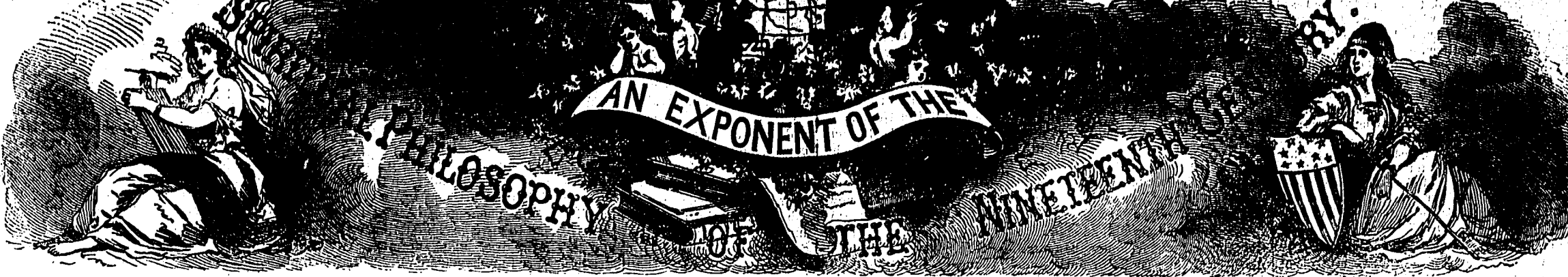


BANNER OF LIGHT.



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The Spiritual Rostrum.

A GLANCE INTO THE FUTURE.

Delivered by SPIRIT HENRY CLAY in the Banner of Light Circle-Room, Boston, Mass., June 10th, 1890, through the Trance Mediumship of MRS. M. T. LONGLEY.

EXPLANATORY NOTE.

It has been the custom of the proprietors of the BANNER OF LIGHT, together with our Assistant Editor, the Chairman of our Free Circles, and several of our associates, to hold an annual meeting with our spirit-friends, at which time we are addressed by THE SPIRIT OF HENRY CLAY in words of wisdom, of instruction and of prophecy.

This custom was inaugurated many years ago by the Guides of Mr. Charles H. Crowell, (brother of Mrs. J. H. Conant), then serving us as business medium, and the 10th of June was chosen as our annual celebration. At the first meeting, Mr. Crowell was deeply entranced, and made to stand with his left hand resting upon the back of his chair, while the Controlling Intelligence poured forth an eloquent speech worthy of the name attached to it—that of HENRY CLAY.

On every subsequent 10th of June we have held our meeting, and this same grand spirit—at that one day in the year only—has spoken to us. When Mr. Crowell ceased to meet with us, Mr. Clay controlled Mrs. Conant in precisely the same manner he had manifested before, until that lady was called to the higher life. Our subsequent medium, Mrs. Rudd, knowing nothing of the expected control, or of his practice of standing while speaking with his hand resting upon the chair, was taken into the Circle-Room on the 10th of June and made to express the same characteristics that her predecessors had done while under the good spirit's influence; and, later, when Miss Shelhamer appeared as our medium, our annual meeting went on in a similar manner. For ten successive years Mrs. Shelhamer-Longley has voiced the inspirations of Mr. Clay in our yearly meetings. The spirit always comes in the same marked, earnest and impressive manner. The meeting is opened with prayer by the Controlling Intelligence, after which Mr. Clay proceeds to deliver a forcible discourse of general interest, which he follows by a personal address of retrospection, encouragement, advice and prophecy to each of the individuals present. All these addresses have been reported verbatim and carefully filed.

We give below a portion of the discourse delivered to us by Mr. Clay, through the organism of Mrs. Longley, at our last meeting, June 10th, 1890—feeling that our readers will find much food for thought in its noble lines. We have entitled this abstract: A GLANCE INTO THE FUTURE.

INVOCATION.

Oh! God of the Universe; God of Humanity; Father of all Wisdom; Mother of all Love; thou Supreme Spirit whose name is Light, we draw near unto thee at this hour, bearing our praises, our aspirations, all that we hold and hope for, as offerings unto thee. Our hearts are open to thy inspection, our lives are revealed to thy scrutiny, and thou canst understand the secret working of every soul, for thou art everywhere; thy name is written upon each form of life; thy spirit permeates every condition of existence.

We praise thee, this morning, for the beautiful day; for these surroundings of spiritual and of physical life. We know that we are thine, and that thou art indeed in every heart that beats here as elsewhere. Oh, God! accept our praises at this time, not as written in verbal speech or sound, but as they well up from the depths of the soul, and are poured forth involuntarily, as the perfume of the flowers' ascends spontaneously upon the air. We would, at this time, come into close harmony with the high and good of celestial spheres. We would receive inspirations that are brought downward from the worlds beyond that our lives may be imbued with new power, that our souls may be quickened with a higher understanding of truth, that our hearts may beat with warmer sympathy and love for our kind. Oh! may we at this

moment realize what it is to be immortal souls; may we comprehend what it is to be creatures of eternity, not dependent upon the changing scenes and conditions of time and material space, but relying upon the eternal truths of supreme and infinite life.

We offer up to thee and to thine angel hosts such as we have already gathered from the experiences and the discipline of life, and we trust that through the year to come we shall unfold greater spirituality, diviner strength of being, so that when we meet again it shall be under still brighter auspices and conditions of spiritual existence.

We ask the blessings of all the good souls to rest upon us all now and forevermore. Amen!

ADDRESS.

When in the course of human events, in the history of mankind and in its interests, it becomes necessary to change existing forms and to overcome established conditions, power is brought from unseen reservoirs of force to awaken new thought in the human mind, and to arouse in the breast of the thinker such agitation of sentiment as will send its influence abroad upon the atmosphere to do a needed work.

During the history of the human family it has been necessary from age to age to re-convert old forms and systems into that which shall prove to be a higher, grander state. During the present age it becomes necessary to look forward to the establishment on earth of new forms and new systems of thought and of progressive culture.

We look back over the century which is rapidly rolling away, and behold a wonderful progress in human life and human thought, and in all departments of existence that pertain to human welfare. We find that here in your own country, not to speak of European nations beyond the seas, there has been a quickening of vital forces, there has been an impetus given to human activity, through the avenues of intellectual power.

We find, as a nation, you are well grounded in the history of the world, and that, faulty as its system of government may be, incorrect in some directions as its line of conduct as a nation may seem, yet the American nation in point of progress, in point of mental unfoldment, in point of a system of freedom for its people and for the world at large, is in advance of all the nations of the globe. Why is this?

Because of many reasons, not of one alone. The atmosphere, the physical conditions of this hemisphere are such as to constantly stimulate the intellect, are such as to constantly bear new force to the heart and brain of its people, are such as to make it possible for those who dwell upon its shores to breathe in with the very elements of physical life the vitality that is of itself personal liberty.

This country, long before the white man trod upon its shores, was the dwelling-place of free men, of minds untutored and uncultivated in intellectual and social lore, but expansive and filled with the spirit of liberty; and the very atmosphere became vitalized with that same spirit, from the lives of those free and independent souls that have been swept away through the march of civilization and of the years so that now only remnants of their tribes remain, and many of these present to the uncultured eye only specimens of a vagrant and perhaps useless race. But we may not judge of these; we must look back through the years that have gone, and realize what this world was when its shores were trod by those souls who erected their heads high toward the sunlit sky, whose feet bounded over the plains, filled with the spirit of progress and of freedom. This soil, then, has presented a condition to the Anglo-Saxon favorable for his development, and as he takes his place upon it and becomes a part of the country at large, he cannot help but breathe in something of this element, and to feel the spirit of progress and of vitalized strength stirring within his breast.

No wonder, then, with the conditions prepared for the race when it stepped upon this soil, and with the conditions which the forefathers brought, there have been stirred within their descendants by experience, by discipline, by all that influence which is calculated to draw out from the human heart, the very highest and most patriotic and holiest sentiments! No wonder that here upon this soil, and in the American nation, we, in returning from the spirit-world, realize that we find the grandest prospect for human advancement and the highest condition of human development.

We gaze across the deep waters and behold the condition of foreign countries, so to speak, as you understand the term; but we in the higher councils of the spirit-world recognize no foreign bodies, no alien countries—the entire nations of the globe are of one people, of one brotherhood; by-and-by, through the spirit of affiliation, of peaceful arbitration and fellowship, will they be coalesced in external life, so as to appear as one harmonious brotherhood, of whom God the Father and the Mother of all Life is the parent. We look across the waters at these various nations of the earth, and we behold strange conditions; within some of them the spirit of disruption is already at work, and during the next decade of years this spirit will manifest itself slowly, not through blood and warfare of any external nature, but through the disorganization of elements that have seemed to be well established; in the dawning of the new century, in its early years, you will find an indication of disruption, of change, of disorganization; but not that riot and ruin shall ensue. Oh! no—destruction only that the processes of construction may begin, that a new order of things shall be established in these nations of which we speak.

Notably do we look toward England, the country that aspires to rule the world, the nation that has an ambition to spread her hands across the seas, and in all directions to

gather to herself each part and portion that may add to her grandeur. And what do we behold behind the scenes? Why! that this spirit of disruption is at work, and that its greatest influence and power will be felt during the coming ten years; before her, as the new century dawns, new conditions will appear—not, perhaps, at once and suddenly, but gradually and slowly, until ere the first twenty-five years of the new century have rolled away, you will find (I predict not only in my own name now, but in the name of the spiritual councils of the celestial world) that a new system of government, a new form of relationship between the officers of state and the people at large, will be instituted in that country known to the world as proud Britain.

We look toward Germany, and we find that the spirit of progress is at work there, manifesting itself in strangely diverse, erratic ways, but nevertheless showing its power, even through the very monarchy which is at present potent; this same spirit of progress is working its way throughout the nation, and before another thirty-five years have rolled away, we look for a larger freedom, a broader liberty of expression, of activity and daily conduct, in the nation as a people, and in the lives of its individuals, in that empire known to you as the German.

We gaze toward Russia, and behold the spirit of anarchy creeping abroad, day by day, hiding itself in darkened places, stealthily making its way in by-ways and amid high stations, working in the hearts of those connected with the nobility, just as surely as it is working in the lives of the crushed and oppressed. Russia has yet to become a new creature, to send out a new system of government, to make over its laws and institutions; and the work is slowly taking place. By-and-by, after the smoke and din that arise, spiritually and magnetically, from the work and friction of this century, have passed away, we will find, indeed, that a new system of law and order in human government and existence has established itself in that country known to you as Russia.

And in various other departments of national life, even in that stronghold of religious influence and dominant authority, Italy, that same element is making itself felt; in the very Vatican, where the high potentate sits in power, strange mutterings, tremblings and rumblings—not of the physical life but of the mental—are felt by the aged head, that wonders and wonders what is to come next. You will behold an effort made by the autocrat and his minions to establish and reestablish new power and forms and ceremonies; to exercise influence more widely because of this same indication and prophecy of coming change, which the Catholic Church feels to the very depths of its life.

During these coming ten years you will observe great struggles made by the hierarchy of the Catholic Church, by potentates in power, to hold fast to the authority which they have secured, and to add to their influence efforts will be put forth by the Roman Church to make itself more wide-spread than ever before. These are only the sure indications of the coming revolution that is to establish upon earth—when the old superstitious forms and ceremonies are cleared away, and the rubbish is swept from the ground—a new system of religious tolerance and liberty which shall be as a star of light in the breast of each life, guiding it onward to a higher state of happiness and prosperity and peace; and as the Romish power shall fall, so will the spirit of liberty gain greater advancement in the life of Italy than it has; although, friends, you would be astonished could you enter into the very citadel of that nation and realize how the spirit of freedom has broadened during the last score of years.

And so on with the great states, empires and governments of the whole world; we may not mention each separately, but all are working upward through strange experiences and checkered discipline.

France, herself, hardly realizes where she stands to-day—whether as a free republic voicing the will of the people, or as a creature of authority, obliged to express in diverse ways the desire and the demands of the aristocracy; but all the while the work is going on, and in her borders there are minds and hearts stirred by the power of the spirit, which by-and-by shall break forth into new expression and give out forms and systems of life and thought and conduct which shall prove a blessing to the world.

Here in America we find a strange condition of things, politically speaking. The world seems to be exercised in various directions, this little world of yours; as a people and as a nation you are divided against yourselves upon questions that would seem to be of importance to humanity as a unit; parties and factions arise constantly, and indeed it does seem, at times, as if the house was divided against itself, and therefore could not stand; yet the element of liberty is here, the spirit of progress cannot be stayed in its march, and all the while the American people as a whole, independent of party spirit, of personal ambition and private interest, and of any faction, is sending out a magnetic influence which proves to be an abiding force and shield of strength to this nation, while at the same time receiving from the higher councils of the spiritual world forces and powers that assist in cementing the ties of brotherhood, and of individual as well as general interests, so as to make you people one.

We shall not pause to speak of the political power which administers the affairs of the nation to-day. If it had not been desired by the

[Continued on second page.]

[From the Magazine of American History.]

RED JACKET, OR SAGOYEWATHA, 1751-1830, CHIEF OF THE SENECA.



THE PROPOSED MONUMENT TO RED JACKET.

The name of Red Jacket, the great Indian chief, is familiar to every American citizen of intelligence the country through, as the successor to Brant in the affairs of the Six Nations. He was young when the Revolutionary war commenced, and his principal exploits at that period were in taking messages from one military post to another for British officers, which trusts he executed with wonderful celerity. He was rewarded on one occasion for his fleetness of foot with a gift from his employers of a richly-embroidered scarlet jacket, in which he took great pride, and which gave to him the name of Red Jacket. In 1792 President Washington presented him with a medal of solid silver, on the conclusion of a treaty of peace between the United States and the Six Nations, in which negotiations he had rendered important service, and this treasure he cherished with tender care until the end of his life.

He was a statesman of sagacity and an orator of surpassing eloquence, yet he never achieved great military renown, although he fought for the United States in the war of 1812. He possessed a marvelous memory, and was incontrovertible in debate. His logical genius was of the highest order, and he had a resolute, indomitable will. He was a thorough Indian in his costume, was very tall, erect, with fine flashing eyes, his forehead broad, high, and capacious, his bearing calm and dignified, and his presence when speaking in council almost majestic. An eminent writer who knew him says: "He had an innate refinement and grace of manner that stamped him the true gentleman, because with him the virtues were inborn and not simulated or acquired. He would intercept the mirthful conversations of his Indian companions by assuring their white host that the unintelligible talk and laughter to which he listened had no relevancy to their kind entertainer or surroundings." He was a pagan, first, last, and always, but he loved his people, and labored vigorously for the restoration of their rights. On one occasion, when there was a proposal to establish a mission among the Indians, Red Jacket said: "Your talk is fair and good, but I propose this: go try your hand in the town of Buffalo for one year. They need missionaries—if you can do what you say. If in that time you shall have done them any good, and made them any better, then we will let you come among our people." Judge James Hall once asked him why he was so much opposed to the establishment of missionaries among his tribes. He said: "Because they do us no good. These men know we do not understand their religion; we cannot read their book. They tell us different stories about what it contains, and we believe they make the book to talk to suit themselves." The Seneca Indians when first known to the world numbered some ten thousand, and from their talents and ingenuity, and their position in the centre of the State of New York, hold an important place in history. They were one of

the most numerous and effective tribes constituting the compact called the Six Nations. The proposed monument to Red Jacket is not intended merely as a memorial to the Seneca chief, but as a symbolic expression of American interest in the Six Nations, or great Iroquois league. The movement is national, and the monument is expected to trace the rise and fall of the Iroquois confederacy.

It is to have a granite or limestone base, on which will be set a granite or syenite boulder, such as are found in the fields of western New York; to be as light in color as possible, in order to give a good relief, or background, to the bronze. The boulder to be ten or twelve feet in diameter, and of equal height, if possible. No cutting with chisels to be done on it, except what may be necessary to give it a solid basis. Four bronze turtles at the angles of the base are to symbolize the Indian belief that the earth is a great plane supported by turtles. On the top of the boulder appears an aged and decayed tree in bronze. Around the base are placed the tribal totems, viz., the bear, beaver, turtle and wolf; the deer, hawk, heron and snipe. The front bas-relief represents Red Jacket addressing a council of people, and pointing to the aged tree above him. The expiring embers of a council-fire are at his feet, and a sombre feeling seems to overshadow the countenances of the group who are listening to him. A corresponding bas-relief in the rear, or back, is intended to recall the Seneca's once happy and primeval state when in the zenith of their glory and prosperity, and when, undisputed monarchs of the forest, they called the continent theirs.

The above interesting description of the proposed monument to the memory of SAGOYEWATHA and the Six Nations, also the picture representing it as it will appear when completed, are transferred to our columns by special permission of the publishers of *The Magazine of American History*, in which enterprising periodical for June, 1890, they originally appeared.

SAGOYEWATHA is widely known to many Spiritualist mediums and their patrons, and to the readers of the spiritual press, as an exalted intelligence of great power, excellent judgment, and indefatigable industry. He was one of the band of the late Mrs. J. H. Conant, and frequently gave expression through her medial organism to views and advice of a highly practical order. The quoted statement in the above sketch from his utterances made when he was in the material body regarding the Bible and the failure of Christians themselves to definitely settle upon its teachings, is a characteristic one with him now, as he returns from spirit-life. In the biography of Mrs. J. H. Conant, published by Colby & Rich, in 1872, occurs the following invocation given by him through her lips at the opening of one of the *Banner of Light* Public Free Circles, and which expresses cogently the same thought: "Mighty Spirit, we know that thou art great in wis-

policy and how far our kind, old man, and I

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of letters or communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve a copy of any letter. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings, to ensure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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LUTHER C. DAY,.....EDITOR.
JOHN W. COLBY,.....ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

Re-opening of the Banner of Light
Public Free Meetings.

The meetings for the Answering of Questions, and the presentation of Messages from individualized spirit-intelligences, which have from the foundation of this paper been so important a feature in THE BANNER Establishment, have been resumed at our Public Free Circle-Room, 9 Bowditch Street, Boston, for the season of '90-'91. The sessions will occur, as usual, on the afternoon of Tuesday and Friday of each week—Mrs. M. T. LONGLEY being the medium on both occasions.

The first Circle of the season was held on Tuesday afternoon, Sept. 9th; the questions propounded to Mrs. Longley's guides were varied in range and important in character, and were treated by the Controlling Intelligence with interest and effectiveness. The attendance was excellent, and the floral tributes of the friends were pleasant to look upon. Prof. C. P. Longley furnished music of a highly appropriate nature; Miss Emily Chace was present as usual to transcribe the spirit utterances; and Dr. J. A. Shelhamer, Chairman, presided, as is his wont, in an efficient manner.

Volume Sixty-Eight.

THE BANNER OF LIGHT this week opens a new volume—the sixty-eighth. That means the last half of the thirty-fourth year of its existence. It is an honored age for a journal to attain in this era of movement and progress, and its publishers feel that they may rightfully claim for it the public respect that belongs to a career so extended. Of its service to the cause of spiritual knowledge and illumination they are disinclined specially to speak, preferring to leave that with the general account which agencies of every character are steadily making up for settlement. Its publishers are free to say, however, that their constant endeavor to be faithful to their high trust has been the inspiration in the conduct of the paper, and upon this single statement they are willing to rely in any estimate that may be made of the worth of their labors.

The good done by THE BANNER through its Message Department is specially referred to as perhaps the most valuable part of its varied work. It would be impossible to compute the extent of the influence which this department of the paper has exerted. It has brought hope and comfort to an unnumbered company of mourners who had refused to be consoled. It has convinced skeptics of the truth of immortality. It has opened thousands of human hearts to the persuasive voices of those who are gone before. And it has—through the "Questions and Answers" regularly embodied in its contents—given clear and impressive expositions of principles for which many and many an one has long sought a better understanding. The regular readers of THE BANNER would feel as if they were deprived of very much of their spiritual sustenance if this invaluable Department were to be omitted. It has been to them a treasury of instruction and inspiration combined.

Especially valuable, too, are the reports of inspirational addresses which are regularly given through THE BANNER columns. In the course of a volume of numbers they form a body of reading whose equal it would not be easy to find. They treat of the two worlds, and constantly set forth the close relation that subsists between them. And the great variety of thoughtful essays from impressive writers to be encountered on the crowded pages of THE BANNER add a by no means inconsiderable sum of illuminated thought to the total that is presented every week.

The camp and grove meetings of the Spiritualists of the country in their season are minutely reported, thus enabling readers everywhere

to take in at a single view the spirit and the movements of believers in all parts of the country, and to better understand the progress which the Cause is making and its different phases of development. All this is the life of Spiritualism, and with it all believers desire to keep fully abreast.

Nor is the editorial page allowed to overlook any of those matters, whether of fact or opinion, that relate to the Cause of Spiritualism in any of its vital parts. It aims to cover all topics that belong to its fullest exposition and fairest advocacy and defense. Especially does it strive to protect, while dealing justly with the large body of mediums, and their diversity of gifts, upon whom the work of spreading a knowledge of Spiritualism so essentially depends. This most important class of spiritual agents is recognized by THE BANNER as one without which no such advance could have been made by the Cause as has been secured in the last four decades of modern history. While acknowledging them to be in no wise above the common level of humanity, THE BANNER has ever been ready to rebuke their reckless slanders, no less than to employ deserved terms of criticism whenever they may individually have forgotten what they owed to the office to which they are called and their obligations to the seekers of truth.

We are virtually living in a new age. Old things have passed or are fast passing away. The world is undergoing a new baptism. What is to be the process through which it will ultimately be made to receive the new knowledge of the higher and larger truth, no one can precisely tell. But it is plain that the change is upon us, that we are fairly entered upon the period of transition. THE BANNER is in no degree unmindful of so serious a fact, and strives to be wholly faithful to its great significance in all its possible bearings. It was originally established in obedience to the received instructions and inspiration of the spirit-world, and it has striven to perform its whole duty in that spirit and with that single purpose. Under continued spirit-guidance it will go on its chosen way, aiming to carry to all receptive minds the conviction and to all open hearts the comfort that comes from a full belief in the revelations of Spiritualism.

Seance with Dr. Stansbury.

Mr. J. M. Ordway of Haverhill, Mass., called at this office recently and put us in possession of the following facts in his personal experience:

On Monday, Aug. 25th, he visited Dr. D. J. Stansbury, at Onset Bay, for a sitting of the slate-writing order. Mr. O. informed the Doctor that instead of writing on any pellets he desired to ask a question *mentally*.

He (O.) was directed to cut a piece of white paper in form to fit between the crystal and the case of his hunting watch, which done he was further directed to put the watch into the medium's "telegraph" box—which he did.

Dr. Stansbury then brought for his inspection a pair of large-sized slates, which he wished him (O.) to fasten together firmly after first satisfying himself that their inner surfaces were free from any markings whatsoever. Mr. Ordway carefully scrutinized these slates—rubbing their surfaces industriously, and breathing hard upon their edges and corners—till he was convinced that they were perfectly clean inside and out. He then screwed the two frame-surfaces together, himself making with a gimlet the holes necessary to admit the screws; this done he secured the sides and ends (as an additional precaution) with large discs of red sealing-wax, upon which, for want of a better mark of identification, he impressed the address-tag attached to his key-ring.

The medium then directed that the slates be in this instance put upon the head of Mr. Ordway; and in a very short space of time (some three minutes, he judges) the signal was given that the work of the invisible operators was finished.

When the slates were unscrewed and opened by Mr. Ordway the interior surface of one of them was found to be mainly covered with a large picture in colors. It represented a lady, and purported to be Mr. O.'s sister, who passed to spirit-life some thirty years ago.

The following message accompanied the likeness:

Dear Brother: I give you my picture as a token of love to you, also to Addie; and ever remain your loving sister,
MARIA A. ORDWAY WOODWARD.

A floral wreath was drawn around the head of the spirit represented—green, red, pink and yellow being among the colors used. A sheaf of flowers, of a white, chalk-like texture, with green leaves, was also drawn on the slate, the inscription being placed on one corner: "Lovey among the Lillies"—"Lovey" being one of the most cherished guides of the distinguished platform-speaker, Mrs. R. S. Lillie.

Around the edges of the slate were drawn long single lines of color, close up to the frame; at the top blue, at the sides blue, at the bottom green and blue. These, the medium was informed by his guides, had been produced through the magnetic conditions induced by Mr. Ordway's rapid breathing upon those portions of the slate-surfaces.

Several names of valued spirit-friends of Mr. Ordway were also traced upon this slate, on the right and left of this picture, which is one of the very largest in size, yet executed in the peculiar and convincing manner described.

When this portion of the seance was ended, Mr. Ordway himself took his watch from the "telegraphic" box, and found that while therein—said watch not having been handled by any one but himself—the wholom perfectly clear scrap of paper had been written upon it (with what appeared "lead pencil" material) a message which was a correct answer to the question which he had asked *mentally* at the outset of the sitting.

Our informant declares himself as convinced beyond the shadow of doubt of the strict verity and reliability of all that he received at this highly satisfactory seance.

We received a pleasant call during the past week from William Tebb, Esq., of London, Eng., whose indefatigable efforts for years past in promoting the interests of anti-vaccination in Great Britain and on the continent, have made his name a household word among the friends of that cause in this country, throughout which his influence is strongly felt. Mr. Tebb has now gone to visit friends in the West.

Mrs. Jennie W. Holmes, in a letter dated Brooklyn, N. Y., (station E) Aug. 31st, acknowledges the receipt of funds sent her from this office, as contributed by various friends in answer to the call in her behalf. She wishes to return thanks to the generous donors, who have so kindly assisted her in this hour of need.

The Chicago Fair Troubles.

The present condition of things in connection with the World's Fair of 1892, which a vote of Congress located at Chicago, appears to be unsatisfactory, conflicting and uncertain to the last degree, and is by no means encouraging to those American citizens who have at heart only the honor of their country.

There is a raging contest between three or more parties over the question of site. As we go to press, dispatches aver "that the directors of the Columbian Exhibition have appointed the 9th inst. as a day for the selection of a site," although it was supposed that this question was settled July 2d in favor of the lake front and Jackson Park location, which includes 720 acres of available space, as against 225 acres which comprised the area of the Paris exhibition, and of which but 75 were under roof.

In addition to this, there is an open and boisterous wrangle between the Chicago city authorities, the managers of the Fair, and the politicians who are fighting the city authorities. Then there is anything but a reliable assurance of financial capability on the part of those who procured, after such strenuous and ostentatious effort, the favor of Congress; and further, a standing embarrassment from the constant conflict of railroad, property owners' and speculators' interests. Finally, all the opposition, or contending, forces threaten an invasion of the Legislature at its coming session.

Under this pressure, we see it announced in the daily papers (Sept. 8th) that Vice-President Bryan, of the World's Fair Directors, has resigned on account of internal troubles in that body.

In the face of the decided mutterings of discontent to which the great Chicago dailies, backed by the journals of the country, are giving vent at the unseemly delay, the "Press and Printing Committee of the World's Columbian Exposition" (Chicago) sends us through its Secretary a circular which seems to be an appeal to the country through the papers for a "stay of judgment." We have read the document, but fail to discover anything definite in it as regards the points at issue. We are told, in effect, that differences of opinion on the grave questions involved are to be expected in the directors, and find "their counterpart in like differences, not only among our citizens, but also in the press." The document ends as follows:

"The Chicago directors, having all these difficulties, obstructions and uncertainties to contend with, and no other motives or interests than to decide on a wise location of the fair, should receive the encouragement and support in their arduous duties of all our citizens and of the press particularly. Otherwise harsh criticism and denunciation, freely copied in the press of the country outside of Chicago, and then transferred to the newspapers of Europe, will greatly damage the cause in which all Chicago and indeed all the nation should be deeply interested. It is hard to see what good is to be accomplished by abuse of the directors, to result in crippling the great enterprise and inflicting a lasting injury upon our city."

The Right View in the Right
Quarter.

Both the *Popular Science Monthly* and the *Scientific American* assail in fitting terms what they rightly describe as the "abridgments of industrial liberty," as illustrated by "Doctors' Plot" laws in the direction of professional monopoly. The *Popular Science Monthly* publishes the article in question originally, and the *Scientific American* approvingly appropriates it with due credit. The statement of the article is this: "That the members of a particular profession should have laws passed in their special interest, and should be empowered to decide who may and who may not enter into competition with them, is, we think, a violation at once of justice and of liberty. The worst of these things is that a public motive is always alleged for what is in the main, if not exclusively, the outcome of private greed or jealousy."

The whole matter is here stated just as it is. The article explains, in regard to the physical health of the community, that the general method is to legalize one or two, most likely quite conflicting, schools of medicine, and to empower them to rule out all others, and if necessary to prosecute and punish them.

Broadly speaking, says the *Popular Science Monthly*, nobody seems to believe that in the absence of all legislation of this character, people could in any adequate manner preserve their health or protect themselves against gross imposture. But it nevertheless believes they could, and it likewise believes that the science of medicine would advance far more rapidly, and that, on the whole, the public health would be far better if every man were left perfectly free to employ any one he chose to attend him in his sickness. At present, says the writer, every licensed practitioner feels himself authorized to call every unlicensed practitioner a "quack." We should prefer, he says, a system under which, to a quickened public intelligence in questions of health and disease, the quack should stand revealed by his quackery. How much of real quackery is now concealed by the license to practice, it might distress a confiding public to know!

Evidently, after reading views like the above from journals of the highest standing in the public judgment, it will occur to almost every one to say that common sense in this matter of licensing doctors and then empowering them to legally punish all healers who may not happen to be licensed, is making headway very fast, and that the conspiracy of the doctors to bar out all others from the practice of healing is bound to come to an end.

We fully endorse the views of both these publications in this matter of medical freedom, for which THE BANNER has long and arduously labored during many years past.

Attention is called to the Answers to Questions to be found on our sixth page. The views of the Controlling Intelligence of the Free Circle regarding "Looking Backward," etc., are cogent and interesting, and harmoniously blend with the glad prophecies contained in Father Pierpont's poem, (written through the media agency of Mrs. Longley,) which will be found elsewhere.

The full text of an able address, delivered before the Second Nationalist Club of Boston by Mr. Henry Austin, will appear in our columns next week.

Interesting points will be found by the reader through reference to the heading "September Magazines."

DWIGHT HALL.—Under the direction of the guides of Mrs. Dr. Heath, public meetings will hereafter be held in Dwight Hall, 514 Tremont Street, every Sunday afternoon and evening, at 2:30 and 7:30. A Developing Circle will also be held at 11 A. M. THE BANNER OF LIGHT will be on sale and subscriptions taken for the same. This new course of meetings in Boston promises to be very successful.

Spiritualism in Australia.

The August number of *The Harbinger of Light* completes the twentieth yearly volume of that able advocate and defender of the truths of Modern Spiritualism in Australia. In mentioning this it makes editorial reference to the early days of the Cause in its locality, remarking that although Spiritualism as an organization has not visibly grown, and the movement has passed through many vicissitudes, its principles have steadily established themselves and its influence has permeated society, bringing theology into closer relation with spiritual ethics. Of the early workers in Melbourne, it says:

"The first public impetus was given by J. M. Peebles's Sunday lectures, in the Prince of Wales Theatre, in 1873, when week after week the house was crowded by thousands curious to hear the (to them) new gospel of Spiritualism, of which he was so able an exponent. Then came Charles H. Foster, with his startling proofs of spirit communion; next, our local champions, John Tyerman and Charles Bright, doing substantial platform work, and strengthening public interest in the subject; then Dr. Peebles's second advent, followed by Mrs. Britten's brilliant six months' course at the Opera House; the mediumship of Dr. Slade and Mr. George Spriggs, the magnificent lectures of William Denton, and the short but impressive course by Mrs. E. L. Watson; after these, Mrs. Ada Foye burst like a meteor on our view, and as rapidly passed away, leaving an impress of her wonderful powers that has kept many on the *quint vive* for her return ever since. Organizations have sprung up, exhibiting vigor for a time, and disintegrated; numerous journals have been published, had a more or less ephemeral existence, and though often ably conducted, disappeared from the scene. Our own paper has survived, and the very fact of a journal of its character, dealing so little in sensationalism, and appealing mainly to the thoughtful and philosophical mind, existing on its merits, is an evidence of the substantial hold the principles which it advocates have on the community."

Sensational Papers.

There is a class of papers, as there also is a corresponding class of men, that live on sensation. A certain proportion of readers likes and applauds them for a time, but people inevitably weary of them after a while, and finally thrust them from them in increasing disgust. Papers of this class help wonderfully in demoralizing a community, yet often escape the penalties which go with responsibility. There are plenty of papers that assail Spiritualism from no higher motive than to make a sensation; and it is within common knowledge that some which make an ostentatious profession of advocating Spiritualism, turn and try to pull down the pillars of the temple they pretend to worship in, in order to attract a public notice which their ordinary merit has failed to secure for them.

The person who lends his support to a paper of this baneful class, becomes a party to its motive, and thus by cooperation responsible in a degree for its deleterious work. He may just as well publish a paper of this sort as to sustain it by buying it as a reader. Morally the difference is extremely slight. Spiritualism, above all, should eschew all such efforts to convert its holy truths into personal notoriety or coin by the sensational process.

The Electric World (New York) in its issue of August 31st gives a full report of the interesting proceedings at the Twelfth Convention of the National Electric Light Association, recently held at Cape May, at which the past, present and future of electric lighting were thoroughly canvassed. Mr. George S. Bowen was introduced by the presiding officer as "one of the early fathers who has now come to take a look at his child." This quaint form of introduction was received with applause, and Mr. Bowen followed it with an address that met with enthusiastic acceptance. In the course of his remarks he said:

"If it shall happen, in the course of your discussions here in regard to the action that has been taken by one of the State legislatures to make use of electricity to take human life—if that agitation shall finally develop into an expression of thought in the minds of the American people that human life is too sacred to be taken by any means whatever, I shall thank God for that; because I do not believe it should be in the power of men to take human life—something you cannot restore. Certainly the man whom you would execute under these laws, and who has committed an act deserving, under the laws of the State, to be executed by electricity, or the rope, or any other means, is unfit to die, and he is quite unprepared to live; and so my plan to get along with that kind of men is to educate them; give them good cold water baths, and hot, too, inside and out, and wholesome food and plenty of work, but let them live long enough to be fitted and prepared either to live or die, just as God in his wisdom shall see fit. Those are my sentiments." [Applause.]

Zschokke declares in his *Selbstschau* that he possessed the faculty of gazing at people he met in his daily walks, and seeing every act of their lives spread out before them like a series of pictures. He gave many strange exhibitions of his gifts in this direction. In discussing this matter a correspondent of *The Two Worlds* says: "Thousands of people the world over to-day possess the same faculty, as well as the gift of prophecy, being known under the name of mediums, psychics," etc. Mrs. Emma H. Britten, one of the most gifted mediums of England, in alluding to this subject, remarks: "Wise and exalted spirits, whose vision is far-reaching and piercing, from the supreme heights of spiritual knowledge, behold the scheme of material worlds outstretched before them like a vast panorama. In these sublime delineations of being the future is as inevitable as the past. Man, or spirit, in any shape, is the only traveler passing through the landscape and free to take any path he wishes, in order to reach inevitable goals. The watching spirits thus absolutely behold the future up to certain points outstretched before them." All which is very true, as we know by long experience. We have many times had spiritual prophetic experiences similar to those recorded by Zschokke, involving life and death, which never failed of being verified to the letter.

Dr. D. J. Stansbury has our thanks for the gift of a fine bouquet for our Free Circle table.

A young lady, Miss Cora Denny, has for some months excited a considerable degree of wonderment in Dayton, O., by her musical performances, evidently purely mediumistic, though not looked upon by her friends as such in the sense of Spiritualists understand it. With only a limited knowledge of music, she astonishes listeners with her playing on the piano, as well as by her singing. "For three months past," says the *Dayton Herald*, "her singing has been equally as fine as her playing. She does not play by note or ear, but it comes to her instantaneously by inspiration. She plays for hours without wearying. She performs and sings the most difficult music—classical, operatic, hymns, etc., composing it all as she plays and sings; and the music is but seldom heard or recognized as familiar to any one. She has a delicate touch, and her performance on the piano is that of a cultured musician."

REDUCTION IN PRICE.

After fully considering the subject, the Proprietors of the *Banner of Light* have decided to reduce its price of subscription from \$3.00 to \$2.50 per year.

We have been advised to take this step by our coadjutors in spirit-life who first planned the publication of this paper and gave us its title. We hope that this new departure will meet with a cordial as well as a practical response on the part of the public. In consideration of the good work the BANNER OF LIGHT has done in years past, and is still competent to do, and of the spiritual knowledge and instruction that it weekly brings to the people, its Subscription List should contain one hundred thousand names, and would, if the Spiritualists more fully realized the importance of the grand service it is accomplishing.

This change of price takes effect with No. 1 of our new volume, bearing date of September 13th. In view of the reduced figure at which we shall now furnish THE BANNER to subscribers, all previous offers of premiums are hereby withdrawn.

Now, then, SPIRITUALISTS, and all friends of true spiritual progress who have the good of our common humanity at heart, are you ready to aid us in accomplishing the purpose THE BANNER has in view? We ask you to use your individual efforts everywhere to extend its circulation, thus effectually increasing our Subscription List.

Spirit Recognized by a Defect.

A correspondent referring to D. D. Home's published experiences, speaks of a seance he held with Napoleon III. and the Empress: She placed her hand below the table, when Home said: "If a hand takes that of your Majesty, I am confident that the touch will cause you no alarm." Immediately the countenance of the Empress took an expression of joy, but at the same time tears trembled in her eyes. When the Emperor asked the cause, she replied: "I felt the hand of my father in mine."

"How could you distinguish it?" asked the Emperor, incredulously.

"I would distinguish it among a thousand," answered the Empress, "from a defect in one of the fingers, just as it was in life. As it lay in mine, I satisfied myself of this defect."

The Emperor in his turn was touched by the hand, and verified the fact of the defect referred to by the Empress.

What better evidence could have been given than this defect that the hand was that of the spirit designated!

Apotheosis.

The demise of Mrs. Annie, wife of Mr. Charles H. Thayer, and daughter of Mrs. Wm. S. Butler, which occurred at No. 4 Marcella Street, Boston, Aug. 23d, has cast a sad cloud over a large and well-known domestic and social circle. She was but twenty-two years of age, and for a year and a half had suffered the inroads of pulmonary disease with patience and serenity. As daughter, wife and mother, even in the most trying moments of her illness, she was fully resigned, and yet manifested a strong desire for the welfare of those most dear to her. Mrs. Thayer had endeavored herself to a wide circle of acquaintances by her genial nature and charitable disposition, and these join with her immediate relations in grieving over her untimely fate. At her funeral Rev. M. J. Savage paid an eloquent and tender tribute to her virtues and their example. A profuse collection of floral tributes spoke the affection of the afflicted circle, and the singing of the Temple Quartette was an impressive feature of the ceremony.

A telegram to the daily papers states that on Thursday, Sept. 4th, Mrs. Francis Wiener, 72 years of age, residing in Baltimore, called on Undertaker Schut of that city, and said that she was feeling badly, and had a presentiment that she was going to die; she had, therefore, called upon him to make arrangements for her funeral. She had \$25.00 in the bank, which the undertaker could have after decently interring her body. After giving all directions she left. On the Sunday evening following, Mrs. Menal, a friend of Mrs. Wiener, called to see her, and found her dead in bed. Coroner Cockerill investigated the case, and found that death was due to natural causes. The undertaker at once proceeded to carry out the dead woman's orders regarding the disposition of the body.

HALL'S JOURNAL OF HEALTH (for September) claims that "We Eat Too Much," and cites from an English medical journal to prove it. Introductory to remarks upon "The Summer Outing," it is stated that the necessity for recreation and diversion, apart from the work-a-day avocation of the industrial classes, as well as brain workers as craftsmen, has come to be an acknowledged fact. The question "Is Crime a Disease?" is logically considered and valuable suggestions are given for the treatment of sunstroke. The general contents deal with matters of vital importance to all. New York: 218 Fulton Street.

Dr. W. E. Wheelock, a regular graduate, who is also a fine Psychometrist and Magnetic Healer, has associated himself in business with Dr. Stansbury, and will attend to the medical department during the temporary absence of the doctor in California. See advertisement on the fifth page.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Miss Josephine Webster, platform test medium, will accept engagements for the fall and winter months. Address her at 148 Park Street, Chelsea, Mass.

W. B. Colby is now in Boston, and announces that he can be addressed for lectures at platform tests in any part of New England, at 443 Shawmut Avenue.

Prof. J. W. Kenyon and wife have served the Alliance (O.) Society three months, and that at Mantua Station (O.) for two months. They are speaking in Alliance during September. Societies wishing their services for October, January and February of 1891, can address 40 Woodland Street, Worcester, Mass.

J. Frank Baxter with last Sunday completed successfully his work at the numerous camps of the season, at Queen City Park, Burlington, Vt., and will open his fall work at Hanson on Sunday, Sept. 14th. The friends in the section of Plymouth County in that vicinity are hereby notified. For week-evening appointments for 1890-'91, Mr. Baxter is ready. Address 181 Walnut Street, Chelsea, Mass.

Mrs. Emma Miner will lecture in Fall River, Mass., Oct. 5th and 12th; Scitago Springs, N. Y., Nov. 10th and 23d; Westboro', Mass., Nov. 30th and Dec. 21st. Will make other engagements. Address 83 Water Street, Clinton, Mass.

W. A. Towne has been returned to Boston, and is located at Hotel Aldrich, 98 Berkeley Street.

Societies wishing the services of A. T. Thaddeus for the season of 1891 can address him at Merrick, Mass.

A Spiritualist Corresponding Society.

To the Editor of the *Banner of Light*:
A society as above is about to be formed in England, its object being to assist its members and earnest inquirers by correspondence or otherwise—in fact to use every legitimate method to prove the truth of spirit communion. Such a society would embrace Spiritualists in all parts of the world, and I need not add the benefits to be derived to the spiritual student. Those who are favorable to the above, and wish to have their names on the list, shall be pleased to hear from, there being many in the old and new country who would gladly correspond on spiritual matters.
Yours in the Cause of Truth,
245 Camberwell Road,
London, S. E., England, Aug. 23rd, 1890.

Message Department.

It should be distinctly understood that the Messages published in this Department are not intended to be taken as the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the material sphere, under any condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by information of the facts of their publication.

Letters of inquiry in regard to this Department must be addressed to Colman & Titton, proprietors of the BANNER OF LIGHT, and not, in any case, to the medium.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF
Mrs. M. T. Shethamer-Lourey.

Report of Public Séance held June 2d, 1890.

Questions and Answers.

Ques.—[By W. C. S., Newland Cemetery, London, S. E. Eng.] What is the force of the condition of life prior to physical embodiment?

Ans.—We have before stated from this platform that prior to the physical embodiment of a human being upon this planet, the spirit, which has certainly become to a degree an intelligent human entity, is not so thoroughly magnetized by the intelligent principle as to be active in expression or even in consciousness. While the spirit that is awaiting birth on the mortal plane assumes the appearance of a human being, it does not assume the appearance of one who is alert, fully conscious of his condition, and who is able to express himself for him or that which surrounds him. The spirit is in a state of semi-consciousness, following rather impulse or the laws which are controlling and impelling it than any special desire or purpose or will of its own. Indeed, the will has not been exercised to any extent in a spirit that has never dwelt upon this or some other physical planet. It must come in contact with physical life in order to have its will aroused and brought into expression, in order to have its consciousness vitalized so that it may realize conditions and circumstances, and even life itself as a potential power, in order that it may become animated to that degree that it may exert its own forces or impulses, and manifest external signs of power.

The condition of the spirit that has never expressed itself by coming in contact with the material universe, that is awaiting birth somewhere in space in order to experience and discipline, is indeed, compared with that condition of active, intelligent life which you perceive around you in members of the human family, like that of almost a senseless being, yet it possesses the human guise, and has human faculties, only these are held in abeyance, and are waiting for some mighty power to touch and to kindle them into a flame.

Q.—[By the same.] What is the government of the spirit-world? Is it anything resembling Edward Bellamy's "Looking Backward"?

A.—The government of the spiritual world is something like that outlined as a system of government to be desired by the people of this country as expressed by Mr. Bellamy, and we believe that Mr. Bellamy received something of inspiration from the spheres when he transcribed that romance for the reading world. Not that he was conscious of any intelligent help from unseen minds, but it seems to us that he came into such a receptive condition of mind and heart as to imbibe intuitively those thoughts and ideas from a condition of life which somewhat resembled that which he was pleased to outline. Not that the system of government in the spiritual world is in all ways and in all degrees similar to that which "Looking Backward" maintains; on the contrary, there are certain points in Mr. Bellamy's work which are by no means accepted in the spiritual world, and that literary work is also deficient in many points which are of practical use in the spirit-world.

Now, then, let us say that the system of government in the spiritual world is one that outlines the largest degree of liberty for the human individual.

You may say: "That cannot be so if it is like Mr. Bellamy's work, because the individual in 'Looking Backward' is brought under a system of restriction and limitation; he is obliged to pay deference to the government as a child pays deference to its parents; he is obliged to receive all he has from the government, and to give certain products of his manual skill or brain power in return; all of which is very true, and, to our mind, very right. But you may say: 'Looking Backward' does not allow human liberty, or the exercise of individual right and freedom. One cannot choose his own occupation; one must be obliged to toil on certain lines for certain results."

If we understand Mr. Bellamy's work aright—and we think we do—formed what no individual is obliged to work at any employment for which he is not adapted, nor for which he is not competent; that schools of training are established, by and through which the young mind and the young hand are trained to certain rules and lines of employment, through the exercise of which the highest skill is attained; and that the young person is chosen for that special occupation for which he shows a peculiar fitness; therefore, there is harmony between himself and his work, a congeniality which enables him to express the very best which is within him, and to put forth into external manifestation those ideas and ideals which impress his mind; and these manifestations stand before the world as creations of objective life or skill.

Thus it is in the spirit-world, each individual is attracted toward a certain line of employment for which he is thoroughly adapted. He may be unskilled, and thus create the very best finds the attraction and follows it, but he comes under special training to such an extent that the powers and faculties of his being are drawn forth into full expression. He becomes interested in his work; it has congeniality for him; and he is, in time, proud of his achievements. He wishes to excel, desires to make a special piece of work something that may be admired for its ability and for its beauty; therefore, as we have said, he puts his best powers into it, and brings forth that which is worthy of attainment.

If a pupil displays certain abilities, so that the competent instructor learns that he will become proficient by following certain lines of musical study, he is given opportunities for unfolding his powers in that direction; and a beautiful result is obtained. If, on the other hand, one does not take kindly and naturally to the unfoldment of artistic skill and ability, but shows an adaptiveness in lines of mechanics, then he is given an opportunity to express himself in that way, so that, after a time, he brings forth for your inspection some beautiful result for utilitarian use. Therefore, we find nothing of discord, no rebellion against the hard lines of life, for there are no hard lines, the employment being congenial and adapted to the employee; he takes naturally to it, is interested in it, and thus creates the very best results for his labor; and he is personally free—free to exercise his powers, free to enter upon a plan which is laid before him, or free to design something new, if his ideas are free and strong enough for expression, free to go forward and make the very best of himself in unfoldment.

It is true that the government, as you are pleased to call it, exercises a supervision over the people in their industries as well as in their various walks of life, but it is a kindly, judicious sort of a government that looks thoroughly to the happiness of each one, not to the emolument and freedom and welfare of a special few, but of every individual, and the little child in the street is just as sacred in the eyes of this governmental guardianship as is the man of exalted mind and influential power. So you see, friends, that it is an ideal state of existence, which the highest conditions of spiritual life afford spirits; will tell you anything of "Not that I am returning to you, because some are thoroughly weighed by the effects of the physical limitations which they bore on earth, and of the planetary life which weighed upon them here, they have not been able to enter into that spiritual world and its government of which we speak; they are tethered closely to this

physical plane of yours, and find their experiences in contact with it, knowing nothing of any sort of government but that which maintains in connection with those mortals with whom they associate, really knowing nothing of any life or government or system of instruction that is apart from this outward world. We claim that there is a spiritual world apart from, above and beyond all this, that is peopled by human beings who once walked on the planet Earth, and that these human beings have advanced sufficiently to understand something of their own natures and of human life in general, as well as of the universe at large; that they live in a world as fair and beautiful as any you can conceive of, pursuing their own employments, doing their own work, entering upon new enterprises by year, coming daily in contact with excited minds that impart to them intelligence and strength, and all the while maintaining a sort of fraternal friendship with each other and with the whole class which makes of them a nation, or a world of brothers and sisters, each one looking to the welfare of the other, as well as to his own.

Q.—[By J. R.] Do we learn more of God and how to worship him most acceptably on entering the future life?

A.—Not necessarily. There are many spirits who enter the other world through the result of some so-called accident, or because of some injudicious habit or conduct of their own, or because of unhappy conditions which have surrounded them pre-natally, who are not necessarily any nearer to the divine kingdom of infinite thought than they were when invested with bodies of flesh. The spirit that has not ripened sufficiently to entertain a conception of the divine goodness of the Infinite Spirit, whether it is of earth or of heaven, will not get any nearer to that Infinite Intelligence which you call God, or understand the Divine Presence any clearer than one who is ignorant of such things, and confesses himself so, in your midst.

We must all grow, not so much in the unfoldment of intellect as in that of spirituality, before we can entertain this conception of God as a Supreme Being, as an Infinite Intelligence, and only grow by the use of space and every body, but interweaving itself through every fibre and tissue of the human mind.

When we have unfolded sufficiently in spirituality, as well as in mental attainment, to take this thought into our hearts and to understand it, then do we realize that we are essentially a part of the Divine, and that the Divine is also a part of humanity, we in him and he in us, under all circumstances and conditions. Some spirits pass from the body and enter the world of spirit, whose thought is as crude concerning the Infinite mind as it is possible for a human's to be; and not until those spirits have become altogether freed from the limitations and conditions which are the results of the physical life, and have put forth a desire to unfold, to grow in spirituality, and to rise up to a comprehension of the true life of the spirit-world, will they be able to understand more of their own natures, and of the spiritual character of humanity. When they have done this there will come to them more and more knowledge of the Divine Soul, of the Infinite, Beneficent Intelligence that understands and knows all things, and then will they realize something of their own relationship to the great eternal universe which stretches around them.

Q.—[By Mrs. F. W. Marchant, San Bernardino, Cal.] Do you believe the planets of our solar system influence individual life and character? And if so, what is your explanation of the causes of their doing so?

A.—We believe that planetary influences do affect human life, and, to an extent, personal character; but we do not believe that planetary influences affect the personal spirit as much as they affect the physical condition of mankind. And why? Because the physical body is made up of certain elements and atoms belonging to planetary life, belonging to this planet Earth. These elements and atoms are of both a magnetic and electrical nature. These elements and atoms, belonging to planetary life, have a certain kinship to the elements and atoms belonging to other planets, notably those that are within your own solar system. There is a relationship existing between this planet and all other planets; but perhaps a more distinct line of relationship might be traced by the planets and the planet Earth, and the planets belonging to its solar system, than between it and those planets more remote. We may say that the influence of these solar planets affects, in a certain degree and in different ways, the human family, because the human family, in its physical state, contains within itself something of those elements of which we have spoken, and it is related vitally, in an external way, to the planets and its relatives; therefore, the condition which the earth is in at a special moment will affect more or less vitally the child who is born upon the earth at that specific time, and whatever the condition of the planet which is most close to the earth at that period will have an effect upon the child. This is what we are taught by astronomical students in the spirit-world, who seem to be well-informed upon the subject; but we do not believe that these planetary conditions may affect the spirit of the individual, thus imbued, except so far as physical conditions do affect the spirit. Matter and spirit are closely allied, especially when spirit is seeking to express itself through physical forms, and what affects one will have an effect upon the other, so that if the body is in a measure disorganized by planetary conditions, the spirit will be unable to express itself fully, or to gain that experience and discipline in connection with the earth which it ought to have, and thus it is impeded in its development; but after a time the spirit becomes separated from the physical form, enters into new conditions, reaches a new line of attraction, and may be brought under the helpful ministrations of high intelligences, who understand how to magnetically treat such an individual. Thus it is given new opportunities for unfoldment and growth, and finds stirring within fresh power and impulse under the new conditions. The intuitive faculties of the spirit become strengthened; they put forth new signs of life; and so-and-by the spirit shows great intelligence, and that it is able to overcome the conditions which have impeded its progress, and to rise above the limitations which before held it down. The law of the spirit being higher than the law of any physical form of life, planetary or otherwise, enables the intelligent mind eventually to rise above all limitations and to pass onward to infinite and eternal unfoldment and expression.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. B. F. Smith.

Report of Public Séance held June 13th, 1890.
Ebenzer Pierce.

I have been here before—several years ago. Mr. Chairman—hoping that by coming once I might influence some of my friends to give me an opportunity of conversing with them privately; but as I have failed, through the kindness of your Spirit President I am here again. I hope I shall succeed this time; but I fear, sometimes, early teachings have so much influence over them that I shall not gain my point, but still I persevere. I was well known in East Cambridge, and we are not forgotten so soon as some may think.

I have been gone a few years from the mortal form. Elizabeth, my dear companion, who followed me soon after I was called to the higher life, stands beside me, and sends love to our friends.

How strange it seems to me, that I visit the homes of one and another, that not one of them can make me understand what I may speak as loudly as it is possible for me to, they pay but little attention to what may be said. Still, I do think at times they may feel as if some of their friends were around them. One old friend, who is now at the spirit-door, waiting for them to call him higher, would be glad if he could realize that Ebenzer was near him. Sometimes they called me Ebenzer. I would like them to know I have spoken from this

platform again. I have often heard my name mentioned—not merely by relatives, but by some that I had transactions with as a business man when I was in the form. Ebenzer Pierce.

James Nolan.

They tell me all are welcome here; it makes no difference who you are or what your religion was when in the flesh. Are you the Chairman, sir? Yes. Then I'll direct my conversation to you. They told me this was a good meeting to come into. I want to ask one question before I go any further: What denomination is this? (Spiritualists.) I am going to back out. I'm going to stay, now I've got it. They called me a Catholic. What matters it, if you're only for the right? I don't know what difference it will make, but what, that you, Jim, will say when he knows I'm coming to a spiritual meeting? I ain't going to ask any one of you to say nothing about it. When I announce the fact, I don't care. I just want them to know, if you call this a spiritual meeting, I'm glad to get in here; and it didn't cost me a cent, any more than it did any of the rest of you. Well, why under heaven don't they have more of 'em going in here?

I'm all right now, and I got a pretty good idea of how I can make it better still by the better works I do; and if I can be of benefit to any poor soul here, I don't care if it's a hod-carrier, I'll do it. I think I've got a fairly good spirit, with the help of the others.

I want them to know I am just as well off and just as free to come into this meeting as any of the rest of 'em. I think there's a minister here. I do not mean one of our kind. It makes no difference who the minister is, of what denomination he may be, if he only comes to the meeting to help others. I've started out in a new life, and think I may be of benefit to some one. I hope so, at least; it shall be my study to do it.

I met John O'Brien as I was coming here, and told him I was going to meeting, but he didn't offer to come along with me. He went out in consequence of a railroad smash-up. I didn't. I wasn't feeling well, and the first I knew I got through with this aching body. I want you to be sure that this message goes to John Nolan. He's in your city in some one of your machine shops. I think if he finds I have truly spoken here he'll begin to think a little more of the friends beyond this life.

Just put my name down as James Nolan.

Mamie Kelley.

[To the Chairman:] Please, sir, I would like to send a word to my mamma, if I could; but I don't know as she would like it, if she knew I came here without her knowing of it. But how can she know it? She doesn't know that I am alive. She says her poor Mamie is dead. I don't care—no—but I am alive, just like all you folks here.

My father and mother lived in South Boston. Oh! I wish she knew I could come right back. A nice lady asked me if I would come and speak. I was playing with the children, and she said: "You come with me, and if you speak in the meeting perhaps somebody will tell your people that you are not dead; and you want them to know it."

But my mother didn't go to this kind of a meeting; it was one just like what that gentleman went to (referring to the preceding speaker). It do not make any difference, does it? (Oh, no.)

Oh, the lovely flowers! [alluding to a bouquet on the table.] I loved the flowers when I was here. My name was Mary, but they called me Mamie—Mamie Kelley.

Papa's name is Peter, and mamma's name is Anna. I wish I could make mamma know I was there, and then she wouldn't cry for me so much. [Aside:] How long, grandma, how long? She says, somewhere high about two years since I went away. I guess it is as much as that. Oh, it seems so long since I could make my mamma hear me. She loved me, because she cried when I went away.

I have the children to play with; they all seem glad for me to come and play with them; and we have the flowers there. All our flowers are white, and grandma says white is the emblem of heaven—of purity.

Will you tell them that Mamie Kelley was here? (Yes.) My mamma will say right off: "I don't believe it." She'll have to, won't she? I was nine when I went away. How old would that make me now? [Eleven.] Pretty near. I don't remember just the day.

I loved my lady put her hand on my head, and she said she was glad when the children could speak.

Mrs. Belle Johnson.

Yes, we are glad when the spirit-children can speak. There are loved ones waiting to hear a word from me, and I feel that the mother of that child who has just spoken would be a happier woman to-day if she could realize the return of her dear child.

My mission here to-day is to leave some words that may be given to my own dear family. I left a dear husband, children and grandchildren. I know they do not feel that I am dead. I passed on to a new life very suddenly. I had been ailing, complaining for some time, but it was only an hour or so, seemingly to me, that I was unable to be about the house, when the Angel of Life came and tapped at the door of my spirit, saying: "All things are ready. Come home." I was willing to go, still my spirit has yearned for those I left.

Often have I heard my husband say in his sleep: "I would like to hear a word from Belle." These thoughts come to me, and the children—I hold them all as one family to-day. I would not make any distinction. I send love and greetings to you all, and to the grand-children would I wish to be remembered.

In Plainville, Ct., they will remember me, for it doesn't seem to me more than a year or a year and a half since they said Belle Johnson was gone.

It is my request that they seek to come into communication with me at home. I have come here to speak because I promised myself faithfully, after entering the spirit-realms, that as soon as I gained power and permission I would send a message to them at home, when I trust they will feel the burdens of life lifted, and go on with the journey with greater ease until the summons shall come to them that will reunite us, where no farewells are spoken, no good-byes are said. Mrs. Belle Johnson.

Carrie Pike.

It is not long, Mr. Chairman, since I was called to enter upon the new life. Mother, do not mourn me as dead; it only makes father sad. Why will you not wear the smile you ever did, and feel that I am only gone on a little before you? Aunt Annie often feels by her. Ella sends love to her, and says: Tell her she has visited the brother, George, but a little while since, and she need not be so much troubled in mind about him, or about Bertie, for the angels are everywhere, and will watch over them tenderly and carefully.

Mother, will you not listen to these words your Carrie speaks to-day? I would have you know, not merely think, that your child comes to you, who has preceded you to the higher life. I ask you to try to learn something of where we dwell. I do thank you, and bring the warmest feelings to you to-day for your kindness to my own.

Mother, mother lives and watches over you. I send forth an earnest petition for the guardianship of the angels, not only for my own, but for you all in the family.

And Ben, listen one moment, and think also of yourself. Dead! did they say? No; only passed on to a life higher and more beautiful than this can be.

I know, father, you have sought in many instances to hear from me, and would say, every time, do not mourn me, and would have others communicate with me, and Carrie can't. There is always a reason. I say to you, try in different surroundings and see. It may be sometimes that you are not in the right condition so I can commune with you. And then, again, it may be the conditions are not made right for me. We cannot tell you why, but there must be a good reason. Carrie Pike.

Rev. Spencer H. Cone.

Blessed are the dead that die in the Lord. These words have been spoken time after time,

but who shall interpret their meaning? Not you, not I, to-day.

There are those yet dwelling in the material form that I have some control over, and I seek the purpose of living (God, that it may be for a good purpose).

Friends, as I look into your faces to-day I send forth an earnest petition that each one may be lifted above the clouds of error, that you may come out of darkness into the light. I would not be personal, but I would speak to the point to-day, that it is not all of life to live, nor all of death to die, and because you may at times be given fraud or deception, it changes not the fact. Love is eternal, truth is eternal, and the truth wears no mask, nor bows to any human shrine, it only asks a hearing.

Then, friends, listen to what so many that are termed disembodied spirits have to say to you to-day. We come from the land of souls, and we bring you truth. You cannot think for one moment that we are all deceivers when we say to you it is a truth; we live, and we come to you with tidings of great joy, that you may be lifted above sorrow, and that sunshine may enter your hearts instead when loved ones are plucked from your flower garden. You have said many times: "Why is it that they take the buds away from us?" God in his wisdom knows best. Trust him; trust the angels; trust us as we come to you to-day with loving words and with the kindest of thoughts.

There are some in New York who will readily understand what I have spoken so pointedly here, and who have been in their meetings. I have often gathered with them there, and one in particular have I held control over. I thank the Great Father to-day that I have been permitted to return and give words of hope and comfort here. While dwelling on earth I was called a Baptist minister.

Think not for a moment it is in that name I address you to-day, but with all the friendly feelings of a spirit I come not only to one, but to all. Rev. Spencer H. Cone.

Horace Poland.

I am grateful for the opportunity of speaking from this platform, Mr. Chairman.

I have walked your streets many times. The thought comes to me, Well, what would they say if they thought I had spoken in a spiritual meeting? I care not what kind of a meeting it is, if I only feel there is harmony and a welcome extended to me as I come. I feel there are many in the city of Boston who hold me in remembrance. The last thing I would ever have thought of doing, when in the form, and I have been in your meetings. I have often gathered with them there, and one in particular have I held control over. I thank the Great Father to-day that I have been permitted to return and give words of hope and comfort here. While dwelling on earth I was called a Baptist minister.

How little a mortal knows what he will do after the change shall come to him. I never had an idea of doing any form any idea of what there was beyond this life. Sometimes it seemed to me as if there could be nothing; at other times I thought there must be something for everything could not come by chance.

I should not have been here to-day only through the aid of another good spirit. It would have been far from me. I need not speak of that again, for I think the friends will understand my feelings. There are some in Wellington, and some at a longer distance than I have known, but I care not now. I have learned the truth, and an anxious feeling has overshadowed my spirit that my friends should know I live. Horace Poland.

Mary Chapman.

I have been anxious that some on this side (and when we say "this side," we mean the mortal side of life), might know that I was still living, and more active than I could have been in the form. I should not have thought once that I could have come upon your platform and announced my name. I have a dear child here in your city, and he will say: "Oh! no; my mother was against this thing when in this mortal life." Dear Edith, you speak the truth. Mother would not listen to it. I felt it was deception, it was fraud; but when I have come to learn the truth, all I can do is to acknowledge it.

George, though far away, my dear child, I can come so quickly to you. You will say: It is a falsehood. I will not listen to what they say when they tell me mother has come and spoken.

Your father, Daniel, stands here, and unites with me when I say to you: "Children, oh! children, do listen; for it is true."

Your Aunt Hannah has found it true also, and you know she was more set against what are termed "spiritual people" than I was. Etta, Minnie, listen to these words, for it is God's truth I speak here to-day. When I acknowledge I was in the dark, I did not understand these things, is it not all that I can do? Most certainly. It is, and if we are honest enough to do this in public, it is, I think, taking quite a step forward.

Poor Nellie! my spirit goes out for you, and your mother's, also, on account of the trials you have had to encounter; but in heaven all things will be made right.

In Kansas there are some who would be glad to learn something of us, but still they would not listen to the words of Spiritualism. There is a case in Salem, and, as I said, one in your good city. They are scattered in different directions, but I can visit each one of them. Mary Chapman.

Hannah White.

I have been much entertained listening to different ones who have spoken here; not only to-day but many times. It is pleasant to return after what is termed death, which is only of the form, and to speak for ourselves, for we know it will afford proof to our loved ones of our continued life and interest in them. We see every avenue possible, that we may make them know of our coming; sometimes it is a gentle tap, at other times a rattle, and then again a low whisper, just as the power is given us.

In Hopdale, Mass., I shall be remembered by many, and I feel that there are some who will welcome me from the other shore, who have an interest in spirit-return, and that it will arouse an interest in the minds of others to know more of the mystery, as they term it, drawn away from these words spoken: "It is a mystery that never will be solved." Dear friends, I have solved that mystery, and you all will, each one for yourself.

We cannot find words to express to you the beauties of spirit-life, nor the happiness that we enjoy in our spirit-homes. Why do we use the term homes? We dwell in houses, even as you do here, although not built with hands; and these are the mansions of the dear Father God, promised to his children.

Speak gently, be careful for you crush the feelings of many a spirit who may be in your surroundings when you speak harshly of spirit-return. It is a truth, which sooner or later you will prove, and then you will be ready to acknowledge it. The countless millions that have crossed the portal called death would not all be false; they would not all deceive you; then why not trust us, when we entreat you to draw away from these words spoken: "It is a mystery that never will be solved." Be eager to come into communication with you? Hannah White.

Zellman Blood.

It matters not to me, Mr. Chairman, if every one of my kindred have passed to the spirit-life. I have one particular object in view in coming here to-day. For nearly half a century I have been an inhabitant of the spirit-world. And you may ask me if I have not, through progression, got away from one evil act I committed here? No, I have worked hard, and through the help of good spirits have been drawn away from the body, but it is here before me, when I come in contact with mortals and with the earth.

By the help of higher intelligences and advanced spirits, I believe I shall feel happier if I acknowledge that one wrong step that I took when dwelling in the flesh. One that I wronged. I have met in the spirit-world, and he asked me if I had not progressed on away from that wrong; he asked why I did not come

and acknowledge my misdeed. I do acknowledge it, and he will understand.

What I met this night in the spirit-world; he knew me, and as he reached out his hand to me, and asked me if I had progressed away from that wrong, it cut me to the quick. I answered, "No." With upraised hand, he said: "I forgive all, as we all wish to be forgiven; then the great God will forgive." I feel happier for this acknowledgment to-day. Zellman Blood.

Eunice Snyder.

There are loved ones I would like to send some word to, who often think of me, and may I say, kindly? Yes, dear friends, very kindly do they think of me. Often do I visit home, where I am so welcome, and sometimes it seems as if they really sensed my presence—as much as they would if I were in the flesh. I have often said: Why is it that mortals will place us so far away? We come to tell you all that it is possible for us to make you understand of our spirit-homes. We tell you we are happy, and do not wish to return to stay, but we do desire to come into communion with our friends in some way.

Sometimes we cannot seem to get near them; out to times and we come their hold as very closely, but I have learned to know it is a condition of the person, not the condition we bring to them, although by mortals it is attributed to spirits.

I am only too happy to say to them, I will do all in my power to enable them to learn more of our visits, for we enjoy, when we come, just to hear our names spoken, even if they do not seem to know we are there. While we are by you we feel your material conditions as really as you do, but when we leave you then are we spirits of the spiritual world. I stand here and ask to-day, what work could you be engaged in that is grander, more noble than the work of the spirit? Then, I say, do learn something. Not only to kindred do I bring these words, but to some of the neighbors in St. Albans, Vt., where I shall be remembered. I trust I have warm friends there yet. Some have their own trials, their own heart-aches, and my spirit goes out to them all that I can do through influences which I do not fear.

My dear companion stands beside me, and joins me in loving words to those at home. Eunice Snyder.

Minnie Dawson.

[To the Chairman:] I want to talk to my mamma, because she's the best mamma you ever did hear of. You tell her I am growing a bigger girl now, won't you? and that I go to school, and then I try to help the children.

I went to Logansport with grandma. I didn't live there, I went there. Do you know where that is? [Yes, in Indiana.] Is this New York? [No; this is Boston.] Do you know where Colburn is? Colburn is in Indiana, just a few miles from Lafayette. Do you know where the Wabash river is? [Yes.] It runs right along by them. Logansport is above Colburn. Do you know where Peru is? [Yes.] You've got it right. You know most as much as grandma.

I want you to be sure and tell my mamma that I am growing a larger girl; that I am going to school, and we learn poetry, and that where we live they call it the Summer-Land. Oh! it is lovely! We have the birds, we have the dogs, the kitties and the horses, all so nice—in their place, remember—don't get it wrong. I want my mamma to know I am happy, and that I come to see her sometimes, but she never looks at me. Grandma says she doesn't understand that I am there.

Well, Grandma, I'd just like to know what she does understand. There, now, I think she ought to know her Minnie ain't dead.

I heard a lady one day talking to mother; her name is Mrs. Low, and she said: "You say your Minnie went away." Why? I had not gone. I was right there. But you know Mrs. Low could not see me, because that's an old lady. Mamma said: "Yes." That's all she said. She didn't know I was right there. After she went away, I stood until mamma put the clothes out, and I went with her. She didn't see me then. Grandma says, and grandma knows, that somehow my mamma will know that her Minnie lives, and that I can come to her and talk to her. Grandma says she doesn't think it will be in this life.

I am so glad you are going to write this down for me. Oh! I am just as happy as the birds of the air. And we slug, we learn to sing. Do you know Alice Cary? When you come where we are I'm just going to ask her to come and speak to you. I know you'll love to know where we live. You'll come where grandma is, won't you? and then we'll go up and down the creek. And she said: "You say that is when we come into your earth life. I'm going to take you to show you where the people used to be. Do you know where the battle of Tippecanoe was fought? You never went there, did you? [No.] I have been there, and have seen the trees where the bullets went in; they were all embedded in the bark of the trees. That is true, now. I'll show you where the battle was. I am glad I got here. Minnie Dawson.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 20.—Benjamin F. Brown; Hulda L. Mack; Rev. Nat. Parker; Elsie Maria Southworth; Dolly Maria Neal; Clarence John Kenfield; Deacon Joseph Robbins; James A. Glinson; John Folsom; Cora S. Abbott.

SPIRIT-OUTINGS.

BY SUSAN G. HOEN.

To the Editor of the Banner of Light:

During this season for summer-outing, Saratoga is favored by visits from the highest dignitaries of the land; but especially men of letters and National Trustees find joy and health in a Saratoga outing.

While our beautiful village attracts visitors of such high order, and smiling faces and gay toilets are seen by the outward vision, we have yet another class of visitants, who, coming from the skies, have taken their vacation on this mountain-nook-compassed plain.

A collection amounting to thirty-five dollars was taken up. A fine basket of flowers was sent from Mr. and Mrs. Hibbert of Fall River and presented to Mr. Stiles by the Treasurer of Onset Bay Association. Other parties also presented bouquets. The platform was profusely decorated with flowers. W. T. Baldwin

A cream of tartar baking powder. Highest of all in leavening strength.—*U. S. Government Report, Aug. 17, 1889.*

not reasonably see why persons should endorse a they find in the letter of Hindu bibles when they are very ready to criticise the Hebrew and Christian scriptures. Marie Corelli's somewhat satirical mention of why some people are esoteric Buddhists has

Evening.—Song by Mme. Bayard and Miss Tilghman. Dr. Mathews made the opening address. Tests were given by Mrs. Dr. Bell. Dr. Coombs made remarks and gave tests. Mr. Riddell explained what

The People's Spiritual Meeting every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Avenue. **Mary O. Morrell, Conductor.**—**An Experience and Mediums' Meeting** is held every Tuesday evening at parlors 310 West 48th street, conducted by Mrs. Morrell.