, and the Pacific Ocean Empire, 2245-2250, and the Indian Ocean Empire, 2250-2255, and the Atlantic Ocean Empire, 2255-2260, and the Arctic Ocean Empire, 2260-2265, and the Pacific Ocean Empire, 2265-2270, and the Indian Ocean Empire, 2270-2275, and the Atlantic Ocean Empire, 2275-2280, and the Arctic Ocean Empire, 2280-2285, and the Pacific Ocean Empire, 2285-2290, and the Indian Ocean Empire, 2290-2295, and the Atlantic Ocean Empire, 2295-2300, and the Arctic Ocean Empire, 2300-2305, and the Pacific Ocean Empire, 2305-2310, and the Indian Ocean Empire, 2310-2315, and the Atlantic Ocean Empire, 2315-2320, and the Arctic Ocean Empire, 2320-2325, and the Pacific Ocean Empire, 2325-2330, and the Indian Ocean Empire, 2330-2335, and the Atlantic Ocean Empire, 2335-2340, and the Arctic Ocean Empire, 2340-2345, and the Pacific Ocean Empire, 2345-2350, and the Indian Ocean Empire, 2350-2355, and the Atlantic Ocean Empire, 2355-2360, and the Arctic Ocean Empire, 2360-2365, and the Pacific Ocean Empire, 2365-2370, and the Indian Ocean Empire, 2370-2375, and the Atlantic Ocean Empire, 2375-2380, and the Arctic Ocean Empire, 2380-2385, and the Pacific Ocean Empire, 2385-2390, and the Indian Ocean Empire, 2390-2395, and the Atlantic Ocean Empire, 2395-2400, and the Arctic Ocean Empire, 2400-2405, and the Pacific Ocean Empire, 2405-2410, and the Indian Ocean Empire, 2410-2415, and the Atlantic Ocean Empire, 2415-2420, and the Arctic Ocean Empire, 2420-2425, and the Pacific Ocean







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We do not read anonymous letters and communications. The name and address of the writer are in all indispensable as a guarantee of good faith. 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 under the article desired especially to recommend for publication.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## 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 &amp; RICH,

PUBLISHERS AND PROPRIETORS.

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

Business Letters should be addressed to ISAAC B. 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 dies, Error 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. Man, he explains, is but a part of Nature, and he cannot go beyond Nature. Everything that occurs, or that he knows to occur, is necessarily a natural occurrence, and is so because of a natural law. Man may be ignorant of that law, but he is equipped with perceptive and reasoning faculties, the former of which are for determining whether alleged phenomena do or do not occur, and the latter to enable them to deduce from their study and investigation the conditions under which they occur and the laws which govern their occurrence. There is the whole case plainly stated; and not to use these faculties for fear they will lead us astray is to impugn the benevolence of their giver.

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. We smile when we hear that the inhabitants of far-off countries and islands superstitiously ascribe the changing tides, an eclipse, and the appearance of a comet in the sky, to supernatural causes. And so some people smile, too, at the expressions of superstitious wonder by the uneducated in such matters at what are still the marvels of electricity for us all; but such people, nevertheless, refuse indignantly to become the object of other people's smiles, because they do not and will not comprehend the secret working of still other natural laws. Therefore we entirely coincide with Prof. Hovey, who advises that until we have exhausted the possibilities of nature, and have discovered all her laws, knowing but very few of them as yet, we ought to be content to believe that our failure to understand a thing does not necessarily involve the inability of natural law to account for it.

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. Then suppose the public were to take this magnet of iron, show that it really possessed this power of attraction, and conclude that, although it did attract and hold iron, it was clear that it was not iron, for they had tried iron, and iron would not do it. If to this unbelief the first man who saw the magnet were to reply that the piece of iron which did this wonderful thing could impart its power to other pieces of iron, merely by contact with them, the public would frenziedly scout his assertion, and pronounce him a fool. They would declare such a phenomenon to be wholly contrary to the laws of matter, that is, of nature. Would the public thus testify any better to its complete acquaintance with the laws of nature by denying the operation of one of them right before their eyes?

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 endued 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. But suppose, further, that in the interim the blade of his knife had, in some way of which he knew nothing, lost its power to attract, so that when he came to show it the phenomenon would not make itself apparent; how the incredulous public, wiser than ever in its own conceit, would vociferously exclaim, "I told you so," would berate him with the phrases of

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. After a time, other men would come forward and assert that they, too, had seen just such pieces of iron; and finally some individual would appear with a piece which he announced he would exhibit in public for a consideration.

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. Nevertheless, some of them would investigate surreptitiously; what they could detect as in any way crooked they would of course eagerly cry out against as humbug; what they could not explain they would keep very still about. At last, after the matter had been talked of a long while, a few persons would pluck up courage enough to say that there was certainly something in it. They would venture to admit openly, though very qualifiedly, that a certain kind of mineral did possess the mysterious property of attracting pieces of iron, and by contact would impart its own power to common iron. Then experimentation with the magnet would begin, ending in the establishment of the mysterious fact as we know it to-day. The public would, after offering all the resistance possible, ultimately give up to what had now become notorious, silently accept the ascertained facts, forget all about its own stupidity and folly, and go on its way after its old concealed fashion.

But that is by no means the whole of it. As if it had at length become the possession 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. This "howling" naturally tends to frighten people for a time from the investigation, which otherwise they would be led to make, and the reports of those who dare to investigate after all, are treated very much as were those of the man who asserted the new power that had been imparted to his knife-blade.

But no amount of alleged charlatanism in the matter will vindicate the treatment which society, led by its pompous bellwethers, has sought continuously to deal out to the spiritual phenomena, and those who accept its verity. This change has been made the convenient scapegoat of some who shrink from inquiry—who have found it much more convenient to ridicule and deny than to investigate and study. The great truth which is at all times ready to accept proffered hospitality, is not permanently injured by petty innuendoes or fiery denunciations; the cause moves gloriously forward; and the general human mind itself, gaining strength and attaining discipline by the struggle, is day by day and on every hand throwing off its allegiance to the old teachers and their older platitudes, and declaring its fealty to the New Dispensation.

## Cremation, or Burial?

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. Buffalo, N. Y., has a crematory in process of construction, which it is thought will be ready for service by Christmas. The United States Cremation Company of New York is making progress. Two or three cremation societies are organized in Massachusetts, in conformity with an act of the last Legislature. The only active one of them at present is the one located in Worcester. Other societies exist, and others still are forming, in the other States, thus showing that the interest in cremation is spreading all the time, and convincing those who believe in it for every reason that they need feel no special concern for its future adoption by most people as the only truly civilized mode of disposing of human remains left behind by the passage of the spirit.

In touching upon this subject a short time ago, we took occasion to make reference to a paper on the subject, read by Dr. John O. Marble before the annual meeting of the Massachusetts Medical Society, held in Boston, which was afterward published by the Society, and by the Worcester organization of cremationists also. In this paper Dr. Marble discusses cremation in its sanitary aspects chiefly, he regarding the sanitary problem the most important one involved. A distinguished English physician has stated that in his opinion this transcended in importance every other sanitary problem. For ourselves, speaking for our own country rather than for so populous a country as England, we are inclined to place the pollution of our streams before every other sanitary issue that can be raised. In burying in the ground the bodies of those who have died of contagious diseases, Dr. Marble positively believes that we plant the living seeds of pestilence not only for ourselves, but for coming generations. He says that if cholera reaches us, and carries off its tens of thousands, and the bodies of its victims are buried in the ground, we render ourselves more than ever liable to future outbreaks of the disease. In fact, we store it up against occasions when it will surely come forth in all its dread power. He says the earth above such diseased bodies awarms with disease germs, which under certain conditions will increase, and contaminate the air and water.

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. Besides this, juries are known to attach very little importance to the alleged scientific proofs of crime, which are always disputed and probably always will be. Sir Henry Thompson, the distinguished English physician and surgeon, is quoted as saying

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 Paris police officials favor the cremation of dissected bodies from the hospitals, and that is a sufficient answer to this objection that cremation will assist to conceal crime.

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. He gave an instance of a raising of thirteen inches in eighty years by this silent agency. Pasteur, the French scientist, showed that this earth-mould positively contains the specific germs which propagate disease, the same germs being found in the intestines of the worms. As these germs retain vitality for long periods, it is apparent that burying them is simply storing up for posterity a horrible crop of pestilence and death, as Dr. Marble well reasons. And this view is confirmed by the highest scientific authority. All filth diseases are proved to be propagated by germs, and it is almost proved that cholera is also. Cemetery soils in Rio de Janeiro a foot below the surface have been found alive with yellow fever microbes, identical with those found in the excreta of yellow fever patients. Cemeteries are therefore known to be nurseries of yellow fever.

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. Dr. Marble presents a convincing number of cases to prove the origin of fatal epidemics in this direction. "A strange and holy mystery is death," he remarks, "and Christian people should be able to devise more modest methods of disposal for its silent victims." This is said in reference to showy and costly funerals. The crematories that are constantly drained into streams and wells are the source of vastly more disease and death than has ever been censured or ever can be. Even the milk of cows is poisoned by drinking of these polluted streams. The "Centennial complaint," caused by drinking the polluted water of the Schuylkill, will long be remembered; and cemeteries with eighty thousand graves drain into that river above Fairmount dam, which is the water supply of Philadelphia. Inasmuch as scientific apparatus has been devised that is capable of reducing a human body to ashes safely and quickly, and not unpleasantly, a custom is now proposed which will remove all existing dangers to the public health forever, from the contamination of the air, the earth, and the water, and prevent burying alive, the robbery of graves, and the foolish expense of funerals.

## 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. In *The Republican* of Aug. 4th he says:

"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."

The article referred to was a report of a day's doings at a camp-meeting of Spiritualists held in the State of Pennsylvania, and our correspondent was moved to reproach *The Republican* "for taking any notice whatever of that fanatical sect." His communication is thickly studded with epithetical gems, showing rare skill in coarse denunciation, but manifesting a lack of that tolerant charity which should characterize the utterances of one who professes to be a conscientious follower of the founder of the Christian religion.

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 sect," 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. The two illustrations of this at antipodal points—a principal city of Australia, and the capital of the United States—given in our columns to-day, may be taken as significant indications of what will universally prevail at no very distant date.

In closing the consideration of its correspondent's complaining, *The Republican* gives him this parting salute:

"If our correspondent—who is a type of a numerous class—were capable of getting out of the rut his feet have worn, if he could climb to the average moral altitude and take a fair view of the situation, he would see that his letter is un-Christian, narrow, bigoted and mean. And such a view would do him good. It would be like a blast of fresh air through a fetid dungeon. It would be sunlight in a cave. It would give him such a sensation as Columbus must have felt when his eye fell on the land of the new world."

INTERESTING MEETINGS.—Mrs. E. A. Cutting, a successful medium, will (as will be seen by a notice under the Boston local head) commence next Sunday forenoon a series of meetings in the New Era parlors (O'Donnan's Building), 176 Tremont street. In addition to the texts which she will furnish she will be assisted by competent speakers and choice singing.

## 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. To this the editor replied:

"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. The present position of the paper, and what it is to be in the future, may be inferred from the closing passage of this fearless editor's remarks:

"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. 28th 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 Brockport, 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 twain in the spirit-world); and William Smith—who hopes to awaken the interest of some who knew him in Merriek, 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 séances 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.

Under the head 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 Rhinings, in coming days.

The Ninth Annual Congress of the National Liberal League is to be held in Cleveland, O., on Friday, Saturday and Sunday, October 9th, 10th and 11th, 1885.

## 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 signification 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 Spiritualist 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 Hesse, 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 strain of the heart must be immense to perform the functions and the ability to do so. The GRAVEYARD RE-REGULATOR, a new book for the free pamphlet, send for it. Cambridge, Mass.







## Message Department.

**Public Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, 8 Bowditch street (formerly Montgomery Place), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these meetings) is open from 2 o'clock until 5 o'clock, at which time the doors will be closed, allowing no access until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that degree which is good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

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

We invite suitable written questions for answer at these sittings from all parts of the world, and do not forget that Miss Schellenger does it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.

Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

LAWRENCE WILSON, Chairman.

## SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Schellenger.

Report of Public Séance held June 2d, 1885.

(Continued from our last issue.)

John A. Whittaker.

[To the Chairman:] Well, sir, I am a stranger to you, but I trust you will not bid me leave until I have spoken my few words. (Glad to welcome you.) You are very kind, and I thank you. I have not yet been a year from the body, for I died last summer. I can hardly realize that I died, I am so much more alive, it seems to me now, than I was before parting from the body, so much stronger and freer in every way, that I feel I am not expressing myself clearly to say I died. And yet, that is what my friends on earth say, and would tell you did you inquire of them concerning me.

I wish to send greeting and a few words of cheer and encouragement to friends in Lawrence, Mass. I want them to understand that affairs are in about as satisfactory a condition as can be expected at the present time; that they will, after a time, find things better and the prospect brighter.

If I was talking to them in private I could explain myself much clearer than I can do in this way; but perhaps they will understand me, and take courage and wait awhile until what I say before them really occurs. I do not claim to be a prophet, I want to come to the ability of seeing how things may appear by-and-by.

When a man in mortal life lays his plans and calculations for a certain end, he begins by outlining what he will do some months hence, and he goes to work to make conditions so that the purpose he has in view will be accomplished, and I see that spirits act in the same way; they influence their friends to make certain movements and to go in special directions, then they begin to lay their plans, make their calculations and begin to execute them, so that certain events will be sure to take place, and they can very easily come to you and say: "At such and such a time in your life such and such an event will take place"; for the simple reason that they know of the powers that are working to that end.

I am beginning to study these laws, and other things in connection with material life between spirits and mortals. I want my friends to know I am occupying my time in paying attention to real practical matters of this earth, and the other life. I have no regrets to express. I am quite satisfied to part with the old body and to take on the new one, which is stronger and better suited to my purpose. I think if every one has gained as much by the change as I have, they will all feel to exclaim with me: "All is well," and I would not have it otherwise.

I send greeting to friends in Manchester, N. H., where I formerly resided. I cherish pleasant memories of that place and its people. I want them to know that I do not forget them; recognize spots and faces there that I once knew, and am pleased to again behold them. Though deprived of a mortal body I am still able to see and hear what is going on, and recognize old places at will.

You may call me John A. Whittaker. Tell my friends I am doing well, and shall be pleased to meet them all some time in the future.

Annie Horan.

[To the Chairman:] I wanted to come one time when you had lots of little girls here, but I could not, and they told me to come again and perhaps I could get a chance to speak. Alas you got lots of little girls here, but I did not just splendid. I want to tell you, and will tell my people, that I am the little baby girl I was when I was here, because, you know, I was not quite three years old when I went away. But I am bigger now; I am quite a big girl. I go to school. I have learned ever so many things.

I had an awful hard time, I did. You do not know about it, do you? I fell in a awful long ways, I did. I fell out of the window. Wasn't that horrid? It did hurt me awful. But that's what made me go away, you know, but it didn't smash me all up, did it? It didn't, 'cause I was just as much alive as ever. I was taken to a beautiful place, and everybody was real kind to me. I did not want to come back again to live, and fall out of the window, would you? But I did cry, sometimes, 'cause 'twas all so strange and new. I was a little bit of a girl, and did not know where I was, but it was very pretty, and everybody was so kind to me.

Then when I got bigger I went to school. A nice, pretty place that was; she was so good to me, never wanted to come back here to live. You please say, won't you, what a nice time I've been having. Do you know where Boston Highlands is? That's where my papa lived, that's where I lived, and they said it was Weldon street.

I don't know how long ago I was here; perhaps it's five or six years. But I do not care anything about the years, 'cause I just go right along, and grow and learn, and have a good time, and I do not hear people say it is another year, unless I come home here. What do you mark 'em off for the years, I mean? I mean I don't let it there. [They do not grow old there.] That's it. So they don't have to know, do they? Only the little boys and girls grow up tall and strong; but they don't get old, they don't have to find out when they're eighty years old, do they? They do not care whether it's eighty days or eighty years, do they? They don't, because they say so.

Do you want to know my name? It is Annie Horan. My father's name is Martin; that is his first name, and he said that my name was going to speak to you then, and I could not bring you some flowers for letting me come. I've got lots of 'em. You'll say I got back, won't you? And I send lots of love. 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.

[To the Chairman:] I hardly expect to find any old friends here in the body, for so many years have passed since I traveled for ways of earth and came in contact with different parties; but perhaps some one will hear that I have got back, and be glad to learn something of the old fellow. You may call me Charles Morgan. I will hardly undertake to tell you how long I have been gone from the body, yet it seems to me it must be near on to thirty years.

I left relatives here, and some of them I took an interest in. I wanted to watch their plans in life, and see how they would come out. Well, I had the power of doing that, to an extent, but I did not have a hand in shaping their affairs, that I might have done had I remained on earth; yet it is as well, I think, and perhaps better for those who are here. When on earth, I usually expressed myself in a positive manner; I felt that, when a man had anything to say,

he should say it plainly and squarely, and not in matters; and if he had anything to do, he should do it promptly, and as well as he knew how; because it always seemed to me that one who dilly-dallies along in life is not performing his mission, and ought to make room for some one else who can do better.

Well, my friends used to think I was too outspoken. I know they did, because, if they did not say so, they would be pretty sure to say it; and I could understand their looks quite as well as their words, and those who were most closely connected with me used to chafe under what they called the restraints I put upon them; they wanted to do their work in their own way.

Perhaps, now, after all these years, they will thank the old man because he did seek to have them form methods of habit that were, I may say, of such a character as to give them a power, a positive influence, an individuality of their own. I used to tell my boys that whatever line of work they were called upon to do, whether it was teaching, the gospel or making shoes, they should do it with all their might and strength, and not cease their labors until they had accomplished a good job. They would laugh at me, and say, "Oh father, you're too particular." But I don't think they feel so now, because their experience in life must have taught them that anything that is worth doing at all is worth doing well.

You will wonder why I have come here to speak in this humdrum way, but it is particularly to identify myself, if my words should chance to meet the eye of any friend or relative whose name I know. Many have passed to the spirit-world whom I knew since I took up my residence there. I have welcomed some of them, others I have not seen, yet know of their departure from earth. A few of those whom I left have scattered and gone to different parts, forming new associations, and taking up various pursuits, so that it is almost a hopeless task, the hunting of them up, yet I am going to do, because I feel that now I have found an opportunity, it is mine I should not to those parties, if possible, and draw their thoughts upward toward the spirit-world.

I take an interest in material affairs as they concern my fellowmen. I feel that whatever is of importance to humanity must certainly be of importance to me as an individual, and that there is nothing that deserves to be slighted if it in any way affects the concerns of men; so after passing from the body I have occasionally come back to earth, and tried to exert my influence upon those who were called upon to do, as I have been called upon to do, and have their powers quickened for particular uses. After a while I found the way was closed to me, so I wandered off in other directions, exploring different places and conditions of spirit-life, and gaining quite a fund of information concerning the land which belongs to those who have passed from earth.

I have many things I would like to repeat, but this is not the place nor the time for doing so. If I ever find a medium whom I can use myself, frequently, I will be willing to take down what I have to give, I think I can impart to mortals information of spirit-life which will surprise and perhaps instruct them; but this is not my object in coming here; it is to give in my testimony to the truths of Spiritualism, to say that I am an immortal man. Having had nearly thirty years' experience apart from the body, I feel that I have the right to speak concerning what I have learned in relation to immortality. And again, I hope to meet those whom I knew, who yet linger here, who are struggling along the ways of life, trying to gain competency, to enrich themselves in mind or body, and hoping by doing so, perhaps, to spread the truth, and bring light and cheer to mourning hearts.

Thank you, Mr. Chairman, for this privilege. You know I have not expressed myself very well, but this is my first attempt in this way. I hope to do better some other time. My home was here in Boston, and while many of those who knew me as an active business man are not seen on the streets of this city, yet there must be those who have known me, and I have not but there are one or two persons who can recall the figure of the old man as he passed to and fro, intent upon his particular business.

Mary Agnes, to Charles M.

I wish, and I am permitted, to bring a word of thanks for the loving remembrance expressed to me through these beautiful blossoms (referring to a bouquet on the table). I wish to say I have seen the thought of your heart, as it goes out to me in my spirit-world. I have gathered up the affection, the sympathy and all the kindly expressions, and they are to me more than blossoms or jewels; they are spiritual treasures which cannot decay. I have long sought and awaited an opportunity of speaking, hoping to give you a little encouragement and cheer along your way in life. I am glad because of the highway opening before you, and hope to see them extended, so that your powers, your abilities can be more fully exercised. I think they will, after awhile, and the experiences you have had in the past will be of service to you in days to come.

Dear Charles, wait; using your powers to the best of your ability, working day after day, in the hope of accomplishing something for the future, having an end and aim in view, because that will stimulate you to do more bravely in the exercise of duty. Do not forget that you will with you; that we seek to bless and uplift your spirit; that although we have been taken from the mortal, yet the spirit has been permitted to walk beside you, and in spite of adverse circumstances and painful conditions, to guard you from much that might have been unpleasant. Our boy sends his love, and wishes you to know how he advances in the spirit-world. He is strong and active, a happy spirit, and is indeed a comfort to me, and to others.

I wish you to feel that Dick is ever by your side, guiding and guarding your ways in life. These anniversaries are to me pleasant and sweet, especially because they recall to your mind loving thoughts and pleasant remembrances. I gather them up from you, as I would gather sweet blossoms from the wayside, and I keep them for future use.

I will be with you to-morrow, and will try and bring you an influence which you will feel, understand and know. I have been with you this week, and so has the dear boy, as we will be in many times to come. Mary Agnes, to Charles M.

Report of Public Séance held June 5th, 1885.

Invocation.

Oh! thou who art the light of the world, thou Beneficent Spirit of love, of tenderness and truth, we draw near unto thee this hour, bringing our souls' aspirations, and desirous of receiving from thee the returning answer, in some uplifting truth, in the revelation of some needed knowledge. We would receive of thee and thy laws; we would come into nearness with thee at all times, and grow in spirit toward the holy and the pure. At this hour, oh! our Father God, may we come into sympathy and harmony with bright angelic beings from worlds beyond. We would receive of thee some needed influence and ministrations. May we be fitted to render up in return something of goodness, of aspiring love and sincerity, that will enchain the spirits who gather here, and cause them to rejoice at the opportunity and the hour of communion.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By E. G. Ralston.] From whence and how comes the extraordinary power manifested by Miss Lula Hunt?

ANS.—We believe that the girl in question is possessed of great physical powers, which can be made use of to an abnormal extent by spiritual attendants or guides. We cannot see that the natural powers belonging to her can be used under the direction of her own will in such a manner as they are frequently exercised; but she is told by spirits to exercise them, and that she is under the tuition and guidance of certain band of spirits who make use of her powers for the purpose of attracting general attention and thought to this subject. It is not intended to claim for her mediumistic gifts, or to attract attention especially to the laws pertaining to Spiritualism; but in the section of the country where she belongs there has been much apathy of thought concerning the abilities, powers and possibilities of a human being, of man, and spirits have felt that it was first necessary to arouse the people to some degree, to learn of those things and to know his surroundings. It is true; yet there are interests

is used in the manner by which she is known in public. But we are told the time is coming when her spirit-band will gain such control over her organism that they will be able to clearly demonstrate that her power springs from a supernatural or spiritual source.

Q.—[From J. D. C.] In looking over the Boston Investigator recently I came across a paragraph purporting to have been taken from the Essence of the ancient philosopher, Epicurus. The essence of the paragraph lies in the first sentence, which I here quote for the purpose of ascertaining, if possible, what the controlling intelligence at this circle has to say in reply. The quotation is as follows: "Death concerns us not; for that which has undergone dissolution is insensible; and where there is no sense there is no mind; the mind survives not the senses."

A.—In ages past mankind has labored under the delusion that whatever was dissoluble must of necessity be insensible; but science declares that although any form of manifestation of matter may be dissolved into its primary elements, yet these elements cannot under any possible condition be destroyed; they may be gathered up again, and under the law of chemical combination be reformed, or take upon themselves new manifestations of force; so in ages past, even among the profoundest thinkers and students, we find those who cannot believe there is any force back of matter; they being, upon the subject, have concluded that matter must possess form for its manifestation, and unless that form existed there could be no expression of the senses, not realizing that the one great force animating and permeating that form was spirit, indestructible under all conditions. In the present time, when humanity has advanced to such an altitude of knowledge that it can command evidence of the existence of spirit, and can demonstrate satisfactorily that mind does exist apart from the material body, that it can and does express itself intelligently without the aid of a human organism, it is necessary for us to consider of it to criticize the statement of the ancient Epicurus, who declares that without the body there can be no sense. To go into this subject in detail would demand our attention longer than we have the power of giving it this afternoon. While mankind is constantly pressing forward, gaining new evidences of truth, receiving higher knowledge day after day, it is only a question of time when man shall so thoroughly understand the laws of his being, the laws of the spiritual and physical, that he will know beyond the shadow of a doubt that the human sense is of itself spiritual; that it only manifests itself through the body to gather up the experiences of mortal life; and that when the external casing is dissolved and passes back to its primary elements, the spirit still lives, and presses on through the eternal ages, gaining new power of expression, higher unfoldment of its being, so that its senses can be manifested in grander ways than those of our earth understand.

A.—Looking upon this question from a limited point of view, it would be difficult to determine where the justice of God was manifested in the suffering of innocent people, those who are injured through the wrong-doing of others, or in the pain and misery inflicted upon innocent children through no fault of their own; but we are taught that there is a grand law of compensation running throughout human life. We are told that man gains knowledge, and grows in spirit, through the experiences of human life; that he is obliged to struggle upward toward the light. The first condition of humanity has ever been one of ignorance, one enshrouded in darkness. Within man there is an inner power, prompting him to make efforts to reach the light, to gain an understanding of himself and his surroundings. In making these efforts, he is constantly struggling, and his mind is often led into byways and paths which seem to be those of wrong, or of great darkness. Through the experience he gains in that journey, his soul becomes unfolded, his powers expand, his abilities for greater endeavor are stimulated, and so, watching the progress of the human race, noting its struggles, its failures and mistakes, as well as its conquests and achievements, we may be able to discern the meaning and the wisdom of an infinite being, guiding and guiding the progress of the race. We question why this is so, that they must struggle on through years of pain and suffering, yet they have done nothing of themselves to deserve such a fate. Humanity, not understanding the laws of life, violates them constantly, and miserable, puny creatures are the result. But as they appear before you, and you study them and their condition, new light is acquired, new lessons are learned concerning physical existence, and the laws of spiritual beings. Mortals who violate the laws of life, thus acquiring so much suffering, are not miserable through no fault of their own, we say, and are led to exclaim: "This is indeed unjust! where shall we find the love and tenderness of God which we are told exist? Gazing at humanity as a whole, we can see, from age to age, and even from year to year, how it has advanced, how it has gained knowledge, power and energy through the very sufferings and miseries which we so much deplore. Children are born into the world weakly, possessing physical forces of use to the lives of others or humanity. We question why this is so, that they must struggle on through years of pain and suffering, yet they have done nothing of themselves to deserve such a fate. Humanity, not understanding the laws of life, violates them constantly, and miserable, puny creatures are the result. 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