

A decorative banner for 'THE PHILOSOPHY OF THE FIFTY-NINTH'. The banner is a long, horizontal strip with a dark, textured background. In the center, a white scroll with black lettering reads 'AN EXPONENT OF THE'. Below this, the words 'PHILOSOPHY' and 'FIFTY-NINTH' are written in large, stylized, outlined letters. On the left side of the banner, there is a figure of a woman in classical attire, possibly representing Philosophy, seated and holding a book. On the right side, there is a figure of a woman in similar attire, possibly representing the Nineties, seated and holding a shield with a cross. The entire banner is framed by ornate, dark scrollwork and floral patterns.

NO. 25.

and who hold themselves thereafter entitled to speak of objective conjuring tricks." But before passing to other considerations upon Zöllner's testimony, less or not at all connected with the question of his partial insanity, and bearing of that (even if one could, as most cannot, see through his delusions) on the value of his reports, I will add (though addition is unnecessary) to the use already made, in this respect, of Weber's testimony, that of *Fechner himself*. Writing in 1870, Fechner says of Zöllner: "He is a man who has written in his *Scientific Treatise of the Apportional Relations* at Leipzig with the American medium, *Slade*, has made mention of my testimony, as well as that of W. Weber and Schellner, nor have I disclaimed this testimony, only if falls far short of what I was able to do myself. More than that of Zöllner himself and of his other observers, for I was only present at two of the first series of sittings, which were not among the most decisive, and even then much more as a mere looker-on than as an experimenter, the testimony of Zöllner was produced, for myself even, conclusively to repel the suspicion of trickery." But he goes on to add: "But taking what I saw myself, without being able to discover any deception by the closest attention, I was not able to do more than to appear, that so far as observation goes, Fechner's on these occasions corroborate Zöllner's."

ble temperament. Now it has not been suggested, as far as I am aware, that Zerkow was ever such as to lead his friends to seek for medical advice or to consult a mental physician. He insisted that he had no right to hold his public position in the university of Leipzig, where he resided, in honor of his death. These circumstances of themselves, in my judgment, justify denial of an unequalled statement of Zerkow's "insanity." It is true that Zerkow was of bound mind; but always two or three persons of my publicly refer to the matter—taken the form of a denial of this gross and palpable statement. Nothing to do with clinical examination of patients, but with clinical examination of the national character of the people.

[illegible]

what he wanted and thought right off, and so make out of a possibly inconvenient visit. You bled upon his account, with doubts or questionable fees, in consequence, for a moment or two of what he was implying. It shows it. Thereupon down goes one of your no "irritable," "excitable," "sensitive" what inherent," so that if Weber would not

Die Entstehungsgeschichte der Rechtslehre, 1870
von Eugen von Böhm-Bawerk
 Dr. Eugen von Böhm-Bawerk's philosophical dissertation of 1870, on the history of legal thought, is one of the most important works of legal philosophy. It is a work of great originality and depth, and it is a work of great importance. It is a work of great originality and depth, and it is a work of great importance. It is a work of great originality and depth, and it is a work of great importance.

in hand all appliances and measured and weighed them, then, one word of his testimony for the reality of the spiritualistic phenomena weighs more with me than all that has been said or written on the other side by those who have never, themselves, been conversant in this field, or have only observed it as one looks on at conjuring.

• *Die Tagesnachricht*, etc.

"This, as we see, is a mistake, as Scheutner was at only three or four of the sittings, but if Scheutner really conducted, at the time, it is curious that his colleagues, Fechner, residing at the same university, and presumably in very close contact with him, should have been so completely misled. He probably induced his testimony a year or two later. It is not probable that Scheutner was so easily deceived. It happens that impressions of this kind frequently enter the mind, and these doubts arise, which may easily be anticipated.

If they did not occur as described, and under the conditions described. Not to go through the same tale, for a single instance, the fact that the same thing had happened before (as described (p. 89) to the same person, or a translation) of the little tale vanishing, and then reappearing in descent from the ceiling upon the heads of the two sisters. No form of pun, short of that which subjects the patient to a further and more pronounced hallucination of the senses, or a further source of evidence as this, unless amounting to a complete moral perversion of the sense of truth, that is, unless Zöllner is held to have invented it, is useless. So that to be of any use to skeptics the insane must be made to go the length of suggesting that, in the case of the patient, it is better than a raving lunatic, or his moral nature had become utterly depraved and diseased.

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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

The Banner's Spiritual Seances.

A NEW DEPARTURE.

Reopening of the Public Free Circles.

As is well known to our oldest patrons, these circles have been held ever since the issuance of the first number of the BANNER OF LIGHT, wherein thousands of dejected human beings have had the blessed opportunity of communicating through this avenue with their dearly loved ones in the earthly life. We propose, with the assistance of the good angels who inaugurated this Department of our paper, to still continue it. Thus on Tuesday, Sept. 13th, and each recurring Tuesday of the season of 1887-8, Miss M. T. SHELLHAMER, the well-known trance medium, will occupy our platform for the purpose of answering such questions as may be presented the Controlling Intelligence by the Chairman, Mr. L. B. WILSON—and of giving such other spiritual matter to the public as the guides of the medium may deem important—which matter given through her vocal organs will be reported verbatim by Miss EMILY CHACE, a competent stenographer, for publication in due course upon our sixth page.

Miss Shellhamer first made her appearance upon our Circle-Room platform in October, 1879, and has filled the position of medium thereon during the seasons that have followed, up to the close of the past season. Thousands of individual spirit messages received through this instrumentality have been published in the columns of the BANNER, as we have before said, a large number of which have been fully verified and joyfully accepted by the friends of the communicating spirits, nearly all of whom were entire strangers to the medium and to ourselves until brought to our knowledge by the denizens of the spirit-world. Now as to the new departure: In view of the long service of Miss Shellhamer in this capacity, and because of the unavoidable taxation visited upon her magnetic forces during this lengthy period of control by constantly changing and unfamiliar intelligences, and because her guides have deemed it best to henceforth devote a portion of her powers and time to the public lecture-field, they have decided to make a change.

Henceforth, therefore, Miss Shellhamer will hold but one public circle weekly at this office—and that as stated above. It will be devoted to the consideration of questions—such as may be sent in by the public—by Spirit JOHN PIERPONT and his spiritual band.

On Thursdays of each week, beginning Sept. 15th, our platform will be occupied by some well-developed trance medium, through whose instrumentality individual spirit-messages will be given to the world. At the Thursday meetings no questions will be presented, but the time will be devoted to the reception of such spirits as desire to reach their mortal friends through the medium thus employed. Having made arrangements with that excellent trance medium, JOHN WILLIAM FLETCHER, and his guides to occupy our platform for this purpose on Thursday afternoons, that gentleman will make his first appearance there Sept. 15th, at 3 P. M. In consequence of the new arrangement, no circles will be held on Friday afternoons, as heretofore.

Our Circle-Room on both Tuesday and Thursday afternoons will be open to the public, free of expense, where, under the combination of the spiritual influences to be centered there, we feel satisfied those who may attend will find much food for instruction.

Any one having questions of practical bearing upon human life in any of its departments

of thought and labor, which they would like answered by the spirit-world intelligences, may send them to our address by mail, or hand them to the Chairman of the Circle at this office, who will present them to the spirits at the Tuesday seances for consideration.

The Labor Problem.

The uncivilized contrast between poverty and wealth which is everywhere to be seen around us in our community cannot fail to provoke the attention of the thoughtful. The contest of labor goes on, and is bound to go on for years to come, with results whose increasingly rapid changes it is impossible to foretell. The present is styled the age of invention, and it is only necessary to recall the many wonderful things it has turned out for the saving of time and labor in order to realize how distinctly it will stand forth as such on the pages of history. The yearly advance made in labor-saving machinery almost passes ordinary comprehension. This simply signifies that the efficiency of labor is immensely increased, and that means the productive power of the country and the world. Therefore it would seem to be logical that the poverty of the productive classes should disappear in at least an equal ratio. But unhappily such is not only not the fact, but poverty appears rather to gain on the heels of increasing productiveness.

A clearly-informed writer on this puzzling problem in a recent number of a daily contemporary makes the impressive observation that wealth is at the present time being produced in such quantities that if the productive capacity of labor in this country were put to its utmost, and the result properly distributed, every living soul between the Canadian and the Mexican borders, and between the Atlantic and Pacific Oceans, would be plentifully supplied with the good things of life. He expresses the firm belief that it is possible to do away wholly with poverty. In his view poverty increases in this country faster than it does in the old countries of Europe. We have a new country, but sparsely populated, with millions of acres of virgin soil, an incalculable amount of natural wealth, and a free political system. Yet the same conditions exist here in respect to the working-classes that prevail in the old countries of Europe, where the population is dense, and the political systems are monarchical. There poverty remains stationary, in a sense; here it is on the increase, constantly adding to itself. There ought to be a cause that is at least explainable.

The stern and incontrovertible fact stares us in the face, that while the production of wealth is growing greater every year, the sum total of poverty keeps pace with it. A hundred wretched homes exist for every costly mansion. For every million which a vastly rich man adds to his possessions there are thousands of workmen who are toiling with all their might and main to earn the scantiest of livings. We may theorize as much as we like, says the writer; we may boast of our free institutions, our liberty and equality, but so long as all this poverty confronts us we are living only a national lie. The wrong thing about it all is, that while this wealth increases yearly in an enormous volume, it flows in but one direction, and that away from the men and women by whose labor it is produced. The few are growing richer, while the many are growing poorer, and the number of the poor is increasing every day. This is a fact which cannot be successfully denied. The first question respecting it is whether it is just, and the second one is what we propose to do in the premises, if indeed we propose to do anything.

No more unjust, tyrannically unjust proceeding could be had than is to be seen in the deliberate combination of a certain class of men to buy up food stock for the purpose of forcing a "corner" on them, by which is meant making consumers pay any prices which their greed may choose to affix to such commodities. They are the ones who presume to tell the mass of the people how much or how little of the necessities of life their hard-earned wages shall buy for themselves and their families; how much coal, how much flour, how much meat, milk, butter, and other needed commodities shall suffice for their consumption. To thus speculate in the necessities of life is the equivalent of robbery, no matter how legitimate it may be deemed in the circles of the market. Has honest labor no right to raise its energetic protest against such wrong and robbery? If the stock exchanges of the country exist but for such a purpose, they were better abolished altogether. This gambling in the products of labor is one of the stupendous vices of the age. National wealth never can have its true meaning when thus employed.

The multiplication of prisons, almshouses and insane asylums is the worst and strongest comment that can be made on such a mad chase for wealth. Our population bids fair to be divided between criminals, madmen and paupers. According to the statistics there are more insane persons in this country than in any other on the face of the earth. The leading cause is believed to be this mad chase for wealth; men are in such haste to grow rich that they are willing to risk and as often to wreck everything. Both mentally and physically they break down under the fearful strain. A great city has been compared to a den of wild beasts, all of whom are preying upon one another. Once in so often the crash comes, and then poverty and wealth suffer alike, the innocent with the guilty. Here, then, is a problem that is pressing harder and harder for final solution. And it has got to be met, or the nation must pay the heavy cost of deferring it to another day. Where the people, too, are professedly their own rulers, there is nothing but themselves in the way of solving such a problem.

When the monopolists see and realize what is doing, straightway they fall into a rage, which is strongly tinged with fear, and complain as if they felt their own rights to be invaded. They are solicitous only for their own position, lest they shall be disturbed in it. They throw out that all things are in danger of destruction; that society is about to be disrupted; that the bottom is coming to the top, as if, of course, they were rightly the top, and that universal chaos is at the door. They profess to be in mortal dread of a destructive social explosion, as if all workmen who seek a readjustment on a more equitable basis were aiming to destroy that which they themselves, personally, are necessarily interested to improve.

An evidence that labor is endeavoring to compass a more even-handed arrangement of conditions between itself and capital is to be seen in the efforts at organization on the part of the wage-workers. Though such and similar expedients must, in the nature of the case, be incomplete and experimental, and hence

mayhap unsatisfactory in results to all parties concerned, they indicate the application of human thought to the solution of this, the great problem of our age and time, and mark the taking of a step in the needed direction—save when brute force and physical compulsion are brought in by certain workmen to terrorize and override the natural right of choice on the part of others among their brother toilers.

It is self-evident that in coming days, in view of the gradually constricting pressure of multiplying untoward conditions, some practical acknowledgment of the justice of the claims of the laboring classes of this Republic for the preservation, rather than the abridgement of their constitutionally assured right to "life, liberty and the pursuit of happiness," will have to be made; and the most enlightened and reasonable course on the part of all concerned would seem to be to meet the complaints half way and try to understand what the precise trouble is.

Theodore Parker on Inspiration.

In that deservedly famous "Discourse" of Theodore Parker on "Matters Pertaining to Religion," he observes with profound truth that inspiration, as it comes into man from above, is limited to no sect, age, or nation, and then proceeds to a view of the subject which we feel will aptly bear quotation at the present time:

"Inspiration is wide as the world, and universal as God. It is not given to a few men, in the infancy of mankind, to monopolize inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful, as in their prime; the most ancient heavens are fresh and strong; the bird merry as ever at its clear heart. God is still everywhere in nature, at the line, the pole, in a mountain or a moss. Wherever a heart beats with love; where Faith and Reason utter their oracles; there also is God, as formerly in the heart of seers and prophets. Neither Gerizim nor Jerusalem, nor the soil that Jesus blessed, so holy as the good man's heart; nothing so full of God.

"This inspiration is not given to the learned alone, not to the great and wise, but to every faithful child of God. The world is close to the body; God closer to the soul, not only without but within, for the all-pervading current flows into each. The clear sky bends over each man, little or great; let him uncover his head, there is nothing between him and infinite space. So the ocean of God encircles all men; uncover the soul of its sensuality, selfishness, sin, there is nothing between it and God, who flows into the man, as light into the air. Certain as the open eye drinks in the light, do the pure in heart see God, and he that lives truly feels him as a presence not to be put by.

"But this is a doctrine of experience as much as of abstract reasoning. Every man who has ever prayed—prayed with the mind, prayed with the heart greatly and strong, knows the truth of this doctrine, welcomed by pious souls. There are hours, and they come to all men, when the hand of destiny seems heavy upon us; when the thought of time mispent, the pang of affection misplaced or ill-regulated, the experience of man's worse nature and the sense of our own degradation come over us. In the outward and inward trials we know not which way to turn. The heart faints and is ready to perish. Then in the deep silence of the soul, when the man turns inward to God, light, comfort, peace dawn on him. His troubles—they are but a dewdrop on his sandals. His enemies or jealousies, hopes, fears, honors, disgraces, all the undesired misadventures of life, are lost to the view; diminished, and then hid in the mists of the valley he has left behind and below him. Resolution comes over him with its vigorous wing. Truth is clear as noon; the soul in faith rushes to its God. The mystery is at an end.

"It is no vulgar superstition to say men are inspired in such times. They are the seed-time of life. Then we live whole years through in a few moments, and afterward, as we journey on in life, cold and dusty, and travel-worn and faint, we look to that moment as a point of light; the remembrance of it comes over us like the music of our home heard in a distant land. Like Eliza in the fable, we go long years in the strength thereof. It travels with us, a great wakening light; a pillar of fire in the darkness, to guide us through the lonely pilgrimage of life. These hours of inspiration, like the flower of the alce-tree, may be rare, but are yet the celestial blossoming of Man; the result of the past, the prophecy of the future. They are not numerous to any man. Happy is he that has ten such in a year, yes, in a lifetime.

"Now to many men, who have but once felt this—when heaven lay about them, in their infancy, before the world was too much with them, and they laid waste their powers, getting and spending—when they look back upon it, across the dreary gulf, where Honor, Virtue, Religion have made shipwreck and perished with their youth—it seems visionary, a shadow, dream-like, unreal. They count it a phantom of their inexperience; the vision of a child's fancy, raw and unused to the world. Now they are wiser. They cease to believe in inspiration. They can only credit the saying of the priests, that long ago there were inspired men; but none now; that you and I must bow our faces to the dust, groping like the Blind-men and the Beasts; not turn our eyes to the broad, free Heaven; that we cannot walk by the great central and celestial light which God made to guide all who come into the world, but only by the farthing-candle of tradition, poor and flickering light which we get of the priest, which casts strange and fearful shadows around us as we walk; that leads to bewilderment and dizziness to blind. Alas for us if this be all!

"But can it be so? Has Infinity laid aside its Omnipotence, retreating to some little corner of space? No. The grass grows as green; the birds chirp as gaily; the sun shines as warm; the moon and the stars walk in their pure beauty, as before; morning and evening have lost none of their loveliness; not a jewel has fallen from the diadem of night. God is still there; ever present in Matter; else it were not; else the serpent of Fate would coil him about the All of things; would crush it in his remorseless grasp; and the hour of ruin strike creation's knell.

"Can it be, then, as many tell us, that God, transcending Time and Space, immanent in Matter, has forsaken Man; retreated from the Shekinah in the holy of holies to the court of the Gentiles; that now he will stretch forth no aid; but leave his tottering child to wander on amid the palpable obscurity, evil and fatherless, without a path, with no guide but his feeble brother's words and works? Alas for him if he truly may find him! Alas for him, if at last, that he is but a God afar off, whose approach

ed only by mediators and attorneys, not face to face as before?

"Can it be that Thought shall fly through the Heaven, his plume glittering in the ray of every star, harnessed by a million suns, and then come drooping back, with ruffled plume and flagging wing, and eye which once looked undazzled on the sun, now spiritless and cold—come back to tell us God is no Father; that he velle his face and will not look upon his child, his erring child? No more can this be true.

"Conscience is still God-with-us; a Prayer is deep as ever of old; Reason as true; Religion as blest. Faith still remains the substance of things hoped for, the evidence of things not seen—Love is yet mighty to cast out fear, the soul still searches the depths of God; the pure in heart see him, the substance of the Infinite is not yet exhausted, nor the well of life drunk dry. The Father is near us as ever, else Reason were a traitor, Morality a hollow form, Religion a mockery, and Love a hideous lie. Now, as in the days of Adam, Moses, Jesus, he that is faithful to Reason, Conscience, Heart and Soul, will, through them, receive inspiration to guide him through all his pilgrimage."

"Infant Damnation."

Every now and then some Evangelical clergyman or layman who has perceived the richer light of the nineteenth century, and instinctively shrinks back from the creed of his church while still holding to its communion, will valiantly rise up and declare that no such doctrine as the truly abominable tenet of the damnation of infants ever was a part of the orthodox scheme of salvation—that it was in its day a totally extraneous matter, etc., etc. But such denials are vain. However much the credulity of the present day may wish to deny the existence of records which they have measurably ceased to fellowship under the benign influence of the Modern Spiritual Revelation, the fact remains the same.

It is not so very long ago that the *Christian Register* (Unitarian), of Boston, dealt out a stunning summary of proof on this point to one of these deniers. The *Register*, on the occasion noted, was replying to a statement then put forth by Prof. Hopkins that Presbyterian ministers have never held nor preached the doctrine of "infant damnation" for a hundred years. It seems that another religious paper, the *Christian Leader* (Universalist), has issued certain extracts from "A Short Catechism for Young Children," which is still published and distributed by the United Presbyterian Board of Publication at Pittsburgh, Penn. Among them occurred the following questions and answers:

Q.—What kind of a heart have you by nature? A.—A heart filled with all unrighteousness.

Q.—Does your wicked heart make all your thoughts, words and actions sinful? A.—Yes; I do nothing but sin.

Q.—What will become of you if you die in your sins? A.—I must go to hell with the wicked.

Q.—What kind of a place is hell? A.—A place of endless torment; being a lake that burns with fire and brimstone.

Q.—What is original sin? A.—It is that sin in which I was conceived and born.

Q.—Doth original sin wholly deduce you, and is it sufficient to send you to hell, though you had no other sin? A.—Yes.

Q.—What are the wages of sin? A.—Death and hell.

Q.—What are you, then, by nature? A.—I am an enemy to God, a child of Satan, and an heir of hell."

These extracts from the catechism which the Presbyterians are still distributing ought to be a sufficient refutation of the assertion that they no longer believe or preach infant damnation. The bare fact that the ministers of a denomination that continues to publish such a catechism as is sampled above feel it to be necessary to deny their belief in the dogma it contains and their preaching of them besides, is enough to show conclusively that this new age of ours shames them into the denials of common intelligence and a sovereign humanity.

Good Open Testimony.

Rev. Dr. Wild, of Toronto, preached on the mystery of the spirit, recently, referring to the answer made Nicodemus by Jesus. The analogy between the spirit and the wind was spoken of by Dr. Wild as being instantly apparent. The spirit comes and operates, said he, but you cannot test it by the senses any more than you can the wind. The Hebrew word for wind means spirit. Will we communicate with spiritual beings, forces and worlds? he asked. How much will we know of them? "I believe we will, by modern and improved appliances," he answered, "see into infinity and discover existences about which we now know nothing."

"I think," said he, "we are imbedded in a system of atmospheres, and that we could, if we knew how, make ourselves understood in the others. One man can at once see a change in the person whom he has known, if a change occurs. The electric atmosphere exists, and there evidently is a spirit atmosphere which can convey unspoken thoughts to the mind of another. On this spiritual atmosphere we can communicate spiritually. God's spirit can move upon us and operate. I believe that when a man prays for another, it goes on that spiritual atmosphere to the mind and heart of the person prayed for. . . . The Spiritualists, and those who believe in faith-cures, are on the right track. The spirit-wave can and will speak to pure hearts; but before this spiritual atmospheric wave can be understood by men's hearts they must be pure and undefiled."

We must receive the spirit anew, if we would be born again. And it is everlastingly true that the pure cannot descend into the impure. All traces of defilement in our natures must be eradicated. It is no matter whether Dr. Wild and such as he will consent to be classed as Spiritualists or not; it is enough that they cannot withhold their living testimony from the great fact that the communion of spirits is something which bigotry and ignorance cannot successfully put aside, and is to become more and more the acknowledged truth in the world's future religion.

THE SPIRIT MESSAGE DEPARTMENT. Sixth page, has, beside many characteristic communications, much matter of interest regarding spirit-life, mediumistic control, the special object of certain forms of the phenomena, etc.

We received a pleasant call last week from Mr. and Mrs. O. O. Poole, of New York City, who having finished their summer journeyings in Maine and Massachusetts were then on their way homeward.

The address of Dr. Martha Lyon is now at 530 Tremont Street, instead of 516, as printed on our seventh page. The request for a change in her card arrived after the forms had gone to press.

The Latest Indian War. (T.)

As we go to press there is every reason for belief that our remarks in a previous issue as to the utter unreliability of the sensational telegrams, etc., then being sent eastward from Colorado regarding the Utes and their intentions, were founded in fact. Gen. Crook was to start out early the present week, and practically unattended, to personally treat with Colorado, and is reported to have stated that a practical and peaceful solution of the difficulty had been placed in his hands by the Administration, in the form of some concessions to the Utes which were strictly in the line of justice. The *Saratoga* (N. Y.) Union paragraphs the matter quite accurately in the following lines:

"The Ute war, which loomed up like a frontier nightmare a few days ago, is gradually disappearing in this air. The average frontier Indian is no saint in disguise, but if he were not continually being tempted upon and cheated by the whites, we would have less of him. When the Indian is abused, no mention is made of it; but if an injured Indian seek to retaliate upon a white man, an appeal is at once made upon the government for troops."

The cause of the difficulty, so far as there is a cause, is thus deftly set forth by the Boston Journal:

"The impression is already widely prevalent, that the instigators of the present troubles are not the Indians, but the whites. The fact that not a single outrage or depredation of any kind has been committed by the Indians, that they have shown a steadfast purpose to avoid hostilities, and that such fighting as has taken place has been only when they were attacked, seems to attest their innocence of any desire to make war. . . . It is worth while to make record of the incident which was the occasion of the trouble. It seems that some of the cowboys challenged certain of the Indians to race horses, the condition being that the defeated parties should surrender their horses to the victors. The Indian ponies won the race, and the cowboys declined to carry out their agreement. The Indians, not being posted in cowboy ethics, regarded the horses as theirs, and at night they went off with them. Warrants were issued for their arrest, and the truculent Sheriff, who has figured so conspicuously in the dispatches, went to the Indian camp, with a posse, to serve them. He commanded the Indians to throw down their rifles, and they obeyed. He then commanded them to throw away their knives, which they did. Then he told his men that he would 'cover' the Indians with his rifle while they arrested them. The Indians, supposing that this was the prelude to an indiscriminate massacre, took to their heels, one or two of them being wounded as they fled. Then followed the pursuit, the rallying of other members of the band and all the incidents which have since been chronicled—in all of which it is the whites who have been the aggressors."

C. C. Massey to Prof. G. S. Fullerton.

It will be a difficult task for the Secretary of the Seybert Commission to extricate himself satisfactorily to the public from the rather equivocal position in which he is placed by the letter of C. C. Massey, the most salient portions of which are to be found on the first page of this number of the BANNER. We commend its attentive perusal to all those who have formed an opinion, based on the ill-advised remarks of the popular press in re the Commission's Preliminary Report, that Spiritualism is dead and waiting burial. If the method shown to have been adopted by Prof. Fullerton in his inquiries concerning Prof. Zöllner was pursued in the other investigations—and such to all appearances was the case—the Report the Commission has so ostentatiously and with such pretense of learned authority given to the world is but

—sound and fury, signifying nothing."

and so all just and reasonable observing men will esteem it.

It seems that much interest on the subject of the Commission's report has arisen in England. Moncure D. Conway, for instance, having felt called upon to lift his voice in endorsement of the Philadelphia *savants*, Mrs. Emma Hardinge Britten replies to him in a conclusive fashion, in a letter to the *Manchester* (Eng.) *Guardian*, of Aug. 19th, which we shall place before our readers next week; thoroughly endorsing meanwhile the very sentence with which she closes the introductory paragraph of her article:

"As in similar attempts to entrust the life or death of Spiritualism to the tender mercies of Associations whose vested interests Spiritualism materially interfered with, every experienced Spiritualist has known from the first, it would be a pitiful failure, and from the first up to the present moment laughed at the pretensions of ten men to imitate the Samson of old, and with the same respectable weapon to slay the world-wide faith of millions."

Sept. 4th

W. J. Colville commences his engagement as a public lecturer on spiritual topics in San Francisco, Cal. The meetings will be carried out under the efficient management of Albert Morton.

PACIFIC SPIRITUAL CONVENTION.—We are informed by Dr. Morton that he has nearly completed arrangements to hold a Spiritual Convention in this city and Oakland during the month of May or June, 1888. The various phases of phenomena which can be publicly presented will be given by some of the finest platform mediums in the world. Classes for instruction in spiritual science will be held, and a special feature will be classes for the instruction of mediums in the proper methods for the higher unfoldment of their mediumistic powers. The musical service will be superior to any hitherto given in this State in connection with spiritual services. In this regard Dr. Morton is acting in accordance with the instruction of his guides; and the strong hand guiding the Doctor, with the executive abilities of their faithful agent, will undoubtedly be able to accomplish a grand work for the advancement of the cause of Spiritualism on the Pacific Coast. Meetings will be held two days in the week in Oakland, and the remainder of the week days and Sundays in this city.—*The Golden Gate*, San Francisco, Aug. 20th.

By the above announcement in our California contemporary, it will be seen that the agencies for a diffusion of knowledge regarding the spiritual revelation are multiplying in the Golden State. With such a manager as ALBERT MORTON, Esq., who has already achieved a national (as well as local) reputation in this department of labor for the cause, the enterprises thus outlined in advance cannot fail of attaining hereafter the broadest and highest stature of success.

IOWA HOME JOURNAL.—As the official organ of the Iowa Grand Lodge of Good Templars, it is finally printed eight pages weekly journal has been established in Des Moines, Ia., by Dr. M. Fox, formerly publisher of the *Register*, and being its editor, the Good Templars' Home Journal, published by Dr. M. Fox, Des Moines, Ia. The paper makes a valuable appearance editorially and sympathetically, and doubtless will prove an able ally in the work for which the organization exists. We wish it success.

1918] The Southern Basis on Spanish
ism, by the late Mrs. Sargent, called out
warmest encomiums at its first appearance,
and the rapid consumption of the edition
has within it an element of healthy protest
to the popular appetite regarding political
things. For sale by the original publisher,
Osburn & Son, 225 Market Street, Boston.
Also at Howard Street (formerly Montgomery
Place), Boston.

