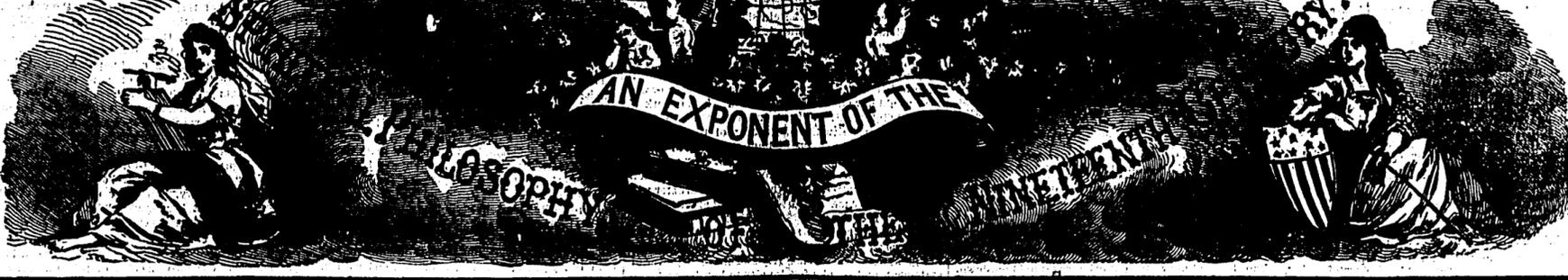


# BANNER OF LIGHT.



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## The Spiritual Rostrum.

### SPIRITUALISM AND EVOLUTION.

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

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

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

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

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

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

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

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

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

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

If man has come up from the ape, and if the ape has been evolved from some lower form of animal life, how is it that the ape has been known to exist for thousands of years, and yet man has never witnessed the stupendous phenomenon of an ape becoming developed into a man? If this were possible in the far past, why is it not possible to-day? It cannot be, for an ape will continue to be an ape as long as it continues to exist. Such a degrading idea is an insult to those mighty powers which carry on the operations of nature. It is contrary to the known laws that govern man as a spiritual being, because it is well known to the philosophers and scientific men that one species never merges into another. Now, how is it that when you bring certain animals together, not of the same nature, and you endeavor to make an improvement, you produce an animal, but it is incapable of propagating its species; hence, giving rise to the question of evolution, 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 sink to the level of material existence, is a thing to be deplored. Man is not only master of the material universe, but he is also master of the vast illimitable condition of spiritual existence which lies beyond the confines of the material world. There is no power, however potent it may be; there is no glory, no matter how dazzling it may appear; there is no spiritual gem nor pearl, however beautiful and lovely, however much to be desired, that man can possess of 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 cause thinking minds to discard that which

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

## PILGRIM PENOLLINGS.

NUMBER ONE.

BY J. J. MORSE.

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

Travel educates; mingling with the world expands the mind, broadens character, and fits us better for our duties. Here in this vast country can be found the materials for an education that will surpass in future results all hitherto experienced. Countries and customs are the key-notes of human character, but experience teaches that a free people can alone evolve a free religious life; hence, undoubtedly, America was selected by the unseen world as the birthplace of Modern Spiritualism. Yet in the rush and whirl of busy, bustling New York City, our landing place, it is hard to get the thrilling pulse of spiritual life. On landing we found the 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.

Lastly visiting points of interest, time was occupied until we had to go aboard the Fall River steamer for Boston, wherein we duly found ourselves next morning, and in the afternoon a call was made at the BANNER office, but to our regret, Bro. Colby, the genial chief, was away, enjoying a well-earned vacation. Bro. J. W. Day was on duty, though, and self and ladies were most cordially made welcome to America, L. B. Wilson adding courtesies to the occasion. The next day, Saturday, August 8th, saw us en route for Onset Bay Grove, where was the Pilgrim's first appointment. On arriving we were cordially received by our old friend, E. Gerry Brown, who combines in himself the functions of Clerk to the Association, and promoter, agent, brakeman and conductor of the railroad! This railroad is a doing 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, "Beet," on the South Boulevard, where also was located Bro. A. B. French. Seven years ago, Onset Bay Grove was a wilderness of primeval woods; now all is changed as by an enchanter's wand. Undergrowth has been cleared, streets opened out and graded, walks laid, and a substantial city of hundreds of well-built, handsomely ornamented and commodious cottages now occupies what was a few years since a vast unproductive waste. Excellent hotels, restaurants and stores; plentiful facilities for rooms and board; a well-conducted post-office; sanitary arrangements that leave nothing to be desired; an invaluable steam railroad, and an auditorium that for location and constructive arrangement cannot be surpassed—are among the innumerable external excellences that the visitor immediately observes. These matters regarding all public matters that the management are held responsible for, are the unseen elements beneath the surface that truly vitalize such places as Onset, and the purposes to which they are devoted. Nearly a month's residence, during which time intimate acquaintances were formed with all concerned in the management, by whom all information desired was freely and frankly afforded, enabling the writer to emphatically assert that all the foregoing needs are more than met, and that the energy, earnestness, efficiency, tact and urbanity of the Onset directorate leave nothing to be desired, and often exhibit more than could be expected by the most exacting. From Col. Crockett, the President, and all the officers besides, everything was done to make the writer's stay pleasant that fraternal consideration could devise; and equally this true in its application to the general public attendance as well.

One incident alone marred the pleasure of the visit of the writer, and that was the illness of his wife, which at one time held the spirit trembling "twixt the two worlds, but happily returned through the medium instrumentality of Mrs. Dr. Burdett of Bridgewater, Mass. and her control "Ella," the supreme crisis was avoided to the intense relief of all concerned. There is no necessity to refer to work done while at Onset, as the notes of "Theodore," and the exceedingly able abstract of Mr. J. W. Day, the valued assistant editor, have previously made the readers of the BANNER of LEADS aware of the nature and character of the work done; and it is not necessary to listen to lectures by A. B. French, Hon. Warren Chase, and Rev. Samuel Watson, the latter gentleman being an old-time

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

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

Once again on a steamer from Boston to Bangor, Me., thence by cars to Eden, same State, for the Eighth Annual Camp-Meeting of the State Camp-Meeting Association, at Baswell's Grove, in the above named town. The meeting held ten days, of which the writer attended the final four. A pleasant grove, cool air, beautiful country, and splendid meetings afforded attractions that drew crowded attendances. Social meetings, lectures and concerts in a spacious covered auditorium; "tests" by Edgar W. Remond, for many courteous 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 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. Some time, Mr. Editor, my pen will write more from my penollings. May the good angel guide you and all of us aright, filling us with that loving charity that enables us to forgive the erring, strengthen the weak, uplift the 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 my American Spiritualists, through your columns, that they can secure accommodation there, if they find it a very difficult matter to look further and still farther west. Miss Wade, who has a clear, well-cultivated soprano voice, added much to the enjoyment of our audiences by employing it most skillfully in the evening sessions on many occasions. The concert held the Aug. 12th for the sustentation of the permanent Sunday services, held in that place, was a grand success; the programme was rich and varied, and all the numbers were good; a handsome sum was realized above expenses. Mrs. Richmond being in the Provinces while I was in London, prevented us from seeing much of each other, but her kindly reference (in a letter from her, which you recently published) to our meeting at the residence of our valued and mutual friends, Mr. and Mrs. Tebb, showed how pleasantly united are many of the representative London Spiritualists. Discard is happily dying and harmony increasing in the work of Spiritualism in London. There are several meeting-places constantly open, each in its own district, each doing its own work. There is ample room for many more, and one well-conducted meeting always builds up another.

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

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

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

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

The subject was chosen by the audience for the lecture, as well as for the poem, and it happily occurred that the topic which gained the greatest number of votes was one which a personal friend of his had handed up. After the exercises were over he announced to the audience that there was certainly something in Spiritualism, and something intelligent and wonderful. He had never listened to inspirational speaking before, and was both surprised and delighted to find that the claims he had heard made on behalf of it were not without foundation, as he did not believe that any one not claiming to be a spirit medium would undertake to give such a lecture under such circumstances. The large audience, truly representative of all classes of the community, listened to every word with rapt attention, and applauded vociferously at the close. This instance is only a sample of 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 laughing of their own zeal to make it appear that Spiritualism cannot hold its own, or increase its constituency.

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

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

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

P. S.—It will, I know, give pleasure to Miss Shelburne's many friends to be informed that no book has been more warmly read in England of late than the charming volume, "Life and Labor in the Spirit-World," and recently received in this country, written through her mediumship, while the stories in the BANNER or LIGHT, similarly written, are pronounced on all hands excellent gems.  
Leeds, Eng., Sept. 5th, 1885.

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





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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we do not undertake to publish any article or opinion to which correspondents give utterance.

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

How Truth has to Make Its Way.

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

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

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

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

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

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

But that is by no means the whole of it. As if it had at length become the 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.

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

Cremation, or Burial?

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

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

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

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

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

Growing Independency of the Press.

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

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

Remarking that it does not appear to have occurred to the correspondent that, in the conduct of a secular newspaper, all sects or denominations should be treated with equal courtesy so long as they obey the laws, he proceeds to define the class the writer designates as "that fanatical 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.

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

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A Fearless Editor.

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

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

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

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

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

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

Thanks from a Death-bed.

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

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

With respect and gratitude, HELEN JACKSON.

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

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

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

Moore's Spirit Pictures.

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

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

Horticultural Hall, Boston.

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

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

Compulsory Vaccination Causes a Riot.

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

W. J. Colville

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

PRELIMINARY MEETING.

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

Mrs. Cora L. V. Richmond,

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

Re-opening of the Shawmut.

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

Haverhill, Mass.

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

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

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

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

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

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

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

You know the truth of the heart must be immune to the forces of materialism and the habit of materializing. THE GRAY HEART REVEALED, by Mrs. J. M. Carpenter, for the pamphlet, send 10¢ to the publisher, 100 N. 11th St., Phila., Pa.

ALL SORTS OF PARAGRAPHS.

DO YOUR BEST.

It is not well to drift idly—no;
It is not well to drift idly—no;
It is not well to drift idly—no;

Jumbo, the great elephant, recently deceased, had
three objects of fear—a mouse, a cat and a rat.

WORTH KNOWING.—The following is said to be an
excellent recipe for making the material used to block
or stick writing paper pads together: A quarter of an
ounce crude gutta percha; dissolve in bisulphide of
carbon to the consistency of maulage. Apply with a
brush to the edges of the paper while required.

The young men of the future have got to look sharp.
In the seminaries and colleges whose doors have been
opened to girls, it is a notable fact that the girls this
year have got away with the honors by a large majority.

The grand of soldiers at General Grant's tomb will
be continued until Jan. 1st, 1886.

THE POOR GHOSE AGAIN.—First Politician—So
you are going to strike the candidate for governor for
spuds, are ye? Second Politician—That's what we're
here for. "You'll get left. He's got lots of sand."

Cremation in Paris will soon be available for the
general public at the small cost of \$2.50 for each operation.

AN AUTUMNAL CHESTNUT.—A friend of ours says
that in the East umbrellas are being made square. It
is not safe to leave them round, you know.—Daily
State Register, Springfield, Ill.

"Why are those things on your dress called bugle
trimmings?" George wanted to know. "Oh!" Emily
replied lightly, "because pa blows so over the bill."

Taking \$1,000,000 is now called a case of genius. Taking
\$200,000 is called a case of courage. Taking \$50,000
is called a case of litigation. Taking \$25,000 is called
a case of insolvency. Taking \$10,000 is called a case
of irregularity. Taking \$5,000 is called a case of
defalcation. Taking \$1,000 is called a case of corruption.
Taking \$500 is called a case of embezzlement. Taking
\$100 is called a case of dishonesty. Taking \$50 is called
a case of thievery. Taking \$25 is called a case of total
depravity. Taking one ham is called a case of war on
society.—Ez.

The English language is being rendered particularly
fruitful as to expressiveness at the present time;
The latest addition which we have encountered is the
phrase "adueque Anglomaniacs," which, as it was
built by the Record, issued under the wing of the
Boston Advertiser, ought to be regarded as "the
correct thing."

The best prayer at the beginning of the day is that
we may not lose it; the best grace before meat is the
consciousness that we have earned our dinner.—Rusk.

A factious old lady, describing the rambling sermons
of her minister, said: "If the text had the
smallpox his sermons would never catch it."

A well-dressed, polite man, walked into the police
detective's office in Troy, (N. Y.), and asked to see
some novel tools that had been used in trying to break
open a safe. The things being brought out, he examined
them with great care. "Much obliged," he said;
"I have just finished five years in Sing Sing, and I
wanted to see what progress had been made in my
profession."

THE IMPORTANCE OF "CONDITIONS."—An ex-
change says: "Abraham Lincoln failed to earn his salt
as a flat-boatman and had to wig out through to run
a country grocery." And yet when he found water deep
enough to sink the flat-boat, he was one of the grand-
est characters of the nineteenth century.—Chicago
Express.

"Fa," you don't tell me that Prof. X. has been
struck dumb? "Husband—" Yes, last night. And he
was master of seven languages." "Fa"—"Is it possible?
And was he struck dumb in all the seven?"

An electric railway, now being laid in Philadelphia,
is to be opened for travel October 1st. Its cost is at
the rate of fifteen thousand dollars per mile.

"Fa, who was Shylock?" "Faterfamilias (with a look
of surprise and horror). "Great goodness, boy; you
attend church and Sunday school every week and
don't know who Shylock was? Go and read your
Bible, sir."—Rambler.

On the monument recently erected in memory of
Rebecca Nurse, the first person hanged as a witch, in
Salem, in 1692, are engraved these lines of Whittier:
"O! Christian martyr, who for truth could die,
When all about thee owned the hideous lie.
The world, redeemed from superstition's sway,
Is breathing freer for thy sake to-day."

"Fa," asked little Johnny, "do you always have an
infectious anybody dies?" "Intelligent Parent—"
"O! no, my son. When a 'regular' doctor has been
attending a person there is no need of an insect. It
is only necessary where there is any doubt as to the
cause of death."—The Cornucopia and Redoubt Times,
Eng.

A Swedish engineer has produced a new explosive,
which he has named "romite," and for which it is
claimed that it can be manufactured without elaborate
machinery, that it cannot explode except when its
parts are united, that it cannot freeze, and that while
it is of great strength its cost is small.

A school board examiner recently asked the following
questions of a little girl: "What is the plural of
man?" "Men." "Very well; what is the plural of
child?" "Twins," immediately replied the little girl.

"CAWS" AND EFFECT.
His gun's sharp ring
Given but alarm
The crows take wing
Untouched by harm.
They've flown, and wrecked
The chief of laws.
For here, the effect
Precedes the "caws."
—Hobzury Advocate.

The "Big Woods" of Minnesota will deserve the
name, for they cover 5000 square miles, or 3,200,000
acres of surface.

Yellow fever is at Colon, Central America.—The
cholera is still doing its work in Spain; Sunday, 27th
ult., there were 500 new cases and 203 deaths.—Pow-
der has been burned near Adrianople in the new
Boumelian struggle, but already diplomacy is at work
to prevent a general conflict, and an advisory meeting
of the great powers at Constantinople is already in pre-
paration with reference to the matter.—As we go to
press, a battle is announced as imminent between the
Arabs and an Abyssinian expedition en route to re-
lieve the much besieged Kassala.

Mrs. Aletta Decker, who was died at Springfield, L. I.,
last year, aged 80, and was supposed to be poor, left
about \$20,000, which she had accumulated by raising
chickens and radishes. She knew the cackle of every
fowl she owned.

Keep religion and politics apart, and especially
guard the school-house from the influence of sectarian-
ism, no matter of what stripe it may be.—Boston
Tribune.

The right of suffrage has been granted to women by
the municipal authorities of Madrid, Spain.
Oh! beautiful lake, with pebbly shore
And skies of azure hue—
With gulls and cypresses shimmering o'er
Thy waves of blue;
Thee I love, O Goddess this hymning
In metaphoric spite—
To thee, where base and pickered swim
But only whiteheads bite.
—The Herald.

Spiritualist Meetings in Boston:

Banner of Light Circle—Room No. 9 Roworth
Street—Every Tuesday and Friday afternoon at 8 o'clock.
Admission free. For further particulars, see notice on
the 14th page. L. B. Wilson, Chairman.

Union Park Hall.—The Shawmut Spiritual Lyceum
meets in this hall, corner Union Park and Washington
streets, every Sunday at 10 A. M. All friends of the young
are invited to visit. J. L. Hatch, Conductor.
Falmes Memorial Hall, Appleton Street, near
Tremont.—Children's Progressive Lyceum No. 1. Ses-
sions Sunday, at 10 o'clock. Seats free, and all are cor-
dially invited to visit. J. L. Hatch, Conductor. Francis B.
Woodbury, Cor. Sec., 117 Devonshire Street.

1081 Washington Street.—First Spiritualist Ladies'
Aid Society. Meetings every Friday at 7 1/2 and 7 P. M.
Mrs. Henry O. Torrey, Conductor.

College Hall, 24 Essex Street.—Sundays, at 10 1/2
A. M. and 7 1/2 P. M., and Wednesdays at 2 1/2 P. M.
E. A. Cutting, Conductor.

Essex Hall, 516 Washington Street, corner of
Essex.—Sundays, at 10 1/2 A. M. and 7 1/2 P. M.; all
Thursdays at 7 P. M. Able speakers and test mediums. Ex-
cellent music. President: G. W. Benson, Chairman.

Spiritualistic Phenomena Association.—This
Association holds meetings every Sunday afternoon in
Berkeley Hall, 4 Berkeley Street, at 2 o'clock. H. S. Cook, President.

170 Tremont Street.—Develop-
ing Circle, 10 1/2 and speaking, 3 1/2 and 7 1/2 P. M.
E. A. Cutting, Chairman.

Langham Hall, 4 Berkeley Street and 515 Tremont
Street.—Beneficial Union. Meetings every
Monday, at 2 1/2 P. M.

White Cross Fraternity, 15 Pemberton Square.
Rooms 9.—Meeting every Sunday evening at 7 1/2 o'clock.
President: G. W. Benson, Chairman.

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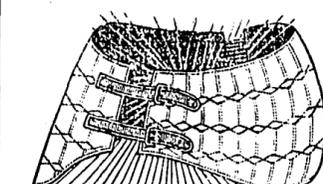
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CHICAGO MAGNETIC SHIELD CO.



This is a cut of our very elegant and excellent abdominal
support for ladies. It fits the form perfectly, and for the
support it gives is worth all we ask for it. It is not only a
support and protection to the spine and abdomen, but it
controls the action of the bowels, relieves all aches and
pains in a few minutes; strengthens, tones and revitalizes
all the weak organs and tissues in a few minutes.

What are "Magnetic Shields"?
They are a network of English magnets scientifically
arranged and set in the finest and most durable material.
They are perfect as far as the great laws controlling the
great, grand, vitalizing substance and force—Magnetism—
have been discovered. It is due to the ceaseless efforts
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Banner of Light.

BOSTON, SATURDAY, OCTOBER 3, 1885.

Dedication of the First Spiritual Temple of Boston; A Large Audience; A Superb Building; Excellent Music; Addresses by Prof. Henry Kiddle and Mrs. E. R. Dyar.

In the BANNER OF LIGHT for Nov. 29th, 1884, appeared a picture portraying the Temple building then, by the munificent generosity of Mr. Marcellus S. Ayer, in process of erection at the corner of Newbury and Exeter streets, in the Back Bay district, Boston; and in the same issue we published a lengthy account of what the edifice was to be in its entirety when the inside finish was achieved.

This edifice—whose corner-stone was laid on Wednesday, April 9th, 1884—having now reached completion, was dedicated on the evenings of Saturday, Sunday and Monday, Sept. 26th, 27th and 28th. The exercises consisted of a private séance, held in the Temple on the first named date (whereat those present all wore certain forms of dress), and walking about the auditorium and other divisions of the building, sought to impart by their presence a magnetic dedication of the whole to the spiritual uses for which this costly erection had been called into being; a pleasant social reception, extended by Mr. Ayer and his Society to the Spiritualists of Boston, and others, at the building on Monday evening; and a largely attended meeting on Sunday evening, which was addressed by Prof. Henry Kiddle, of New York, and Mrs. E. R. Dyar, of Boston.

THE BUILDING.

The building is all that was hoped for it: Of what is called the Romanesque order of architecture, its walls are of Braggyville granite, light gray, with courses of Long Meadow brownstone. The main entrance is on Exeter street, and is situated beneath a spreading arch, above which is inscribed the line: "First Spiritual Temple." This entrance gives access to a wide vestibule. From this doors open into a lecture room well lighted and finished in oiled cherry. Another door opening from the vestibule leads to the library, of the same length of the lecture room, but somewhat narrower. Bookcases extend the entire length of this room, upon one side, while upon the other the light admits from Newbury street through five large windows of colored glass. The bookcases are stained dark red, and are protected by sliding panels of glass. With the exception of the bookcases these rooms are not yet furnished.

An easy flight of stairs gives admission to the main audience room, which is extremely beautiful. The room is about 70x100 feet in dimensions, and 40 feet in height, and has a seating capacity of 1500 persons. The light is admitted under two tiers of stained glass of a soft but warm hue. From the floor to a height of twelve feet there is a paneled wainscoting of wood. Above this is a dado of stamped leather, and still higher a broad panel of warm Indian red, extending nearly to the arch of the windows. This is surmounted by a frieze in gold and colors. The ceiling is heavily paneled by transverse beams, at the intersection of which are gas chandeliers. The panels of the ceiling are finished in various shades of orange. Above the vestibule a gallery, extending to the corner, and thence to an arch, through which light is admitted from Exeter street, by means of three large windows above the entrance. The opposite wall of the auditorium is broken by a magnificent proscenium arch, extending to the ceiling. Within this arch appear the pipes of an elegant organ, plainly but richly decorated in flame bronze. The organ case beneath the pipes is richly paneled and elaborately carved. No keyboard is visible, the organ being concealed from sight. In front of the speaker's platform a desk, and the latter being also elaborately carved. All the woodwork of the auditorium is of white wood, stained a peculiar olive bronze, presenting an exceedingly rich and unique appearance. The seats are opera chairs of cherry, upholstered in maroon horse-hair. The room is lighted artificially by means of sixteen large chandeliers above, and twelve side-lights of two branches each. These gas jets are ignited, when needed, by the aid of electricity. The arrangements for ventilation are admirable. Above the auditorium are several rooms for social purposes, which are not yet fully furnished. The cost of the edifice, including the land, has been \$250,000. The architects were Messrs. H. W. Hartwell and W. C. Richardson, of Boston. The organ, an exceedingly fine instrument, cost \$9000.

SUNDAY EVENING SERVICES.

The exercises on the evening of the 27th were introduced by an organ concert at six o'clock—H. M. Dow presiding at the instrument with eminent ability. Delegations of Spiritualists from all parts of the city poured in, until by seven o'clock the auditorium, gallery, ante-rooms and stairways were packed with an expectant throng. The program was chock-full, and the exercises were introduced by the singing of the hymn, "The Spirit of the Lord is upon me," and the other of tastefully grouped flowers, while flanking the main designs were pretty combinations of autumnal fruit and foliage, the whole forming a strong and effective contrast to the quiet Oriental coloring of the interior. The ushers were from the Boston Spiritual Lyceum, in charge of Benjamin P. Weaver.

At seven o'clock a fine quartette, consisting of Miss Sarah Fisher, Mrs. J. M. Noyes, George E. Parker and Clarence E. Hay, joined in rendering in an excellent manner from the Spiritual Lyceum, "Harp that stirring lyre," "Watchman, what of the Night?" Dr. D. E. Caswell followed with an invocation; after which Marcellus S. Ayer, who presided, introduced Miss Z. Peabody, who recited a spiritually-dictated dedicatory poem. A song by Miss Fisher followed.

Mrs. E. R. Dyar was next presented by Mr. Ayer. She spoke for some time under the control of Spirit Dr. Edkerton, who, it was announced by the President, had been very prominent thus far in the Temple work. The control referred to the great measure felt by himself and his instrument at meeting so grand and representative an audience of Spiritualistic believers in the magnificent building to which his earnest and generous mortal co-worker (Mr. Ayer) had, under the inspiration and prompting of a band of ancient intelligences, been led to give form of beauty and shape of excellence.

The past progress of the Spiritual Dispensation, together with its present position and the promises of its future usefulness to the race, were then briefly reverted to, and the statement emphasized that all over the world the spirit of materialistic and scientific materialism now found itself confronted by a wave of magnetic influence and mental inspiration which made the day-laborer, who received it within his interior being, able to cope with the most learned of earth in the sublime arena where the forces of the modern revelation were measuring their strength in a combat with the world's skepticism regarding a future life for the soul, and the increasing temptation on the part of society to depreciate moral worth as compared with monetary power. The Temple now being dedicated was called into being that it might afford added advantages for a successful prosecution of the work of mankind's spiritual advance.

The present edifice, dedicated to the grand spiritual work—the performance of deeds of power, the revelation of yet-hidden truths—was an outer symbol of the determination of the spirit-world, through mortal means, to achieve a final triumph over wrong and sin; and every medium who was called by a spirit to give a message to the children of earth was, himself or herself, a temple; therefore, would be found living temples in the persons of those who could lift the veil of ignorance and prove to mourning hearts that life immortal is a fact, demonstrable by experiment and incontrovertible by argument.

No rites or ceremonies were necessary to dedi-



FIRST SPIRITUAL TEMPLE, CORNER NEWBURY AND EXETER STREETS, BOSTON.

cate this new Temple; a humble desire for human good, a wish for untrammelled investigation after the living truth, a reaching out for harmony on every hand, a hope for the raising of a song of mortal duties well done, along whose golden pathway of melody angels might descend to waiting souls—these alone made its altar sacred.

The new Temple would, through its proposed work, prove of use to Spiritualists and non-Spiritualists alike. It would seek to encourage investigation by the presentation of experimental mediumship; it would endeavor to afford in rooms within its walls devoted to a cultivation of practical mediumship, and through the efforts of the Society in the mortal and the band of spirit-workers, conditions for materializing instruments whereby the manifestation of independent spirit-forms possessing independent voices, and able to manifest their characteristic personality entirely independent of the medium, would be rendered possible.

The control replied to the complaint of want of expression on the countenances of materialized forms, etc., by asking how many persons, while yet in their mortal bodies, succeeded in giving facial expression or outward action to the best feelings and thoughts of the spirit within? how much more severe the labor of a spirit, momentarily occupying a temporary form not its own? The speaker closed with a prophetic of stirring manifestations to be expected at the Temple in coming years.

A solo by Miss Sarah Fisher very acceptably introduced Prof. Henry Kiddle, of New York, who delivered an address on "The New Dispensation," which we shall print in full next week. At the conclusion of the Professor's remarks, the choir rendered with feeling the anthem: "God is a Spirit."

Mrs. Dyar was then controlled by "Crystal," a child-spirit, who, inviting all present, and the public generally, to visit the building on the next evening (as above noted), said those obeying the call would find séance rooms, etc., in the building which, unlike the auditorium, were unfurnished, and the aid of the kindly disposed would be gratefully accepted to assist in putting those apartments for spiritual investigation in a proper condition as to furniture, etc., for use. "Crystal" declared this effort to furnish these additional rooms to be a special work, to which in future she would devote all her energies.

Mr. Ayer then announced that services would be held in the Temple on Sunday afternoon next, at 3 o'clock, after which the exercises on this memorable occasion were brought to a close by the congregation joining in a Doxology. Notwithstanding the lateness of the hour, quite an impromptu meeting of congratulation to all concerned ensued after the exercises terminated.

Onset Bay.

The exercises of the "Harvest Moon Festival" passed off with success at the Spiritual Temple, Onset Bay Camp-ground, on Saturday and Sunday last. The interior of the building was chock-full, and a hard-working committee of ladies and gentlemen upon the platform were arranged autumn leaves, flowers, fruit and vegetables in abundance, after the old-time Onset fashion. The pillars throughout the auditorium were festooned with leaves and blossoms, and the whole made a pleasant picture.

On the afternoon of Saturday, Col. W. D. Crockett, President of the Onset Bay Association, being in the chair, the opening address of welcome was appropriately made by Dr. A. H. Richardson, of the audience who, joined in the song, "The Angels are Hovering Round."

Mrs. Loring (controlled by Lone Star) followed, after which came a recitation and some remarks by G. W. England, Mrs. Cassell, Chelsea, sang "Far Away," and Dr. J. S. MacAlester, of Washington, D. C. described various Indian spirits visible to him. Mrs. Dr. Sturtevant (controlled by Elsie) made remarks fitting the occasion; the song, "Sweet Bye-Bye," was then joined in by the audience, as rendered by Mrs. Bean, after which Dr. Weeks, Eldon Howe, Mr. Budington and Mrs. Whittier (of Boston) were controlled by Indian guides; Mr. Stratton (of Boston) paid tribute to the good which had been accomplished by Indian spirits since the inception of the spiritual movement; Mrs. Thorne made remarks, and Dr. Richardson, in his best vein, made the closing speech of the session.

In the evening a well-attended assembly for dancing convened in the Temple—old and young uniting in the pleasures of the festival. On Sunday afternoon, Col. Crockett presiding, the exercises were as follows: Singing by Charles W. Sullivan, of England; address by Dr. A. H. Richardson, of "The Old and the New"; remarks by Dr. Frazier, of Washington, who related his early experience with Indians; Mr. J. W. Mabony of England, who gave a fine recitation, followed by remarks; a song by Mr. Sullivan, of England; recitation of appropriate words from Mr. Budington and Dr. MacAlester; music by Dr. Frazier of Washington, D. C., who gave a fine duet, playing the organ and cornet at the same time; remarks by C. W. Sullivan, who was controlled by Spirit Dr. P. Greenleaf; a song by the audience, "Home, Sweet Home"; benediction by Dr. A. H. Richardson.

In the evening an anniversary meeting was held at the Greenleaf Cottage, whereas Col. Crockett, C. W. Sullivan, and others attended, and songs, speeches and friendly reminiscences were the order of procedure.

NOTE.—THE BANNER OF LIGHT can now be obtained at the store of Harry Smith, on Onset Avenue.

Queen City Park.

To the Editor of the Banner of Light: The rainy weather, followed by cold chilly winds from off the lake, which discouraged so many from making a long stay at our camp, has given way to the most genial warmth of "Indian summer," and has induced your correspondent to remain, the surroundings there being now all the more beautiful because of the increased freshness of the foliage, the hues and tints of which, reflected in the water, produce a picture it is impossible to transfer with pen and ink. For the benefit of our many friends who may wish to renew their acquaintance with these grand old mountains under more favorable auspices than this season, I am pleased to state that the management have it under serious consideration of holding our meeting earlier next year, to ensure those conditions which most augment our success in this direction, and which are most favorable to the work we have in view. We trust that those who would come here, and have been obliged to visit other camps, will please bear this in mind, and before deciding where they will go, look for date of opening of the Queen City Park meeting.

There are still very desirable lots that can be purchased for a very low figure, which must and will advance in price as our camp attains to a larger growth. Mr. Moore of Montreal, who has built up many cottages at Lake Pleasant, has already built several here, and has contracts for many more. The railroad management have it under advisement of building a new road and depot, and otherwise improving the facilities for coming to our camp, and the outlook for another season for our Camp Meeting is very promising. Many lots have been sold this season; we are gaining knowledge through experience in our management, and we can fully assure our friends who were disposed to criticize us, that we will endeavor to profit by the same, and barring the weather, which as yet we are not fully able to control, will furnish them better conditions for enjoyment and profit than any other place.

We have enjoyed the presence of some of our most prominent speakers and mediums, who have been loud in their praises of our surroundings, of the strong magnetism to be found here, and have invariably declared it an excellent future for us. Your correspondent has been successful in obtaining many subscriptions for some of our leading newspaper publications, and hopes to increase the number another season. We shall remain here until about Oct. 1st, when we shall make our headquarters at our new place of our profession, our location in Boston to be announced.

"STRAY LEAVES."

Maude E. Lord's séances have been crowded, and many have been obliged to wait for the same evidences which have been most convincing.

Mr. Joseph D. Stiles' mediumship has been greatly enjoyed, and many a doubting mind has been convinced of spirit-return through his expression.

Mr. A. B. French, of Providence, R. I., has been of a very high order of merit, and it has been universally expressed by the several speakers—the ease with which they have found expression, and the sympathy and close attention paid by the large audiences gathered to listen to their lectures, and to their maintenance.

Mr. M. D. Gilman, of Montpelier, Vt., has been a purchaser of seats, and has contracted for the building of two fine cottages to be completed this fall.

The beauty of the poems given by Miss Jennie E. Hagan has been the subject of remark, and her efforts have been attended with unusual success, which may be said of her lectures. Jennie is a general favorite with all campers.

Mr. and Mrs. Roscoe, of Providence, R. I., have made many friends here, and many will bear with them the memory of loving messages obtained through his medium, and the aid of Mrs. Roscoe, who has also been pledged to be with us another season. Their efforts in our literary entertainments have been greatly enjoyed, and highly appreciated.

The games at foot-ball during the chilly hours of the morning previous to our opening have been greatly enjoyed by nearly all the male portion of our camp. The reception tendered to Jas. V. Mansfield at the cottage of Dr. E. A. Smith, and the dedication of the same, called out a large crowd who more than filled the spacious parlors, and made it a very interesting success. More of these social and fraternal gatherings would greatly aid in enjoyment, and in making our gatherings in camp a success. We hope to have the general presence of the good Doctor many years to come. Fraternal yours, G. W. FOWLER.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers: October, Mrs. W. H. French, of New York; November, Mrs. P. O. Matthews, of New York; December, Mrs. Amelia H. Colby; January and February, Mr. J. W. Fletcher; March, April, May and June, Mr. J. P. Greenleaf; July, August and September, Mrs. F. O. Matthews, Mrs. A. G. Henderson and Mr. W. C. Bowen.

Church of the New Spiritual Dispensation, 416 Adams street, New York, holds its meetings every Sunday at 11 A. M., and 7 P. M. Mediums: Mrs. J. P. Greenleaf, Thursday, 3 to 10 P. M.; John Jeffrey, President; S. B. Childs, Vice-President; Miss Lulu Reid, Secretary; Mrs. W. H. French, Treasurer. Speaker engaged: October, Mrs. Nellie J. T. Brigham.

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Meetings: October, 10 1/2 A. M.; Children's Lyceum, 3 1/2 P. M.; Conference, 7 P. M.; Seats free. Speakers for October: Mr. F. O. Matthews, Mrs. A. G. Henderson and Mr. W. C. Bowen.

Brooklyn, N. Y. To the Editor of the Banner of Light: The Brooklyn Spiritual Union has succeeded in keeping the spiritual light burning all summer by means of such speakers as Mrs. A. C. Henderson, Mrs. E. W. Mills, Messrs. W. C. Bowen, J. C. K. Foster, P. O. Matthews and others; with very gratifying results; and now, as the fall season is opening, prospects are brightening, so much so that we anticipate a difficulty in the near future to accommodate the large audience that are being attracted to our very pleasant hall, which is situated on the corner of Fourth and South Second streets. Speakers and mediums yielding this section of the country will be cheerfully entertained. Communications may be addressed to the President, N. A. Conklin, 175 Ansonie street. A. E. L., Sec. Brooklyn, N. Y., Sept. 24th, 1885.

A. B. French, Esq., will lecture in Brooklyn, N. Y., during October; he will be followed by Mrs. Susie Willis Fletcher, and in December by Mrs. Amelia H. Colby.

Customer.—Lamp not included in the price? Why the lamp forms part of the machine in the picture? Bicycle maker.—Yes, sir, but a lady is also included in the picture, and we don't give one with the machine.—French.

Meetings in North Abington.

To the Editor of the Banner of Light: Mr. J. Frank Baxter has lectured many times within the last two years in this place, and always to large audiences. Last Sunday he was here again, and never heard to better acceptance. His lecture in the morning was upon "Spiritualism, the Greatest Incentive to Morality," and that of the evening on "What Do I Live For?" Both were replete with elevated thoughts, frequently eliciting applause. A large audience and select, attended each service. The lectures were of a special nature, with some, the music with all, but the tests, for tests they are, with all. His address after the lecture of one hour and a quarter was remarkable, and in instances startling. A great interest was aroused. Mr. Baxter was at once in demand for several evenings in this place, and a course of ten lectures will probably be inaugurated. Several speakers beside Mr. Baxter have been heard from, their terms secured, and the people of this vicinity are ready to respond for course tickets.

Mr. Edward E. Brown, who has willingly assumed the workman's burden, as long as the citizens grant him encouragement with their aid and attendance, is a whole-souled man, and one whose entire interest is in the welfare of his neighbors. In the best he can be to humanity by bringing his neighbors to a knowledge of the truth. It is proposed to hold the course on Thursday evenings, save where certain holidays, like Thanksgiving and Christmas, chance to fall on that day.

Mr. Baxter fills engagements the next two Sundays in Newburyport, but on the third Sunday of October visits Esau Bridgewater, when, as that place is but a few miles distant from Abington, without doubt large numbers from them will attend those meetings. If Plymouth County, leaving out dead Plymouth town, is any criterion of the situation of affairs elsewhere, Spiritualism is fast growing in popularity, and within the past few years Spiritualists have been most rapidly and surprising made.

A Marvelous Cure by Dr. A. B. Dobson, across the River in Illinois.

HANOVER, ILLINOIS. DR. A. B. DOBSON: One of the greatest cures has been performed by you in my family that medicine ever did. My daughter, Emma, was sick for months with a complication of disease, and was attended by three physicians until she got so low she could not turn in bed or scarcely swallow, and all hopes gone for her recovery. At this critical period we sent for your remedies and commenced giving them to her. In a few hours we could see a change for the better, and in three days she was up, and after taking the remedies a few months, she is as well as any person in our county, and no one can tell that she ever had been so near the grave. The most remarkable event about this case is this: After she could get around the house she ate two moysters, which made her very sick. The next day she wrote to Dr. Dobson, stating she could not get any more food, but before I put this letter in the office, I received one from him, answering every question in the letter that I had not sent, he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write to me in regard to this case, for I am willing to give testimony under oath to the above facts.

H. B. HUNT. The above was told Calvin E. Northrup, a highly respected citizen of Maquoketa, by Mr. Hunt, a short time ago.—Maquoketa, Ia., Recorder.

THE BANNER OF LIGHT, the oldest spiritualistic paper in the United States—published by Messrs. Colby & Rich in Boston, Mass.—entered last week upon its twenty-ninth year, and its fifty-eighth volume. In all this long time it has advocated the claims of Spiritualism, its phenomena as well as its philosophy, and spread abroad the light among the masses of people, who desire to be kept fully informed regarding this great movement of the nineteenth century, should read this periodical.—Deutsche Zeitung, (printed in the German language.) Charleston, S. C., Sept. 21st.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE.

HENRY KIDDLE, Chairman. J. P. JARVIS, Secretary. The Secular Press Bureau has been reorganized for the current year during the present year, and all persons who approve of its objects are requested to forward any published articles, or to send their names to the Bureau, which they feel should be taken in hand by the Bureau. HENRY KIDDLE, Chairman. No. 7 East 130th Street, New York City.

Spiritual Meetings in New York.

Grand Opera House Hall, 6th Avenue and 22d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10 A. M. and 7 1/2 P. M. The Atlantic Avenue Hall, 54 Union Square, between 17th and 18th streets.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10 A. M. and 7 1/2 P. M., and every Friday afternoon at 7 1/2 P. M. Frank W. Jones, Conductor.

The Woman's Spiritual Meetings, at Carter's Hall, 44 West 14th Street. Sunday at 3 P. M. All cordially invited.

The New Hampshire State Spiritualist Association.

Will hold a Quarterly Convention at the Town Hall, in Washington, N. H., Oct. 18th, 17th and 18th, commencing Friday at 8 P. M., and closing Sunday night. Three sessions will be held daily. Speakers engaged: Dr. H. B. Storer, of Boston, Mass.; Mrs. Anna M. Stewart, of Concord, N. H.; Mrs. E. B. Craddock, of Concord, N. H.; V. Manning, of Concord, N. H. Stage fare by either line, and arriving from 6 to 7:30 P. M. Stage fare by either line for the round trip, \$1.00. It is also expected arrangements will be made for the usual reduction for the usual reduction in fare. Good board at the Lovell House at a liberal reduction from regular rates. Social invitation is extended to all to meet with us and enjoy a good time. Per Order Board of Managers. N. A. LULL, Secretary. Washington, N. H., Sept. 23rd, 1885.

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