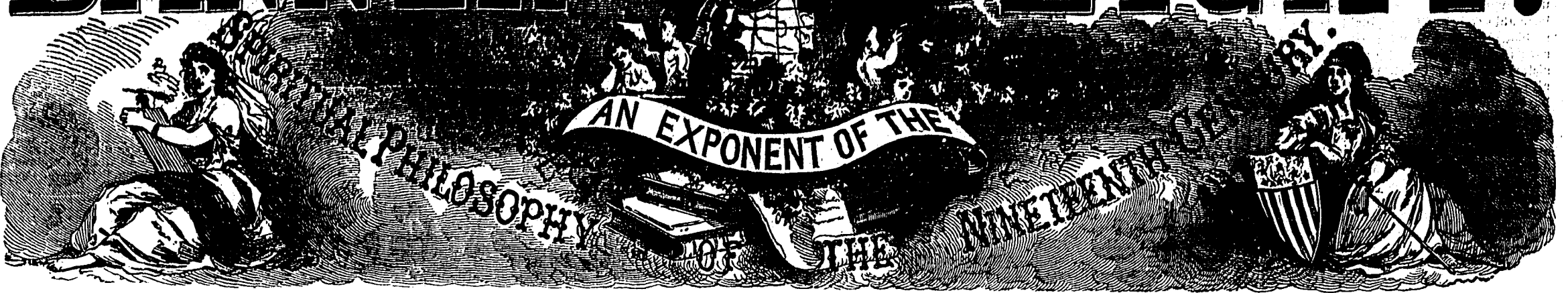


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The Spiritual Rostrum.

Christian Dogmas vs. Spiritual Truths.

A Discourse by
PROF. HENRY KIDDLE.

The dogmas of the Christian churches embody the ideas which at different times and by various minds have been entertained in regard to elementary spiritual truths. While having, therefore, in general, a basis of truth, they are all, more or less, departures from it. Unfortunately, those who should revise and modify them, in the light of the present time, bigotedly cling to them as absolute and infallible, and thus become the enemies of religious progress. They set them above the fundamental principles which every spiritualized mind must accept because in harmony with its own deepest conceptions, although these are the doctrines taught by him whom they recognize as the Christ, or the one specially anointed—using a Hebrew metaphor—for a great spiritual office and work in connection with the religious advancement of the race. History clearly shows that the Messianic office or function has been performed by many personages at various times and among different nations; and if their teachings are viewed from a strictly spiritual standpoint they will be found to be in essential accord; but none of them prescribed any fixed dogmas, or formulations of unchangeable, absolute truth, such as the creeds of the churches.

The simple congregations (*ecclesie*) of the Christ's followers, who met at stated times for their spiritual improvement, as well as to keep in mind the treasured spiritual truths which had been imparted to them by the Great Teacher, adopted no such dogmas; they needed none, because his precepts were so few and simple that every one could readily understand and remember them. He had avoided the subtleties of intellectualism; he presented to their minds no metaphysical refinements, as to the nature of Deity, the Fall of Man, the Atonement, the Vicarious Sacrifice, Predestination and Election, Justification by Faith, the Parthenogenesis, or Virgin Birth of the "only begotten Son of God," or any of the other mystical vagaries of theological speculation. It is ecclesiastical, not spiritual religionists, that have delighted in these, not simply useless, but really pernicious figments of the human intellect. These things have obstructed the spiritual advancement of mankind, which it was, manifestly, the great object of Christ's mission to promote.

Moreover, it should be observed that Christ prescribed no liturgy. He gave to his disciples but one very brief and simple prayer, and that only at their special request; while the saying of prayers he particularly discouraged, and never once "made a prayer" in the utterance of which he asked the disciples, or any of those who were present, to unite with him. His prayers were his own—made in the privacy of his own devotion; but he enjoined praying in secret, with the heart's earnest desire, not with a multitude of words, pompous declamation, or "vain repetitions," which he denounced as heathenish. How very far have "Christian ministers" and their flocks departed from the spiritual methods and philosophy of their Master in this regard! Christ evidently discouraged ecclesiastical ceremonies and organizations, because he knew how spiritless and dead they always become. His teaching consisted in the enunciation of principles, which when assimilated by the spiritual nature of those embracing them, and earnestly carried into practice, must, of necessity, govern the whole character, and bring about the change called regeneration, or spiritualization, by which is meant a translation from the mere life of the body to the higher, inner life of the spirit. Thus gradually was the Kingdom of God to be brought upon the earth.

I think it can be shown that the religious tendency of the Spiritualism of our time has been to bring into greater prominence, and induce with greater power, those simple principles which, according to the record, Christ taught, and which his disciples, in their apostolic efforts, endeavored to enforce. It is true that, in some respects, the apostolic teaching, particularly that of Paul (who was not a disciple of Christ, having never listened to his instructions), mixed with the pure gospel many intellectual refinements, which greatly corrupted it, despoiled it of its spiritual efficacy, and laid the foundation of much bitter controversy and warring sectarianism. Paul's epistles, received by theologians as the result of a literal and

infallible inspiration, while containing much spiritual truth (for the "apostle of the Gentiles" was endowed with a very clear intuition), have, far more than the teachings of Jesus, been made the basis of the dogmatic systems of the Christian churches. Indeed, Jeremy Bentham, in his work entitled "Not Paul but Jesus," goes so far as to say:

"In the Gospels and Paul's Epistles, two quite different, if not opposite, religions are inculcated; and in the religion of Jesus may be found all the good that has ever been the result of the compound so incongruously and unhappily made; and in the religion of Paul, all the mischief which, in such disastrous abundance, has so indisputably flowed from it."

There is much truth in this statement, with, however, considerable exaggeration. The logical tendency of Paul's mind naturally led him into intellectual subtleties which Jesus evinced his superior nature as a spiritual teacher by wholly avoiding.

The mystical attributes of God were never presented in his teaching, because he knew that God cannot be comprehended by the human understanding, but is to be spiritually apprehended in his personal relation to us; therefore, Jesus invariably represented him—metaphorically, of course—as our Father, and all mankind as his children. The teaching of Jesus is the Gospel of Love—the infinite love of God toward us, his children; and our duty to love him perfectly in return, as well as to love all our fellow creatures as the children of a common Father. Thus, the foundation of all his spiritual and ethical doctrine is the Fatherhood of God, and its corollary, the Brotherhood of Man. The famous ethical precept, "As ye would that men should do unto you, do ye so unto them," is but a logical deduction from these higher, simpler, or more elementary truths. Take away from men the recognition of a Supreme Being—the mental and spiritual ideal of all that is good, loving, wise, and powerful, without any conceivable limit—and you destroy every ethical and spiritual standard, every moral sanction, every incentive to truth, justice, and mercy that does not spring from considerations of mere policy or selfish personal interest; while we all must recognize that unselfishness—self-sacrifice—self-abnegation, is the very essence of spiritual excellence or spiritual progress and exaltation. Certainly, this is the central principle of the spiritual philosophy taught by the angels of our modern dispensation, as it ever has been by all the messiahs and angelic teachers of the past. Its sublime, if not superhuman, exemplification on Mount Calvary, gave to Christianity its great and wonderful impulse, and its truly marvelous sway over the human heart; and, making the "cross of Christ" the expressive symbol of divine love and human self-sacrifice, has given it a powerful and enduring influence, that no priestly cruelties or ecclesiastical tyranny and corruption have sufficed to destroy.

In the teaching of Jesus we find that the highest spiritual condition is presented under the expressive figure of the "Kingdom of God." A simple analysis of this phrase will show it to be exceedingly appropriate as well as pregnant with meaning. This state of the soul, whether embodied or disembodied, is a *kingdom* because it is subject to a controlling, guiding force; and that force is the divine will, as recognized and known, in the cultured and progressing conscience of man. I say *progressing*, because the more the conscience is cultivated and obeyed (and obedience is the only means of cultivation) the clearer and stronger will be its intuitions of rectitude and goodness, or, in other words, the more will its possessor know of the nature of God, and what his will dictates in regard to personal conduct, thought, and feeling. Hence the Kingdom of God denotes, first, a condition of the soul in which obedience to the divine will is the ruling principle, in every thought and action; and, secondly, a community of all those who have attained that condition. "Seek first the Kingdom of God and his righteousness," said Jesus, "and all else shall be added unto you." In the simple prayer which he gave his disciples, he significantly employed the expressions, "Thy kingdom come; thy will be done on earth as it is in heaven." There is no heaven where man's will takes the place of the divine will; but such is the almost universal condition that prevails on earth at present, and scarcely less among so-called Christian and enlightened nations than among any others. Jesus significantly repudiated all earthly kinship or affinity except with those who were members of that kingdom. For example, when he was told that his mother and his brethren were without and desired to speak with him, he proclaimed a kinship higher and broader than that of earth, by saying: "Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother."

And so in all things he enjoined spirituality in place of earthliness—the life that fits us for the immortal state in preference to that which binds us to the darkness of earth, cramps our spirits in the low habitudes of physical existence, and bars our progress to the kingdom of God, in which alone is real immortality. Spiritism may give us a knowledge of the continuous existence of the spirit; but it must be spiritualized—it must become truly *spiritualism*—before it can conduct us to the kingdom of God, the realm of that immortality which Jesus and his disciples taught as *aphtharsia*, or incorruption. In the work of a remarkable medium, published more than twenty-five years ago, I find this spiritual truth expressed in a different way. After enumerating three kinds of so-called Spiritualism, he goes on as follows:

"The fourth kind, and truest and best, indeed that which only is truly spiritual, is the growing up into a spiritualized, out of the merely physical, selfhood; and this growth of soul necessarily admits the subject of

it into the mysteries of being, precisely in accordance with the degree of the person's own unfolding. Such Spiritualists are good, moral, humane, charitable, merciful, kind, and true; religious, Christian, in deed as well as name; and such these are never pulling down, but ever building up the Good, the Beautiful, and the True. When such a one dies, his or her stay in the middle state is very short, for he is speedily intrusted to the mysteries and grandeur of the world of soul."

By the process which is called by Swedenborg *passation*, the spirit, by which I mean the *soul clothed in its spirit-body*, is freed from the corruptions of the earthly life, and passes progressively from the spheres of discipline and purification into those of purity and harmony—called in the Christian teaching *aphtharsia*. This may well be called the "soul-world," because the soul, which is the essential, indestructible, self-conscious element of our being, remains in that condition its pristine purity and unity with the Divine nature. When Jesus said, "I and the Father are one," he only proclaimed his attainment to that advanced condition of spiritualization; he certainly did not mean to claim an absolute identity with the Supreme Being.

And this brings me to the consideration of that first and most fundamental of all the dogmas of the established Christian system, the Deity of Christ; which, I may say, seems to me the greatest perversion of the religion taught by Jesus. That religion was pure monotheism, the worship of one God; but Christianity became, in about three centuries, what may be called *Christolatry*—the worship of Christ as God; to which was subsequently added the worship of that inexplicable and inconceivable personality, the Holy Spirit, and the enunciation of the mystery of the Trinity, "Three persons and one God"—a dogma that, in no sense or form, is to be found in the religion of Jesus, or in any of the Scriptures that treat of him or his disciples; nor is it fairly deducible from any of his recorded teachings.

The humble Nazarene, as he is so often called, could not have been guilty of the assumption of making himself equal to God the Supreme, to whom he ever offered his devotions, and whom he always recognized as a being separate from himself; but he was, nevertheless, conscious of the fact, that, by being in harmony of will with God, he possessed transcendent spiritual power—power even to control the forces and agencies of physical nature. In this he but illustrated a truth which students of spiritual philosophy are now beginning to understand and rationally to explain, not as a special interposition of the Almighty, nor as a miraculous violation of universal law, but as the exemplification of a higher spiritual law, and in complete conformity with the economy of the universe, both physical and spiritual, which man in this state of being so imperfectly comprehends.

Jesus taught this truth; he abnegated all special power, all performance of what, in modern parlance, is called a miracle, when he said to his disciples that they should do the same "wonderful works" which they marveled at seeing him do; and that they should do even greater works than those. He plainly indicated that it was merely a matter of spiritual unfoldment and elevation.

The rationale of these alleged marvelous works of the spirit achieved by the Nazarene, Modern Spiritualism has been the means of revealing as a general principle, and thus has afforded a rational basis for the so-called supernaturalism which underlies Christianity; but the foolish, short-sighted ministers, and other supporters of the Christian church systems, have not been able to perceive any value in our modern revelation of spiritual truths; nay, they have, with suicidal perverseness, indiscriminately condemned it, just as their ancient ecclesiastical prototypes scoffed at and rejected the revelation of spiritual power and spiritual truth which Jesus brought to enlighten the world.

The so-called miracles of Jesus, even if we accept the Gospel records of them, no more prove that the sacred mystagogue was God the Supreme than the inventor of some novel piece of mechanism, such as the telegraph, the telephone, or the phonograph, is proved to be God by his ingenious application of general law. Christ obviously and confessedly, operated by means of spiritual law, which, under certain conditions, gives to spirit the unlimited control of matter. The subtle principles underlying the laws of the spirit-world are known only by a very few, and only to a small extent by us; while those of the material world, being cognized through the senses, are far more generally understood, and far easier of application.

The orthodox idea is, that Jesus demonstrated his absolute deity by these miraculous works; whereas, it is obvious to us that they were mere phenomenal feats, designed to startle the gross and materialistic, but not to manifest his exalted spiritual character, or to impart the divine principles and precepts which formed the subject of his teaching. They prepared the way for these by exciting in the minds of his followers a feeling of reverence for the teacher. There were wonder-workers, such as Apollonius of Tyana, for example, who could and did perform similar feats; but they were very far from evincing the exalted spirituality in life, character, and teaching of the Nazarene. "God manifest in the flesh" is a favorite expression of those who assert the identity of Jesus with the Supreme, but that expression is very far from implying it. God is manifest in every human being, in whom the divine individuality of the soul, created in the image of God, governs the inferior personality of earthly embodiment. Jesus is reported to have replied to the disciple Philip, when the latter said to the Master: "Show us the Father, and it sufficeth us;"

"He that hath seen me hath seen the Father." The attributes of God are the elements of his personality—his self-consciousness, his power, his wisdom and his love; these are not to be seen in any embodied form—the personality of the Supreme knows no form, or any conceivable limitation; therefore he can be seen nowhere physically; and spiritually to us only in the soul-manifestations of the spiritualized man or woman. God could be thus seen in the Messianic man, because the latter exemplified beyond all other known characters, the power, sublimity, purity, and supremacy of the divine soul ruling over the lower selfhood—the inward controlling the outward—the existence of the kingdom of God within: where, as he taught, it can alone prevail.

Since the soul was created in the image of God, only in the highly spiritualized man, in whom the powers and properties of the soul prevail and hold rule, can that image be seen; so that one who has attained that condition of entire freedom from the corrupting influences of the fleshly nature may truly say: "He that hath seen me hath seen the Father."

Let me give you an illustration from experience. I had a friendly argument, a few years ago, with an ex-Congregational clergyman, who, through the mediumship of his wife, had become quite an earnest Spiritualist, as to the interpretation of this and other texts of Scripture, supposed in the Orthodox system to prove the deity of Christ, he contending that they were inconsistent with any other than such a claim on the part of the Nazarene. In the evening, while we were *en route*, his wife was controlled, and wrote automatically the following:

"Your earnest conversations call me from other work to direct your minds. I, too, am learning, as we all must until we approach more nearly the perfection of God. Do not let the beauty of Christ's work—his love and tenderness—be marred by the claims he apparently set forth. So pure a spirit, dwelling as he did at a great spiritual height, perceived more clearly than any other whence he had come, and whither he was going, and felt, as none other has, his oneness with the Father. This to me shows his superiority to other pure teachers who preceded him; they aspired to this union with eternal purity, he felt it ever present with him."

This message was signed: "Your fellow student who was once called the *Beloved of Christ*." It was of peculiar interest, as unconsciously written by one whose mind was impregnated with the orthodox idea of the absolute deity of Christ; and it seems to me to state, very beautifully and succinctly, the exact truth as to the real nature of that much-misunderstood personage.

Then there is the doctrine of the *atonement*, which forms the basis of the Orthodox Christian system, but which no logic can possibly correlate with the dogma of Christ's deity; for how can we conceive God the Son sacrificing himself to God the Father? This, however, is the dogma. Christ, who is "very God of very God," voluntarily assumes human embodiment, and offers himself a victim to appease the "righteous indignation" of his Father, with whom he is mystically identified. Though absolutely identical as God, they are different "persons"—one is all love and charity and forgiveness, while the other is implacable except by this mysterious sacrifice. The disobedience of Adam is conceived to have practically destroyed the divine fatherhood; and the descendants of the first pair are placed under an eternal ban—given over to everlasting perdition, from which they can be redeemed only by God's permitting his *alter ego*, the Son, "begotten before all worlds," to be incarnate by another father, the Holy Spirit, who, though a separate person, is yet no other than God himself; for the greatest of all the creeds, accepted alike by Catholics and Orthodox Protestants, says: "There is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one." Thus the God who is inexorably angry with his children, the God who sacrifices himself to save those children from perdition, and the God who assists in the incarnation by his mysterious paternity, are not three Gods, but one God. This is what is so often held up to the adoration of mankind as the mystical "Trinity in Unity" and "Unity in Trinity," and to their admiration as the glorious and gracious "plan of redemption," devised in the council of the Triune God for the salvation of mankind. Well might Mr. Chadwick, the Brooklyn Unitarian clergyman, speak of this senseless and really blasphemous doctrine, as he did last Christmas day, as "more irrational, monstrous, and absurd than anything else ever devised by men pretending to the rank of intellectual beings."

And what authority has it? Certainly none in the Christian Scriptures rationally interpreted. It is not the teaching of Christ, either in the Synoptic Gospels or the Fourth Gospel; nor is it to be found in the letters of the Apostles, or in the Revelation of St. John. It is the grossest perversion of the spiritual principles enunciated in these writings, in which we find, indeed, the true doctrine of the atonement—at-one-ment—to which I have already referred—not the reconciliation of God to man, but the reconciliation of man to God—the bringing of humanity to a spiritual condition of harmony with the divine nature, that as Christ prayed, they all might be one with the Father, as he had become, and one in heart and purpose and heavenly desires with each other, the latter condition being the natural result of the former, since oneness with God necessarily implies universal, millennial harmony—"peace among all of good will." Thus the mission of the Christ was not to be the scape-goat of God's otherwise implacable

wrath, but to make men realize the fatherly kindness of an infinitely loving God, with whom there can be no such thing as passion—no "variableness or shadow of turning." The change designed to be wrought by the Christ was not in the immutable, imperturbable mind of God, but in the corrupt nature of man, by the exertion of a spiritual influence, bringing into the world a new light and a new life. This was the *metanoia* which the precursor, John, preached; not simply, as translated, *repentance*, which indeed it included, but a new state of mind—an enlarged horizon of spiritual truth, a better knowledge of the divine nature, and a fuller conception and realization of the glories, as well as the responsibilities, of the future life.

That this was the view of Jesus, his own words as they are recorded show; that it was the view of St. Paul the language of his second letter to the Corinthians clearly proves: "God hath reconciled us to himself through Jesus Christ, and hath given us [the apostles] the ministry of reconciliation." And again: "God was in Christ, reconciling the world unto himself"; and he adds: "We pray you, be reconciled to God."

This is the true, rational idea of the atonement. It has no relation to appeasing, placating, or satisfying divine indignation, whether "righteous" or unrighteous; because the true idea of God is altogether inconsistent with any such conception. It is only by going back to the anthropomorphic notions of God entertained by some of the Jews that a seeming sanction of Scripture is found for this absurd perversion.

In no respect are these fundamental principles discredited or even modified by anything, having any proper claim to respect or reliability, that has come to us from the spirit-world during the past forty years, or since the time when the attention of mankind commenced to be awakened to this subject by the sensuous manifestations of spirits. These elementary truths may be variously expressed and illustrated; they may be submitted to the intellect as merely abstract propositions, or offered to the heart in those beautiful concrete forms in which we find them in the simple statements of the Nazarene; but, however presented or expressed, they are the essential and unchangeable principles of man's relations to the spiritual universe, and to the Infinite Spirit that governs and guides it. All other truths pertaining to man's spiritual condition and destiny are but corollaries to these basic principles, of God's existence and love, and of the indispensable necessity that his intelligent, self-conscious offspring should, while retaining the full possession of their indestructible selfhood, be in harmony or union with him. When these principles are apprehended aright, everything else becomes plain and easy.

Then we acquire an unshaken confidence in the dispensations of the Supreme, faith in his omnipotence, and perfect trust in his all-wise care. Then, while we recognize his angelic instrumentalities or ministers, we never can fail to keep in mind whose ministers and messengers they are; while we are ever conscious of the beautiful guardianship of our brother and sister spirits who have passed to the bright realms of *aphtharsia*—of purity, peace, and self-forgetfulness—and feel gratefully appreciative of their kind offices, we see in them the reflection of the still greater love and beneficence of the Heavenly Father, whose agents they are. While we are assured that to him is known and felt every aspiration of our hearts for the good that is divine, we also know that every such desire is satisfied in the way that infinite tenderness and wisdom can alone dictate, and by those agencies that are best adapted to the purpose.

I am aware that there are those who occupy Spiritualist platforms who ignore, if they do not deny, these cardinal truths of spiritual illumination and progress, apparently satisfied to know that life goes on after the death of the physical body, but regardless of the condition or sphere in which that life is to be passed. But the great fact made known to us by Spiritualism is the illimitable progression of spirit or soul; and we have no right to ignore that fact here or hereafter; we have no right to neglect the culture of our spirits in this existence, when it is obvious that the very purpose of the material life is discipline and invigoration—certainly not of these frail bodies that soon return to the dust whence they came—but of that element of our being which is indestructible and immortal. "One world at a time," says the indifferentist, the sensualist, or the solist, when the fact is that the real purpose of this life can never be fulfilled except by keeping in view the conditions and responsibilities of the next and higher state of existence. True, the penalty incurred by neglect is not the total forfeiture of the life of the spirit; and you can enter that life and remain in it—that is, in your appropriate sphere—until there comes to you the impulse to advancement. Whittier has well expressed this truth in the following lines:

"Though God be good, and love be heaven,
No force divine can free compel;
And though the song of sins forgiven
May sound through lowest hell;
"The sweet persuasion of his voice
Respects thy sanctity of will.
He giveth day, thou hast thy choice
To walk in darkness still.
"Oh! doom beyond the saddest guess.
As the long years of God unroll,
To make thy dreary solitudes
The prison of the soul.
"To doubt the love that fain would break
The fetters from thy self-bound limb,
And dream that God can thee forsake
As thou forsakest him."
For myself I may say that I should never

have taken any great interest in Modern Spiritualism had I not viewed it as giving a positive basis for the purest as well as the most rational religion that ever dawned upon men's spiritual conceptions; had I not been able to bring its cardinal truths into harmonious relations with the good and true of all ages and all nations. It is, in my view, consistent with that Everlasting Gospel of which all people, of whatever period, tribe, or nation, have known as much as, in their particular stage of unfoldment and amid the influences of their physical environment, they were able to apprehend and make available for their further development. Never has there been a time in the history of the world, I fully believe, when the sons and daughters of earth were so well prepared for spiritual illumination as at present—dark, yes, dreadfully dark, as the general condition of our race still remains. There are in this age soaring minds, that, with untired pinions and undazzled gaze, have entered the penetralia of the temple of spiritual truth, where the mysteries of the soul-realm are revealed; and there are angels from that exalted sphere of knowledge that, through mortal intermediaries, have dispensed to receptive mortals some of the treasures of wisdom which they have gleaned in their upward climbing toward the Infinite.

These things are contained in our spiritual records; but, though open to all, they are for those alone who can apprehend them, while to others they are sealed up, or a subject of derision and scoffing. But God is not mocked. His angels are not disappointed or disheartened. This light was not given for the blind, but for the seeing. This vital atmosphere in which we are immersed cannot be utilized by those who have no lungs to breathe it; and the measure of its life-giving strength to every one is his special capacity of inhalation. So with the spiritual light that has come to the earth at this time: had there been none able to perceive it and utilize it, it would not have been dispensed; and, of course, they whose vision is dim with prejudice and willful error cannot behold it. Let them remain, if they will, in the dismal caves and darkened cells of antiquated dogmatic systems, hugging their dear delusions to their breasts, and waiting for the archangelic trumpet to sound the *reville*, and muster their awakened souls to the great judgment of Truth. Revelation was not exhausted, as the enemies of modern revelation suppose, more than eighteen centuries ago. We have an authority which they deem infallible for this fact. "I have many more things to say unto you," said the great Teacher to his disciples; "but ye cannot bear them now." So, were another Messiah to come to the earth, at this time, would he have to say to his selected disciples. The same indeed is true of every teacher; he is obliged to withhold much from his pupils, the limit of their mental growth and unfoldment prescribing the measure of the instruction that can be given to them.

In connection with this let me say that perhaps the grandest result of the development of this time is the substitution of conscience and spiritual insight for the authority of sacred scripture and tradition; not that this has been, as yet, consummated; the seed-thought, however, has been sown, and has already germinated, and its continued growth and final development are as certain as any of the processes of nature. The spiritual emancipation of the race will not be fully achieved until every vestige of bibliolatry has disappeared, and man has learned to look to the Inner Light as his guide to truth, and has shaken off the thralldom of book-worship and ecclesiasticism. I would not speak of this as an entirely new conception, but rather as the revival of a principle which has been asserted at various times in the history of Christianity, and particularly by the great reformer, Luther, nearly four centuries ago, when he said to the Pope's Legate, "My soul seeks the light of truth. I cannot be forced to do anything against my conscience." Luther claimed the "right of private judgment" against council, priest, and pope; and on that principle Protestantism was founded. Its progress and spiritual power were, however, soon checked by the suppression of this very principle—by the substitution of Bibliolatry for Mariolatry, and by a dogmatic, persecuting spirit which split the Reformed Church into a hundred warring sects.

The cause of this state of things—which we see to exist even in an exaggerated degree among Spiritualists—is, that men appeal to the external intellect to apprehend those truths that belong to the realm of spirit, and which can be only seen clearly in the Inner Light. The simple truths I have referred to are the principles—*principia*, beginnings—which must be accepted, or confusion and discord are inevitable; while with them in full activity intellectual differences become only the pleasant and profitable incidents of our unending career, ever stimulating us to effort and leading us into new realms of knowledge and investigation.

Self-Help for Women.

The number of employments open to women is steadily increasing, and it is impossible to say that the future may not see as great changes as the immediate past has seen. The tendency of modern society is, in Napoleon Bonaparte's phrase, "to convert all trades into arts," and just so fast as this process goes on, rude strength becomes less essential and fineness of touch is more needed. Among the higher occupations there are some gaps which will soon be filled. The tenth census of the United States gives two thousand four hundred and thirty-two women as physicians and surgeons, and only forty-eight as "chemists, assayers and metallurgists," whereas the latter vocation would seem to follow easily on the former. It gives only seventeen women as architects, whereas domestic architecture would seem employment peculiarly fitted, at least in its indoor aspect, to that sex. It certainly seems absurd that they should forever go on calling in male advisers to tell them how many shelves to have in a pantry, or where to set the wash tub in the laundry. But it is needless to give details of employment; just as far as the demand for an intelligent self-support exists, so far the opportunities will be equalized between the sexes, and more and more places will be found "higher up" for women. The great thing to secure is a feeling of genuine self-respect among women who earn their own living; to convert the class to be found even among those laboriously industrious who sincerely hold that no woman who earns her daily bread can be a lady. This will be outgrown; and with a greater ability to earn money will come better judgment in the use of it.—*T. W. H., in Harper's Bazar.*

He is idle that might be better employed. Dyspepsia is never idle—its tortures never cease. Better employ Warner's Log Cabin Syrup and Bala-Hardy, put the stomach in healthy action, and be fitted to continue your regular employment.

Banner Correspondence.

Massachusetts.

GREENWICH.—Juliette Yeaw writes: "The services of the Independent Liberal Church closed for the season July 1st, at which time the audience-room was completely filled. Upon the platform, organ and desk was arranged a magnificent display of flowers, presenting a scene of beauty seldom equalled. The music was exceptionally fine. In conformity to the idea of the observance of the day as 'Children's Sunday,' the morning reading and discourse were appropriately arranged."

As is the usual custom upon the closing Sunday, the Lyceum session was held in the audience-room, opening with the march from the vestry below, through the aisles of the church to the platform. Here again was presented a beautiful scene, as, grouped with bright banners, children and leaders joined in song stood between the brilliantly frescoed background and the radiant foreground of flowers. The exercises were varied, yet held the close attention of the audience throughout.

A fine story was read by Mr. H. W. Smith; a poem by Mrs. Johnston; recitations were presented by Misses Mamie and Cretie Southworth, Misses Nellie and Mabel Nevins, Misses Edna, Lena and Beattie Johnston and Lily Haddock; Miss Nellie Sears sang a beautiful song; Miss Gracie Smith rendered two in her peculiarly impressive style, and Birdie Lamond pleased all with her fine song in our midst. With the responses, remarks by Mrs. Yeaw, further singing by the school and the march, the programme was completed.

The three years' history of this Society presents no better record than that of this most enjoyable day. The large audience dispersed with expressions of universal satisfaction, yet with sincere regret that the parting hour had come; pleasing anticipation, however, remained that in September the relation between speaker and people would be renewed.

Your correspondent is well aware that she writes with enthusiasm of matters in Greenwich, but she also knows that the half has not been told of the church, its noble founders, its devoted adherents, the development of individualism, the rendering of creedal bonds—better than all, the unbroken harmony and kindly spirit "leaving the whole plain."

CLINTON.—"E. M." writes: "Since the first of February we have had a series of interesting meetings—Rev. E. Fairchild, Mrs. N. J. Willis, Dr. George A. Fuller, Mrs. Sarah B. Byrnes, Joseph D. Stiles and Dr. H. F. Merrill having occupied our platform. The lectures have been instructive, and the tests satisfactory. We have just concluded a two weeks' engagement with Dr. Merrill, whom we recommend as a fine test medium, and a faithful and conscientious worker for the Spiritual Philosophy. He is rebaptized for Sept. 30th and Oct. 7th. During this season we have organized a Ladies' Aid Society, which is prosperous. We shall resume our meetings in September."

WORCESTER.—T. R. Johnson writes: "The Worcester Association of Spiritualists closed its meetings for the season on Sunday, June 24th—Miss Jennie B. Hagan of South Framingham being the speaker for the month of June. We have had a most successful season, having paid every dollar of indebtedness, and have a small balance in the hands of the Treasurer."

The following named persons were chosen as officers for the ensuing year: President, W. C. Smith; Vice President, E. H. Hammond; Recording Secretary, R. E. P. Howe; Corresponding Secretary, W. C. Smith; Financial Secretary, R. C. Smith; Treasurer, Emerson Hubbard; Managing Committee, T. W. Sutton, Emerson Hubbard, Matthew Bryant, Mrs. S. J. Prince, Mrs. S. Maynard, Mrs. R. C. Smith, Mrs. Underwood. We have engaged lecturers as follows: Miss Jennie B. Hagan for the month of October, 1888; Prof. W. F. Peck for November; Mrs. A. H. Colby-Luther for January, 1889; Mrs. C. Fannie Allen for February; J. F. Baxter for March and April. We are in communication with other speakers for December, May and June."

Michigan.

THREE RIVERS.—E. D. Blakeman, writing of Reincarnation, says: "To those dissatisfied with the life they have led since coming to a knowledge of good and evil, such a theory may be comforting, and there fore all right and acceptable; but to my mind, and to many others, it is far from being so. To me it destroys all certainty of realizing that we shall meet and recognize our loved ones who have passed on."

If my spirit, after laying aside this earthly tabernacle, must be reincarnated in some infantile embryo, be born again, forget all he has learned and experienced in this busy life—forget father, mother, brothers, sisters, and all dear friends, what matters it to me, whether I believe they will be (in spirit) reincarnated, or whether they will be privileged to pass on and up to higher, holier, and more desirable spheres or spheres of progressive existence? To me it seems that this reincarnation idea serves to destroy all desire to enrich our minds with stores of progressive thought, and knowledge of a higher spiritual state, since no matter how much we may obtain in this present life, all is to be obliterated at death, and not even a glimmer of recollection left that we ever have before been through the same mill of an earthly experience! Such thought to my aspiring mind seems dark and gloomy."

The old doctrine of reincarnation might have answered the dark and unprogressed minds of the ancients, but to me it seems out of place, in this enlightened age and nation, for spirits to make the slightest endeavor to promulgate ideas that belonged to India and other non-evolution nations thousands of years since, the inhabitants of which, even to this day, hold in belief, not only in reincarnating the spirit, or rather of passing into the embryonic germs of new human bodies, but that various kinds of animals, birds and reptiles will be receptacles of human spirits when set free by death! It is, however, quite natural that the spirits of men who have held tenaciously to such to me unlivable theories, should still seek to promulgate them, they not knowing, and perhaps not wishing to know, anything to the contrary.

We are told by some that highly progressed spirits do not have to be reincarnated again, but that they find themselves ready and prepared to pass on and up the eternal path of progress. Heaven grant that such may be true. Of course in this as in other things, like other men, I may be the most apt to believe that which I wish to be true. Let that be as it may, there is one thing I think it would be well for us to know, that is, which one, two, three or four of a family circle will be permitted to go up higher, so that those who are to be reincarnated may bid them farewell while yet an opportunity is possible for the final parting; but how much better to believe that no such parting will ever come."

POWELL.—Mrs. Lunt-Parker writes: "Having closed a six months' successful meeting in the city of Lansing, we bade a kind adieu to the many dear friends we formed there, who gave us their best wishes for our success and return in the future. There are many earnest workers in Lansing; among them are Dr. Edson, Mrs. Merrill, and Haven and Cornell, who have done much for the cause."

After leaving the city of Lansing we journeyed to Mr. F. Trowbridge's grove, and held a ten days' meeting, including two Sundays and three week-evenings. The many tests given by Lily May Lunt and my guides were said to be highly appreciated, and the friends are in hopes to have us with them again soon. The grove is indeed a lovely spot, and the genial presence of Mr. and Mrs. Trowbridge makes it all the more pleasant. The nearness to the Half Way House is an advantage to all, for the proprietors, Mr. George Enls and wife, try to make their guests happy."

Mr. Trowbridge is willing to have the grove used for spiritual grove and yearly meetings, and will make everything pleasant for the friends if they wish to occupy it. There is a lake near by that undoubtedly could be utilized as an additional attraction to the beautiful grove."

We desire to return to Mr. Trowbridge and his companions a vote of thanks for their kindness to us while on their grounds."

New Jersey.

CAMDEN.—Dr. James Jennings writes: "In the BANNER of March 21st is a question by 'Inquirer' as

to the possibility of a person's seeing his double. I am hence induced to describe an experience which I met with some twelve years since: While working out of doors on a very hot August day I began to feel strangely, and hurried into the house. I immediately lay down on the lounge and became unconscious. When my consciousness returned I saw my body propped up upon the lounge, with my wife beside it for support, while I myself was standing at the foot of the lounge looking at my body and listening to a spirit Indian who controlled my mortal organism and gave instructions to the friends present as to what to do to restore my physical form to its normal state. I was thoroughly and intelligently conscious of all this, but the physical was not as palpable to my sight as the spiritual, which was clear and distinct. The act of moving back into my body again from which I was spiritual-ly absent about two hours I know nothing at all about."

Washington Territory.

SEATTLE.—D. S. Smith writes that the Indians of the Squakoon, Nisqually, Chehalis and Skokomish tribes of Olympia have a new religion, which has seemed to outside observers to be already profane of good mood among them. They style their new belief the "Sicoum Tumtum" (thought), it having originated with one of the Squakoon tribe named John Sicoum. Some time ago John claimed to have been favored with a revelation from the spirit world, in which it was revealed to him that any Indian desiring to participate in the festivities of the "sahale illah" (happy place, or heaven), must lead a purely upright life, it being necessary for such Indian to abstain from all gambling, drinking, swearing, etc. The announcement of this alleged revelation by Sicoum has made him so prominent a personage among his dusky believers that he is now regarded with much more reverence than the "Hias Tyea," (big chief, or great chief), of whom he claims to be an apostle.

Their mode of worship is in some respects similar to that practiced by the Quakers years ago, each one speaking or acting as the spirit moves him. Before beginning a meeting they always select a leader, who goes into a trance. The meetings usually last several hours, being terminated when the leader's trances is at an end.

At the time of writing our correspondent informs us that, the attention of Agent Ellis having been called to this new system of thought so practically followed out by the Indians, regarding the present life and its influence on that of the future, he had interfered and ordered that it be abolished—notwithstanding the good it was effecting among his wards—and that the Indians had appealed for protection to Gen. H. R. Milroy, ex-agent for the district, who, for answer, had referred them to the first amendment to the Constitution of the United States, which assures them defense in worship conducted according to the dictates of their consciences.

We have not as yet received information as to the sequel in this case.

New York.

BROOKLYN.—Samuel D. Greene writes: "The good work in our glorious cause is being pushed forward at the Sunday meetings at Conservatory Hall, Brooklyn. For the last four of five Sundays we have been favored with the inspirational remarks of Wm. C. Bowen. He is an earnest, full-souled, logical and comprehensive speaker, eliciting many a heart-response to his noble utterances in vindication of the phenomena and philosophy of Spiritualism—latey traduced and maligned by pulp and press—both of which, through ignorance, bigotry and old-time superstitions, have striven to distort the angel teachings of peace and good-will."

Despite all opposition a new and intense interest is being awakened, and as thought is the agitator for wisdom, so inquiry and investigation lead many to a further search for the truth. All such become soon assured that the door for spirit converse is open, and that the continuity of life in the beyond is a fact. Then the loved ones who have passed on cheer them with their assurances of the realities of spirit-life, thereby bringing them a peace which passeth all understanding; soothing and calming many a troubled, storm tossed mind."

OSWEGO.—John Camp writes in testimony of what returning spirits have done for him. He is convinced that when he was quite young his father in spirit-life was instrumental in preserving his mortal existence on several occasions. He closes by saying: "I know it was my angel-father who saved my life. The whole world cannot weaken me in this opinion. I know it is true. I wish every one could have as good proof of the verity of spirit-return as I have had."

Maine.

KENDUSKEAG.—C. W. writes: "I hold to the old adage, 'virtue is its own reward,' or, in other words, that peace which must ever flow up into every soul as the result of patient, energetic continuance in 'well doing' must have been to you ample reward through all the years you have labored to release humanity from the thralldom of ignorance and superstition and help them to a better knowledge of the relationship of each to the other and all to the Infinite. Still perhaps an occasional echo of respect from those who have been the happy recipients of blessings resulting from your life may possibly bring to you something additional of 'heartly good cheer.'"

I like very much your extracts from and comments upon the discourse of Rev. Phillips Brooks, as given in THE BANNER of June 16th. In speaking of the same you are pleased to say: 'A grand truth is conveyed in the utterance, "His is the large and enlarging mind that can grasp and hold it clearly and comprehensively." This is just the work THE BANNER has been doing, not only among the "pious of Maine," but equally with the sunlight, all over the world, aiding in the more rapid unfoldment of liberal thought and a broader grasp of knowledge.'

The closing paragraph in that article deserves to be inscribed in letters of gold upon our national emblem, embazoned on our flag, and taught in every Sunday school and in our land."

Pennsylvania.

WARREN.—Thomas Palframan writes expressive of the great pleasure afforded him in reading the BANNER OF LIGHT, for whose receipt he is indebted to Hon. Hugh Young. On the 12th of March last our correspondent celebrated his eighty-fourth birthday, he having been born in Darlington, Eng., (where also William Denton first saw the light of mortal existence) in 1804. He is pleased with the hopeful prospects for human betterment as the days go by, and regards the Woman's Congress recently held in Washington, D. C., as one of the most encouraging "signs of the times."

PHILADELPHIA.—T. J. Ambrosia, President of the Second Association of Spiritualists of Philadelphia, writes that at a meeting of the Association Sunday, June 10th, Mr. and Mrs. Thomas Kershaw (members of the Association) presented their infant son for baptism. "The ceremony was performed by one of the controls of Mrs. T. J. Ambrosia (Miss Leland), assisted by the control of Mrs. Emma Nutt. It was the first of the kind we have witnessed, and, though devoid of conventional rites and formula, was solemn, impressive and interesting."

The Second Association will discontinue its meetings during July and August, resuming in September, when we hope to be able to report continued and increasing success in the spiritual cause."

Connecticut.

WILLIMANTIC.—A correspondent writes: "Sunday, the 24th of June, finished the month's lectures given by Prof. W. F. Peck. During his stay among us he has accomplished a good work, and his lectures rank among the best ever delivered from our rostrum. His music, in connection therewith, makes him one of the most desirable speakers."

Prof. Peck gave, in connection with local talent, a Musical and Dramatic Entertainment in our hall on Friday evening, June 23rd. It was well received by a goodly number present, and was worthy even of a larger audience. After the entertainment refreshments were served in Lyceum Hall by the ladies—consisting of ice cream and strawberries, cake and lemonade. It was nearly midnight when the company dispersed. Sunday, the 1st of July, occurred the annual election

of officers for our Progressive Lyceum, which resulted as follows: Conductor, Dumont Kingston; Assistant Conductor, Mr. John Conant; Guardian, Miss Roscoe Ripley; Musical Director, Miss Lizzie Lyman; Assistants, Miss Flora Melony, Mrs. W. D. Clark; Librarian, Charles Spencer; Guards, W. D. Clark, B. W. Taft, Charles Spencer. Lyceum adjourned to Sept. 16th."

PLAINVILLE.—S. Maria Hills writes strongly endorsing THE BANNER and its course, and hoping for its continued prosperity.

Kansas.

ELK FALLS.—A. C. Williams writes that he believes animals and birds can be and often are directed in their movements by spirits, and relates an incident in his own experience as follows: "A spirit-friend of mine told me she would send or bring me a dove to keep in remembrance of her. A few days ago I was employed in a wire-fence, my horse and cart standing near by. I was making considerable noise, sufficient to prevent the approach of a bird; but, notwithstanding this, a dove alighted on the cart, apparently very tame. My immediate impression was that my spirit-friend had fulfilled her promise. When I started to leave the dove flew directly at me. On relating this to others I have been told of several incidents of a similar kind happening in their own experiences."

Illinois.

CHICAGO.—Mrs. J. A. Clark writes that Frank C. Alington has closed his eight months' engagement with the society of which she is Secretary. He is now absent for rest and recreation. Before his return to Chicago he will visit Onset Bay, Lake Pleasant and Oasagada. The society has engaged his services for next winter; in the meantime its platform will be occupied by local speakers.

THE HIGH TIDE AT GETTYSBURG.

BY AN EX-CONFEDERATE SOLDIER.

A cloud possessed the hollow field,
The gathering battle's smoky shield,
Athwart the gloom the lightning flashed,
And through the cloud some horsemen dashed,
And from the heights the thunder pealed.

Then at the brief command of Lee
Moved out that matchless infantry,
With Pickett leading grandly down,
To rush against the roaring crown
Of those dread heights of destiny.

'Far heard above the angry guns
The voice that rang through Shiloh's woods
And Chickamauga's solitudes,
The fierce South cheering on her sons!

"Once more in glory's van with me!"
Virginia's noblest leader said,
"We two together, come what may,
Shall stand upon these works to-day!"
(The reddest day in history.)

Brave Tennessee! In reckless way
Thine eagle heard her battle cry say:
"Close round this rent and riddled rag!"
What time she set her battle-flag
Amid the guns of Doubleday.

But who shall break the guards that wait
Before the heights of Freedom's Gate?
The latter standards of the South
Were shivered at the cannon's mouth,
And all her hopes were desolate.

In vain the Tennesseean set
His breast against the bayonet;
In vain Virginia charged and raged,
A tigress in her wrath enaged,
Till all the hill was red and wet!

Above the bayonets, mixed and crossed,
Men saw a gray, gigantic ghost
Receding through the smoke and cloud,
And heard around the tempest loud
The death cry of a nation lost!

The brave went down! Without disgrace
They leaped to ruin's red embrace.
The conquerors' banners waved in air,
And saw the dazzling sun-burst break
In smiles on glory's bloody fair!

They fell, who lifted up a hand
And bade the sun in heaven to stand!
The conquerors' banners waved in air,
Against the progress of the stars,
And stayed the march of Motherland!

They stood, who saw the future come
On through the fight's delirium!
The smoke and shout, who held the hope
Of nations on that slippy slope
Amid the cheers of Christendom!

God lives! He forged the iron will
That clutched and held that trembling hill.
God lives and reigns! He built and leant
His arm around Freedom's battlement
Where floats her flag in triumph still!

Fold up the banners! Smell the guns!
Love rules. Her gentler purpose runs.
The mighty mother turns in tears
The pages of her bloody wars,
Lamenting all her fallen sons!

—Will H. Thompson, in The Century for July.

New Hampshire State Convention.

To the Editor of the Banner of Light:
The eighth annual meeting of the New Hampshire State Spiritualist Association was held at Manchester, June 22d, 23d, 24th, in the fine hall occupied by the local society on Hanover street.

Among the speakers and mediums present were Dr. Storer of Boston, whose presence has come to be almost a necessity to our State gatherings; Mrs. A. M. Stevens of Washington, a lady whose rare gifts should be more fully employed by Spiritualists everywhere; Miss S. Lizzie Ewer, of Portsmouth, who is a credit to her State, and is doing a grand work within its limits; Mrs. E. B. Craddock, of Concord, whose diversified gifts are many and highly appreciated; Miss Jennie B. Hagan, whose talents are known to all, and whose valuable services for Friday and Saturday. Several others were expected, but for various reasons failed to appear.

Stevens called the meeting to order on Friday at three P. M. In the absence of President Fisher, and after a song, "Home So Blest," by the Secretary, Mrs. Stevens spoke of the small beginnings of all great changes in human thought, and in high terms of the speakers at past gatherings. Miss Ewer paid a tribute to her adopted State, related a fine poem, and showed the value of personal labor and the duty of each doing well whatever was required. Miss C. W. Knox, of Boston, after a few remarks, gave a number of tests which were received with much satisfaction.

Miss Hagan was the bearer of a message of fraternal greeting from the Worcester friends. After relating to the friends who had met with us in the form, but had not arisen and been introduced, she related with and for us, she spoke of the blossoming season of the year and its analogy to the unfoldment of our spirit-life. She then remarked that we were gathered together not only to clasp hands and look into each others' faces, but to enjoy communion with the invisible. Prof. Burpee, of Manchester, related some wonderful tests occurring in his own family.

Evening.—President Fisher called the meeting to order, and after the song "Our Beautiful Home Over There," spoken of by Mrs. Stevens, Dr. Storer addressed the convention upon "Prayer as a Factor in the Evolution of the Race." There is no happiness to be compared to a knowledge of spirit presence and friendship, and it is for help. Of intuition and reason he said woman is the exponent of one and man of the other. Following Dr. Storer Miss Hagan related some of the recent Talmagean onslaught against Spiritualism, and showing it to be the annual attack which that preacher thinks it necessary to make to prevent his flock from straying into forbidden fields.

Dr. Storer then read "The River of Time," "Ideals," and "Vanished Faces."

SATURDAY, JUNE 23D.

Morning.—After a song, "Summer Roses in the Heart," Mrs. Stevens said that we, of all others, are able to give reason for the faith that is in us. We come to conferences of experience, and our highest duty is to keep these bodies pure as temples for the indwelling of the spirit.

Afternoon.—Song, "Beautiful Home of the Soul." Miss Hagan, alluding to the excessive heat of the day, admitted of some persons who were pictured as a hot or cold place, according to the state of the weather. She spoke at some length and made many fine points with a fine poem; also improvisations on the following subjects given by the audience: "When the Shadows Flee Away," "When I Go, Who Will Be There?" Miss Ewer spoke of the quality of "Home of the Soul," and though conditions were very unfavorable, gave many fine tests. At this point Miss Hagan and Miss Ewer were obliged to withdraw to fulfill Sunday engagements, much to the regret of all.

The Association proceeded to the election of officers for the ensuing year with the following result:

President—A. Lull, of Washington; Vice-President, Mrs. A. M. Stevens, of Manchester; Jonathan Arty of Salisbury, and S. B. Craddock, of Concord; Secretary, George D. Epps, of Frametown; Treasurer, N. F. Fisher, of Andover; John Fisher, of Keene.

Evening.—Song, "Dream Faces." After an impres-

sive invocation by Mrs. Storer, Dr. Storer, as the speaker of the evening, said, "The phenomena of Spiritualism have come more in evidence in the current public opinion of man's spiritual nature, than in any other age. Bodily are now formed for scientific investigation, and while some seem to waste time on trivial matters, the current is in the right direction. It is a matter of over an hour, closing with a brilliant appeal to Spiritualism as giving to men a new heaven and a new earth; giving these not to the few, but the many."

SUNDAY, JUNE 24TH.

Morning.—Invocation by Mrs. Craddock. Song, "Only a Thin Veil Between Us." Mrs. Stevens requested that subjects be given by the audience, and the following were handed out: "The phenomena of Spiritism Dops to Merit the Antagonism of the Churches"; "Moral Outgrowth of Spiritualism"; "Spiritualism a Religion"; "What is God and What is the Spirit of Him and Old Theology"; all of which were handled in a very effective manner, the remarks thereon being greatly enjoyed by all present.

Afternoon.—Song, "In Galing Home." Mrs. Craddock, after an invocation, spoke at length on the "Purpose of this New Departure as a Natural and Healthy Outgrowth of the Spirit of the Age." Men have found in it what has never been found elsewhere—the divine law of compensation.

After another song Dr. Storer spoke briefly on one of the topics of the morning, "The Phenomena of Spiritism to Morality." Mrs. Craddock closed the session with a number of fine tests.

Evening.—The closing exercises commenced with the announcement by President Fisher, on behalf of friends at Keene, of an invitation to hold a convention there next fall. After some discussion the matter was referred to the executive committee. Dr. Storer gave the valedictory discourse to a well-filled hall, seeming to get fresh inspiration with each thought. His theme was "Progress, the Grand Law of the Race—Here and Hereafter." He gave a very interesting account of a recent interview with A. J. Davis, who held that the keynote for right living here is "an even mind." Nothing short of a verbatim report could do justice to this marvellous production of Dr. Storer's. At its close Mrs. Craddock gave way to her controls and entertained the meeting with some pleasing tests. The following resolution was then offered and adopted by a unanimous vote:

Resolved, That the thanks of this Convention be extended to the friends in Manchester for the use of their hall, and for courtesies extended to the speakers, mediums and visiting friends; and the press for its favorable notice to the singers, and all who have in any way contributed to its success.

GEORGE D. EPPS, Secretary.

What the Doctors Say.

To the Editor of the Banner of Light:

June 12th the Massachusetts Medical Society met at Huntington Hall, Boston. The Boston Evening Transcript reports that Dr. Otis K. Newell and Dr. B. Joy Jeffries occupied a large portion of the time in delivering addresses which clearly illustrate the present drift of feeling in the Regular profession.

The so-called "quacks," including the Homeopaths, received a severe criticism and castigation at their hands, and the query might naturally arise from those who employ said quacks with satisfaction—What for?

Dr. Newell calls Massachusetts the "Athens of quackery," and says: "In medicine, unlike any other science, the quack is only readily detected by him who is well versed in the art itself, and it therefore devolves upon the physician more than in any other aid in his exposure and extermination." "If the united effort of this society cannot soon succeed in establishing the most effective laws for the quick suppression of such vice, there is one way, I believe, in which it can be done. I refer to the education of the public in general medical, hygienic and sanitary affairs. In other communities this is already being done with great effect, and there, in spite of the tacking lack of legal support, the medical profession is doing much in the same direction."

He says also, that "no homeopath has ever added a great discovery to medicine, and there does not exist in the world to-day a large, well-sustained homeopathic school of medicine or hospital—not even in the country where the principle of the matter is true. He paid his particular respects to those who practice mental healing, and the class of people whose "credulity" leads them to such "doctors," and closed with reference to the lack of support and proper study of medicine received from "the laity."

This admission has a sad look for the future of the allopathic mode of treatment, and the speaker said that the facts themselves go to prove that the people want some other and more successful way of eradicating disease, otherwise they would flee to these self-complacent efficient doctors.

Dr. Jeffries' remarks are (in brief) as follows: "It is very generally agreed that the lawyer, the minister, the seaman and the physician, do not hold the same relation to the community as the quack. The quack is that position was one of trust and confidence, it well behooves us to carefully study the causes that have broken it down, and correct it. The quack is a man at our door; on the other hand, it is equally our duty to right ourselves before the community if our efforts have again placed us in a position to be trusted and confided in." "Why have the quacks held their whole lot their hold on the community and the respect naturally theirs?"

No man ever made a fortune as a physician, says Dr. Jeffries in his remarks. The few who have done some of the Back Bay doctors may not fully coincide with such views. Dr. Jeffries laid much stress on the people not being able to designate a quack from one that is not such; and desired that all Regulars should completely separate themselves from quacks, socially and otherwise. (Perhaps, however, they would not carry this out, for a quack is to the extent that they would refuse to prescribe for the quack in case of sickness.)

The autocratic standing assumed by the venerable Society just mentioned, and the high standards against the homeopaths, and eclectics, too, by parity of reasoning—as they, not being "Regulars," must be "quacks" (there being but two grades of goods acknowledged at medical "headquarters"—that of being retained in the memory of the practitioners of these respective systems at least till next fall, when a certain species of Regulars will be required to be retained in the memory of the practitioners of "Doctors' Plot Law," so that the "Profession" in its effort to break down all competition may not have to mourn, as now,

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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse 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 we cannot be held responsible for the contents of letters which we cannot undertake to return or preserve. When newspapers are forwarded which contain material for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires to be recommended for publication. When our patron desires the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address. 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.

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

Rome as Our Ruler.

The conflict with the Roman Catholic Church for the political control of the United States, so long apprehended and so generally deprecated, seems to be precipitated at last by a concerted attack on our Public School system by the ecclesiastical authority, which evidently thinks itself now sufficiently strong in its position, especially in the larger cities, to initiate the decisive action it has so long had in contemplation. In thus choosing its point of attack, it has shown its customary sagacity, conscious that the leverage of influence is always longest and strongest at the educational point. That sufficiently explains the direct command of the plenary council of the Roman Catholic Church, sitting at Baltimore, to every priest in the United States to establish a parochial school in his parish within two years, on penalty of removal from his parish if he should fail to comply. And every Roman Catholic parent who refused to send his child to this ecclesiastical school was threatened with priestly excommunication. This was the machinery by which our public school system was to be broken down.

This work of substituting the parochial for the public school is now fairly begun. Of course such a school is intended to be sectarian and ecclesiastical in the narrow sense. It is nothing to the point that the Roman Church styles itself the universal church, since no church on earth can rightfully set up such a claim, and therefore, in spite of its conceded age and extent, it is only a sect like all the rest. Following close upon the parochial school movement comes the next step of ecclesiastical authority, taken right here in Boston, which is the removal to another department of an old and honored teacher of history in the English High School by the school committee, a majority of whom are Roman Catholics, on the charge of having taught from a history placed in his hands for that purpose by an intelligent school committee as a text-book. This history contained a brief synopsis of the traffic in Indulgences which was notoriously carried on in the sixteenth century, and which, as all readers of history well enough know, led to the Protestant Reformation with Martin Luther at its head and its hero. The sales of these indulgences supplied for a time the chief part of the funds needed for the erection of St. Peter's great church at Rome.

It is not specially to our present purpose to comment on the gross abuse of which these sales were made the pretext, and against which was effectually directed the wave of revolt historically known by the name of Protestantism. It is sufficient to refer to it as a fact whose studied suppression in any true historical course furnishes all the proof needed of a pure sectarian spirit and intent. A church claiming to be universal assuredly may not thus refuse to acknowledge and accept universal truth, except at the manifest risk of becoming partisan in the place of universal.

This episode in the Romish plan here in Boston has amounted to an event, whose public importance is so wide as to have not only provoked plain and positive speaking from the pulpit and press, but has called forth a public meeting the present week of the foremost citizens, naturally including many clergymen, and brought out much matter of a condemnatory nature. It is inevitable that any thorough discussion of this subject must compel all consistent opponents of the pretensions of the Romish Church to abandon their last plea for everything like sectarian instruction in the public schools and advocate an unsectarian system of instruction, pure and simple.

For ourselves, we would not meet this issue after the manner of the Protestant clergy, who still mistakenly persist in adhering to Bible teachings in the schools. If the parents of children are really so strenuous for that as they would have us think, they will not omit to impart needed instruction of that kind at home, and not leave a matter of such importance wholly to paid teachers of both sexes. There is where the Protestant interest in the schools makes its fatal mistake. It needs to

broaden its ground by discarding Bible or sectarian teachings in the schools altogether. Not until it does that will it have firm ground to stand on. We are of course aware that the Roman Catholics originally opposed keeping up Bible-reading in the schools on the ground that it was sectarian, and therefore unfair, and subsequently charged that the schools were "Godless," because they were relieved of this stumbling-stone of offense. But that fact only serves to fortify, and in no sense weakens, the position of those who would consistently eradicate the last vestige of sectarianism from the instruction they furnish. The public school is a purely secular institution, and the State supporting it cannot do so on any religious ground whatever.

On the manifest danger to our free institutions from this or any other threatened ecclesiastical interference with the very first condition of their existence it is needless to expatiate. They who cannot instinctively realize it, admit thereby their incapacity to understand that those institutions rest on widespread intelligence fostered by free and equal education. So far as common morality helps to furnish the foundation for them, it is not less an element of that education itself. But it is a purely secular, and in no accepted sense a religious, education. It is an affair of the State, not of the Church. So far as taxation for religious instruction is concerned, the State possesses no power whatever to compel it. In this country the Church, by whatever name, stands on its own feet. If it be supported by the voluntary offerings of its members, it is well. If it looks to a foreign potentate for its sustenance, it cannot presume on anything like political support here. The State with us is the supreme authority, of which we are all individual members.

Over and over again have we inculcated the doctrine of the complete secularization of the public schools as the only true and lasting one. We now again insist, in the face of this newly joined issue, on the enforcement of that principle. The priests and preachers are at perfect liberty to talk their dogmas in the pulpits and at home, on Sundays and all other days; but the children of our still free population have an inalienable right to a certain amount of training in scientific, secular knowledge, that they may become fully qualified to enter on the battle of life in a free country.

On this most grave subject Gen. Grant uttered timely and memorable sentiments in an address made by him in the centennial year, which deserve repetition now. After warning his soldier hearers to begin by guarding against every enemy threatening the perpetuity of our free republican institutions, he said: "In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now, in this centennial year of our existence, I believe it a good time to begin the work of strengthening the foundation of the house commenced by our patriotic fathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmingled with sectarian, pagan or atheistical tenets."

The true position to take and maintain is that of State against ecclesiastical education. As Rev. Mr. Mills said in a recent pulpit discourse in North Church, Newburyport, Mass.: "We must have non-sectarianism in education, free and untrammelled, and the right to worship God as we will. The parochial schools were not established at the desire of the Roman Catholicity, but rose up at the behest of priest, bishop and pope located on foreign soil. Their very existence is evidence of an enemy to civil liberty, and they make a mighty engine of politics, for those that are educated in them are brought under the suppression of a power located on the Tiber. . . . We should bring such atmospheric pressure upon the Roman Catholicity that they will rebel against papal interference. Under the hat of every American citizen there is a sovereign, and no American sovereign should be under the dictation of anything but American law."

And he thus tersely stated the situation: "The American school system is that the school shall be controlled by the State, and that our children shall be trained for a true citizenship. The theory of Rome is that the school shall be under the control of the Church, and the object shall be, not to make loyal citizens, but loyal subjects of Rome. I do not stand for Protestant as against Catholic education, but for State as against ecclesiastical education. The public schools should be maintained by the State, and should be made the palladium of our liberty and patriotism. Every American patriot should pay tribute to this school system, just as he has before resisted the encroachment of a foreign power or the dismemberment of the Union."

In a carefully prepared discourse on the same subject, Rev. Mr. Moxom recently preached to a very large audience in Tremont Temple, in Boston, laying down the preliminary proposition that the State and Church are distinct organizations under our written constitution. The Roman Catholic Church, he said, acknowledges supernatural and earthly allegiance to a foreign power which is opposed to civil liberties. That power, by the use and distribution of indulgences, may absolve a man or a people for crimes against the State, and the Pope recognizes or refuses to recognize any government, according to its harmony with his will. History shows that whole peoples can be freed from civil obligations by papal indulgences. Therefore it is a political force and agency. He believed it was time to call a halt when the Catholic Church assumes to be a censor of our educational implements. Under a ruling like that already made in the Boston case in favor of Catholicism, the Congregationalist could protest against the use of books in the public schools which treated of the early persecutions

of the Baptists by Congregational authorities, and the people of Salem could demand the elimination of all that portion of our colonial history which treats of the dreadful punishments inflicted for witchcraft. While sectarian doctrines are to be wholly kept out of the public schools, it by no means follows that secular knowledge, as recorded in accepted histories and books of science, is to be cut out from their pages because it may reflect more or less severely on the past of any sect or church whatever. Truth is sure to overtake error in the end, and no arbitrary attempts to suppress either are to be allowed away in a system of free education.

Crops, Weeds, and Patience.

A recent sermon of M. J. Savage, a printed copy of which lies before us, so closely corresponds to the condition of those persons, both inside and outside the ranks of Spiritualism, who are continually in such a fever of dissatisfaction over its history and methods, that we are naturally tempted to briefly portray its timely spirit and transfer to our own columns some of its pertinent and welcome expressions. Especially are such persons warned in this discourse to "go slow," inasmuch as, in the folio language of Mr. Savage, "the natural growth of the world takes along with it our pet reform, and if we do not allow ourselves to be blinded by haste we shall see that God and ourselves are, indeed, not working in vain."

While living over in thought the farmer's life, all things blossom out to him with human meanings. It is with those same meanings that he had to do. Among other reasonable suggestions, he did not think it would be wise for him to spend much time in leaning over the fence and considering the condition of the fields that belong to his neighbors. How many of us, he remarks, in fancy cultivate our neighbor's fields while our own are running to weeds! In this way our attention is distracted from the real work that awaits our performance. How many persons spend a large part of their lives cultivating other people's farms! How many think they might have done wonders if only some other field had been assigned them! How many neglect the real work of their lives because it is not such as they think they could have done best! How many grow bitter because their neighbors do not choose to adopt their methods!

We are what we are, and where we are; and the finest possible things for us to aim at are, how to keep ourselves sweet-tempered, to help our neighbor all we can, but always in a loving spirit, and to get the best results possible out of our life-work. It becomes our supreme duty to offer our help when our neighbor's field is really starving. His field then becomes ours. We should not then dare to turn away, for where the highest need is there is God's command to help. And all things cooperate with us, as the sun, the dew, the air, the planets, the sea and the clouds cooperate with the farmer when he is doing his best. But they will do nothing without his cooperation. He is in partnership with the universe. The elements do the most as well as the most wonderful part of all. Yet if he were to plead his insignificance and do nothing, as many people do in regard to hoped-for results in their own lives, he would never get a harvest of any sort.

Weeds will grow, too, without taking the trouble to sow them for a crop. The farmer well knows that their rankness is but an indication of the richness of the soil. What are weeds but simply plants and flowers that are either undeveloped or misplaced? They would be well enough, and might be even beautiful, if they did not interfere with the more important growth that is being cultivated at the same time. As weeds are, therefore, not to be mistaken for perfect plants, so negative goodness is not to be mistaken for positive virtue. Virtue possesses an emphasis and carries with it the sense of power. No power—no good; with power—the possibility of evil. Therefore power is essential; but it must be controlled and guided. Weeds are inevitable in everything. They testify that the world is growing. All undeveloped, misplaced things are weeds. We shall never be rid of them here or hereafter.

The important point is, not that there shall not spring up and grow a single weed, but that, in spite of the weeds, the fields shall produce good, healthy, positive crops. If they do this, it is not wise to lie awake fretting over the weeds. The great question with us all as individuals is, whether on the whole and in the long run our days are fruitful of good. A too minute attempt to kill our little faults eats up both the courage and the time that should be given to matters of larger import. We must look a long while to find a perfect person, and then we shall not find him. Many of us are addicted to picking out faults in others that we are free from ourselves. As Rudibras neatly hits them off, they compound for the sins to which they are inclined by damning those for which they have no mind. But until people become perfect, which is not likely to be in our day, if the majority crop is good we must try to be content.

Before we condemn the life of another we must find out whether it has had a chance. If we find a life drooping and dying, to which we might be the very sun, dew and air that are needed for its bloom and fruitage, it is as if that life were put into our hands, and we are to answer for it. And finally, after we have done our best, we are to keep still and trust, waiting patiently for the issue. We lack faith in nature, that is, in God. In the great causes in which we are interested, our planting, our tending, all that we can do are needed; but God cares as much as we do. Quoting again the words of Mr. Savage: "The natural growth of the world takes along with it our pet reform, and if we do not allow ourselves to be blinded by haste we shall see that God and ourselves are, indeed, not working in vain," if in certain years some of our crops fail, let us try to be content if only a part of them come to perfect ripeness. If we have to leave some of our work unfinished, let us try to remember that God knows how to finish it through other hands.

The Berry Sisters

Are at the Onset Bay Grove, and will commence their regular sittings on the 15th of the present month; they will be held, during the season, as usual, at the Berry Cottage, opposite the Temple building.

Dr. H. B. Storer will have for sale the best spiritual literature at Sunapee Lake Camp-Meeting, (N. H.) and will act as agent for the BANNER OF LIGHT, which will be on sale during the four-weeks' meeting.

Dr. Stansbury, of San Francisco, called at this office recently, en route for Onset Bay, where himself and wife will pass the season.

Rev. Mr. Gray on Catholicism.
Under the heading of "Intolerant Catholicism," the Boston Herald of Monday last contains a synopsis of a sermon on Sunday at the Tremont Temple by Rev. James M. Gray, of the Reformed Episcopal Church, in which the reverend gentleman sharply rebuked the position of the Catholic Church in its efforts toward the establishment of a theocracy in place of our free republic in America.

His subject was titled, "The Corporation of Rome in Prophecy and Politics." While he held in abhorrence the monstrous evils of the Catholic church, he was still of those who believe that there is some good in it. He added, however, that the good was as hard to find as a grain of salt in a bag of sugar. He said that the story of the Inquisition is never to be forgotten, no matter what text-book of history is used in the Boston public schools. This was Mr. Gray's first allusion to the Travis-Swinton incident, and it was well received. He quoted from the New York Freeman's Journal ("strangely misnamed paper," he said) to show that if the Catholics got control of the government of this country, they would assuredly "bring the traitor's name into vogue, because it alone is right. The Western Watchman also recommended punishment for heresy." If the Inquisition is not repeated here, Mr. Gray said, "it is only because the opportunity has not yet offered. Our own Boston Pilot has said that there can be no good government without the Inquisition, which is designed to guard the only faith." This showed, Mr. Gray averred, that there was not in Catholicism that liberty of conscience promised in our national constitution. The Pope himself has described liberty of conscience as being absurd, erroneous and pestiferous. The Pope also said free speech the liberty of perdition. Mr. Gray declared that free speech had been abridged and stopped in this city since Mr. Davis's imprisonment for preaching on the Common in proof of this. The Catholics are determined to shatter the public school system, he said, and the Travis case was only a single incident in the onward march of Rome toward a set purpose. Continuing, the speaker said: "The rising generation must be trained, and when the books that tell the truth are driven out of our schools, it is time we introduced them on our public platforms."

The applause that followed this declaration, the reporter remarks, made the Temple shake for nearly a minute, breaking forth again and again.

There is one thing somewhat curious in regard to the recent onslaught alluded to above, it seems to us, and not exactly consistent withal, namely: While characterizing the Catholics as illiberal, and therefore dangerous in their proceedings, this identical Protestant clergyman at the same time cautioned his hearers against countenancing the Spiritualists and Liberalists of the present day!

Petitions in Rebuttal.

Indications not being wanting that even at this early day the Massachusetts Allopaths and their allies are joining forces to make a strong effort the coming autumn to obtain the passage, by the next Legislature, of a doctors' protective law similar in its nature and provisions to those which already disgrace the statute books of thirty States of the American Union, we are informed that, as a measure of counter-action, printed petitions will be placed at headquarters at the Lake Pleasant, Onset Bay and Cape Cod Camp-grounds, to which all visitors (male or female) who are believers in medical freedom and who are residents of this State, are requested to attach their signatures in solemn protest against any such high-handed sacrifice of the rights of the common people for the benefit of a titled class in this republican community.

We trust these petitions will receive the attention of every friend of "free medicine and patients' rights" in the Bay State, and that each will see to it that his (or her) signature is appended to these definite and well-defined protests against medical usurpation. It will be well for the voters in Massachusetts who desire to preserve inviolate such privileges as they now have, to watch the men nominated as candidates for the fall election, and throw their ballots for no man who is in favor of abridging the right of individual conscience as exercised by his constituents in the choosing of remedial assistance when disease afflicts themselves or families.

In point of fact, religion can amount to nothing unless it is itself a reality. If it is less than this, it is mere profession and faith, or in other words pretence and superstition. Prof. Drummond, of Edinburgh, not long ago came over to this country with others to investigate the religious systems of American colleges, and in the course of an address made by him to an assemblage of Yale students he remarked to them that religion is founded on facts. In very many instances, he told his hearers, "outsiders," as he termed them, are the brightest and wisest men in the colleges. He said they refuse to identify themselves with "us"—assuming that "us" comprised all there is of religion—because they see all the little weaknesses of Christianity. A young man, said he, should be religious as a young man, not as an old woman. He would allow no interference with amusements, and welcomed the cricket and foot-ball players to the ranks. A dozen or more of the society to which he belonged had gone into the slums of Edinburgh to live and work among the poor and wretched, and they are the manly and strong men of the university.

We understand that G. F. Whitney, M. D., and W. S. Rowley, Occult Telegrapher, of Cleveland, O., will visit Onset the present season, thus giving the Eastern people an opportunity to consult with the unseen forces—through a new and wonderful use of electricity. The telegraphic instrument, it is said, is operated entirely independent of human agency, expressing intelligence of a very high order on all subjects of the greatest interest to humanity—especially those of a moral, religious and scientific nature.

THE PILGRIMS IN CHICAGO.—A. R. Orris writes us that after six weeks' successful ministrations on the Pacific Coast, and while on their way homeward to the Eastern Camp-Meetings, Mrs. H. S. Lillie, inspirational speaker, Mr. Edgar W. Emerson, seer and test medium, assisted by Mr. J. T. Lillie, composer and vocalist, will hold two public meetings and séances at the Princess Opera House, 538 West Madison street, Chicago, Ill., on Sunday, July 15th, at 3 and 7:45 P. M.

The London Society for Psychical Research in the last number of its "Proceedings," in a notice of the Seybert Commission's Preliminary Report, remarks, referring to Spiritualists: "This little book should have a powerful effect on them." Thank you! That is precisely what it has had—a most "powerful effect on them," but the effect is not of a kind the S. for P. R. evidently anticipated when it gave its wise and solemn advice!

THE BANNER received a pleasant call recently from John Lamont, Esq., a prominent Spiritualist of Liverpool, Eng., who is on his first visit to America, and who bore a letter of introduction and earnest friendly recommendation from Mrs. Emma Hardinge-Britten, of Manchester. He had just reached Boston from Onset Bay Camp-Ground, and expressed himself as much pleased with his experiences thus far.

Dr. J. M. Peebles delivered a speech of the "Prohibition" order at the temperance celebration held July 4th in Bridgeton, N. J.

ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.

THE BALL—
The time has come when one and all play sick to see a game of ball.

THE SQUARE—

Though other games may be unfair,
This one is always (?) on the square."

THE SQUARE—

"The people of this country should be very grateful to Clifton Duff, of Breathitt, Ky.," declares the Courier-Journal, "for the discovery that sorghum seed, heretofore almost worthless, makes a flour superior to buckwheat for better bread. We have tried this flour, and would advise all others to do so."

Elsewhere will be found notice of the grand awakening of revolutionary enthusiasm in our boyhood's home, the old town of Amesbury. We are sorry to be obliged to state that bigotry and self-importance were also resurrected on that day in some quarters, to the utter disgust of sensible people in the place. As one instance, the police seemed to be seized with a burning desire to show their authority—one of "the force" ordering a fine bugle-player, who chose on the 3d to perform on his instrument out-of-doors, for the decoration of several respectable citizens, to stop playing. The player replied that as a law-abiding citizen he would do so, such was the provision of the statute, but did not believe his action contrary to law—neither did any of the respectable witnesses present. Mr. Currier, the Manager of the Opera House, told the musician he could go in front of his establishment and play as long as he pleased. But the man declined under the circumstances. Another case of a truly wonderful character took place on the 4th, when an old Italian, well-known in town as a quiet, inoffensive man, was arrested for selling peanuts, "haled into court," and fined \$6 and some odd cents! When remonstrated with, it is alleged the startling ruling was made that peanuts, being a FOREIGN (?) commodity, were contraband!

JUST THE SAME AS A MAN.

To the Editor of the Boston Globe:
Will you kindly inform me can a woman become a citizen of the United States?
A woman can be naturalized same as a man. I think, from examination of United States Statutes, that in those States where woman suffrage prevails they can vote for presidential electors; they can for Governor and Mayor in those States.
PEOPLE'S LAWYER.

The New York World avers that the bustle is said to be on its last legs; that the flat has gone out from the White House; that Mrs. Cleveland's decision is to rule "dat!" There'll be some kicking 'rout, Jo Cose thinks.

It has been calculated by Professor Rogers of Washington, that the dynamic power of a single pound of good seam coal is equivalent to a man's work for one day, three tons for twenty years, and one square mile of a seam of coal only four feet thick will represent the labor of a million men for twenty years.

The Delaware peach crop is said to be immense—from 10,000,000 to 12,000,000 baskets. The problem is, how this unprecedented harvest is to be marketed.

General Sheridan has arrived at his destination without detriment—that is to say, in as good condition as could have been expected under the circumstances. Now that he is in this healthy northern latitude, it is to be hoped he will soon become convalescent.

Yowling cats, barking dogs, grunting hogs and earping critters, all belong to the same genus—the only difference existing between them being that the last-named use two legs, while the others travel upon four; but the bark of the critic and the bark of the dog, however, sound pretty much alike, and do about an equal amount of execution.

If a rich man, dying, bestows his wealth upon some church, or for the endowment of some theological seminary, or to send the gospel to the heathen, he is a noble philanthropist; but if, being a Spiritualist, he bequeaths his property for the promotion of the cause of Spiritualism, he is insane. No matter how level-headed he may be upon all other subjects, his heirs immediately set about the task of proving him non compos mentis in the matter of disposing of his own; and judicial owls upon the bench and before the bar blink stupid assent to the proposition. It will not always be thus.—*Golden Gate.*

Avoid an angry man for awhile—a malicious man forever.

HURDETTE PAYS HIS RESPECTS TO THE CLOWN:
Dear century plant, I love thy bismuthed face,
Thy peaked hat, and grotesque painted smiles,
Thy dear old jokes that, with a tender gaze,
Make plaintive music for thy audile wiles;
I love thy scuffling songs, roared out of tune,
Thy bearded old conundrums, bald and blind,
The mellow beauty of the after-dinner drink,
That years untold through all thy wit hath shined.
Friend of my childhood, thou art never old;
He hath no heart who says thy jokes are stale;
Warm is the soul that loves the jest thrice told,
And dear the friend who loves the jest a cold tale.
What though the title-page tells all the rest,
Must all our mirth be shined with veneer?
Are not the oldest songs of all the best?
Are not the oldest friends of all the dearest?
What then? The little ones are pleased with thee,
And in their childish plaudits, sweet and clear,
The old dead laughter of my boyhood's glee,
Called back again to life, I seem to hear.
I laugh, with echoes of old laughter blest,
To think how new and bright thy jokes were then;
So every circus-day I seek thy tent,
And shout to hear thy "Here we are again!"

During the heated term eat good, nutritious food— but partake of it sparingly; drink no marble-dust soda, but spring water instead; visit the seashore as often as convenient; get plenty of sleep, and you will keep vigorous and energetic.

Iowa must be a pretty good State to live in; no State debt, a school fund of \$14,000,000, and the smallest rate of literacy of any State in the country.

A life-size marble bust of Garibaldi, the Italian patriot, with a marble pedestal about four feet high, has been received at Washington and placed in the hall of the upper lobby of the Senate. It was presented by American citizens of Italian birth.

When you hear a man say he "wouldn't tell a lie for the World," it is safe to bet he isn't on the staff of that paper, says Texas Sittings. "Right you are every time," is the response of "the people" everywhere.

A good penny—A lost one.—*Tid Bits.*
A good cent might repair the loss.—*Saratoga Eagle.*

FLORICULTURAL SOMERSAULTS.—The Record has been severely—on its own declaration—"a Rose Geranium" and a "daffodil," has now evidently become a "trumpet flower." Inspired no doubt by the couplet: "If he blow not his own horn, by whom shall the horn of that man be blown?" It bravely set the following paragraph in italics at the head of its editorial columns for July 31: Did any one experience an unwanted sense of mental vacuity during the 4th?

"To morrow is the Glorious Fourth. There will be no Record. There will be a great many other things to entertain and instruct Americans, young and old. Thursday the Record will resume its duty in that respect."

A Swiss engineer named Ritter wants the city of Paris to adopt his plan for obtaining an "inexhaustible" supply of water from the Lake of Neuchâtel, Switzerland, three hundred and twelve miles away. The cost is given at about \$60,000,000.

Old Griggs—"Jack, you young rascal! why didn't you chop that wood?" "I'm going to thrash you within an inch of your life!" Jack—"Hold on a minute, father. Don't you think it's better to settle differences peacefully than to strike?"—*Judge.*

The Twelfth Annual Congress of the American Secular Union is called to meet in Pittsburgh, Pa., October 8th.

[AN AWFUL THREAT.]—"Val," said the collector for a little German band to a citizen who sat in his front window, "You no git noddings for dot music?" "Not a cent!" replied the citizen, with hopeless emphasis. "Den you say you no want dot music?" threatened the collector, so the citizen hastily gave up a quarter.—*The Epoch.*

"Come What Will, I Will Share the Fate of My Country!"—Barlett.



STATUE OF GOV. JOSIAH BARTLETT, Unveiled at Amesbury, Mass., July 4th, 1888.

As announced in previous issues of THE BANNER, preparations have been for some time making in Amesbury, his birthplace, to pay a tribute of merited honor to Josiah Bartlett, one of the foremost among the revolutionary fathers, and one whose distinguished services shed an equal glory upon Massachusetts, his native State, New Hampshire, his adopted home, and the whole confederated Union.

This recognition has taken the form of a statue, the generous gift to the town of Amesbury and State of Massachusetts, of Jacob R. Huntington, the pioneer of the carriage business which has made this place so famous. Mr. Huntington has amassed a fortune with his own hands and brain, and with a loyalty and patriotism which have always characterized him, determined some time ago to in some way establish in his home some fitting memorial of his affection—finally deciding to furnish the young and old of his contemporaries and posterity a memorial of, and an incentive to, patriotism, in the shape in which it can now be seen on the triangle which bears the donor's name—at the junction of Main, School and Sparhawk streets.

The statue was made by Karl Gierhard, (who is the maker of a very excellent statue of Gen. Grant), from a painting of Bartlett, executed by Trumbull, and the only portrait of him existing. It is eight feet six inches in height, and made of government bronze. It stands on a pedestal of polished Quincy granite, the foundation of which is set several feet deep, and surrounded by granite curbing. The whole work extends about twenty-one feet above the level of the square. The figure represents the subject attired in a long, loosely fitting coat, with ruffles at the cuffs, and knee-breeches. The left hand is represented in holding the Declaration of Independence, and the right hand as holding the quill pen with which the name of Bartlett was made immortal in the annals of the nation.

The entire execution of the work is excellent.

JACOB R. HUNTINGTON, DONOR OF THE STATUE.

On the spot where now stands the Old Ladies' Home, Josiah Bartlett was born in 1729. Self-educated, in lonely poverty, he, without the assistance of college or academy, at the age of seventeen, began the study of medicine with an Amesbury physician, establishing himself at Kingston, N. H., after entering practice. As an instance of his native fearlessness in the promulgation of what he considered the right, it is recorded that while in Kingston, in 1782, he was laid low with a fever which nearly ended his career of promise, and his desire for cooling drinks so overcame his precepts that he partook freely of iced water, whereupon he immediately began to get well. An incident, coming right home to him, brought him to see that pure air and cooling beverages were essential to the successful treatment of fevers, and it was then that more enlightened methods of dealing with these diseases began to prevail. Two years later he introduced Peruvian bark as a cure for common and malignant throat diseases, having first experimented with it upon one of his own children.

ONE OF THE SIGNERS.

By JOHN GREENLEAF WHITTIER.

[In memory of Gov. Josiah Bartlett, a signer of the great declaration; read simultaneously on the unveiling of his statue at his birthplace, in Amesbury, Mass., July 4th, 1888.]

Oh! storied vale of Marston!

Recluse through all thy shade and shine,

And from his century's sleep, call back

A brave and honest name of olden time:

Unveil his name to-day!

The living and the dead to-day:

The fathers of the Old Thirteen

Shall witness here, as if by magic may!

Unseen, unheard, his gray companions,

The shades of Lee and Jefferson;

Wise Franklin, reverend with his years,

And Carroll, lord of Gallatin!

Be thine henceforth a pride of place

Beyond thy namesake's over sea,

Where scarce a stone is left to trace

The holy house of Amesbury.

A prouder memory lingers round

The birthplace of thy true man here,

Than that which haunts the refugee found

By Arthur's mystic magic stone.

The plain dead table where he sat

And signed a nation's life and death,

Is dearer now to ransome than that

Which bore the scroll of Runnymede.

Long as, on Freedom's natal morn,

Shall ring the Independence bells,

Thy children's children yet unborn

Shall hear the tale his magic stone.

In that great hour of destiny

Which tried the souls of sturdiest stock;

Who knew the end alone must be

A free land or a traitor's neck.

Amidst those picked and chosen men,

Than his, who bore first drew his breath,

No firmer fingers held a sword.

Past wrote for liberty or death.

Not for hearts and homes alone,

But for the world, the deed was done;

Oh! all the windows of the world open,

Through all the circuit of the sun.

We trace thy flight by broken chains,

By songs of grateful labor still;

To-day, in all her holy faith,

It rings the bells of Freedom's will!

To him who shall its bronze outline give,

Oh! earth and air and that nursed him, give,

In this memorial solemnity, room.

To him who shall its bronze outline give,

And thou, oh! Land he loved, rejoice!

What, in the countless years to come,

Whate'er freedom needs a voice

These sculptured lips shall not be dumb!

—Amesbury, Amesbury or Amesbury, famous in British, Arthurian and Christian tradition, is supposed by antiquarians to have derived its name from its vicinity to the "Antient Stone" of the great temple of Conlough, one of the first of ancient England's great Abbeys was erected in Amesbury.

—A. S. Hayward, magnetic physician, of Boston, will visit water-cures in the vicinity of Boston; also other localities during the summer season, and may attend several of the spiritualistic camp-meetings. He will continue his practice as usual, as per advertisement on page seven of the BANNER OF LIGHT.

—Miss O. W. Knox has located at 91 East Springfield street, Boston, where she will be pleased to see her friends.

—Prof. Henry Kiddle has a sterling discourse on our first page. Read it.

—For the use of the pictorial representation of this statue, also the other portraits contained in this sketch, we are indebted to the joint editorial and editorial courtesy of the Boston Daily Globe, to whose management our thanks are hereby returned.—ED. B. OF L.

created by the daily press that we give them but casual mention here. The weather was delightful, the attendance very large, and for many portions of the country, the procession was first in appearance, and all things passed off harmoniously, and to the mental profit of every one present. Among the other dignitaries, the Hon. Charles Sumner, Governor, and members of his staff, officially represented the State of New Hampshire.

At 120 the President of the day, Hon. E. M. Boynton, called the assembly at the grand stand on Huntington Square to order, and delivered an address of welcome. We celebrate to-day, he said, the one hundred and twelfth anniversary of Independence, but not for this alone do we assemble here. One hundred years ago, on June 21st, 1776, his personal influence turned the scale and secured the adoption by New Hampshire—the first State, necessary to save the Constitution of the United States.

HON. E. MOODY MOYNTON.

President of the Day.

At the close of his eloquent remarks Mr. Boynton rose to the true, spiritual height of the occasion when he said:

"PERHAPS FROM HIS HOME BEYOND THE CLOUDS BARTLETT AND HIS GLORIOUS ASSOCIATES OF THE REVOLUTION MAY BE PERMITTED UNCONSCIOUSLY TO WITNESS US TO WITNESS US AT THIS HALLOWED SPOT WHERE HE STUDIED THE GREAT LESSONS HIS LIFE ILLUSTRATED. We listen, then, the shepherds of Bethlehem, to hear the triumph song of our immortal peace and good will to men. Oh! shining ones, your work is moving on with ever increasing vigor, and the next long, not alone on Judean hills to lonely shepherds in the darkness, but in noontide glory to all the inhabitants of earth the music shall resound from earth to heaven, PEACE AND GOOD WILL HAVE COME TO MEN, AND THE NEW HEAVENS AND THE NEW EARTH SHALL BE COMPLETE. We are yet in the first century of our constitutional liberty, the twilight of man's independence, yet the rays of morning glint our mountain heights of freedom. Its cloudy splendor, who can tell? What uncounted millions shall rejoice in the sun of American liberty when all clouds have passed away! Forty centuries of Egyptian darkness obscure the path from this statue of Josiah Bartlett. Speak, patriotic lips, and tell us of these centuries to come. What inventions, what brightening glories shall the ages yet reveal, when the pilgrims from all nations throng to pay tribute at your feet with tears of gratitude. Let free schools, free press, free schools, free pulpits, and free hearts and homes shall complete the circuit of the earth, and (the Christ principle) shall reign in man."

Prayer followed by Rev. A. C. White of Amesbury, after which Prof. J. P. Marshall, of Tufts College, of Josiah Bartlett was then unveiled by John Seavey Poyen, a grandson of the donor of the statue, and a lineal descendant of the historic Bartlett, the unveiling being accompanied by singing by Battery C and music by Chandler's Band of Portland, Me. The following is the text of the inscription on the memorial, which is to tell to coming time the reason of its erection:

JOSIAH BARTLETT.
BORN AT AMESBURY, MASSACHUSETTS, 1729.
DIED AT KINGSTON, NEW HAMPSHIRE, 1795.
PATRIOT, SCHOLAR, STATESMAN.
A Delegate to the Continental Congress,
A signer of the Declaration of Independence,
With Stark at Bennington,
A Member of the Convention which Ratified
The Constitution of the United States,
Chief Justice, President and First
Governor of New Hampshire.

Not more illustrious for Public Services
than for Private Virtues.

This Monument Erected July 4, 1888,
and Dedicated to his Countrymen
by
A Citizen of Amesbury.

The President then introduced J. R. Huntington, Esq., donor of the statue, who presented it to the Commonwealth as a memorial to the people.

He was accepted on behalf of the Commonwealth of Massachusetts by Lieutenant Governor J. Q. A. Brackett, in an appropriate address; Hon. Robert T. Davis, of Portland, Me., delivered the oration; and Prof. J. W. Churchill, of Andover, brought the exercises of the unveiling to a close by reciting with splendid effect the following poem, written for this occasion by John Greenleaf Whittier:

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Movements of Mediums & Lecturers.

Notice: Under this heading must reach this office by Monday's mail to insure insertion the same week.

Sunday, July 1st, Mrs. H. B. Lake closed a very successful five weeks' engagement with the Albany Spiritualists' Association at the next session, meeting with hearty expressions of approval. During July she may be addressed in care of the BANNER OF LIGHT office.

Edward W. Pearson is engaged at Onset Bay Camp from July 20th to July 31st; Onset Bay Camp from August 1st to August 15th; Onset Bay Camp from August 15th to August 27th.

Eugenie Bette has secured the same location at Onset Bay which she occupied last season—the "W. F. Nye," or "Boulevard Cottage."

Mrs. Julia A. Spaulding's address is 44 Front Street, Worcester, Mass.

Societies wishing the services of A. E. Tisdale for Sept. 22, 23, 24, and 25th, also for the first two Sundays in October, may address him at Merrick, Mass.

J. Frank Baxter, on Sunday, July 15th, will lecture forenoon and afternoon in Holton's Park, on Wachusett Lake shore, on Sunday, July 22nd, at Park Camp Meeting, Pa., and on Sunday, July 29th, in Hanson, Sunday, Aug. 5th, 12th, 19th and 26th, are his dates for his closing lectures at Mantua Station, O., Casadaga Lake Camp Meeting, N. Y., and Lake Pleasant Camp Meeting, Conn., and Lake Pleasant Camp Meeting, respectively.

The successful labors of J. Madison Allen—covering three months in Peoria, Ill.—are now closed. His address will be at St. Louis, Mo., for a short time, at 1217 Washington Avenue, after which he will be in the camps in Iowa and Michigan. In the autumn he returns to Peoria.

Bishop A. Beale closed his engagement in Hartford, Ct., Sunday, July 8th, he speaks in New York at Columbia Hall, for the People's Spiritual Meeting, on the 15th. Will be at Onset Bay Camp the last Saturday and Sunday of July, and at Queen City Park, N. J., will speak at Paterson, N. J., the month of September.

Mrs. Mary F. Lovering, a member of the Spiritual Temple Society, left Boston, July 8th, en route for the Teachers' convention in San Francisco.

A fact not generally known, but which THE BANNER has intimated for many years, that several writers not Spiritualists have just learned and are recommending, is this: "Take a sponge bath, followed by skillful massage, [laying on of hands.] It will relieve the worst attack of disordered nerves."

Why, we have at this office for sale a biography of the celebrated Dr. J. R. Newton, who cured many years ago hundreds of people solely by the process described above. The healing medium, similar to Dr. N., who practice to day in our midst, are healing more patients than the "regular" M. D., and that is the reason why the latter want to suppress the former by law!

The notorious T. Warren (Lincoln-Mansfield) is now on the war-path, and himself and his disciples are endeavoring to suppress the progress of Spiritualism, for the reason of professional exposure of Spiritualism, whose challenges, the document avers, will be accepted on sight and instantly. His latest appearance—"a religious illustrated lecture of spiritual power"—was in Amesbury. Spiritualists and inquirers can do themselves and the community no better service than by rigidly staying away from his exhibitions—on whichever side of the fence they may happen to claim to be given!

"Our Young Folks' Reading Circle" is the name of a new organization, formed for the purpose of promoting good reading among the boys and girls of our land from eight to sixteen years of age. It is organized by a Board of Directors, including William H. Ridgely, of the Youth's Companion; Mrs. Mary A. Livermore, Frances E. Willard, Rev. Lyman Abbott, editor of the Christian Union, and others. The central office is managed by Mr. R. R. Winchell, at 106 1/2 Washington Avenue, Chicago, to whom inquiries should be sent for information and terms of membership.

Annie Lord Chamberlain writes from Mattapan that she would like her patrons to be as patient as possible, since she is answering their letters as rapidly as health and circumstances will permit.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh, and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS. The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th. Express tickets, \$3.00; fare, 50c. P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS. The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular sessions will be on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, from 10 A. M. to 10 P. M. Trains 5:45, 7:45, 9:45, and 11:45, will stop at the Lake when there are no express passengers. The regular sessions will be on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, from 10 A. M. to 10 P. M. Trains 5:45, 7:45, 9:45, and 11:45, will stop at the Lake when there are no express passengers.

VICKSBURG, MISS. The Fifth Annual Camp-Meeting will be held in Vicksburg, Miss., from July 1st to Aug. 15th. Express tickets, \$3.00; fare, 50c. P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

LOOKOUT MOUNTAIN, TENN. The Fifth Annual Meeting will be held at this place (Chattanooga) during the month of July. Express tickets, \$3.00; fare, 50c. P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

QUEEN CITY PARK, N. J. Meeting commences Aug. 21st and continues to the 25th. Express tickets, \$3.00; fare, 50c. P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

HARTLEY PARK, N. H. Meeting commences July 26th and continues five Sundays.

VIENNA PARK, ME. Meeting opens Aug. 12th and ends Aug. 27th.

CASADAGA LAKE, N. Y. The Ninth Annual Meeting commences July 21st and closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION. The Sixth Annual Camp-Meeting will convene at Mount Pleasant Park, Clinton, Ia., Sunday, July 20th, to continue five weeks.

ST. LOUIS, MO. Meeting commences July 8th; closes Sept. 21st.

Horsford's Acid Phosphate. If you are nervous, and cannot sleep, try it.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Journal, published monthly in New York. Single copy, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE NEW THOUGHT. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents.

RELIGIO-Philosophical Journal. Published weekly at Chicago, Ill. Single copy, 10 cents.

THE NEW THOUGHT. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE EASTERN STAR. A weekly journal. Published at Boston, Mass. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy, Single copy, 10 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 10 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents per line, and fifty cents per line in small type. Special rates for each advertisement inserted on the seventh page.

Advertisements to be renewed at discontinued rates must be left at our office before 12 M., on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for best portion of the advertisement occupied by the cut will be one-half price in case of the regular rates.

The publishers reserve the right to reject any and all advertisements.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or fraudulent practices are being carried on, they are at once discontinued.

We request patrons to notify us promptly in case they discover any of our advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y. Jy7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

