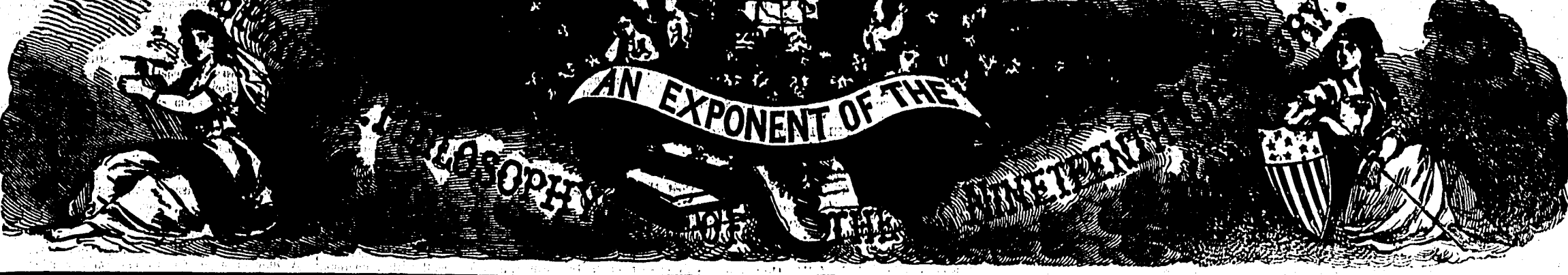


# BANNER OF LIGHT.



VOL. LXII.

GOLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 24, 1887.

\$3.00 Per Annum,  
Postage Free.

NO. 2.

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## The Rostrum.

(From The Cassadaga.)

### WHAT CAN WE DO TO PREVENT THE MONOPOLISTS FROM CONTROLLING OUR GOVERNMENT IN THEIR OWN INTERESTS AND ROBBING THE PEOPLE OF THEIR JUST RIGHTS?

An Address by the Guides of  
MRS. CORA L. V. RICHMOND,  
At Cassadaga Lake Camp-Meeting, Friday,  
Aug. 12th, 1887.

(Subject chosen by the audience.)

So far as we are familiar with human history there has been a constant struggle for power between the individual and the nation, and humanity is willing to accept. When you remember that the monopolies of this country are the result of the peculiar institution under which you live, and that these institutions were fashioned, at first, in the interest of individual liberty, then will appear the difficulties of this question.

In the old countries, or rather in the countries that are called old, such as exist under the different dynasties of Europe, there is no difficulty in explaining the existence of aggregated or centralized power. Centralized power rests in the monarch, or whomsoever represents the royal line. While in all instances this centralized power has been the result of aggression, of wrong and bloodshed, the very fact that one power, one individual, or one collection of individuals is the government, is the law, will explain all the abuses that occur under a monarchical form of government, whether it is an absolute despotism, like that of Russia, or whether it is modified or constitutional monarchy, which in its operation represents nearly a democratic form of government, such as that of Great Britain; still the centralization there is in the hands of the hereditary nobility, not simply in the monarch. In Russia the Emperor is the law, in England the nobility are the law (acting under the constitution). These constitute the forces which forever keep those who are in subjection in bondage of slavery, and the privileged classes keep the reins of the government always in their possession.

We have no time to discuss the formation and progress of the various governments of the earth, but in presenting the subject we proclaim that it is the one problem of the day. It is necessary to discuss what it is in human nature that produces and always tends to centralization of power, whether in the hands of monarchs or the representatives of Mammon. To overcome this was the thought in the foundation of your government.

In the announcement in the Declaration of Independence, all men are created with the inalienable rights of life, liberty and the pursuit of happiness. It certainly was the intention in the minds of the framers of the Constitution that all should have equal individual opportunities. It does not mean that all are created with equal individual abilities, but the idea of the Republic is to protect the weak, to hold a check upon the strong, to prevent centralization by the elevation and the cultivation of the individual. This individualism has extended almost into aggression, and, if you will believe us, it is the excessive cultivation of this individual right which has made monopoly possible. What we mean by this, is that all men are protected under the government and laws in engaging in different pursuits, in following different lines of trade and commerce, while the law forgets that in that pursuit he may invade the province of some other man or encroach upon the rights of others, and thereby produce aggression and tyranny. Individualism, not individualism, is to be regretted. Yet the highest cultivation of the individual is the cultivation of the whole, the highest work of the individual is that which tends to uplift mankind; when a man transcends in power or influence, or possesses that which will be a benefit to his kind, that man becomes an aggressor.

Capital cannot be responsible for the wrong that is in the world, for capital is not intelligent; but capital in the hands of an ambitious, selfish man constitutes the wrong against which labor is, trying to uplift its voice to-day. The reason capital is so aggressive is because it is uneducated, where it is aggressive it is the dominant power, under the control of an individual or a combination of individuals. Those possessing sufficient capital purchase the right or obtain the right to do that which necessarily encroaches upon the lives and comforts of others.

We declare the difficulty to be in the ownership of any aggregated amount of property which represents more than the individual requires for his or her maintenance. Wherever this aggregated amount exists, whether in the land which should be the birth-right of the people or whether in houses, stocks, or gold, it becomes so much inertia, as inertia it is in itself incapable of doing anything, but when controlled by a giant intellect like that of a Gould or Vanderbilt it becomes a Car of Juggernaut, a sort of financial legislation. Labor, which should represent the individual, and which is the producing power, cannot compete with this bulk of substance which does not represent intelligence, but which in the hands of the selfish expert represents material power, and can rob the poor in exact proportion to selfish control.

It was the intention of the founders of the Republic that the government should be in the hands of the people, and that the highest wisdom should be in the possession of gold

or houses, or not, should have the birth-right of citizenship, should have a voice in controlling the government, in developing the capital, with unlimited individual rights to possession in the development of all that constitutes wealth. With unlimited right to aggression in the hands of the individual, the time has come when the giant speculator, or the man of financial ability can overthrow and drive from the arena of competition the man of weaker financial intellect, though he may be a better citizen. When he who has a gigantic mind for speculation can cause the lesser minds to disappear, or can control them, operate according to the might of capital, the trouble is not in the existence of these giant minds, but in their being unchecked in the midst of a competition of production which is intended for the whole world.

Even on a purely political basis it is wholly wrong, for whenever a power is aggregated or centralized it ceases to fill its office for the whole people, and there is a law in the government.

You say, but for the individual interest in the accumulation of wealth there would be no development of the resources, there would be no progress, but for the individual who desires gold all the mines would remain unexplored, the vast treasures of the earth would remain undeveloped, oil, coal, gas and precious minerals would slumber in their rocky beds, these railroads, but for the accumulation of capital and individual enterprise in sending them forth would never have been laid, the East would never have been united to the West by that wonderful golden rail, which in the year 1869 was finished, linking the Pacific slope with the Atlantic coast. But supposing it had not yet been projected, it was not necessary. You have more territory in New England than the British Isles can boast. You have more territory in the Middle States and New England than the whole of Europe, and your whole territory is as vast as Europe and Asia combined. Supposing it had not been developed yet by skimming over so vast a territory, that the country so far as you had already gone, was made to yield all that it could; that its harvest fields were nearer the centers of population, instead of being out, as now, upon the prairie, where corn is sometimes not worth a cent a bushel. Suppose you had not explored the prairies and plains, and that vast region which lies beyond the rocky mountains; suppose you had advanced more slowly. If the government had held control of the railways, instead of permitting and creating monopolies, the stock would not be placed at a fictitious price upon the market, there would be no new roads projected into uninhabited regions, thereby to increase those vast areas which consequently are under but partial cultivation, and which yield nothing to the producer because they are so remote from the centers of civilization, there would be developed only that which the needs of the people demanded, instead of that which has been forced upon them by the aggregation of capital and a fictitious rise in the value of land nearer home. People are driven from all this Eastern country because of the fictitious value placed upon land, and the monopolizing by capital of all the productive industries, not because of the added requirements of the community, nor as the result of all the resources being developed, but because they are held in the hands of speculators and monopolists. Now the monopolists are not to blame for doing what they can as long as they are permitted by the fundamental basis of the law and commerce to do so. Blind are the people who do not see that every time a vote is taken in Congress that is to give to any railway each alternate section of land along the line of that railway they, the people, are robbed; people do not see that each time these railways invade a new territory, and capital is voted to assist them, they are robbed, and other measures are rendered necessary to assist them because there is a still further separation between producer and consumer; they do not see that the more you extend the area of agriculture without correspondingly increasing the population, that it deprives the farmer from getting a fair price for the results of his labor, and you are deprived of the benefit arising from this extension of territory. And the farmer submits to an extra taxation which is incident upon sending the lines of civilization further away from the lines of production.

Therefore we would state it as a principle of political economy, unchecked individualism is tyranny. When once there is the individual privilege to engage without check in any enterprise, there are thousands of human beings who will engage to the exclusion and oppression of their fellow beings.

The moral code forbids you, if you are a giant, from knocking the dwarf down upon the street; if you have eyes and all the other senses, the moral law will prevent you from driving over a poor blind man, or running down a cripple; but as yet there is no moral law or political law that operates in this country to prevent the giant, speculator from maiming or knocking down every dwarf or pigmy, or, might we say, every honest man who refuses to take advantage of his fellow man in speculation. It is the unchecked giant that goes among the lame, and walks over them, goes among the feeble, and takes his choice, and sees to it that the benefit of all the industry which the hands of toil have produced is for the monopolist.

There should be a tax placed upon this aggregated power of wealth, and no tax placed on the hand of toil, for then the ability to accumulate and aggregate a large surplus in capital, whether money or property, would become a public benefit. It should be so arranged that beyond that which is recognized as a necessary income for the comfort of life there should be geometrical ratio taxation, so it would not be easy but very difficult for any man to become a millionaire.

There should be no tax upon the land which the farmer cultivates, as it is all he can do to earn his living with the occasional bad season; it is all he can do to see to keeping the enemies of his crops, and weeds out of his garden and fields; and when he makes a home there, that home should be exempt from taxation; homes that are the salvation of the country. Tax the man who has bonds, tax him whose income is thousands of dollars more than he requires. This is the power that should bear the extra burdens of the nation. Let the man who kills be exempt from the tax collector.

When this is done, let there be laws, and let your votes be cast to form those laws to prevent the aggregation of capital beyond a certain limit in any man's hands, or in the hands of any corporation. The moment it transcends a certain limit, let so much of the surplus be taken by the government that it will not be to the interest of any monopoly, nor any body of men, to control all the railroads, mines, or oil-producing interests in the country; it will not be possible for any great system or combination to take advantage of the wants of the people, or to keep the honest producer from the reward of his labor.

We do not consider it our province to judge any public man. Perhaps most of the public men in this country consider that unchecked individualism is enterprise, and the right of monopolists to combine to an unlimited degree may be perfectly right. We think it, after all, rests in the thoughtlessness and lack of

knowledge of the people. In fact, you trust men to do your public work whom you have never consulted with to ascertain their views. In fact, many politicians make promises before election that they never fulfill when once in the halls of Congress.

Concerning the question of capital and labor, our idea is to limit the power of capital by taxing capital instead of the land that is occupied and worked by the possessors, and do not tax the labor. If you tax those unlimited acres that several English lords own in the West and Southwest, and who are waiting for a chance of speculation, we agree with you; if you tax all the land that is held in any man's keeping in an uncultivated state, we are in accord with you; if you tax the money that is a tax upon the industry of human toil, if you tax the bonds and stocks and accumulation of wealth, in banks and surplus capital, we are with you; but if you tax the furniture of the widow, the cottage of the poor man, and often the results of his daily toil, we cry shame!

It is our idea that all this oppression can be not only changed, but can be thoroughly arranged by intelligent, conscientious, fair and candid discussion and consideration.

We believe that there is no question now before the people of this country that the intelligence of the people cannot solve. There are many instances where capital and labor meet. There is this in the trades unions, in the associations of labor: The representatives of capital meet them and they discuss these problems impartially; not that they will agree in the first instance, but when the people are aroused, there will be a moral force to compel agreement. If one man represents a million, and has a thousand men in his employ, that man has no right to put his million dollars against the rights and welfare of those men. If he meets them he will find out that not only those dollars will condemn the man in what he is doing, but all those thousand men would give us an opportunity as individuals. Let our time count for as much as yours; let our labor offset your capital, and let us share the accumulated value.

The capitalist who engages the laborer at so much per week or month, gives him no interest in the increasing value of the enterprise; his salary goes on, and the employer, or capitalist, gets, as the result of the increased price of his goods, what there is of augmented capital; that is never divided. Supposing so much represents the capital and so much represents the labor, make the average equal; the capitalist gets all the increase profits, the laborer gets; simply the original investment, the price of daily labor. Capital should divide the accumulated profits with labor when there is greater profit than that represented by the price of labor; but it does not do this; and when seeing this, the struggling laborer has no added increase to support his increasing family, and no means of obtaining added comfort or leisure, he does what is universally condemned among capitalists—calls upon his fellow laborers to "strike for higher wages." This strike is a word of warning to capital to divide the increased profits with labor and not absorb all the increase. When this is done the laborer has the same kind of interest in the business as the capitalist, and this adds value to the investment. Hundreds of capitalists in Europe are doing this. In France there are whole villages or towns where all the laborers share with capital the profits upon the original investment.

In England there are many manufacturers that are conducted upon this principle, and in this country there are few conducted upon similar principles, which must become universal. The time must come when humanity, any individual human being, will stand for more than any aggregated amount of dollars in the hands of an individual.

Of course the principal cause of all this is human selfishness, and of course the ultimate remedy is in the elevation of the masses. But the object of the law should be to protect those who are weak. We do not mean the idler, we do not mean the vagabond. The man who does nothing when he has inherited a fortune, we consider does not do his duty toward the elevation of mankind; but if he does something with his wealth that tends to benefit the poor, to uplift the world, if he does something with his surplus wealth in the interest of the orphan, if he builds a college or endows one (although we have not much faith in colleges), if he builds a public library, if he lays out beautiful lawns and beautiful parks, as trees planted, or places a fountain by the wayside, he is a public benefactor, since no man is compelled to do this with his surplus amount of capital. Many times the poor man deprives his children of their daily bread in order to do this. We say the government should plant the trees, should lay out the parks, should in every sense take control of that which is intended for the benefit of the people, and tax capital to pay for it, and in this way arrive at the best possible development of the whole people.

There should be enacted preventive laws so that the accumulation of vast wealth or of a great amount of territory would be impossible. We consider that the nation should own and control the railroads, as the post office is now under the control of the government; the more careful the postal service the more surely every individual in this country receives his letters and newspapers; so the railroads, under the control of the government, would have their own system of telegraph lines, and a telegraph message, instead of costing you several dimes, would soon cost but a few cents. If all the wealth of these great systems of monopolies were under the control of the government we could not promise that there would be no corruption in the government, but the officers would be under the hands of the people at the ballot-box as they are now; you are responsible if there is corruption in high places, for the vote is in your own hands to decide whom you will appoint to places of trust.

We then consider that there should be an enactment (perhaps it will come soon) making the people come in direct contact with the legislative hall! In this government we do not see why the people should decide all questions—as well as who shall fill the places of trust in the civil service—as to decide who shall make enactments; then you will send trusty and careful people, those whom you believe to be honest, to fulfill your wishes. The executive is vested in the cabinet; why have a President at all? It is true that there is something in the idea of the government; but if you have outgrown kings and rulers, there is no need that any individual shall stand at the head, since twelve are exposed to constitute the voice and counsel of the executive department. If you have executive, legislative and judicial departments in which the people can come in direct contact with the law-making power you will have your hands upon the public pulse all the time, you will know what your servants in the public offices are doing, and you will see to it that not only the laws that are framed are in the interest of the people but that they are executed in the interests of the people.

The measures that now frequently pass Congress in the rush of political emergency will be held in check by the intelligent voice of an intelligent people.

Not all at once are these things to be attained. This great organization which has sprung up almost as within a night—we mean the organization called the Knights of Labor—has been forced upon the people by the previous organization of capital. Slowly but surely the laboring man in this country is rising to the consciousness that he must be on the alert if the nation is to be preserved in its integrity. All honor, we say, to the laboring man who intelligently has turned the tide of mob violence against right, and have taken their position, and will take their position, side by side at the ballot-box.

They will also see to it that the large manufacturers, or they who have charge of a certain number of men in their employ, do not make them feel the iron band of the despot when they shall vote against the interests of capital. To vote as his conscience or intelligence dictates, is every man's inheritance. Let us have representatives of the interests of humanity, whatever the subject, let no one think he can gain anything by violence.

Let us have intelligence upon this subject. Do not be afraid to handle it, and if your friend is a monopolist, convince his reason and he very soon will see the interests of the people are his interests. You cannot afford to have any dissatisfied class in this country; you cannot afford to make the bonds so terrible that there must of necessity be revolution.

He is in a blind condition who does not see that this one question that looms up before the people is the one imminent political question of the hour; to be solved by the intelligence of the people; to be solved by your united voice and vote. If old party lines shall, from affection or remembrance, win you, you must remember that people outgrow their political parties as they outgrow their theories and dogmas. When a party ceases to be the party of progress it no longer represents the interests of the people. Whatever represents the interests of humanity, whatever best represents the interests of the people, that should be your party.

There is not too much wealth in the world. There is not too much beauty and love in the world, but it is unequally distributed—not because labor does not earn it, but because some have the facility of accumulating wealth by speculation, while others have only the facility of toil.

Surely capital and labor are bound together and must cooperate in the elevation of labor. The great interests of humanity require that you shall check the undue accumulation of capital, and that when one's individual interests are found to encroach upon another you shall make it impossible. We do not blame the individual who employs his talents to accumulate wealth; he is not responsible because it is the one great power. And truly oftentimes the cause of this lies within your own hearts. The poor man envies the rich, the moderately comfortable man envies the millionaire. There are none of you, with such exception as you can find in your own consciences, as we can point out by the light upon their foreheads, who would not bow at the throne of Mammon if it were in your interest to do so. Should you stultify your conscience for policy you are making a strong hand for the monopolist; if you have denied your convictions for worldly motives, you are making a strong hand for the monopolist; if you are afraid to acknowledge your belief, if you who call yourselves Spiritualists to-day leave this camp and go out into the world and deny that which is true, you are building a strong foundation for the monopolist. He has just as good a right to deny man as you have to deny the truth. Besides, the light that comes with your own intelligent conviction and knowledge, brings also a knowledge of political economy, which should include among the questions of the time the question of capital and labor. This question must receive your consideration, and must be fairly adjusted, or again the nation will be plunged in a civil conflict. As once before, the nation was warned of the rolling tide of war which no man would heed; though warned through media, even through this same instrument when she was a little girl, no man would see that the curse of slavery would bring civil war. Now with the same spirit, at this hour, that Congress of excommunicated souls who watch the progress of this nation, and that concourse of impartial beings who have outgrown prejudice and all partisanship, say, if you do not heed this warning; if you do not make it impossible for any class to be formed, if you do not protect the weak and check the strong, if you do not give labor an equal representation with that which is an inertia, a capital, then again, even as in the past, must the tide of civil war roll over you. If you do not heed this warning, then again will the palaces of the millionaire be invaded by those who can scarcely gain their daily bread; then again, as in a recent winter, forty thousand men will be promading the streets of New York, unable to obtain employment or bread. Then again will the production of the farmers be reduced by the monopolists, by commission merchants who control the markets, then you will get nothing for your daily labor; then again will wheat be piled up in warehouses, while the children are starving in the streets for bread. But the day will come when it will be impossible for any man to hoard grain or destroy fruit of any kind while there is a single child of earth that is hungry.

We could discourse upon this subject for hours; it is not a new one, and by no means exhausted; but we feel, in justice to the audience, that we should state the spiritual view of this subject; that when mankind shall have grown to "unselfishness, when the spirit within man shall adorn his outward life; and when you remember that beyond your earthly requirements, all that is entrusted to your keeping is for the welfare of others, there will be no cry from the nations of Europe of that oppression which is found in tyranny; no cry from Italy that the Pope may again usurp the civil power; no cry from Russia or Siberia, where those men and women, the noblest in all Russian lands, are serving their period of exile for daring to talk of freedom. There will be no place of banishment; there will be no political criminals. Free to be heard to speak their convictions. Free to utter that political conscience is free, or there will be not only another civil war, but the war will be at your own doors.

This mighty pulse of freedom from every kind of slavery cannot be stilled; reform is surely coming, and the great tide of justice that now rolls over every Christian land in every center of power is to be overcome. See to it that you are ready, and that your voice is uplifted against every form of tyranny, whether it be found in the vaults of the banks, whether it be in the stocks of any company, whether it is vested in the power of the monopolizing millionaire, or whether it rests in the hands of any individual; such is the need, such the duty of the hour. As true citizens, rise to this emergency; and if you have the courage of your convictions, see to it that the voice of your women aids you in the work.

Every beautiful, pure and good thought which the heart entertains, is an angel of mercy, purifying and guarding the soul.

## Original Essays.

### THE MENTAL PHOTOSPHERE.

BY HENRY M. STEWART.

In my previous writing I have given some impressions respecting Force, its formation, outflow and ways of action. They have been little more than suggestions. In the presence of spirit I seem to stand on the shore of an incomprehensible ocean of light, seeing a little, comprehending only a little, and that quite imperfectly.

In this paper I desire to write some impressions I have formed, or secured, respecting the divine, individualized atom of force, the human spirit, and its evolution from the dawn of consciousness in a material form to the point where it passes out of its first condition.

It has been said and written that man (woman) is a microcosm, a little world. While this is true, it does not seem to be the best definition, for, when we cognize the phenomena of mind, in their activities and outflow, we may know that it is larger and more comprehensive, and a better designation would term it a solar or sun sphere. The greatness of the all of being does not dawn upon me in looking outward into the clear, blue sky, and at the millions of material suns which sparkle there, so much as it does when I look inward, into the realm of spirit. In the first glance, I am looking outward upon matter, the world of effects; but in the second view I am looking inward at the world of causes, upon which all things rest.

I have quite often, when resting at night, questioned respecting the foundation on which I rested. My bed rested upon the floor of my house; my house rested upon a rock foundation; that upon the soil; that upon the stratified rocks of the world; and the world rested and rolled upon the power of inviolable forces—SPIRIT. A knowledge of effects, their activities and relations, will certainly make us learned in science; and a comprehension of causes will illuminate the mind in wisdom.

There is a material photosphere around the central orb of our planetary system. The sun's surface pulsates with an atmosphere (a sphere of atoms) radiant with those forces which flow out into all the envolving solar oceans, and every world and planet which is held and rolls in beauty and grandeur around this parental center seems to receive and assimilate those forces, and distribute them to every form of matter and spirit, mineral, vegetable, animal and human, held in its embrace and power.

The human spirit, as a divine individualized atom of the All Spirit, appears to present a similar organization, like evolutionary movements, and a correspondence of results, to be a little universe.

The spirit of every human being is central, and the fountain of all the force and intelligent action of which it is capable. Central! I do not mean by this that it is locally or materially central, but central as a cause, manifesting its effects primarily in the brain, the great organ and transmitter of electric and magnetic life, and also in all the ganglions or nerve centers (little fountains of vital force) through which all the physical organs of the body receive life, healthful action and renewal. But the physical form in its anatomical structure and parts, which seems to be the boundary of the medical science of to-day, is but the external network, the rock foundation of the temple of the human spirit. Refined forms exist between the central human sun and its exterior form of matter. In correspondence they appear to exist as atmospheres, spherical oceans of refined matter, which envelop plants and satellites, and receive, digest and assimilate the solar forces of the central spirit. I feel impressed to say that it is an eternal and divine principle of all being, that spirit, and not its negative, matter is first, central and eternally creative. In all forms of being, from atoms and molecules to the greatest center of being possible to be comprehended, suns of systems and universes of suns where the mind, weary with its flight in its weakness, whispers the words infinity, eternally.

How great! how grand! how illuminating! how full of gentle comfort and peace are these central, primal truths, which come shining down upon mankind in this era, through medial minds in the heavens, and throughout the world! I will try to formulate a few of them: 1st. The affirmation of the fact of man's immortality, although written in sacred books, never satisfied the mind.

2d. The only full evidence of immortality which leaves no lingering shadows of doubt on the pathway of life is the comprehension that spirit is all powerful, and the only central fountain of force and form of being; that its way is without beginning or end, and that in the eternal principle of evolution the sunset of death, at the end of one cycle of its being, is the sunrise of another.

3d. This cannot be demonstrated by the evidence of external sense, but only by the wisdom, perceptions and comprehension of the spirit within. But I do not undervalue external forms of proof. We seem to be in the twilight of such comprehensions. At the sunrise of them there can be no agnosticism.

While these thoughts are submitted, they are given to reflective minds to be freely received or rejected as they shall come to the reason, a truth or not. I pass to a consideration of the human mental photosphere.

Humanity, first coming from the pure and holy temple of individualization, woman, the divine form of love and life, touches the first lessons of individualized life. Whether an



incarnated or re-embodied spirit, its past is buried deep in the consciousness of its interior life. It is like a white and spotless book in which is to be written a human life. It is a creative sun, pouring out divine light and life to perfect its spiritual temple, and through that, its external form, the human body, wondrous beyond all forms known to human life.

Its first receptive is one of wisdom. The first thoughts of the child-mind come through the external organs and senses, seeing, hearing, smelling, tasting and feeling. The first perceptions of the mental photosphere are such as the form, size, dimensions, distance, qualities, colors of material forms. In the growth or evolution to manhood and womanhood, this period of perceptive wisdom usually extends through these periods of seven years—three octaves of life.

The second period is more largely given to reflective wisdom. The relations of forms and entities, material, mental and spiritual, are recognized; correlations, conditions, action and reaction, causes and effects, are considered and digested mentally. Harmonies and discords become more apparent. The mental photosphere brightens and catches gleams of the bright octaves of life beyond the sunset glories of human life.

The third period is the Cycle of Comprehensive Wisdom. It usually consists of three octaves of life, reaching to the age of sixty-three years. In noticing the distinction between ideas and thoughts, it would seem to be reasonably true, and be better understood, that in the human solar system ideas are planets, and thoughts born of these, satellites. In illustration, we will say that spirit is the central force-fountain of forms. If this is a statement of truth, then all movements in nature, as illustrative thoughts, will group themselves around it as clear demonstrations, as effects of a primary and pervading cause. Does a seed unroll to leafage, buds and fruit, the spirit-power within the germ or seed by evolution ultimates the effect of leafage, buds, flowers and fruit. If the central idea is that every seed-germ evolves its own kind and no other, then the relative thoughts will be that apple seeds produce apples in varied forms, series and qualities—strawberries, peaches, grapes, and all other fruits demonstrating the same law of natural evolution.

Take the largest idea we can think of in the religious department of mentality, that Deity is the pure, perfect and everlasting fountain of all light, life and power, moving forever through the all of being with merciful justice and goodness, the everlasting magnet evolving all things from lower to higher conditions, making imperfection, pain, error, sorrow and suffering his angel ministers of redemption and deliverance, not wholly in this world! Oh! no, as well and better "in the world that makes this right." All thought must be relative and planetary to this divine idea.

In the last octaves of material life, when dawns the sweet light of another day beyond, this idea and its thoughts revolving around it will shine with warm and prophetic splendor in the mental photosphere and illuminate the river of doubt which flows between two worlds of being.

I have submitted these propositions as though they were or might be considered a somewhat abstruse system of mental philosophy not patent to common observation, but I respectfully submit that they are neither abstruse nor unrecognized. They are but the steps of human education—educate, to lead out; evolution—evolve, to roll out; the expansion of the spirit under the perceptions, the reflections and comprehensions obtained in the discipline of life. Every educational institution, scientific, political or religious, must follow the principles of human nature, herein, perhaps, somewhat imperfectly stated.

And this mental photosphere is clearly apparent even to the external senses, and its existence is, in a greater or less degree, made known to us every day. It is the spirit index visible in outward forms; the shining or the shadowing of the inward mentality. It is known, seen, felt and loved in the pure, large, healthful, good form of humanity, man or woman, by the well developed and healthful form, the clear, warm, beaming eye, the full, rich, musical voice. It shines and flows through all the outward form. It darkens and rolls in shadows out of the form torn by the mental storms of hatred, prejudice and passion, or deformed by the unfortunate wandering of men in food, drink and the abuse of the sexual passions, in the suffering, eager unrest of the miser thirsting for accumulations of the treasures of God, which he does not place within the wisdom law of use. These also are our brothers and sisters, holding within them the pure, eternal gem of spirit; children of our common Father-Mother, awaiting better and redeeming conditions. May God give to all of us a spirit of gentle and helpful charity for such sufferers.

It may be useful and helpful to place in contrast these principles of mental philosophy to those of platforms of belief.

The religious teachings of the past have been largely material, external. This statement may be estimated by the following questions:

1st, Have not old forms of thought placed the Deity, the All Spirit, as a King enthroned, leasing his eternal decrees from a palace hall of the universe?

2d, Have not such forms of thought placed the human spirit as a weak, forceless, fallen being, condemned by the Divine Will for disobedience to everlasting suffering?

3d, Has not the light (or darkness) of Western nations conditioned man's redemption from such a state upon the sacrificial atonement by substitution of a human being, a pure and beloved teacher of truth?

4th, Are these teachings accordant with the truth as revealed in the nature of man and the wisdom of God?

As I look back along the ages I see, by the light which shines upon my spirit, that there never was a time on earth, from the first evolution of the first men and women on the earth's planet, when the human spirit was not a fountain of Life and Light and Power, divinely endowed with ability to rise and continue rising forever.

Dear friends of the BANNER OF LIGHT, I greet you at this noon of a year, in which the long-talked-of perihelion of the superior planets of our solar system sees its closing days. Softer, gentler, purer influences, are coming to our world, swept by cyclones and storms, and upheaved by earthquakes. These are only material disturbances. Softer, gentler and more purifying influences will flow from the spiritual sun. Illuminating influences will shine with sweet and redeeming light and love upon the suffering conditions of humanity. But it seems that a final conflict between right

and wrong, oppression and justice, must sweep over the world. The end will be peace.

Dear BANNER OF LIGHT, I wish to send to you the grateful love of the heavenly world for your considerate care and charity for mediums; those who, in this changing time between the past and the future, move as they are moved, act as they are acted upon, and are frequently subject to influences beyond their control. Like the forlorn hope of a besieging army, they are the objective points of the shot and shell of a world they are trying to help; like Christ upon his cross, with the legions of Caesar and the howling mob of Jerusalem about them. If they do good, sustain them. If they err, with loving gentleness and charity lead them into the path of duty.

Penn Yan, N. Y., 1887.

#### THE SKEPTICISM OF SPIRITUALISTS.

I have been repeatedly told by mediums that the hardest sitters to please were the old Spiritualists; that they would rather sit for an intelligent skeptic than for many old Spiritualists. Why this is so I cannot tell, but I will endeavor to present in brief some of the unreasonable arguments or ideas of these skeptically inclined believers.

I entered into conversation a week ago with two gentlemen who were remarking upon some slate-writing we had just witnessed in a public hall.

"If that is spirit work," said one, "why does not the medium hold the slates on top of the table where we can all see them?"

I replied, "Why do you not go into a grocery to send a telegram?"

"Oh!" he said, "that is no argument; every one knows that there is no operator or instrument in a grocery; or, in other words, the conditions are not right."

Without being aware of it he had struck the nail on the head; the conditions were not right; but yet he was not willing to give the spirits the privilege of making their own conditions, knowing that they, really, are the only ones who know what the conditions should be. This man, I was told, had had tests enough to convert a regiment of men to Spiritualism, yet here he was, cavilling at a few simple conditions; and because he was not allowed to name such as he in his profound ignorance conceived proper, he condemned all he had witnessed as bordering upon, if not in actual fact, imposition. Now this matter of conditions is the apparent mountain that all beginners run against. I myself have butted my head against it till it fairly ached, and I am now willing to concede that a man who performs an experiment knows better what conditions are required for its success, than he who simply stands by to witness it.

I do not speak of the gentleman referred to personally as an individual, but as a representative of a class of Spiritualists who require a little education; they are like a man walking in a fog; he looks ahead and can dimly see a man walking, who, to his view, is in the fog. He looks behind to the right and left, and sees other people who, to him, are certainly in the fog, and being in the fog, they cannot possibly see anything. Now he is not in the fog! Oh! no; everything around him is clear. Because he cannot see the fog right under his nose he concludes every one is in the fog but himself. Now I tell you we are all more or less in the fog as regards the conditions requisite for our spirit-friends to manifest their presence to us.

The gentleman with whom I had the short conversation made some other statements which, for Spiritualists to make, seem to me, to say the least, harsh. And these statements apply not only to them, but, unfortunately, to many other Spiritualists who have said, or given me to infer, that they had seen all there was to be seen in Spiritualism, both in their own homes and at séances with mediums. This was very good for a starter, but what were the conclusions they had arrived at? One said he had caught this one and that one in fraud; that if Spiritualism was such a blessed thing, why did not the mediums who had the power to demonstrate it give their services free gratis to the world?—and live on what? I ask. Out upon such arguments! Do we see Orthodox ministers following the example of the humble Nazarene and giving their services for nothing? Not much. And I do not blame them; they are still human and have to eat and be clothed, and so does a medium. Did any one ever see an honest medium who was rich? I asked this question of my interlocutors. They replied they did not know of any. No more do I, and I do not see how an honest medium who follows the teachings of the higher spirit can be what the world calls "rich."

There are, unfortunately, as every one who has investigated the matter knows, fraudulent mediums, and there often are apparent deceptions committed by good mediums which cannot be classed as fraud, but are the direct result of the conditions surrounding the medium at the time, which my friend and the class to which he belongs do not understand. Another remark made by one of these gentlemen was that he had been to a materializing séance and had taken the hand of a spirit in his teeth, drawn the blood, and made the medium cry out with pain, leaving me to infer that the spirit manifesting was no other than the medium, and that he did not believe in materializations. Now I know nothing of the particular case to which he alludes, and am, therefore, not in a position to speak about it; but although I have never seen a materialization, I have made that class of phenomena a study, have read everything I could get on the subject and tried to profit by the experience of others—they cannot all be deceivers, surely—and from my reading I have come to the following conclusions:

1st, That all materializations, so called, are not strictly such; they may be transfigurations of the medium; but this to me is just as good an evidence of spirit-power as a materialization.

2d, That the quality or character of the manifestations is more or less under the control of the sitters, being largely governed by the conditions which they bring with them.

3d, If a spirit form is "grabbed" by an investigator (save the mark!) either the form will dematerialize, and the essence, or substance of which it is composed, will return to the places from whence it was taken, which is principally from the medium, or the medium will be transported to the arms of the "grabber," who will at once cry fraud, when actually there is none; he has gone to the telegraph office and out the wires and upset the battery, and because they cannot then send his message he denounces not only the company but all telegraphy as a humbug. Who is going to believe him? Echo answers, Every enemy of Spiritualism!

In my opinion no one should so far forget the rules of common decency as to attempt to

"grab" any form at a materializing séance. There are plenty of ways of defense against deception without adopting such violent means and thereby jeopardizing the lives of the sensitive instruments called mediums. In conclusion I will say, it should be the endeavor of all mediums, and Spiritualists who understand them, to enlighten investigators so far as they know in regard to the conditions necessary for good results, and it should be the duty of all receiving such enlightenment to be guided by it.

F. N. FOSTER.

#### WHAT IS CHRISTIAN THEOSOPHY?

The master of the School of Theosophy in Boston is reported as follows in a recent lecture: The term Theosophy means the Wisdom of God. Christian Theosophy is therefore the wisdom of God made known in or through Christ. The name Christ is to be taken as designating the highest degree of life attainable by a man; a kind of life that confers on the person possessing it the ability to know God. Hence such a one is said to be "anointed," "begotten," or "sent" of God. As the wisdom of God becomes known to the extent made possible by human attainment, it is only possible for him to make the highest revelation who has reached the highest state of life. The knowledge which the possession of that life confers must be superior to all other knowledge—a God-consciousness. Therefore Christian Theosophy is held, as it gives expression to the highest truth, to be superior in its doctrines to that known as the Buddhist Theosophy.

As the highest truth must include all that is below it, science and philosophy are included in Christian Theosophy. But not the science of modern times, which is in conflict with religion, and whose basis is the supposed existence of an indestructible and impenetrable atom of matter infinitesimally small. Not upon such a conception of the constitution of things does the highest wisdom rest, but rather in an occult science based on the existence of two forces, the contractive and expansive, everywhere manifested in the phenomena of the physical universe. These two forces are likewise called the compulsive and repulsive. Taking these two forces as fundamental, Christian Theosophy says it is an easy thing, comparatively, to translate nature into spirit, the natural being no longer in conflict with the spiritual. Thus light and heat are seen to be the external manifestation of a spiritual substance, while it likewise becomes manifest internally as thought and feeling, or wisdom and love. The law of correspondence, employed by Swedenborg in the interpretation of the Scriptures, has its foundation here.

While the Church laments the materialism of the age, it unawares promotes it by favoring the extension of the knowledge of science, which is materialistic. It is the Darwinian theory, not the facts of religious history, that have disturbed religious faith. While the Christian Theosophist is ready to accept Darwin's description and classification of species, he rejects as insufficient the doctrines advanced in the exposition of the great truth of evolution. He cannot know Evolution without Involution. The former is but the result of the introduction of higher forces or elements. In the animal kingdom there is an incarnation of a vital principle constituting the animal soul, whose nature determines the character of the organic form. In man there is a re-embodiment of the human soul, and the growing capacity resulting from its repeated recurrence, necessitating the onward and upward progress of the race. Christian Theosophy thus claims to restore the true doctrine concerning the nature of man, and to assign him his true place in the realm of animate existence.

The philosophy that accords with Christian Theosophy does not disregard the fact that man may be conscious of both an inner and an outer realm of being. The idealism is pronounced speculative and untrue that is not modified by a conscious experience in an external world. And, on the other hand, the realism that does not partake of the transcendental is to be discarded, because it is not at all times in accord with the known facts of the inner consciousness. Each is properly supplemented by the other, since the danger is of losing sight of all distinctions between facts and phantasies in the one, and of disregarding a most important source of knowledge in the other. The apparent contradictions in human experiences are ascribed to this dual character of human consciousness, which is the solution of the puzzling problem of life. According to the natural structure or bias of his nature one may accept a metaphysical or a positive philosophy, but the Theosophist claims to have discovered a system which explains all phenomena and unifies and harmonizes what seems to be variant and paradoxical.

It is denied that Theosophy is necessarily Buddhist. It signifies the wisdom of God, and is not to be used solely in designating any one religious system. Christian Theosophy differs from the Buddhist because it teaches that sin, or transgression, may be forgiven, and the transgressor be reformed, or regenerated, or born again; while Buddhism leaves him to suffer the consequences of his deeds to their full extent; there is no escape for him from the penalty or reward of his doings. Christianity points to a Divine Man as an object of love, and the higher law will be fulfilled according to the degree of that love; but Buddhism does not offer salvation by a love so directed, only seeking to avoid the results of future misdeeds by a course of severe discipline that will destroy the sinful propensity. It is not adapted to woman, while Christianity is, redeeming and preserving the affections.

Boston, Mass.

PALIMPSEST.

#### AT THIRTY-FIVE.

If half of the three-score years and ten  
Make half the life of man  
Life is merely time, why, then,  
I've but to live my part again,  
To finish out my span.

But since a thousand years may run  
Through one brief moment's thought,  
My life, though it were nearly done,  
I'd count in truth but just begun  
Had I accomplished naught.

What have I done? Well, this at least:  
I've taught myself to strive;  
I've learned that crusts may make a feast,  
That wealth is only what we desire.  
I live at least at thirty-five. —Chicago News.

The *Inter Ocean* says the young man who is a clerk in a bank, a store, or who holds any place of trust, should read current history in the daily press and be content with his poverty or moderate circumstances, and continue to enjoy life. There is misery untold ready to overwhelm him the moment dishonesty begins. Be honest in little things, and the great temptations will disappear.

"What is an apostle?" asked a Sunday School teacher of her class. "The wife of an apostle," replied the young hopeful.

#### Words from the Workers.

##### A Letter from J. J. Morse.

To the Editor of the Banner of Light:

During the past few days the leading Spiritualists of San Francisco have been experiencing a refreshing season of jubilation over the past, and of encouragement concerning the future, which well repays the labors of the faithful souls who are laboring in this beautiful city for a true and rational Spiritualism. The refreshing season above referred to was in connection with the anniversary services at Metropolitan Temple on Sunday last, September 4th, which services were the celebration of the sixth anniversary of the labors of Mrs. E. L. Watson in this city, and the fourth anniversary of her labors in the Temple above referred to, but which labors, unfortunately, have been interrupted by sickness since April of the present year.

The jubilee services on above noted date were held morning and evening, and were each largely attended. In the morning an exceptionally numerous audience gathered. The present writer's control conducted the usual exercise of answering questions; making, also, suitable reference to the occasion of the day. The meeting was full of true harmony and inspiration, which was a source of pleasure and profit to all present.

The auspicious commencement of the morning was more auspiciously continued at night, as when the time for commencing the exercises arrived over thirteen hundred people had passed into the building. The platform was profusely decorated with a choice display of flowers and vines, making it a veritable conservatory. The sea of smiling and eager faces turned to the platform was a gratifying sight to see, and as Mr. C. H. Wadsworth, our amiable Chairman, emerged upon the platform, followed by Mrs. Watson, whom the writer had the privilege of escorting to her seat, the large company broke out into a warm and hearty greeting. From that moment until the close of the meeting, there was a spiritual enthusiasm and warmth about the meeting, that the writer has not seen too frequently during his sojourn in America.

The exercises opened by Mrs. Watson giving an invocation couched in tender, touching, and eloquent terms, that brought tears to many an eye, while her speech, all too brief, was full of that earnest faith in the angel-world, truth, principle, and duty, that glows in the thoughts and aspirations of our common nature. Mrs. Watson paid a series of graceful and fraternal compliments to the writer and his controls, which were a pleasant manifestation of the fraternal spirit that ever unites sincere and earnest workers in the bonds of fellowship.

The writer had, of course, to "speak a piece," wherein he reciprocated the before-mentioned kind things, making his remarks *apropos* to the spirit pervading the assembly.

The musical exercises were under the direction of Signor S. Arrillaga who officiated at the grand organ and pianoforte in his usual unapproachable manner; he was assisted by Miss L. Wertheimer with piano solo, and by Mr. Breesee with violin obligatos, while our beautiful soprano, Mrs. Howell, charmed us all with her delightful singing. The service was duly closed by Mrs. Watson, and the large assemblage slowly dispersed, venting many expressions of satisfaction as it did so.

The following evening a public reception was tendered Mrs. Watson, the writer and his family, by the Temple Society, in the handsome Golden Gate Hall, in the Alcazar Building, which was attended by a large delegation of the *élite* of our people here. Mr. F. H. Woods, the esteemed President of the Society, presided, and a few speeches were made by the Chairman, Mr. W. E. Coleman, Mrs. Watson, and the present scribe. A full season of social interchange was indulged in, culminating in a right royal time for all that will be long remembered. Thus we celebrated the triumphs of the past and prepared for the duties of the future. The work is being fully blessed, and is sustained in a spirit of pure philanthropy by its able manager, Mr. M. B. Dodge, who in all things keeps *Spiritualism* to the front and labors for the angels, humanity, and the truth. One regret alone mars our pleasure, and that arises from the fact that Mrs. Watson's state of health still prevents her resumption of regular work, for, without exception, within my personal knowledge, she is a competent, faithful and true-hearted worker, the like of whom we cannot have too many.

Myself and family join in loving regards to all our Eastern friends, and your own good self, Mr. Editor. Believe me, as ever, cordially yours, J. J. MORSE.  
331 Turk Street, San Francisco, Cal.

#### Letter from Texas.

To the Editor of the Banner of Light:

I have long been waiting for a quiet hour in which to write something of the progress our beloved cause is making in this little city by the sea, and gladly appropriate the present time to the pleasant task—pleasant from the fact that so many are becoming interested in Spiritualism. Numerous homes in this place have their own private circles, and the doors of many hearts are being opened to perceive and receive the divine teachings of the spirit-world. Many, too, are the surprises expressed when friend meets friend in the séance room, and when it is known that so large a number of our citizens accept the truths of the Spiritual Philosophy; many who say but little if anything about it to the outside world. Yes; they come from all creeds and classes, and seem determined to know and see for themselves what good is to be found in Spiritualism.

This earnest search for truth, now being manifested, promises good results in the future. Numbers who used to scorn and deride, now are happy in their newfound faith. Spiritualists who have borne the heat and burden of past days, rejoice to see this. A smile of satisfaction lights up their faces, and they feel fully compensated for every trial and the ostracism they once endured, and none more so than does the writer. After having withstood opposition and condemnatory public opinion, and finding them to be but "men of straw," we look back at our littleness in having feared or regarded either; and it is comforting to be able to step up above both. There is but little margin left in my time just now to pen the various means these immortal friends of ours use to prove their identity, and to bring their beautiful truths to us, so completely are all resources monopolized in giving séances.

Many are the touching evidences of spirit presence and sympathy that come to the faithful worker in the spiritual realm, and many are the spirit footprints to be found on their rough roadway. When I find one I am as impatient and anxious to show it as would be a child to exhibit some valued gift. Not long since, after passing through one of the days that are said to try men's souls, and with hands so weary they felt ready to drop helplessly by my side, I was blessed by a demonstration of spirit presence that seemed to bring me very close to the gates of Paradise. The labors and worries of the day being over, the hour had come for the return of my two sons, Andrew and Felix, who, with myself, now compose our household. As they entered, each one handed me a fresh, fragrant jessamine blossom. This was an agreeable surprise, as they seldom manifest their regard in that way. The table being ready laid for tea, we each took our seats. The flowers were placed upon the table beside myself. A sacred kind of silence for some moments had settled upon us, which was broken by my remarking how unusually sweet the flowers seemed to be; they verily seemed to emit a double degree of fragrance, added to which came the thought that a quantity around the home of a friend lately visited, who lives some miles in the country, must then be in bloom, enhancing the beauty and spiritual aroma of their surroundings. Felix looked up and said: "Mamma, why do you not try Mrs. E. L. Watson? send you any by express?" Before I could reply I heard "We will," sounding something like a voice through the telephone, and I really recognized as that of the spirit son of our distant friend. Two days later the spirit promise was fulfilled; a large bunch of jessamine then coming, and by express, from the mother without the slightest intimation of what had passed on the evening referred to. The spirit son then sent a message to his mother, telling her that he was using his influence in the transaction. After this

came others, fresh and sweet, and a note, from which the following is copied:

"We thank you very much indeed for your kind note, and the loving message from Lealie. It is certainly a very great comfort to hear from him, and I feel our little Lealie is worth millions to us. We often think of you and the comfort you gave us when we so much needed it. . . . May heaven bless and reward you in the end. . . . Ever your friend, ALICE STRANDBERG."

I will here state that this lady came a stranger to me, her name unknown, and received convincing proof that her son, and only child, still lived and loved her. She can now receive messages from him by Planchette through her own organism.

The above may seem simple, perhaps, to some, but spirit imprint is on it, and for that reason it becomes valuable. Thrice blessed is the man or woman whose intuitions may find them. Knowing that we are surrounded by a cloud of witnesses, who could afford to live an impure life? I fancy when fully possessed of the facts of Spiritualism we can walk through the fire of every earthly hatred without even flinching, and not wonder, as I used to do, at the courage of the martyrs. I am not surprised that Stephen, while being stoned, rejoiced, because he caught a glimpse of heaven.

A number of intelligent men and women meet weekly at our house to hold a séance. Some new and interesting phases of mediumship are manifested. A Mr. Hawley, whose name I have been privileged to use, while under influence goes first to one, then another of the circle, and while gazing intently upon their faces, sees the form and features of a departed relative or friend coming over them, which he is able to perfectly describe. He accurately describes the clothing and other apparel of the immediate by a close examination of that of the mortal. Upon one occasion he took from the pocket of a gentleman present a gold watch, and examined it with great care, then said, "Your father carried a silver watch, attached to which was a small chain. The watch had an open face, and on the outside of the case a monogram which I cannot see plain enough to describe." He then examined the watch more closely, but failed to see what was on the case. The gentleman acknowledged everything to be correct; said he had himself worn the watch some time after his father had passed to another life. The monogram proved to be the design of a woman and horse engraved on the case. Is this only psychometry? If so, why was the gold watch a necessity for a description of one long gone, and with which it could have no relation?

At one of these séances referred to, my son Andrew, in giving a clairvoyant description of a spirit present, which was not immediately recognized, said he felt as if being crushed, and began to breathe hard and long, after which he imitated with his voice a steam engine. Several present then recognized the spirit of a friend who had been crushed by an engine. Two illuminated hands appeared by a gentleman's face; one a child's, the other seemed to be that of a lady. All present saw them, some dozen or more. These hands looked as though made of moonlight.

It is the time to write and the BANNER space to publish much more could be given of what is going on spiritually in Galveston. I have hoped to reach something from the pen of others who have been convinced of these facts, yet their time seems to be wholly absorbed trying to develop mediums among themselves, and they forget to let their light shine for the benefit of others. At a recent séance for slate-writing a spirit wrote his brother the following message: "When you work with and for us we are able to bring to you many beautiful truths that otherwise would be veiled; many disregard this, and wonder that they get no more." Fraternally, SUZE J. FINCK.

Galveston, Texas, Aug. 6th, 1887.

P. S. "Lifting the Veil," so far as our knowledge extends, has met a warm welcome, and we find for it a ready sale. We are receiving numbers of letters from different parts of the country expressing the great satisfaction the writers have derived from its pages. One writing from Pittsfield, Ill., says: "LIFTING THE VEIL" has helped to lift a cloud from my mind. I was raised by my good mother a very strict Catholic, and have been for the past three years investigating Spiritualism, and must say I am convinced of its truth."

#### Cassadaga and Parkland.

To the Editor of the Banner of Light:

When this reaches the eyes of the reader the Camp-Meetings of '87 will have become a thing of the past. The gleam of the bright waters, the waving boughs of trees, the murmur of many voices, the music, the rare, sweet converse, the inspired utterances of the speakers—all will have passed into the book of memory, to be many times reviewed. I have never passed a more busy summer, nor have I ever felt more hopeful as regards our work. Everywhere there have been eager listeners.

Particularly has the Camp at Cassadaga Lake, N. Y., had its best season this year. Never before have there been such immense throngs of people, coming not merely to see and enjoy the many natural advantages of beautiful scenery, lake, breezes, etc., but to become better acquainted with the amazing phenomena and beautiful philosophy of Spiritualism.

Cassadaga has been successful before, but the attendance and interest this season have far exceeded those of any previous year. And why, indeed, should it not be so? With a most efficient and capable management, determined that the great Spiritualism shall have the best possible external setting, it would be remarkable had the number of visitors been less.

Cassadaga Camp appears like a rural village, with lovely tents and cottages rising everywhere through the beautiful green trees; and down to the edge of the little lake the green grass creeps tenderly, wooing the tired city tenant to its soft embrace. The air is balmy and invigorating. Nor will any speaker or medium who has ever served Cassadaga Camp be able to forget its beautiful auditorium, the spacious platform of which is always decorated with lovely flowers, pictures, mottoes, emblems and the like, placed there by gentle hands under the inspiration of that most noble and devoted worker, Mrs. Marion Skidmore.

To stand on that platform and look into the eager faces of the throngs who assemble for "the bread of life" is indeed an inspiration.

And excellent work was done by every speaker and medium. Why not, when, as soon as setting foot upon the ground, warm hearts made each one welcome to most comfortable quarters, where all was quiet and like home? Wanderers in the world's work know how to appreciate these things; and if a management would have the best thoughts and the best manifestations from the unseen through its instruments, it should be certain that the ones in such a position to rest, comfort, and charm them. All this Cassadaga offers its workers, and that, too, in a most just and generous spirit; no petty, paltry, narrow squinting of a dime, lest the hard worker should get a penny he has not earned, but a glad recognition of his merits and his services, with that open-handed and large-heartedness characteristic of its President, T. J. Skidmore, and his most able co-workers.

So, as one might readily suppose, stock sold readily, easily running up into the thousands. People want to go to Cassadaga; they want to live there, and so they invest. Harmony environs them, and growth is the result.

I cannot close this letter without speaking also of Parkland, the Camp of the First Association of Spiritualists of Philadelphia. It is only two years old, yet it promises very soon to be a formidable rival of older camps. It also has excellent natural advantages, fine climate, beautiful trees, excellent water, lovely walks, etc., etc. Divers new cottages have been erected this season, great interest has been manifested, much stock and many building lots have been sold, and the prospects are bright for a most useful and enjoyable season in '88. Lovely Parkland invites the world-weary to come and rest; and listen to the gospel of immortal life proclaimed by the teachers and mediums of the New Dispensation.

All who visited Parkland this season were told in its palace, and left its green ground with reluctant feet: "So may it ever be!" Mrs. H. B. LANE.  
3120 Uthor Place, Philadelphia, Pa., Sept. 10th, 1887.

The friends of the late Edward S. Whooler—



Written for the Banner of Light.  
**SABBATH IN THE PINES.**  
*A Camp-Meeting Memory.*

The pleasant murmur of the wind  
Mid the resounding pines;  
The wandering waves that shoreward find  
Their way in foaming lines:  
The scent of flowers, the songs of birds,  
The lights and shades that bless,  
All blended with the speaker's words  
To breathe of happiness:  
She drew the soul, its grandest deeds,  
The truth that underlies  
Our daily life, our hourly needs,  
Our path to paradise.  
How, step by step, we tread the way—  
We pang by pang are born;  
How slowly dawn—ray by ray—  
Breaks the eternal morn!  
Not first, from earthly bondage free,  
The soul in glory stands;  
But upward still its growth shall be,  
In light of other lands:  
Its growth shall be as flowers unfold—  
Or rivers toward the sea—  
An endless tale, in splendor told  
Through all eternity!  
East Lyme, Conn. JAMES M. ROGERS.

**Banner Correspondence.**

**New York.**  
**TROY.**—W. E. Vossburgh writes: "The Troy Progressive Spiritual Association now hold their meeting in Starr Hall, corner of Fourth and Fulton streets, entranced on Fulton. We have a quiet, central location. The hall, newly equipped, is lighted with electric lights, and we are better situated for holding public and social gatherings than ever before. We invite all earnest Spiritualists of the city and vicinity to cooperate with us. Our aim is to enable people who desire to hear the best speakers upon the spiritual reform. Our speakers engaged are Mr. Bishop A. Deas for October; Edgar W. Emerson, November; Charles Daborn and Warren Chase, two Sundays each in December; J. Frank Baxter through January; Miss Jennie B. Hagan, first two Sundays of February; Mr. H. E. Tisdale, the last two, and Mrs. C. Fannie Allen through March.

I am sometimes amused and astonished to hear and see how many people treat this great question of spirit-intercourse. Thousands everywhere are looking after and investigating its claims privately, who positively know its truth; yet, in conversation Spiritualism is alluded to as they are instantly as much disturbed as a flock of pigeons at the report of a gun. Now what is there about this subject so terrible? should not more respect be paid to the hosts of our friends in spirit, in view of the great fact of what they are laboring to accomplish for us? What subject is of greater import to earth's inhabitants than a knowledge of the life and destiny of the human soul? Our sojourn here is but a moment in duration of time compared with the great future before us; let us then treat this subject reverently. I know a number who have passed to spirit-life, who now return regretting they had not been outspoken and honest in reference to the great truth of spirit-life and intercourse."

**CASSADAGA.**—A correspondent notes that during one of the recent meetings at the Cassadaga Lake Camp Mrs. Cora L. V. Richmond's guides replied to the question: "What do you think of the Seybert Committee?" by stating, in effect, that no person was qualified to answer so great a question as was given that Committee, unless such party was prepared to deal with it with fair-mindedness. People examining such a matter should not have their minds made up beforehand; she had reason to believe this was not the case with that Committee. It was thought that their conclusions would have about as much effect upon the world at large as did the verdict of the Buffalo doctors on their investigation of the Rochester Knockings, which were produced through the mediumship of the Fox girls.

**Mr. N. B. Sprague of Orchard Park, Erie Co., N. Y.,** is also spoken of as referring to the Seybert Commission as a something of but little account. "We need not disturb ourselves about it. They needed their experience and were entitled to its results, and we should dismiss the subject as we would brush a fly from the face, and the acclaim with which this remark was received showed how the audience looked upon the result of the learned doctors' investigation."

**FULTON.**—A correspondent writes: "Mrs. Mary C. Knight has opened her parlors for public meetings, at her residence, four miles northeast from Fulton. Her first lecture was delivered Sunday, Sept. 11th, at three P. M., subject: 'The Creation and Ultimate Destiny of Man.' She was greeted with an appreciative audience, good wishes from friends, and many words of encouragement for her future labors."

**Massachusetts.**  
**WORTHINGTON.**—Florence Sampson writes: "For the first time in ten years was a woman placed on the list of the last Sunday service at Lake Pleasant; the first year in the past ten that I have not placed my name on the register at 'headquarters.' I greatly missed the meeting of friends there; missed the hearty hand-grip, the cordial words of greeting; missed the pleasure of listening to the stirring lecture and song of Mr. Baxter."

To all the many I am glad to call my friends among those I have met at the annual gathering at the Lake, I send my kindly greeting, hoping when another year has flown I may meet them there again.  
I enjoyed reading the report of all the camps this season. Spiritualism seems to be a remarkably vigorous subject for our so many times reported dead. I was much amused recently by hearing that a newly fledged minister in Cummingham, while making a personal call, volunteered the astounding information that 'Spiritualism was dead, everywhere except in Cummingham.' Doubtless he was consoling himself with some of its numerous obituaries, resulting from the Report of the Seybert Commission. Such instances go to show how ignorant of what is going on in this great world of progress an individual can remain when he chooses to."

**SOMERVILLE.**—Miss Green writes that she recently received through the mediumship of Mrs. Hattie Demond, 22 Winter street, Boston, a remarkable prediction of coming events which subsequently proved true in every particular. Our correspondent was at the time an entire stranger to Mrs. Demond, and having received such a demonstration of her remarkable powers as a reliable medium, she makes it known that others may avail themselves of her services.

**BOSTON.**—A. S. Hayward writes to the effect that he recently called upon the parents of Miss Lizzie Gannon to whose peculiar affliction he has already referred in these columns—and was informed that she had thirteen teeth extracted with the hope of obtaining her voice, and helping her in other ways, but that she did not receive benefit—the pulling of the teeth, either with or without the influence of gas, seemed to produce no effect upon the patient, as she uttered not a word during the operation.  
He mentions, as another instance of the peculiar character of her difficulty, that being attacked by a severe pain in her side, recently, a prominent physician was summoned, who prescribed for her. Her mother desired to know if the proposed remedy contained an opiate, as in that case it was needless, as her daughter could go to sleep at any time by laying her head upon a pillow. This, the doctor rather doubted, saying: "I do not think she would go to sleep at this time"; the patient was then induced to lie down upon the sofa, and the physician was speedily convinced that sleep would follow the act, as a reality, and not a simulation on her part. He pronounced her case a wonderful one indeed.

"Lizzie's parents have resorted to all conceivable ways to obtain the use of her speech, but all to no purpose; she seems to be held under some form of hypnotic power, she should be treated by medical science if it is not a freak of nature; the latter

does not seem possible, as she was, I am informed, a well child until the 'images' were taken from her by her priest, as I have before described—said images having been (she believes) brought to her as a keepsake by her brother in spirit-life.  
Let this case have a scientific investigation, if such can be brought about, for the benefit of the public in general and the girl in particular. There should be some law to reach it—either human or divine—and scientists should seek to unravel this mystery, which has already been reported upon in most of the secular papers of the United States."

**BOSTON.**—A correspondent writes that Miss Magie A. Keating, test medium, of this city, was recently united in marriage with Mr. George W. Outter, a successful business man—and a veteran Spiritualist—whose name is well known in Dock Square, where he has been located for the past twenty-five years. After a pleasant trip to Niagara Falls the newly-wedded couple have taken up their abode in a fine residence on Union Park.

**Illinois.**  
**KEWANEE.**—Mrs. E. B. Eddy writes: "I have been a subscriber to your valuable paper for a number of years, and knowing your willingness to assist all honest and reliable mediums, I venture to ask you to make the public acquainted with one who is in every way worthy of confidence. I speak of Mrs. Charlotte White, of Kellogg, Jasper Co., Ia., who is an excellent instrument for independent writing, and also for materialization. She has been a medium from her childhood, and has given the evidence of life beyond the grave to hundreds, without money or price; but I know that there are people everywhere who are hungry for news from their loved ones on the spirit side, who are willing to pay the medium at least for her time, and as Mrs. White's family are suffering from the drought, which has destroyed the crops on which they depended for support, she has consented to serve those who require her services for a small remuneration. She will answer six questions for fifty cents, and one two-cent stamp. Her daughter Hattie is a remarkable healing medium, curing diphtheria, burns and scalds almost instantly. Her magnetized paper is excellent, as I can attest."

Mrs. White resides about nine miles from Grinnell. Those wishing can write to me about her, and I will cheerfully answer all questions; they can also refer to Mrs. Dr. N. H. Pierce, Ann Arbor, Mich."

**Wisconsin.**  
**MILWAUKEE.**—A correspondent, in the course of a business letter, writes as follows: "I wish to thank you for the editorials of Aug. 20th and Sept. 3d, the first on 'Christian Science' and the second on the Labor Problem."

It seems very strange to me that Spiritualists can take any stock in 'Christian Science,' when by its fundamental principles it ignores mediumship in the process of healing; for it seems to me that if the principles as taught by the teachers of 'Christian Science,' or 'Metaphysics,' whatever name they may call it, obtain, they do away entirely with mediumship so far as healing is concerned, and if there is not any mediumship in that phase there may not be in any other phase. I am glad to see the BAXTERs come out in such strong tones against what seems to me to be such a delusion. I notice that the most money is made in teaching this new doctrine; the practitioners are not making much money, as they do not succeed very well in their practice."

I was very glad you called the attention of your readers to the Labor question, for of all classes the Spiritualists should be the most interested in it, since, under the benign lessons of their divine philosophy, they should be first and foremost in all humanitarian measures."

**Connecticut.**  
**BRIDGEPORT.**—F. T. Lellich, President of the Spiritualist Association, writes that it commenced its fall and winter course of lectures on Sunday, the 3d inst., Mrs. Clara F. Banks speaking on that date and on the 11th to appreciative audiences. "She is," he says, "a ready, fluent and gifted speaker, and all who were privileged to hear her were highly pleased; we regret the close of her short engagement. For the remaining Sundays of this month our speakers will be Mrs. C. Fannie Allen, followed by J. Frank Baxter, for the month of October. Our audiences are generally good, particularly at night, and though our society is small in numbers and we are not wealthy financially we have gone along very well. The ladies of our Association held their second social this season on Thursday evening, the 16th, in our hall; these gatherings are for the purpose of promoting acquaintance and sociability among members, and we believe they will be of great service in bringing us closer together and thus giving us a more active organization. There is an awakening interest in Spiritualism in our city, and we hope for a successful season, and that with the help of the spirit-world we shall be able to convince many that death does not end all."

**Rhode Island.**  
**NEWPORT.**—John O. Peckham, who is in his eightieth year, writes: "I spent about one week at Lake Pleasant, and was glad to be there. I had the pleasure of hearing Charles Daborn on the 'Universal Law of Nature'; also J. Clegg Wright, and many others. I also had the privilege of saying a few words myself in the conference. Mr. Wright made favorable mention of what I said, and I appreciated his kindness in doing so. I live in the midst of so-called Orthodox religionists, but I talk Spiritualism on the street, in the store, crossing the ferry, and wherever I am. The trouble is, in Newport the ground has not been thoroughly broken. If you ever held a plow in a hard, stony place of ice, you found the first furrow the most difficult, and so I find it here in my plant to turn up the hard soil of Materialism. But somehow, with the help of angel workers, I manage to open the earth, and plant the seed, and sometime, it may be after I am gone hence, it will germinate, spring up, grow and bear fruit."

**Utah.**  
**SALT LAKE CITY.**—Mr. Armstrong writes: "Mrs. F. A. Logan, and her sister, Mrs. E. N. Balcom, have been lecturing and holding sances in Salt Lake City three or four weeks, and have awakened an inquiring spirit. For want of any practical work in the spiritualistic field here for some considerable time past, and the consequent torpidity of the minds of the believers in the grand doctrine of spirit-reform, their audiences have been small; but I believe their labors here have been appreciated by those who have had the pleasure of hearing and witnessing their humanitarian labors. Salt Lake has been almost forgotten by the various lecturers who have passed both East and West for some time. The few who cared to turn out and listen to our two sisters of late have been well paid for doing so."

**Iowa.**  
**BURLINGTON.**—Mr. O. F. Stafford communicates to the *Hawk-Eye* of this city—which paper is to be commended for its fairness in giving them space—his personal impressions of the Spiritualists' Camp at Clinton. He found it, he says, a city of tents and cottages, numbering nearly one hundred and fifty, with a hall of a seating capacity of twelve hundred. He alludes to the various speakers and mediums and to his successful sances with Mrs. Thayer-Goodell, during which he received flowers and a message within closed states.

**Michigan.**  
**KIMBALL.**—David Pace writes: "Though in the midst of a community of the most rigid adherents of Orthodoxy, and Mr. Giles Cooley and my own family the only persons here who have seen and welcomed the new light in the past, it is beginning to dawn on others. Mrs. Ella Beards of Capao has lectured here twice, and all who heard her were greatly pleased and expressed a wish that she may soon speak here again."

"Will you please insert this obituary notice?" asked an old gentleman of the editor. "I make bold to ask it because the deceased had a great many friends about here who'd be glad to hear of his death."

**The Wisconsin State Association of Spiritualists** will hold its Fourth Annual Meeting in Omro, Wis., Sept. 24th and 25th, 1887.  
**Engaged Speakers.**—J. L. Feltor, Mrs. Aldrich, Mrs. P. Bishop and O. W. C. and other first-class mediums will be present. Good vocal and instrumental music secured. Officers for coming year will be elected. The Ladies' Association of the Association will be perfected and ready to commence business. Sunday, at 2:30 P. M., Prof. Lockwood will deliver a discourse in common with the lives of Lucius Barker and Henry Barker, members of the Association, who have passed to spirit-life since our last annual meeting. Let all Spiritualists interested in the insurance in the Association come prepared to cooperate. Address all correspondence to J. W. WENTWORTH, Omro, Wis., Sept. 1st, 1887.

**Call for a Convention of Indiana Spiritualists.**  
Pursuant to a general request, it has been arranged that a Convention of Spiritualists shall be held in Westfield, Ind., on the 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 1st, 1887, to organize a State Association of Spiritualists. Mr. and Mrs. G. W. Bates have been engaged to lecture and give tests, and to assist in the organization. Other speakers and mediums will be present. A large attendance is expected, and a good time assured. Address all correspondence to J. W. WENTWORTH, Westfield, Ind.

**The Leavenworth County Spiritual Association** will hold its annual meeting at the residence of T. C. Deuel, one and a half miles from Fairmount, Oct. 7th, 8th, 9th and 10th, 1887. ANSEL DEXTER, Secretary, Fairmount, Kan.

**PRICE REDUCED!**

**The Ghosts, AND OTHER LECTURES.**

BY ROBERT G. INGERSOLL.

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear, beating against the shores and rocks of time and space, has not been born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as Love kisses the lips of death.

This work treats upon various subjects, viz:

**The Liberty of Man, Woman and Child.**  
Liberty sustains the same relation to Mind that Space does to Matter.

**The Declaration of Independence.**  
One Hundred Years Ago our Fathers Retired the Gods from Politics.

**About Farming in Illinois.**  
To Plow into Fertility; to Plant to Prosper, and the Harvest Answers and Fulfills.

**The Grant Banquet.**  
Twelfth Toast—Response by Robert G. Ingersoll Nov., 1879.

**Rev. Alexander Clark.**  
The Past Rises Before Me Like a Dream.

Extract from a speech delivered at the Soldiers' Re-union at Indianapolis, Sept. 21, 1878.  
This work is elegantly bound and printed in clear, bold type, on heavy, tinted paper.  
The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom.  
Cloth. Price \$1.00, postage 10 cents.  
For sale by COLBY & RICH.

**ESOTERIC CHRISTIANITY AND Mental Therapeutics.**

BY W. F. EVANS,  
Author of "Divine Law of Cure" and "Primitive Mind-Cure."

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CHAP. 1.—The Receptive Side of Human Nature, and the True Method of Acquiring Spiritual Knowledge.  
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CHAP. 3.—What is the Fundamental Idea of Disease? And What is it to Heal Disease in Ourselves or Others?  
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CHAP. 6.—The Fall and the Redemption, or the Fundamental Evil in Human Nature and the Remedy.  
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CHAP. 8.—The Breath of God in Man, or the True Elixir of Life.  
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CHAP. 11.—Phrenopathy, or Mental Cure, as a Practical System.  
CHAP. 12.—The Keys of the Kingdom of the Heavens, or the Power to Deliver Ourselves and Others from the Bondage of the Senses.  
Cloth. Price \$1.00, postage free.  
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**BERKELEY HALL LECTURES.**

W. J. COLVILLE'S DISCOURSES.  
No. 1.—ALL THINGS MADE NEW: Delivered Sunday Morning, Sept. 18th, 1881. No. 2.—WHY WAS OUR PRESIDENT TAKEN AWAY? Delivered by Spirit E. H. Chapin, Sunday, Sept. 24th, 1881. No. 3.—THE DEATH OF LINCOLN: Delivered Sunday, Oct. 24th, 1881. No. 4.—THE SPIRITUAL TEMPLE AND HOW TO BUILD IT: Delivered Sunday, Nov. 27th, 1881. No. 5.—THE HOUSE OF GOD: Delivered Sunday, Dec. 11th, 1881. No. 6.—THE GODS OF THE PAST AND THE GODS OF THE FUTURE: Delivered Sunday, Dec. 18th, 1881. No. 7.—THE SPIRIT E. V. WILSON'S ANSWER TO PROF. FLETCHER: Delivered Sunday, Nov. 8th, 1881. No. 8.—THE MIND: Delivered Sunday, Nov. 15th, 1881. No. 9.—THE TRUTH OF HEALING: HOW WE MAY ALL EXERCISE IT: Delivered Sunday, Nov. 22nd, 1881. No. 10.—THE SPIRITUALITY OF THE DEVIL: Delivered Sunday, Nov. 29th, 1881. No. 11.—THE RESPONSIBILITY OF GRATITUDE: Delivered Sunday, Dec. 6th, 1881. No. 12.—THE SPIRIT OF THE FUTURE: Delivered Sunday, Dec. 13th, 1881. No. 13.—THE SPIRIT OF THE FUTURE: Delivered Sunday, Dec. 20th, 1881. 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**SPECIAL NOTICES.**  
In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to ensure the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve any communications not addressed to our attention. We reserve the right to edit any communication for our inspection, the writer will confer a favor by drawing a pencil or ink line around the article he desires to be printed for personal use. Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 24, 1887.

**PUBLICATION OFFICE AND HEADQUARTERS.**  
9 South St. (formerly Montgomery Place),  
corner Province Street (Lower Floor).

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

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

**COLBY & RICH,**  
PUBLISHERS AND PROPRIETORS.

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

Business letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other communications should be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

### Whose is the Sabbath?

Jesus told his hearers that the Sabbath (Jewish) was made for man, not man for the Sabbath. Our Sunday is not the Jewish Sabbath, and never was. It was canonized in honor of a Pagan deity. So that the attempt to make it out that Sunday and the Sabbath are one and the same day, or have anything like the same significance, is frivolous and futile. Still the same old riot of talk is indulged in by canters and bigots about the sacredness of Sunday. Leaving out of the discussion altogether the consideration of what is religiously and socially politic in the case, let us demand to know on what authority Sunday has been made a "sacred" day, more divine than the other six that with it compose the calendar week. The ranters take everything for granted; they assume everything and prove nothing; they grow red in the face, froth at the mouth, and brandish their arms in angry denunciation. And all over a matter of prejudice merely, in which sense and reason are not enlisted, and with which religion has not necessarily ought to do.

We have before us at this moment the clipped reports of two diametrically opposed pulp discourses on this Sunday subject. The first is by a thoroughly seasoned bigot in the interior of Massachusetts, who attacks Sunday newspapers, Sunday railway trains and everything else but Sunday quiet and death, in a spirit of fanatical fury which at least shows that all his rigid Sunday observances have so far had but small religious effect on him. His theme was the unprofitableness of Sabbath-breaking. First, he undertook to classify the enemies of the Sabbath; they were, he said, those who would abolish the civil Sabbath; those who work and compel others to work on the Sabbath; those who play and compel others to work on the Sabbath, and those who keep the day with such as keep it, and break it with such as break it. With the latter he untruthfully classed Theodore Parker, describing him as a man who saw clearly the necessity of the day and openly testified to its value, but "whose lax religious opinions," he said, "entailed conclusions he could not reconcile with facts." For any one to presume to charge Theodore Parker with "lax religious opinions" is richness indeed.

Then proceeded this all-knowing bigot to say that "the enemies of the Sabbath are the enemies of mankind and of society." "The Sabbath is the Lord's day," said he, "but the Sabbath-breakers have made it the devil's day." He goes on to array the statistics in proof of it: so many arrests on Sunday, so much crime and so much miscellaneous devilry, all because of the running of Sunday trains over the railroads. He considered the Sunday train a worse abuse than it would be to sell the road outright, and distribute it in charity. Never mind what else he considered about it. Only he denounced the railroads for their greedy desire to make a dollar. In the same breath he declared that all countries in which the Sabbath is desecrated are wretchedly poor, and must be so. If that is the case, how can the people afford to ride on railroad trains? This ranter next made a raid on the different cities of the country, starting from Sabbath Day Point. After doing wicked Chicago, he drives at "far wickered" Boston. Speaking of its Mayor being present at a benefit given to John L. Sullivan, "I wish," he is reported as exclaiming, "he had been in a box under ground, rather!"

"Can it be the regular and rigid observance of the Sabbath that is responsible for such a soulless manifestation of temper as that? Jesus called on the Father to forgive those who crucified him as not knowing what they did; but this superfluous Sabbath idolator wants other men buried alive, simply because he thinks himself holier than they are! A fine specimen of Sabbatical training, surely. If Congress, said he, is to hold its sessions on Sunday, and the mails are carried on that day, we shall just as surely 'fall into poverty and discontent as have Spain, Italy, France and Germany.' Oh, my! 'It beats all nature' what a power of righteous judgment lies under the hat of this Worcester County fave! Then again he asks people to 'think of all who make and sell the Sunday newspaper—that nuisance of civilization.' And he declares that the opening of museums and galleries on Sunday is a delusion. How and why a delusion? Hear him: 'It is merely a device for giving another form of amusement to that class of men who wear an

eyeglass mysteriously held by the nose and forehead—an apparatus that serves merely to show how little there is behind it.' He evidently thinks that a man can be a wit merely because he is a poor specimen of an ass.

In Minneapolis, on the other hand, is a clergyman of the Unitarian faith, and we have his reported sermon on Sunday before us. The serious question in his mind is to know what is the best use to make of the day. It must certainly be retained, said he, for its worth is praised by all wise men, Christian and non-Christian. Emerson calls it the "core of civilization." Parton calls it an "immeasurable blessing," which the "religion of the future must preserve." But, says this thoughtful clergyman, we must not keep it in that rigid way which has brought reproach upon it. The austere Puritan Sunday has nothing to rest on. It gets no countenance from church history, for through the first fifteen centuries both labor and amusements were allowed on Sunday by the church in one degree or another. And it gets, he added, still less countenance from the primitive church, for that did not pretend to keep the day at all. One of the chief accusations brought against Jesus by the Jews was that he was a Sabbath-breaker, which he does seem to have been. The rigid old Puritan Sabbath gets no more countenance from even the Old Testament.

The Decalogue, says Prof. William Robertson in the last volume of the *Encyclopædia Britannica*, as it lay before the Deuteronomist, did not contain any allusion to the creation; that explanation was not added till long after. The reason given for the Sabbath in that decalogue is that God had freed them from servitude in Egypt, and therefore commanded them to free their servants also from their servitude to labor on one day in seven. The Old Testament law many times expresses the motive of the Sabbath to be: "that thy man-servant and thy maid-servant may rest" and "be refreshed." Its first principle is the humane one of relieving the oppressed, and of giving freedom to men. And, our Minneapolis preacher concluded, this also should be the first principle in our observance of Sunday. It is to give rest and refreshment and freedom to laborers. Hence we want to have our industries cease on Sunday, except such as the public needs. We do not need to stop street cars and railway trains, for they help men to rest. Nor do we need to stop our Sunday papers, for Sunday is the very day for workmen to read. Just see how powerful an ounce of reason is against a ton of anger and froth!

### Christianizing the Constitution.

A discourse which was described in the published reports as a centennial sermon on "The United States Constitution from a Religious Standpoint," was delivered by the pastor of Park Street Church, in this city, on the evening of the Sunday preceding last week's celebration at Philadelphia; the objective point of the whole of which was contained in the following statement at its conclusion: "The American Constitution must be Christianized. Thousands of men are at present associated with this end in view, and the weight of the argument is all in favor of these men."

What is our duty as Christian citizens in regard to the non-religious character of the Constitution? he asked. And he answers his own question thus: "We should do that which our fathers failed to do. We should crown our God and Christianity in the very first sentence of the Constitution. We should make it read: 'We, the people, in the name of God, accepting the Son as our ruler, etc.' The only class that would object to this, says the Park Street Church pastor, would be those who rejoice that the State is divorced from religion. We take the liberty to correct him at this point, and to insist that in place of the word *religion* he shall put the word *church*, or *ecclesiasticalism*. In his sweeping view, the great work of the last century was the setting of the nation right in the eyes of men; the great work of the next century should be in setting it right in the eyes of Almighty God. "I can make an impenetrable argument on this point," says our valiant preacher, "and if compelled, shall take occasion to do so at some future time." That amounts to nothing, however, for when was the time that a preacher could not argue, and always better from his own standpoint than from any other?

Interpreting the Constitution according to its plain reading, he pronounced it a "non-religious document." He said, "The true God has no standing in it. It offers no more protection to the religion of Jesus Christ than to the religion of Buddha." Quoting the answer of Alexander Hamilton to the question of Dr. Rogers respecting the omission, to the effect that the convention "forgot" to mention the name of God in the Constitution, he added that while one class of people claimed that it was an oversight, another class insisted that it was intentional and for the express purpose of divorcing the Church from the State. For himself, he professes to be profoundly exercised over it; and from his language and manner one would infer that he never meant to be quiet until the fatal omission had been supplied.

The *Christian Union* naturally feels that it will not answer to let such an occasion as the centennial of the Constitution pass without indulging in an examination of the whole subject anew, and accordingly devotes an entire editorial article to it, prefixing its remarks with the information that it had recently received a circular, indicating that those who would incorporate into the written Constitution of the United States and of the several States some distinct recognition of Christianity, are proposing to push forward their plans with renewed vigor this fall. And it recognizes the movement to introduce some religious instruction in the public schools, the reorganization of the Evangelical Alliance and its pledged purpose to resist the abolition of chaplains, the repeal of the Sabbath laws, and otherwise secularizing the State, as well as the demand of the Pennsylvania prohibitionists for a distinct, legal recognition of Christianity, as altogether indicating "an awakening conception on the part of Christians to the fact that a State without an established church and a State without a religious spirit are by no means synonymous."

In other words, it is quite ready to admit that an established church and a religious spirit may be very far from signifying the same thing. Yet admitting also that we have gone quite too far in the other direction in our reaction against the combination of ecclesiastical and politics in the Old World, it nevertheless pauses to question the wisdom of a wholesale agitation for the purpose of incorporating pious phrases or statements of religious truths into the written Constitution. But it thinks it is high time that Christians began to give consideration to the question, what constitutes the Christian

idea of a State, and what is the end of Christian work, considered State-wise. If the declaration of Scripture is to be cherished, then it thinks the time is to come when the kingdoms of this world shall themselves become the kingdoms of our Lord and his Christ. Hence it infers that the political aim of Christianity is "to bring forth a time in which Christianity shall control the canons, religion shall control politics, the politicians shall be saluted, and the polls shall be holy ground."

In reviewing the subject in what it clearly intends shall be the religious as much as the philosophic spirit, it observes that the earliest conception of the State is the lowest, namely, that it is a military organization, a great armed camp—the idea that still prevails in some of the great countries of Europe. A higher conception regards the State as a means of protecting each individual within it from threatened wrong by his neighbor; all its functions comprised in policing; its only end individual liberty; its philosophy a survival of the fittest. Out of this we are passing to a third and still higher conception of the State as an industrial organization, protecting its individual members from the wrong-doing of others, but recognizing also the brotherhood of humanity, and combining its forces in those forms of industry which experience shows it can best perform as a community for itself. Beyond this lies a still higher conception of the State as a great educative institution, a preparatory school, in which every man has his work to do, not merely to feed and clothe his brother man but to bless him with a higher education and a nobler life. To this conception, says the *Christian Union*, belongs the universal ballot, itself a universal educator; the free press; endowed schools and colleges; public parks, with their museums and music; half-holidays, recognizing man's need of something more than bread alone; a legalized Sabbath, suggesting to the whole community the reality of immortal life; and a public school system maintained by public taxation, to equip all children with at least some of the elements of true manhood and womanhood.

This is the series of conceptions of a State, according to the *Christian Union*. It is toward the last and highest ideal, in its opinion, that the American people are moving; away from the military despotism of the earliest stage; away from the mere night-watchman theory of the second stage; beyond even the industrial conception of the third and later stage. When we reach that last and highest ideal of a State it thinks "it will be time enough to incorporate the principle in our written Constitution when we have had it wrought in the brains and hearts of our people." But what of the interim? Oh! nothing in particular. Nothing more than that "how this shall be done is a problem worthy to be studied by every Christian teacher, every pastor, and every parent in the land." That is all well enough to say, but does that mean that the work of organizing for the purpose of thrusting ecclesiastical authority into the fundamental law is to go on just as it is now going on? Does it mean that the way in which the Christian principle is to be "wrought in the brains and hearts of our people" is that pointed out and asserted in such a denunciatory spirit by the pastor of Park Street Church? That happens to be the main question for the time, and this is the time to answer it for ourselves, leaving the rest to a distant posterity.

### Clairvoyance and Psychometry in the Treatment of Disease.

The efficacy and value of clairvoyance and psychometry in the diagnosing and treatment of disease are becoming more generally recognized and admitted as facts of nature among educated classes. Probably in no one man's experience have they been more clearly shown than in the long and successful practice of Dr. F. L. H. Willis, whose abrupt and unjust expulsion from Harvard College is a matter of note in the history of Modern Spiritualism. Unquestionably in this case, as in many others, in that act those in authority "built wiser than they knew"; certainly they forced upon their victim a course of life that may reasonably be supposed of far more benefit to mankind than had he continued unmolested in the rut that, to all human appearance, he was destined to follow during his life on earth. "Man proposes, but God (Spirit) disposes."

The question was mooted a few years since whether the sick while at a distance from a clairvoyant physician can be successfully treated, and the query was responded to by Dr. Willis, who stated that for more than twenty years his practice had mainly been with patients at a distance whom he had never seen, who had applied to him as a forlorn hope, and who were restored to health without having looked upon the face of their physician. These patients resided in nearly every State and Territory in the Union, throughout the Canadas and British Provinces, in the Sandwich Islands and Australia, New Zealand and China, and in many parts of England, France, Germany and Italy. Many of them were themselves physicians; and mentioning them Dr. Willis refers to the fact that he numbers among his warm personal friends a large number of eminent physicians in this country and Europe, who, knowing of his clairvoyant and psychometric gifts, avail themselves of them in obscure and difficult cases. His faith in the power he possesses is such that he challenges any physician not a clairvoyant, or psychometrist, or magnetizer, to show results that can compare with what he can demonstrate he has achieved during the time he has been before the public as a healer.

We cannot as yet claim for clairvoyance, or for psychometry, a place among the exact sciences. We understand as yet but comparatively little about them. As Dr. Willis says, they have not yet been reduced to a science, and perhaps may never be from the extreme delicacy of the forces involved. But this we do know, that as a means for accurately diagnosing disease they are as superior to the blundering system of the average regular practitioner as the modern telescope is superior to the first crude prophecy of it that was invented in the days of Galileo.

It is useless in this day, and it is hourly becoming more and more so, to dispute that clairvoyance and psychometry, which can be relied upon for accuracy, are rapidly supplanting the opinions of the old-school practitioners of medicine, which in most instances can only be relied upon as guesses or may-be's. Not only the people but the diplomated "regulars" are cognizant of this, and the latter, wise enough to see whether this state of affairs is tending, are entreaching themselves behind statute-books in order to thwart the purposes of those who from the realms of the unseen are coming to earth with new revelations of the

innate powers of man. But we find strength and encouragement in the fact that no obstacle, though it may retard, can stay the advance of the car of progress; and that however dark may be the cloud at times, and however doubtful seem the result, the right will ultimately triumph and justice rule among all mankind.

### The First of the Series

Of Free Meetings under the new arrangement for the giving of individual spirit messages to the public through the medial instrumentality of John William Fletcher occurred at the Banner of Light Circle, Room on Thursday afternoon, Sept. 15th.

The day was beautiful; the attendance was very large; the floral display was magnificent, and the singing by Mrs. Olapp was highly appreciated by all.

Lewis B. Wilson, Chairman of the Banner Message Department, conducted the services on the material, and Mr. Fletcher's guide, "Fidelity," performed a like service on the spiritual side, opening his portion of the exercises by a brief address through his medium, in which the nature of the duties to be discharged at these sessions was duly set forth; subsequently the following named exalted intelligences made appeal to the recognition of friends and the public through Mr. Fletcher's organism: Henry M. Austin, Samuel Bailey, Mrs. Mary V. Davis, William E. Clapp, Jennie Stanley, John Dyer, Clinton McCormick, Curtis Allen, Lottie Belden, and Warsaw.

These messages, together with "Fidelity's" address, were taken down verbatim by Miss Emily Chase, and will appear in due order of time.

Of this occasion the Boston Courier of Sept. 18th speaks as follows:

"There was as orderly, as distinguished an assemblage of people as one would be likely to find anywhere. Quiet and evident interest marked the countenance of each. The chairman took his place on the platform profusely adorned with flowers; the stenographer took her place a little distance away, while Dr. J. W. Fletcher, of a Beacon street, sat before the table facing the audience. He is perhaps thirty-two or thirty-three years of age, and of a high-strung artistic temperament, faultless in dress and quiet in manner. As the organ ceased his eyes closed, and in a deep tone of voice he gave an invocation. Then followed communications from spirits living in the blissful beyond, old and young alike voicing their messages. The change of manner, voice, modes of expression were complete, and the medium, if not controlled, must surely have been an actor of no ordinary ability. After an hour spent in this way, the young man opened his eyes and the séance was over. The great crowd moved slowly into the afternoon sunshine."

The indications are very promising that the work of our Free Circle Department during the season of 1887-8 will be full of interest and value both to those who on the mortal side attend the meetings, or read the proceedings in our columns, and those who on the spirit-side of life find in it an avenue for the taking of the initial step toward recognized communion with their friends on earth.

These meetings will be continued during the season, on Tuesday and Thursday afternoons of each week. On the former, questions will be answered by the controls of Miss M. T. Shelhamer, on the latter individual spirit messages will be given through the medial instrumentality of John William Fletcher.

### A Mediums' Bureau.

It will be seen by his advertisement that Dr. H. B. Storor has established at his residence, 406 Shawmut Avenue, this city, a very strong combination of mediums, which affords good opportunities to the skeptical and inquiring to obtain personal and practical knowledge of the phenomena.

Mrs. Snow, we are informed, is a rapping medium, through whom messages are given by telegraphic sounds, while she is also favorably known as a counsellor in business matters.

Mrs. Wentworth is spoken of as a superior clairvoyant and an educated physician.

Mrs. C. B. Bliss has been repeatedly endorsed as a materializing medium by correspondents in these columns.

Regarding Dr. Storor, no word of commendation is necessary from us; for a quarter of a century at least he has been before the public prominently as a trance speaker, an inspirational orator and a successful physician; he has been President of the Onset Bay Camp-Meeting Association, also that at Harwich, Mass., and is now the newly-elected President of the Sunapee Lake (N. H.) Camp-Meeting.

Enterprises like that upon which Dr. S. has now embarked partake necessarily of an experimental character, but we believe him to be honest in intention and devoted to the best interests of the cause, as they appear to his judgment, and hence we wish him success in his new venture.

### The Harvest Moon Festival

Will be observed at Onset Bay Camp-Ground Oct. 1st and 2d.

The speakers for the occasion will be Miss M. T. Shelhamer, Mrs. Ida P. A. Whitlock, Dr. A. R. Richardson and others.

The Ladies' Industrial Union will hold a Fair—speaking also in order—on Saturday. Supper and dance in the evening.

On Sunday there will be speaking both forenoon and afternoon.

Trains leave Old Colony Railroad depot, Boston, on Saturday at 9 and 11:40 A. M. and 4:05 P. M. Fares from Boston and return \$1.50; Middleboro, 60 cents; Brockton, \$1.00; Fall River, \$1.00; Fairhaven, 70 cents; Taunton, 85 cents.

This Festival is one of the traditional "red letter days" at Onset, and our readers in available portions of the country will do well to make an effort to be present and witness the unique exercises to which the occasion is dedicated.

### "If a Man Die, Shall he Live Again?"

Colby & Rich announce in another column the issuance from their press of a pamphlet of twenty-four pages, wherein the above cited query of the stricken man of Uz is answered affirmatively by Prof. Alfred R. Wallace, of England, his reply being based on facts personally encountered in the nineteenth century, and going to show that the spirit—which is the man—has no affliction with death or decay. The brochure deserves to be read by every thinker in the United States. Those who feel to make use of it as a missionary tract among the people will find special facilities afforded them for so doing.

THE SPIRIT MESSAGE DEPARTMENT contains answers to questions regarding medial development, etc., and quite a number of clearly expressed messages, two of which—those of Mical Tubbs and "Light" (who pays a high and a merited tribute to our late medium, Mrs. J. H. Conant)—will be read with pronounced interest by the older patrons of the BANNER. "Lotels," also, voices messages for various spirits who for reasons of their own desire that service at her hands; among them being Dr. J. T. Gilman, Pike of Boston, and others.

### Words of Truth and Wisdom.

The subjoined remarks of the *Golden Gate* respecting the advisability of harmony among speakers, where, as at present in San Francisco, several are engaged in public ministrations on the platforms of different societies in the same locality, so fully and clearly express our own opinions thereon, that we take pleasure in here transferring them to our columns. They are words of truth and wisdom, and should be heeded by all whom they specially concern:

Room on A. L. L.—Let the good work go forward. With Bro. Morse at the Temple, Bro. Colville at Odd Fellows Hall, Mrs. Whitney at Irving Hall, a free platform at Washington Hall, and a score or more of excellent public mediums, the good people of San Francisco are not likely to suffer for lack of spiritual nourishment during the coming months. As tastes differ, the people will naturally go where they are best pleased. There is a field for all our speakers, and there is not the slightest occasion for any friction, because of the number of meetings. They are all working for a common end. The only rivalry that should exist among them is that noble rivalry to demonstrate who can best work and best agree. A tidal wave of spiritual power is sweeping over this city. Now is the time for all Spiritualists to prove to the world the good will and brotherly love that lie at the basis of all reform and all true spiritual work.

### In Re Cincinnati Wail Fund.

Notwithstanding the fact that several secular papers have circulated sensational reports concerning various donations of large amounts having been received by Mrs. Hattie D. Mackenzie in aid of her charitable work for the wails, we wish to distinctly assert that nothing of the kind has occurred!

THE BANNER OF LIGHT is alone soliciting and receiving contributions for this most meritorious object, and such sums as we have received have been duly accredited to their donors in our columns.

We trust that those of our readers who can afford to do so will contribute to this fund, and thus assist Mrs. Mackenzie in her benevolent undertaking.

Previously acknowledged: \$17.40 Esther Ellis, in memory of John F. Dillon, 20.00 C. T. G., 1.00 M. T. S., 1.00 [The Postoffice address of Mrs. Mackenzie is 114 Broadway, Cincinnati, O.]

### Spirit Telegraphy.

We are informed by Mr. Rowley, the noted telegraphic medium, of 513 Prospect street, Cleveland, O., that his spirit band of doctors have requested him to make a special rate to the poor. So he will for a time send diagnosis and medicine to those unable to pay more, for one dollar and postage, which barely covers cost. His regular fee is three dollars, and we hope those able to pay more will not take advantage of this kind offer to the poor, for his whole time is given to this good work.

Unrecognized mediumship, and human and spirit magnetism, are the true springs of remedial power in those cases of relief for human suffering which men and women of to-day who flinch from being known as having any information of a spiritualistic order seem to unthinkingly agree to ascribe to "Christian Science," "mind cure," or almost any but the real source: The teachers of metaphysics are traitors to our facts. Such is the opinion of some of the most able lecturers on the Spiritualist platform.

We received, on Sept. 18th, a pleasant call at our office from T. B. Jenkins, Esq., editor of the *Horticultural Art Journal*, of Rochester, N. Y. He visited the Banner circle and was much pleased with the exercises.

Mrs. Stoddard-Gray and son have returned from Lake Pleasant Camp-ground, and are now giving sésances for form manifestations at their residence, 323 West 34th street, New York City.

The publication of *The N. D. C. Age* and *True Key Stone* has been recommended by James A. Bliss, at N. E. corner 8th and Mound streets, Cincinnati, O.

Mr. J. W. Fletcher gives no private sésances on Thursday after twelve o'clock. Every other day from nine to five o'clock.

Read the card of Mrs. Sarah A. Danskin—fifth page.

Dr. J. R. Cooke, 603 Tremont street, is a successful Medical and Developing Medium.

REMEMBER, E. Gertrude Berry will hold sésances Sunday afternoon on and after Sept. 25th.

Read the card of Mrs. Christina B. Bliss, on our fifth page.

### "Our Dumb Animals."

Every one whose care and tenderness know no limitation, and whose love embraces all living creatures, will not fail to aid the circulation of the monthly paper bearing the above name, whose grand motto is "speak for those who cannot speak for themselves." The various societies on earth organized for the prevention of cruelty to animals had their origin, as we believe all similar humanitarian bodies have, in the unseen world; and no Spiritualist can consider himself fully equipped to work "hand in hand with angels," until identified with the grand movement they are formed to advance. It would be very commendable if officers of Children's Progressive Lyceums would see that every member was supplied with the regular visits of *Our Dumb Animals*; the cost would be small, and the good results great. It is published by the Massachusetts Society, 19 Milk street, Boston, at fifty cents a year.

### "Religion."

Dr. E. D. Babbitt's book bearing the above title is a presentation of a comical religion, defined by him as one that as far transcends man-made creeds as the sky transcends in height and sublimity the cathedral towers and church-spires that dimly rise beneath it. The gospel Dr. Babbitt presents is one of good will, bringing to all a life here and hereafter of peace and happiness. It is a book that will be read by those to whom it may come with pleasure and profit. Its summary of facts in exhibition of the teachings and influence of the old religion and the new leave one no moment of hesitation in choice or question as to which is in accordance with the "divinity that stirs within us."

Dr. H. B. Storor lectures at HANCON, Mass., Sept. 25th, at PLYMOUTH, N. H., Convention, Oct. 25th, 26th, 27th, Haverhill, Nov. 20th. Will attend funerals in any part of New England, and will see patients at his office, 406 Shawmut Avenue, Boston.

Henry W. Fletcher, speaking of inspiration, does not think that "it" is "in" any one, but that the services that were given to him "on Saturday night or Sunday morning" would not have been listening to him, but that he was "in" them.

Dr. J. T. Gilman of Philadelphia, Pa., is located for the winter at 125 Winchester Avenue, Chicago, Ill. will visit Boston at 11 o'clock on Oct. 1st.















**AMERICAN SPIRITUALIST ALLIANCE**  
MEETS AT 25 WEST 11TH STREET, NEW YORK CITY  
ON THE SECOND AND FOURTH WEEKS  
OF EACH MONTH AT 8 P.M.

ALL Spiritualists are cordially invited to become members of THE ALLIANCE—either as residents or non-resident members—and to take an active part in our work. THE ALLIANCE defines a Spiritualist to be "One who is able to intelligently communicate with the spirits of the living and the so-called dead, and all such are in a position to become members."  
Nelson O'Neals, President  
J. A. J. Kestner, Secretary  
Madden Lane, New York.

**CLEVELAND, O.**—The Children's Progressive circle No. 1 meets regularly every Sunday in G. A. R. H. on Superior street, commencing at 10:30 A. M. E. W. Ford, Conductor.

**Sunday Evening Spiritualist.**—The New York Spiritualist Society, Public Avenue, commencing with Rev. Samuel Waller of Memphis, Tenn., 1904  
Thomas Lee, Chairman.

**ST. LOUIS, MO.**—The First Association of Spiritualists, 254 N. 5th, meets every Sunday in Brandt's Hall, at 8 P. M. The subject of the evening is the cause invited to attend, and correspondence with Adams and Europe. L. W. Fay, President; N. J. Smith, Secretary; Isaac B. Lee, Sec. 1003, 1013, 1015 South Broadway.  
11th street, St. Louis, Mo.

**CHICAGO, ILL.**—The Chicago Association of Universalist Spiritualists, 110 Madison street, Mediums and Society, organized on the 9th of May, D. 1884, meet Spirit's Liberty Hall, No. 317 West Madison street, on the 2nd and 4th of each month, at 8 P. M. They are cordially invited to attend. Admission is cents to each evening. Dr. Norman MacLeod, President.

**CHICAGO, ILL.**—Avenue Hall, 110 2nd street, given Tuesday, Sunday at 2 P. M. Spiritualist Mediums' Meetings, 8 P. M. Mediums' Receptions, and third Tuesday evenings, Society Sociables, second Tuesday, Tuesdays in each month.

**CHICAGO, ILL.**—The Young People's Progressive Society meets at Avenue Hall, 110 2nd Avenue and hold on Sunday evenings, at 7:15 o'clock. 110 2nd Ave. 110 2nd Ave.

**CHICAGO, ILL.**—Mrs. Cora E. Williams, Spiritualist, 110 2nd Avenue, 110 2nd Avenue, 110 2nd Avenue. (Add street) Hall every Tuesday morning and evening

**NEW YORK, N. Y.**—The People's Spiritualist Fair, 110 2nd Avenue, 110 2nd Avenue, 110 2nd Avenue. (Add street) Hall every Sunday evening, at 7 P. M. 110 2nd Avenue, 110 2nd Avenue, 110 2nd Avenue. President.