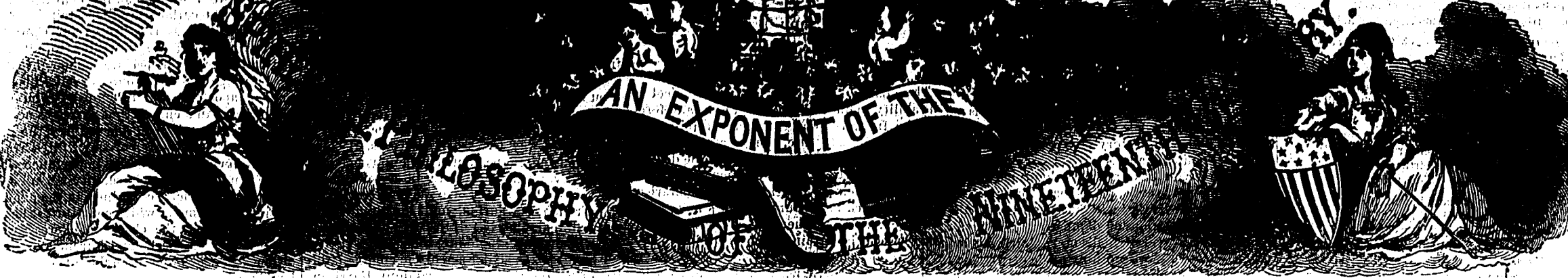


BANNER OF LIGHT.



VOL. 69.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JUNE 6, 1891.

(\$2.50 Per Annum.)
Postage Free.

NO. 13.

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: Truth versus Ignorance and Error.
SECOND PAGE.—Poetry: Silence, Original Essays: Symbols, and Mental Evolution; The Higher Wisdom; Private Judgment Supreme. In Memoriam, etc.
THIRD PAGE.—The Red Man: The Last Reservation; The Celestial Sisters; What is the Ghost Dance? Banner Correspondence: Letters from New York, California, Massachusetts, Florida, and Maryland, etc.
FOURTH PAGE.—The Case of Phillips Brooks. The Conceit of Literary People. Doubt as a Fashion. Theodore Parker. Evidence of Materialization. Museum of Phenomenal Productions, etc.
FIFTH PAGE.—News Notes and Pithy Points. Memorial Day at the Children's Progressive Lyceum. A Birthday Reception. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley.
SEVENTH PAGE.—June Magazines. Mediums in Boston. Miscellaneous Advertisements.
EIGHTH PAGE.—Meetings in Boston, Cleveland and Elsewhere. Letter from Texas, etc.

The Spiritual Rostrum.

Truth versus Ignorance and Error.

A Lecture by
WILLIAM HENRY.

(Reported for the Banner of Light.)

"The truth will make us free." "Ignorance is a blank sheet on which we may write; Error a scribbled one, from which we must erase."

The above quotations were among the earliest reading lessons of my childhood, and have often been subjects of reflection for more than sixty years. Each year, however, I see their wisdom more clearly and appreciate the importance of profiting by their valuable precepts. Teachers, preachers, politicians and statesmen can find no maxims of greater value.

It is not improper to say there is no possibility of overestimating the benefits that may come to us through the medium of the truth. Nor can anybody estimate the evil consequences of false teachings. The truth is what all men need and must have to live rightly, grow and be happy. Truth leads to wisdom, virtue and obedience, to all laws of nature, and all just laws, human or divine. The truth makes us free. The truth will teach us that alcohol, tobacco, opium, and many other poisonous stimulants, when used habitually, until a morbid and uncontrolled habit is established, will subject us to a slavery which may become more ruinous to health and happiness than any form of physical bondage. The truth will tell us what food to eat, how much and how often; and by a careful study and strict observance of its teachings we may hope to avoid dyspepsia, gout and other troublesome ills which ignorance is sure to entail upon us and our posterity. Contemplating the value of truth is like trying to comprehend the infinity of worlds which astronomy reveals to us. Truth and error, so unlike in essence, one nourishing and strengthening to body, mind and spirit, the other destructive of all that is good and desirable, are not so plainly marked that a wayfaring man and a fool can always distinguish one from the other. To discover truth men cannot avoid coming in contact with error, and sometimes mistaking it for the truth. In our search for truth we must be guided by our own experience, the records of history, all helped by cautious, patient research and a well-trained reason and judgment.

It will at once be seen that in order to write upon our tablets so that we have little occasion for erasures, we must put what seems the truth to every possible test before we make our record. In our search for truth we need not, and should not, be too much in fear of error. Fear is an emotion that should be outgrown. In proportion as man becomes educated, with all his Godlike powers developed, he outgrows fear. Paul has truly said, "Perfect love casteth out fear, because fear hath torment." Fear weakens body and mind, while a courageous and determined resolution helps and qualifies us to discover truth and shun error. Fear belongs to the animal race, and the childhood of the human race. Probably there is no sphere of human life where error, another name for falsehood, has been more in the way of man's growth and progress, hopes and substantial happiness than in religion.

The chief reason why errors in religion are so hard to correct, lies in the claim that the truths of religion are received by inspiration from God, whose wisdom must not be questioned. All the cruel persecutions, all the absurd superstitions that have disgraced the earth in the name of religion, have been justified by a "Thus saith the Lord," from the butcherings of Moses, all the way, including the inquisitions of Spain and other countries, the massacre of the Huguenots, the slaughter of Cromwell down to the banishment of Quakers, Baptists and Catholics in Massachusetts and the hanging of Quakers and witches at Boston and Salem. All must be charged to the absurd pretensions of the leading Protestant and Catholic religions. It is true that man's ignorance of mathematics, chemistry and astronomy kept him in an infantile state for many centuries. That was a state of ignorance, whose evils are of a negative character, which leaves a clean sheet to write upon. Errors in religion are strengthened by a claim of infallibility, and enforced by the sword, the terrors of the inquisition and the threatenings of eternal torments in the future, more terrible than is possible for cruel men to invent, and are used as terrors to all who shall presume to question the doctrines of the church. Is it any wonder that every error

wrested from the church has cost the blood of untold millions of earth's best and noblest? The history of religion, so called, is crowded with fallacies, its basis planted upon narrow views of the universe, and still more narrow and false views of the Infinite, and if possible still more fallacious ideas of man, and yet more monstrous and cruel notions as to the rights of women.

All history, experience and reason, all our free and fearless hopes and aspirations, proclaim that man is a progressive and not a fallen or retrogressive being; that this life is our first conscious existence, which is to be continued through endless time. If this is established, certainly we must pronounce the story of man's fall a mistake or a myth. Such a belief, too, reveals the absurdity of all the popular creeds and dogmas of all the popular churches.

During the centuries since the time of Moses the Church has been many times driven by science to revise its interpretation of Scripture. The practices and the ethics of churches have changed, to adapt them to a higher civilization. Many of its primitive customs and gifts have either been lost or have become dead letters. Less than one hundred years ago all the churches believed and taught that our earth, the sun, stars and man, were created in six days of twenty-four hours each. Geology has demonstrated that untold centuries were required to bring the earth and man to their present state of perfection. A few centuries ago the earth was supposed to be flat, and the only world God had made; the sun, moon and stars having been made for the sole purpose of warming and illuminating the earth.

In spite of the opposition of the Church, Science, at the peril of the lives and liberties of its students, by help of the telescope, astronomical calculation, and the circumnavigation of the earth, proved the Church wrong and Copernicus right. Geology from the first plainly pointed to the fact that man had been evolved from a lower state, through many thousands of centuries, and that he now stands nearer perfection than ever before.

Within the last twenty-five years the Darwinian theory has virtually settled the fact that man is a progressive instead of a fallen being.

As I said, Geology from the first pointed to the same fact. The opposition of the churches, however, postponed investigation, the Church foreseeing that such a revelation would strike at the very foundation of Orthodoxy. For it is perfectly apparent that if the story of Adam's fall is fallacious, the whole fabric of popular belief must be judged equally so. The history of religion, as well as all history, teaches the evolution of the race, almost as surely as the demonstrations of Darwin, Wallace and every geologist of note for the last twenty years. The experience and observations of the great mass of observing thoughtful persons everywhere point to the same fact. We have little written history further back than Abraham. It seems very probable that the age of Abraham was the close of human sacrifice among the Jewish people. From the time Abraham's hand was stayed and a ram offered in his son's stead, animals were substituted, and there were visible signs of the dawning of love in the hearts of men. Superstitious persecutions, cruel inquisitions, crucifixions and burnings have continued in the most enlightened churches until the present century. Notwithstanding the unanswerable facts brought to prove the evolution, the churches, especially those falsely called Orthodox, persist in retaining in their creeds the absurd idea of man's original perfection and fall, and the necessity of an atonement. Witchcraft and many other superstitions and errors have been the cause of untold misery in all ages and countries where infallible books and infallible men, or those called such, have held sway. Scarcely more than two hundred years ago Baptists, Quakers and Catholics were banished from Massachusetts, and innocent, helpless women hanged as witches, by judgments of priests, who justified their cruel acts by a command found in the holy infallible book: "Thou shalt not suffer a witch to live." Less than a century ago the chief use of bells in Protestant, as well as Catholic, churches was to frighten away demons and spirits of the air, who were supposed to cause thunder storms, cyclones and other ills. Bells were baptized by the priests, and consecrated. Instead of finding the true causes of sickness, pestilence and death in stagnant waters, undrained and dirty streets, filthy houses, unwashed and unkempt men, women and children, they attributed such calamities, including thunder storms, hurricanes and cyclones, to spirits and demons of the air or direct visitations of an angry God.

Within the recollection of some of us the monstrous doctrine of election and infant damnation was taught by Presbyterians, Baptists, and other Calvinistic churches. "That God in his own good pleasure, and for his own glory, did foreordain and determine that a portion of mankind should be eternally damned," are very nearly the words I have often heard read when members were admitted to the church. We hear no such blasphemy in churches now, but I have never learned that the Presbyterian or any other Calvinistic church has expunged that article from its Confession of Faith. The doctrine of eternal punishment is also retained in church creeds, but if preached at all we hear no more about a place or prison in which sinners are confined to suffer everlasting burnings, in a fire that never can be quenched. The doctrine of a future resurrection of the body among the more learned and spiritual is abandoned for the more reasonable teaching of Scriptures, of nature, and proofs in individual experience, as far back as history extends, the

truth of which is confirmed by the testimony of millions of the present generation. The doctrine of the atonement is the only popular doctrine of the Protestant church held fifty years ago that is now insisted upon as essential to salvation. That doctrine rests upon the fall of man, which is proved a myth to all who have investigated by proof palpable to every mind of ordinary intelligence. The efficacy claimed for the atonement is not justified by experience, or any known facts. If men renounce their sins or bad habits, they must do so of their own free will; or, as one of the apostles declares, by ceasing to do evil and learning to do well. The doctrine is founded on the assumption that God was "angered on account of Adam's fall that he could not be placated in any way except by the cruel crucifixion of his only son in human form, but equal to himself. The idea of God ever being "angry," "grieved to the heart," "disappointed" with the works of his own hands, or that he ever was or ever will be defeated in any of his designs, is to limit his foresight and power to the capacity of man. Those who say they know or believe Christ has saved them, are not made perfect, are not freed from temptation, have all the failings common to others, are constantly, with all the encouragements and strength the Church is supposed to give, relapsing into sin; and have to save themselves, if saved at all, by personal effort, watchfulness, and studying to know the truth and obeying its teachings. Whatever man may say, the experience of all men teaches that if he rises to any superiority of learning, wisdom or virtue, it is because of his own effort and self-sacrifice. There are circumstances of heredity, birth and surroundings which seem at times to favor some above others; but the maxim holds, "Seek, and ye shall find, knock, and it shall be opened unto you." We all know if men have houses, lands, gold, diamonds and precious stones, they must labor for them or steal them from others. The same rule holds good as to whether we shall hold on our right the truth, the virtue and wisdom and love, treasures that are above all price. We do not prize lightly the examples and teachings of Jesus, the old apostles, and all, whether living in the past or walking by our side, who have had rich experiences, or any who can help to put us on the right road, point us to a truth, or warn us against error.

It is claimed by Protestant churches that the oldest and most hardened sinner may receive pardon by simply saying "Lord, forgive." Protestants revolt at the practices of the Catholic Church, which requires confession in the presence of a priest, who levies upon the confessor a tax for the support of the church, or some other penance or self-sacrifice. It seems to me that of the two the Catholic practice is most reasonable and calculated to exert the larger restraining influence upon men. The mortification of a confession before a fellow-man, and the severe penalties likely to follow, are far more weighty than a silent confession and a mere plea for forgiveness of sins no human being can know of. I could not clothe my thoughts in ambiguous language and feel that I had faithfully performed my duty to the truth. In this country at the present time protection is given to every man who desires to express his opinion, even though he assails old errors and superstitions long entrenched in Church and State and believed to be sacred by the masses. The time was when Copernicus may have been the only believer in the present system of astronomy. He was severely dealt with for declaring what he knew to be a truth. A few years' waiting, and priests, popes and cardinals, and the Bible itself, were proved to be wrong, and Copernicus and Galileo right.

Thousands among the most learned believe the Bible wrong in reference to the creation and fall of man, and that progress through evolution has been and will continue to be the true history of man. The doctrine of the fall they believe to be a myth, and, as a logical sequence, all doctrines founded upon it equally false, that of the atonement included. We see at once that the Bible must be fallible, or the scholars and priests who presume to interpret it unworthy of our confidence. It matters little which horn of the dilemma the Church takes. Every revelation of error in church history weakens the book as a reliable guide and confirms its fallibility. What better proof of the unreliability of the book need we have than the fact that we have over three hundred sects, differing and at war with each other, all claiming to take the Bible as their infallible guide. Bible-believers say it is men who are fallible, and not the book. The truth will undoubtedly establish what many now believe is already sufficiently palpable, and all the churches be forced to abandon their position.

I dwell upon this idea of infallibility because I think for more than five thousand years and at the present hour it stands in the way of truth and progress. A belief in its infallibility necessarily discourages new discoveries in every department, especially in religious progress, and all questions as to the soul's existence and destiny. If we have an infallible book written by the Infinite, certainly he must have told us all really worth knowing; this is a natural inference. The Bible has been within my memory relied upon to prove slavery, "the sum of all villainies," a divine institution. Today in the warfare against alcohol, manufacturers and dealers find justification in the Old and New Testaments. Libertines, free-lovers and bigamists justify themselves by the examples of David and Solomon. I do not say but there are other commands and admonitions which are in conflict with those; it shows, however, that the Scriptures are not consistent with themselves. The infallible idea discour-

ages the use of reason, the highest endowment of man. Men are driven, however, to use judgment, reason and science, to determine which is right, the slaveholders or Garrison; the manufacturers of alcohol, or John Wesley and Neal Dow; Solomon and Brigham Young, or the virtuous teachers in all civilized society today. After all that can be said the Bible is not regarded in any intelligent church or community (only in name) as a safe and infallible guide.

One of the most serious charges against the Church is yet to follow. It always has, from Moses to Paul, and from Paul to the present, stood in the way and helped to hold one-half the human race in a state of semi servitude and inferiority. Women who to-day are asserting and assuming their rights, are (if modern professed Christians) handicapped by all the examples, precepts and stern commands of Jewish prophets, the yet more direct and positive words of St. Paul and the customs of all the churches from his day to the present. Paul, too, held narrow if not degrading views of marriage, the holiest of all institutions among men.

It is not possible to discuss this and other vital subjects I have referred to in one discourse. I can do little more than hint at what I believe to be the truth, and leave it for you to investigate, and determine whether I am correct or mistaken. It is not because priests have become wiser and more tolerant that superstition and cruel persecutions are disappearing from the earth. It is more because science, guided by experience and reason, has proved their teachings false. Brave men like Benj. Franklin led the way to a demonstration that thunderbolts are not the echoes of God's wrath. To him and men like Morse and Edison, the thunder and the lightning were and are audible voices, saying, harness and use us for the comfort and happiness of man. Behold the result! Instead of men trembling, and blindly pleading with God to save them from his anger, they put rods upon their cottages and palaces, and feel as safe as an infant in its mother's arms. This is but a tithe of the benefits we are now deriving from what the Church until lately held to be superstition. Men of common sense and observation have stopped talking about God sending floods, pestilence and cyclones for the punishment of the wicked. Everybody sees that churches, parsonages and holy convents share the same fate as saloons and other worldly places. Churches are more likely to be struck with lightning on account of their high and pointed steeples, which invite the lightning. All are coming to see that nature's manifestations are moved and governed by general and not by special laws; that God is no respecter of persons; that the rains descend alike on the evil and the good, and the sun shines on the just and the unjust.

The churches have reluctantly yielded the above weapons, with which for many centuries they held men in subjection to tormenting fears. They now cling to the belief that God's vengeance and wrath will overtake them immediately after their transition to the next life. That doctrine, too, is losing its terrors to man's common-sense and reason, and he is beginning to clearly see that if God is no respecter of persons, and loves all alike in this life, there need be no fear that he will act the part of a demon as soon as he arrives on the other side. Popular theology has been essentially undermined by the discoveries of astronomy and geology. The modern disclosures of Darwinians have left nothing to sustain its pretensions excepting popular prestige and blind assent. There can be nothing gained by a reluctance on the part of the Church to surrender an error. Truth will come to light, clothed with beauty and strength, to take its place. Some will ask: What shall we have in the place of doctrines long relied upon as a comfort, though a very cold one? When an error is discovered anywhere, no wise man will stop to ask what will take its place. Our first duty is to erase every line and every mark, and make a clean place to write upon.

We may be sure if we invoke and labor to receive it, the truth will soon come. It has been said, "Life has two ecstatic moments, one when the spirit catches sight of truth, the other when it recognizes a kindred spirit." There are many grand and glorious truths at the doors of every church, seeking admission. Truths of priceless value are waiting to take the place of errors and superstitions. When once the Church sees the truth reflected upon such as the truth make free, there will be no hesitation as to a choice between a false theology and a true spiritual knowledge. The truth means a resurrection to newness of life; a realization of the brotherhood of man and the fatherhood of God. It will give us an assurance that no soul can be hopelessly lost, nor for a moment be punished beyond what is for its best good. We may, if we resign the false, receive in its place unspeakable joys, and learn what it is to be made free by the truth.

To particularize in answer to what we shall have in place of false theology: Instead of the fall we shall have the more consoling truth that man has risen from a lower to a higher state; that now he holds a higher position than ever before on this earth. This fact accords with man's experience since we have had a human history. Man has desires and capacities for higher attainments. Most clearly is this fact proved by geological research and the discoveries of Darwin, Wallace, and others who have devoted many years to patient research and faithful, unbiased study. Instead of believing that the Jews were a favored people, we shall learn the larger and more democratic truth that God is no respecter of individuals or nations. Instead of believing the atonement by Christ's voluntary offering, we

shall learn that Jesus of Nazareth was an elder brother, and that, as Paul said, we are all heirs of God and joint heirs with Jesus Christ. We shall further learn that sin, error and wrongdoing have their penalties, and no device can relieve us from one jot or tittle of such penalties. Instead of this life being a probationary state, wherein our happiness or misery through eternity is determined, we shall learn that this life is a primary state, wherein we learn useful lessons every day, and that the next life will be one of progress, under the tuition of wise teachers; that instead of a few being elected to happiness all are elected to that state sometime, somewhere. The way leading to knowledge, virtue, truth and love, so far as we know, never having been closed, it is reasonable to believe they never will be. Nor do we believe anybody can ever stray out of hearing of the invitation ever calling us higher. Instead of one savior we believe in many. He who gives a cup of water to a thirsty soul is, in a small sense, a savior. Instead of the Bible, or any book or any man or any being, excepting the Infinite, being infallible, we say all are like gold and precious stones hidden away among sands and worthless clay, or embedded in rocks deep in earth, and can only be obtained by hard and patient labor. The Bible has its gems of truth, and the same rule which Christ gave in reference to the fishes will justify us in the views we take of the Bible: "Receive the good and cast the bad away."

Instead of laying stress upon faith saving us, we know that knowledge saves us from the ills of this life, and we believe it is reasonable and safe to believe it will protect us from wrong, and lead us to the truth in the next. Instead of talking or believing in a local heaven, we believe it to be an internal condition. An old apostle got a glimpse of it when he said, "Ye are the temple of the living God." That the unlimited universe will ever be our home, and our highest and holiest mission doing good. That we may if we will at once enter into possession of our rich inheritance, as equal heirs of the universe, sharers in all that is beautiful, grand and sublime. If we will fearlessly cut loose from the narrow, soul-cramping creeds of the Church we shall soon begin to know the meaning of fatherhood and heirship; soon learn what Christ meant when he said, "I go to prepare a place for you, that where I dwell there ye may dwell also." In place of a general resurrection of the body at some far-off indefinite time, we are sure that what we call death is a birth into a spiritual body, fitted for a more ethereal existence in which we shall then live, love and labor as in this life. Instead of a baptism by a priest assuming to act in God's stead, once in a lifetime, we may be helped every day by a free and intelligent and reverent use of water, without the help of any priest. Around our own tables, with wife, children and friends, we may hope three times a day to have a sacrament nourishing to the body and strengthening to the soul, every desire and aspiration becoming satisfied. Instead of the unequal and unreasonable limitations of woman's sphere, it shall be greatly enlarged, and instead of saying, "In sorrow shalt thou bring forth children," it shall be written, "With joy shalt thou bring forth children, and they shall be a crowning glory unto thee forever. Last, but not least, instead of being satisfied with a few outward forms and sacraments, supposed to have been instituted by God, we shall heed the injunction of Paul, and desire spiritual gifts. We believe spiritual gifts should be sought, studied and tested by experience, the lights of history, and all the methods of science which can be made available. All may if they will with reverent earnestness seek, learn the truth of Paul's words, "The letter killeth, but the spirit giveth life."

My friends, words cannot express the joys that are ready and waiting for all who will renounce false idols, rise above fear, and invoke with heart and soul the aid and comfort which waiting spirits are longing to give us.

As a general rule the editor gets a thousand kicks to one caress. Once in a while he gets a kind word, and it warms and cheers his weather-beaten, storm-racked heart to the core. Most people are afraid to tell an editor when he writes an article that peculiarly pleases them for fear of making him proud, we suppose; but if they find anything that does not accord precisely with their views, they will neglect their business to hunt him up and tell him of it. "Fellow," dear friends, don't think you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting her upon a piece of patchwork she has finished. Of course you could beat the job yourself, but that doesn't deter you from heaping words of encouragement on the child. It has done its best. So you could doubtless beat the average editor running a paper. The editor is willing to acknowledge that you can. He only does this because you have not time to, but this fact need not deter you from giving him a word of encouragement occasionally.—Ez.

Bulwer (writes S. C. Hall) was a Spiritualist long before Spiritualism became an accepted term, which only began with the Rochester knockings, in 1848. I dined with him when he was living at Oran Cottage on the banks of the Thames. Brougham was of the party. We were to meet Alexis, then a lad known as a clairvoyant. When the bell rang, Bulwer, accompanied by two or three of his friends, left the room to receive him. In the hall was the card tray. Bulwer took from it a dozen or so of cards and placed them in his pocket. After dinner Alexis went into a trance. Bulwer placed his hand in his pocket and before withdrawing it asked whose card he held; the answer, after a brief pause, was given correctly. The experiment was repeated at least a dozen times—always correctly. Alexis was a French boy who had been but a few days in England. The cards were all those of Englishmen. Clairvoyance was a term that probably most of the guests there heard for the first time.—New York Sun.

Written for the Banner of Light.

SILENCE.

BY MISS L. A. COFFIN.

Silence hath melody all of its own.
'Tis harmony blended to nature's soft tone;
I list to its rhythm, its cadence, and swell,
It comes from the forest, from river, and dell.
The breath of the wind through the branches sings
low,
The hills answer back as onward they flow;
Oft like a requiem the sounds may appear,
Bringing thoughts of our loved ones who still are so
dear.

I fancy they whisper: "No silence we know;
All is life in the spheres, as onward we go;
Activity reigns, evolution is birth;
Our mission is love to the children of earth."

Wisdom and charity go hand in hand;
Friends beckon on to the bright Spirit-Land;
While soft notes of melody waft us away—
For the "Home" that awaits us can never decay.
Onset, Mass.

Original Essays.

Symbols, and Mental Evolution.

BY ELEN COBB.

SYMBOLIC language runs through the entire history of the human life—so far as known—upon this earth. It was the first means adopted by man for the artificial registration of thought; and through the ages symbols have held a special trait of tenacious virtue, such as has not pertained to the more flexible phonetic adoptions for recording the product of the human mind's endeavors.

Men do not enter into wordy controversies and heated disputations by use of symbolic definitions; on the contrary, the presence of adopted symbols is a check to this disposition. Their language is concrete and direct; it admits of no shift nor evasion. In imagination run your eyes over the teeming board that stretches its laden length along the stuporuous banquet hall. Every chair is filled, and what a hearty good feeling seems—no, not seems, but does prevail. What concord and true blending of friendship's pulse! even more—how to the very upper mark of Honor's tide floats the exhalation of their souls' expression! Strange presentment! Clergymen of antagonistic denominations are there, in perfect harmony one with another, at the same time elbowing at their sides, in gracious fraternity, those who are rank infidel to all their creeds.

Who are these men? They are Masons: and the deep, impressive and binding nature of the power that holds them thus banded in mutual observance lies in the might of soul-inspired symbols. Down through the ages, with their lessons, have they come. Wars have waged their fierce din about them until empire after empire has passed away. Dogmas and creeds have hurled their direst anathemas upon their stately front, only to fall back weaker for the assault; and the victorious symbols have witnessed the expiring throes of many a hierarchy who thought to crush them with his iron heel.

The foregoing body of symbolic lore is presented as an example of that class which, at the fountain of their inception, are drawn from the very heart of life's experience, and not a human, however at variance with his brother regarding beliefs, but must accept their nature-indorsed lessons with grateful readiness. No language can misrepresent them, no expounder misinterpret them.

Side by side with Masonry has flowed along a channel of efficient causes which have yielded a rich class of symbols to the world's store; and the fact of their being merely symbols in the realm of thought to-day, and nothing more, is due to mental evolution.

In no line of endeavor have our noted scientists done a more thorough work in tracing back the members of a species to their genesis than have our learned philologists in opening up the common origin, out from which sprung the root of all that vast array of marvel-painting with which the Avatars of the world have been decorated.

Buddha, Mithras, Osiris, Hercules, Bacchus, Adonis, and many others—one of whom will be yet specially mentioned—are all adorned, in their every attribute, of extraneous nature, by an ardent coloring of thought pigment, primitively bestowed, in adoration, upon the sun, moon, stars and elements of earth.

Theologies have been formed about these gods, and many a bitter schism regarding points of doctrine has, in the history of each, caused contention and bloodshed. With some of them the war of creed and dogma is over, and Time, with his ruthless scythe, has wiped their worshippers from off the face of earth.

But are the Gods dead? By no means. They live now, and they will exist and be dearly cherished as long as this mundane sphere is the humans' home. Stranger yet, they hold just the same place now in ethical and poetic intercourse as their bestowled traits were formed to express by the original bestowers, i. e., the Demiurge was a personified representative of the subjective emotion awakened in the human's soul by the observation, contemplation and admiration, as well as fear, of the active universe of wonders with which it was environed.

The gods, who happily have outlived the era of theological obligation, are crystallized into the most beautiful and highly respected symbols. What person, at this age, who is a devotee at the shrine of music, but thinks, talks and writes of Apollo as of a living entity? Where can there be found a lover of art but who holds in mind a sweet esteem for the fair Adonis? Who that gazes with admiration upon the mighty deep, would be so heretic as to banish Neptune from his flood? and where the human in the arena of strength's display but ever holds great Hercules as the test's criterion?

Mental Evolution, with its attending physical results, has greatly enlarged the sphere of Apollo's reign; and there is a broader grasp of imaginative conception associated with Music's presiding divinity at this age, compared to the mytho's early inception. So with old Neptune's empire, and the outspreading maze of bewildering, beautiful, and the splendor, of which reigns the grace-endowed Adonis; but this increase in appropriated domain bestows a richer worth to the inherited symbols. But evolution does not work by spasms. Its mode is one of slow disintegration and gradual advancement toward a higher plane of infinite unfoldment. It operates in the realm of mentality, and the series of physical evolutions by working of the same impartial rule. Old forms are not instantaneously expunged; nor are new ones ushered into existence with neo-romantic velocity. In the moderate tide that bears along the mental will-offerings of hu-

manly may be found many a type which, unperceived by itself, is undergoing that transition manipulation by virtue of which an ultimate higher development will result. This is the case with the Mytho-Theologic Jesus.

With regard to Jesus as an authenticated historic character, nothing need be dwelt upon here, as the reader will perceive by further perusal; but this much must be said: No critic, however severe upon the dogma-laden Jesus of the Christian creeds, but what admits that behind all the mortifying maze of ecclesiastical and mythological elaboration there is a modest, philanthropic reformer who richly deserves a niche in history's temple as a noble and lofty-souled man.

Any one who has watchfully kept his mental fingers upon the pulse-beats of modern "Religious Revivals" will have noticed that those violent thumps of damnation, attended by the raging fever of hell's eternal fires, have given way to a more soothing mode of psychic demonstration. It is no unusual thing at this time of wisdom's advancement to find an entire series of the revival occasions prosecuted, where the "Love" and "Saving Grace"—not that incarnation of dread and revenge, the Jewish Jehovah, but—Jesus, the Nazarene, is made the special inducement for seeking a saving pledge.

Sit in a large church auditory, and catch the psychic emanations that flow from the souls of the earnest, devout and truly spiritual women, as, in response to solicitous appeal of the "evangelist," they rise in their seats to give in their "testimony." Listen to them with warm respect, for some are mothers, and—more significant yet—many of them are to be mothers; and it is the evolutionary force of a righteous and truly educated maternity that is destined to lift the psychic world up into a sphere of yet higher mental exaltation and moral worth.

"I can say that I love my blessed Jesus with all my soul, and so long as I live his dear name shall be my guiding star!"

And so it will; soot nor scorn, nor the rough and derisive assaults of an unreasoning and pedantic effrontery, though it may flaunt the ensign of "Liberal Thought," can start from those affirming hearts the deeply impressed figure of devotion there installed. Why is this so? Because Jesus to them stands as a symbol, and nothing more! As well try to drive oxygen from its affinity with hydrogen, and still have water, as to draw away the rich solace of a cherished symbol, and think to leave the soul at rest.

What are these "testifiers" for theology? They give it no thought. What heed take they of the long dissertations upon points of doctrine, or the vast and super-importance of understanding "our" way of explaining certain passages of creedal text? None whatever. Unaware of the fact, an unfoldment has far advanced in the soil of these psychic beings, and germs of intuitive promise are starting tendrils that send their filaments up through the brambles of theology into the open sunlight, pure, exalting, spirit truth. The mental atmosphere that yields their expanding souls its subtle nutriment is laden with an impartation of Infinite Energy that must, by virtue of its more expanded flow, bear them up out of the fast receding stratum of bigotry and superstition. Their minds, their intellect, their truly religious aspirations, are taking on a more beautiful and self-ennobling form by influence of evolution's potent breath. But evolution does not expunge the objects of their memorized affections, it only surrounds them with a grander glow of wisdom's light.

All the sublime inspirations of the Hindus, the Egyptians, the Greek poets and theologians—the whole sum of the world's drift of culminating religious thought—have been to place some unctuous cataplasms to the heart of fervid expectancy, as a guarantee to the soul's longing prayer for knowledge of a life beyond!

Interwoven with and underlying the specially appropriated attributes and deific duties of the whole line of ancestral Christs, or Avatars, has ever obtained the prominent mind-conception that by virtue of their existence the sorrowing heart could peer through the thick cloud of lowering gloom that rests upon the grave.

Then, surviving the decay and expungment of dogma after dogma; the collapse of tenets; the abandonment of binding rules and fulsome ceremonies and the bitter feuds of denominational ire; surmounting all these stands the type of immortality, drawing its essence from the common font, whose primordial flow gushed from the human's soul thousands of years before a Pontius Pilate ruled in Judea.

"Our Christ: Symbol of Life Eternal."

Spiritualism is not necessarily a "religion." Its prime, fundamental nature is purely one of science. Its advance, general study and adoption must, by law of evolution's rule, entirely obliterate the vast amount of theological error and bigotry now so prevalent in the affairs of Church. But it is not the mission of Spiritualism to throttle Mars, assassinate the muses, tear the boy Cupid asunder, banish Minerva from the lofty throne, nor yet to throw from Fervor's niche a statue made sacred by long ages of transmitted reverence.

In the universal church to-day thousands are seeking the joy-yielding intercourse afforded through mediumistic lips. As this knowledge expands, and their souls drink deeper and deeper at this fountain of revelation from the yonder springs of life, one after another of the shackles that have fettered their creed-enlaved minds are cast aside, until at last, in the flush of a full and brain-convincing spirit deliverance, the individual stands out in full emancipation.

It is in this supreme attitude that the mind roams through the archives of earth's prolific store for the seeking of those symbols which shall best express the soul's emotions. Be assured that with many the type Jesus will be a figure dearly prized.

Then do not with the rocketry tramp of a boisterous cavalier bolt into the quiet arena, where soulful worship pays its votive gifts, and cry your spirit-wares with loud and bragging rant, insulting with flippant clack the character, as well as nature, of the richest of its symbol's store.

Are you a Mason? and do you not know how hot flows your blood with contempt toward one who mocks the symbols of your Order's rites? Are you an Atheist to the dread Deific conception of the Jews? and yet would you not smite the one who would, with profane cant, deride the Infinite? Have you ever said unto yourself, "This is my own, my native land," and then looked proudly up to its symbol, your Nation's floating flag? How feel you at the sight of one who, with insulting disrespect, stamps that honored emblem in the dust?

Fight soul-enervating dogmas to the death. Spare not your shafts of Reason's power before the arrogant and presumptuous onslaughts of a concealed hierarchy; nor yield one foot of ground to contumacious pride; but with respectful observation upon the casket of mythologic gossamer, breathe no detraction toward the name of Jesus!

The Higher Wisdom.

BY JOSEPH RODER BUCHANAN, M. D.

The characteristic of vigorous intellect is the ability to understand the present and foresee the future. The greater the intellectual power as a general rule, the greater the mastery of the future. This gives man the dominion over animals, and great men the advantage over their enlightened contemporaries. As man's spiritual nature becomes more fully developed his comprehension of the future increases, and he attains that marvelous foresight which is called prophetic.

It is true prophetic wisdom is not always accompanied by the force of character which would attain leading positions; and, on the other hand, force of character is often found without wisdom or foresight, so that men of great power may have calamitous or unsuccessful lives. In the realm of pure spirit this comprehension exists in a higher degree than on earth, and they whose souls are in harmony with the higher heavens have larger views and juster conceptions of the future.

This far-reaching knowledge of the future was associated of old with religious sentiments which ally men with the spirit-world, and the consequent knowledge of the future was regarded by St. Paul as the most eminently desirable of spiritual gifts.

Being engaged in the cultivation of a science which must realize its fruition in the next century, and which bears upon the remote destiny of man upon earth as well as in celestial regions, I have necessarily arrived at many convictions concerning the future, though I have seldom expressed them. I have discovered certain laws of destiny which have not heretofore been known, being neither astrological nor biblical, which I have been subjecting to a rigid test for thirty-five years, and which I am daily seeing verified. These laws point with unerring certainty to evil and good; they show the calamitous and the prosperous periods in my own life, and in the lives of almost every individual to whom they have been applied. They indicated for the United States the calamitous periods which are past and future. They pointed to the war with England, and subsequent distress; to the war of secession, and to other calamitous periods in the future which are now approaching.

With a knowledge of this law, one might in 1776 have predicted with certainty our calamities in 1812-'18, in 1861-'67, and in 1910-'16. Believing that our country should not rush on to its calamities blindly, I have exercised the common freedom of an American citizen in giving my opinions of the future in an essay on the "Coming Cataclysm of America and Europe," published in *The Arena* last August, which has created more interest than anything I have ever written, and required some extra editions of *The Arena* to meet the public demand.

I predicted many calamities, and my predictions have been verified thus far. The terrific cyclones of the summer, surpassing everything before known, fulfilled what I predicted in the first week of May. The devastating epidemics in Europe, Asia and Africa, fulfilled all that I anticipated, and my political prediction is being fulfilled in the downfall of the republican and uprising of the labor party. As to the next twenty-five years I believe my predictions will be fulfilled. There is no absolute foreknowledge for man. He can but express an opinion, and opinions are fallible. It would give me great pleasure to have these predictions nullified by fate; but if only my verified predictions stand, and my predictions of the future now approaching all fail, I should not be any more discredited than the majority of those who venture to predict at long range. When Mr. Seward announced that the rebellion would be put down in ninety days, it did not ruin his reputation that it lasted four years. Wendell Phillips said that Mr. Seward never made a prediction which was not falsified by the result. Have not tens of thousands of highly respected and learned men been prophesying; time out of mind—prophesying that at least nine-tenths of mankind would be roasted alive forever, with the devils to supervise their torment? And has there ever been a single fulfillment or evidence of fulfillment of their roaring prophecies? Have not thousands returned to report that the brimstone lake was a crazy myth? and yet are they not still prophesying the same, and enjoying high honor as social leaders and wise teachers?

Is there anything more common than false predictions? Does not every political party crow over its coming victories up to the last hour of its defeat, and are not millions ruined by false predictions in ordinary business as well as in Wall street? Hence the great interest in predictions which are being fulfilled. Certainly correct foreknowledge is the greatest intellectual need of humanity. All the wisdom of the French nation could not save it from wasting \$200,000,000 in the abortive attempt to construct the Panama Canal, which is now abandoned, while the Nicaragua Canal, for which I predicted success six years ago, is advancing to completion. I might have saved that \$200,000,000 to France had I been in a position to control public opinion.

And if there may be a science that looks to the future, why may not mankind, when evolution has progressed a little further, have such a definite foreknowledge as will enable them to avoid many calamities, as mariners are now warned by the weather bureau? A remarkable original scientist who lived in Philadelphia many years ago, claimed to have successfully predicted fifty-four earthquakes upon principles highly scientific, but never before published; and Fabry, an Austrian astronomer, has lately gained much reputation by the prediction of earthquakes.

Inspired spiritual mediums and mesmerized subjects have long been accustomed to make predictions concerning persons and diseases with astonishing accuracy. Our civil war was predicted thirty years in advance by the Quaker, Joseph Hoag; and still more wonderfully predicted in Alabama by that grand medium, Mrs. Emma Hardinge Britten. The voice of Washington, too, through that remarkable medium, Joseph D. Stiles, (whose revelations were given between 1834 and 1837) said: "We are able to discern the period rapidly approaching when 'man' will take up arms against his fellow-man, and go forth to contend with the enemies of Republican liberty, and to assert at the point of the bayonet those rights of which so large a portion of their fellow-creatures are deprived." Again will the soil of

America be saturated with the blood of free-dom-loving children," etc.

Sublimely did Mrs. Britten at Montgomery, Alabama, January, 1860, give forth the awful prophecy of the doom of that State: "Woe to thee, Alabama! Ere five drear years have fled, thou shalt sit as a widow, desolate. The staff from thy husband's hand shall be broken, the crown plucked from his head, the scepter rent from his grasp. Thy sons shall be slain, thy legislators mooked and bound with the chains thou hast fastened on others."

My predictions relate to a longer period, and they are published long in advance, which is the proper way to test predictions. I have ventured, too, to speak of conspicuous persons, whose lives will terminate in a few years. This was done by Cazotte at the opening of the French Revolution, and his predictions were all marvelously fulfilled in the deaths of all he mentioned, including himself.

I have spoken a year ago of the coming fatality of Secretary Blaine, President Harrison, Queen Victoria and Pope Leo. When these events happen, as predicted, the skeptics will begin to reflect more seriously. The Pope was seriously ill last summer, as I described, and is now feebly approaching his end, but attempting to keep up appearances. The cardinals are scheming to elect his successor, and the Italian government to defeat the action of the cardinals in Italy. Mr. Blaine is said to be too ill to run as a Presidential candidate, and has assigned his interest to President Harrison, who has a little longer lease of life and no possibility of election.

I do not stand alone in my predictions of civil war early in the next century. In my essay I gave a full exposition of the political condition, and the causes which will surely result in the armed conflict of labor and capital. My positions were fortified by quotations from Gen. Butler and from the President of the Farmers' Alliance; and there are tens of thousands throughout our country who entertain similar apprehensions, which are often expressed by reformatory newspapers. One published in California gives columns of alarming indications as "stormy petrels" premonitory of a time of fire and blood. In the recent lecture of Gamaliel Bradford in the Old South, he said: "One needs not to be a pessimist to see black clouds on the horizon, big with the elements of conflict as was slavery itself."

Such sentiments are common among those who think deeply on our social condition, both in America and Europe. Ruskin has very emphatically stated his anticipation of the future conflict between the laboring class and those whom their labor sustains; and JULES SIMON, the French statesman, foresees, as he says, "that the struggle of the future will be between the many and the few; between the toiling millions, who have until now suffered silently, and those who have made them suffer; between capital and labor, luxury and starvation, misery and wealth." He does not believe it is possible to avert this struggle.

These are rational political predictions, sustaining my views, but on the other hand they who look to the past instead of the future, and to superstition instead of science, have given forth scores of prophecies, based on the supposed meaning of the Bible, not one of which has ever been fulfilled. Prof. Totten of Yale College announces that he considers it "proved beyond peradventure" from the Bible by mathematical calculation that the Messiah will appear before 1900, which is about as near the truth as the old time-worn prediction that the great majority of mankind will be roasted forever, as Spurgeon, Moody, Cook, and other benighted clergymen are still contending. Oh! "what fools these mortals be," as Puck expresses it, when it is so easy to learn from the departed that they have entered on a higher and happier existence. Science points to a glorious future for all mankind, and it also points to a glorious future on earth, which is still remote, and not to be reached until the world shall have passed through the horrors of war in demolishing existing evils. My clear perception of the coming war does not diminish at all my faith in the great future of humanity.

But who can fail to recognize the elements of war seething already throughout the country—not merely in the fiery, bloodthirsty languages and the secret drilling and preparation of dynamite by those falsely called Anarchists, who are simply incendiary revolutionists, but also in the angry discontent of farmers, and the turbulence developed in strikes which can be checked only by military power? I doubt if any one has ever read carefully my essay on the "Coming Cataclysm" without realizing that we are approaching a period of terrific danger.

[Concluded next week.]

PRIVATE JUDGMENT SUPREME.

If Protestantism is entitled to any particular meaning, if it is to be allowed a truly serious and lasting significance, it can be only because of its bold and unqualified assertion of the supreme authority of private judgment. In itself, the Protestant Reformation was, as has been well said, neither more nor less than an open rebellion. It was avowedly based on private judgment, and in order to establish the right of that judgment the appeal was from the Church to individuals. As a philosophical historian finely says, "it was to increase the play of each man's intellect; it was to test the opinions of the priesthood by the opinions of laymen; it was, in fact, a rising of the scholars against their teachers, of the ruled against their rulers."

But no sooner had the reformed clergy themselves organized a hierarchy for their own use than they turned their backs on the great principle they started with, and set up canons and articles of their own contrivance.

The Church of England began to exercise the same tyranny against which its clergy had revolted. It was conspicuous during the reign of Elizabeth, but far more so during the reigns of her two successors, King James and Charles the First. The possession of power corrupted and deadened the principle through which that power was derived. View it as we may, and refine upon it as long as we will, according to the old theological theory, the Church of England was a schismatical establishment, albeit in its litany it supplicates heaven to deliver its members "from all heresy and schism." Being charged itself with the theological sin of heresy, it had no answer to make except to appeal to that private judgment to which it owed its own existence, however openly it infringed the rights of that judgment in its own proceedings. Therefore it never could tie up or suppress that judgment in matters of religion, because it had originally held it to be supreme. If it were not supreme, then clearly the Church of England was guilty of apostasy.

For did it not itself make its own interpretation of the Bible? Did not its founders abandon tenets which they had hitherto held? Did they not stigmatize these tenets as idolatrous? Did they not openly renounce their allegiance to the church which had for centuries been venerated as catholic and apostolic? Manifestly, then, unless the Protestant Church of England was and is still willing to adhere to the supreme right of private judgment in matters of religion, it must confess itself schismatical and an apostate, and religiously of no more authority than a church that possesses none at all. And its daughter in this country, the Protestant Episcopal Church of the United States, cannot hope to derive any importance whatever from its mother church in England other than what is strictly contained in the exercise of private judgment, which constitutes the sole defense against the charge of heresy when brought by the Catholic Church. No more, either, can the other branches of Protestantism, by whatever name, know.

As remarked at the first, Protestantism under every name by which it is known is not only a revolt but the assertion of the supreme right of private judgment. That was the one and the vital doctrine of the Puritans, whose descendants are now illustrating the principle in the accustomed way everywhere, as seen in the present troublous disruptions and "heresy-huntings" going on among all the theological seminaries and pulpits of the land.

In politics it has wrought revolutions that have changed the face of the world. In science it has been an impulse whose silent but steady force has proved irresistible. In all branches of knowledge it has been the expansive power whose limits no human power is able to fix. Only in the church is it denied free play. Having gained needed personal advantage by its use, the ecclesiastical mind refuses to employ it any further, and brands as heretics and apostates those who insist on its untrammelled use to the end.

That is the way the case stands in respect to private judgment in matters of religion. Shall the principle of its supremacy be abandoned to a body of priests and preachers calling themselves Protestant, or shall it be adhered to and upheld as the great agent of enlarging emancipation for the human mind? It surely cannot be that it is to be abandoned to the tender mercies of a church whose establishment only constitutes another and a new tyranny. A mere change of masters does not mean freedom. The world of man has something more to do than to spend its brief time here in proping up and idolatizing superannuated customs and institutions consecrated by age alone. Tradition contains nothing that is capable of making rules of conduct. The past, except as a memory, has nothing to give to the present but its lessons, the greater part of which are inapplicable. Each generation is a new creation, launched by the same power that began and ended its predecessors. All comes home to the individual at last, who must be free or he is nothing.

PALIMPSEST.

The Religion of Man.

To the Editor of the Banner of Light:

I have read the "Religion of Man," and like it. It has a tendency to make me think. It presents religious things in a new light. It is a telling blow against theological creed and dogma. It will be the means of opening wide the door of reason to many a mind now religiously bound down. The "Religion of Man" deserves a large sale.

CHAS. W. HIDDEN, M. D.

Newburyport, Mass.

In Memoriam.

Passed to the Higher Life from her home in Nashua, Iowa, May 6th, 1891, MRS. EMILY N. PETERSON.

Mrs. Peterson was born in Windsor, Windsor Co., Vt., June 28th, 1822. She was married to Abel N. Peterson Feb. 5th, 1846, and moved to Nashua March 5th, 1866, where she has since resided.

Mrs. Peterson was a woman of sterling qualities. She was firm in her friendships and firm in her principles of every known duty. Though possessing a high moral standard herself, she was charitable toward others, and had sympathy for every suffering soul. She was amiable and kind, tender and true, and the patient endurance and unselfishness which has characterized her through the terrible suffering consequent to a three-years' illness, has shown the noble character of the woman and deeply endeared her to all who knew her. She was an earnest and consistent Spiritualist, and always possessed the courage of her convictions.

Death and the grave had no terrors for her, for in many months previous to her passing out she longed to be released from her diseased body. She made arrangements for her funeral weeks before the change, and requested that there should be no symbols of mourning present. The funeral services were held at her home, and consisted of appropriate remarks by Mrs. Neice of Shell Rock, Iowa, and three glees of music, entitled "We Shall All Meet Again in the Morning Land," "I Am Going to My Home," and "The Isles of the Blessed." By which were beautifully and interestingly rendered by Mrs. Mae Johnson, Miss Kittie Troy, Dr. Goodale and Chas. Johnson; after which her mortal remains were tenderly laid to rest in Greenwood Cemetery.

Her husband feels the loss of her visible presence keenly, and is prostrated from the incessant care which he has given her during her long and painful illness, but he is greatly sustained and comforted by the thought that she still lives and loves as tenderly as when in the form.

L. J. H.

Annual Meeting in New Hampshire.

The Eleventh Annual Meeting of the New Hampshire State Spiritualist Association will be held this year at Hancock June 8th, 9th and 10th.

Speakers and mediums engaged are: Mr. Edgar W. Emerson of Manchester, Mrs. Adelle M. Stevens of Claremont, Mrs. S. B. Craddock of Concord, Miss S. Lizzie Ewer of Portsmouth.

A general invitation is extended to all speakers, mediums and friends of the Spiritual Philosophy throughout the State to be present and assist in the meeting a grand success. This call is not limited to State lines. We welcome all.

Hancock is a beautiful little town on the Manchester and Keene Railroad, with two trains daily each way from Concord, Nashua and Keene. Board at the hotels 75 cents and \$1.00 per day. Speakers and mediums will be provided for as usual.

Francis, N. H. Geo. D. Ellis, Sec'y.

Spiritualist Meeting in Vermont.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Tyson, Vt., Friday, Saturday and Sunday, June 12th, 13th and 14th, 1891, meeting in the Hall at 10 A. M. Friday will be held in Grove Saturday and Sunday if the weather is fair.

The State Spiritualists are invited and expected, and in addition the managers have engaged E. A. Wiggin of Salem, Mass., a fine lecturer and platform test medium. Good music will be furnished by the local choir. Visitors can buy round trip tickets to Ludlow, over the Central Vermont, and from Ludlow take stage for Tyson, Vt., via North, Concord and Ludlow. Board at Tyson, Vt., Board at Echo Lake Hotel \$1.00 per day. A cordial invitation is extended to all. Those having duties, please remit to the Treasurer, JAMES CROSBETT, Waterbury, Vt. JAMES CROSBETT, Sec'y.

Grove Meeting in Oregon.

The Spiritualists of Northern Willamette Valley will hold their 11th Annual Meeting at Grove, Oregon, on Friday, Saturday and Sunday, June 12th, 13th and 14th, 1891. Good speakers and mediums are being engaged for the occasion, and tickets on the railroads will be allowed those attending the meeting.

There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to camp at the spot, the state is growing there afford a delightful shade in summer weather.

By order of Committee, WILLIAM PHILLIPS.

Picnic at Casanaga.

The Annual Picnic and Sunday Assembly of the Casanaga Lake Free Association will be held at Casanaga Campgrounds, Casanaga, N. Y., June 12th, 13th and 14th. Good speakers and mediums are being engaged for the occasion, and tickets on the railroads will be allowed those attending the meeting.

There will be a hotel opened on the grounds during the meeting for the accommodation of visitors, and those who do not choose to camp at the spot, the state is growing there afford a delightful shade in summer weather.

By order of Committee, WILLIAM PHILLIPS.

Meeting at Sturgis.

The Harmonical Society of Sturgis, Mich., will hold its Thirty-Third Annual Meeting June 12th, 13th and 14th. M. E. Lutz of Boston, Joel Tany of Chicago and Abram Smith of Sturgis are engaged for the occasion. For no other meeting.

O. CROSBETT, Sec'y.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Only 4 Bk. Publishers and Booksellers, 9 South Street, Boston, Mass., keep for sale a complete set of the *Banner of Light*, for sale at Wholesale and Retail. The *Banner of Light* is sent by Express, and is accompanied by a bill for the amount of the order. The balance must be paid by cash, or by check, or by money order. The *Banner of Light* is sent by Express, and is accompanied by a bill for the amount of the order. The balance must be paid by cash, or by check, or by money order. The *Banner of Light* is sent by Express, and is accompanied by a bill for the amount of the order. The balance must be paid by cash, or by check, or by money order.

In quoting from THE BANNER care should be taken to distinguish between editorial and correspondence. Our columns are open for the expression of impartial free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

Banner of Light.

BOSTON, SATURDAY, JUNE 6, 1891.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 South Street, corner Province Street, (Lower Floor).

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

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

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

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

Before the coming light of Truth, Creeds tremble, ignorance dies, error flees, and humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

PERSONS LEAVING THE CITY DURING THE SUMMER MONTHS CAN HAVE THE BANNER MAILED TO ANY ADDRESS ON RECEIPT OF 25c. PER MONTH.

During the months of June, July and August the *Banner of Light* Bookstore will close at 5 P.M. each day, and on Saturdays at 2 P.M. Advertisements intended for the seventh page of THE BANNER must be at the office on Saturday of each week before 1 o'clock.

The Case of Phillips Brooks.

There is some very fine work going on in the Episcopal diocese of Massachusetts in respect to the confirmation of Phillips Brooks's election as bishop. It is necessary, as the whole world may not yet know, that his election should be approved by a majority of the bishops of all the other Episcopal dioceses of the country. But the bishop of each such diocese is governed in his action in the matter by the standing committee of his diocese. So that, at best, it is these several standing committees a majority of which practically confirm the election of a new bishop in any part of the country. Therefore, in order to defeat a bishop-elect of his final confirmation, it is only necessary to bring sufficient opposing influences to bear upon these standing committees. It is nothing different from the methods pursued in politics; in other words, it is human nature at work in the church just the same as outside.

The Boston Herald is authority for the statement that certain private parties have been mailing from Boston secret circulars, or leaflets, in which statements are made concerning Dr. Brooks that are either direct falsehoods or such partial statements of his beliefs or positions as are intended to misrepresent his actual opinions. Three of these defamatory documents *The Herald* is ready at any time to produce. They have been mailed to the standing committees and the bishops of the different dioceses of the country. *The Herald* pronounces them "caricatures of the opinions of Dr. Brooks," and charges that the senders of them "attempt to defeat his confirmation through their insidious influence." It therefore believes the time has come to "expose the wickedness of those who are bent upon his defeat."

The sticking-point on the question of his confirmation is with the standing committees in distant parts of the country. These committees are at the mercy of the defamers, and are so foolish or weak as to give weight to these mischief-making documents. *The Herald* says that "all the objectionable elements in the Episcopal Church seem to have banded together as by a common instinct to work against him; and it is with profound shame that we confess the existence of the worst of these persons in Boston." They have kept their personality secret, but it would not be difficult to discover them. Some of the little Western dioceses thus sought to be influenced could crowd their entire population into one section of the city of Boston without any visible increase, and says *The Herald*, their bishops and clergy "make up in brag what they lack in strength."

Here are the very agencies that are employed in politics engaged in full activity. "How cheap and vulgar they make professional religion look to an intelligent and upright person." If Dr. Brooks shall be defeated by the use of these underhanded means, he will be very certain of a reelection by the Massachusetts diocese if he consents to stand; but if he should then withdraw from a contest of such a character, a division in the Episcopal Church of the country is as sure to grow out of it as will a rent in the Massachusetts diocese. The issue will be between liberal thought and large views on ecclesiastical matters, and ritualistic exclusiveness and otto-of-rose plety in "high-priced churches and pews on the other." The conflict may be over persons, but only thus can ideas be practically represented. They must needs be embodied in order to achieve general recognition. The Episcopal Church can no more expect to escape the reach of the great movement for larger and better creeds and conditions than can the Presbyterian Church through Union Theological Seminary, or the Congregational through Andover. The judgment day is here.

The Concert of Literary People.

There is a good deal of nonsense uttered at the present time concerning literature and the literary vocation. A good part of those who occupy themselves more or less habitually with the pen are wont to think too highly of themselves for just that reason. They seem to think, or at least to imagine, that because they have acquired more or less facility, and oftentimes felicity, of expression by continuous practice, they are entitled to be accounted the natural superiors of most other people, and of right to assume the place of tutors and instructors. Now it so happens that everybody is gifted with the power of thinking, and that many a person is likewise endowed with imagination, who may as yet never have cultivated the art or learned the mechanism of expression, either from lack of time or inclination or both. So that it is next to impossible to rate any one justly who has never yet approached to the merely literary standard of merit. Who can presume to know how many "mute, inglorious Miltons" have existed among their fellowmen, or who can boast of the possession of divine genius, when he reflects for a moment on illiterate Shakespeares, tinker John Bunyans, tailor John Woolmans, haberdasher Izaak Walton, and farmer William Cobbetts?

The whole of the matter may be fairly stated somewhat in this way: literature, as such, is the record, more or less comprehensive, faithful and intense, of human life, human thought and human endeavor; without these it is evident there would be no such thing as literature, since there would be nothing to record. And so, in a very wide and true sense, literature is just as much a vocation and a trade as is any other; more intellectual, and consequently more worthy, in proportion as it compels and contains the higher characteristics and powers of the human mind; to be honored far more in and for its own sake than on account of the accidental channels through which it makes its inevitable manifestation; and at all times the ready and irrepressible product of the age to which it rightfully belongs rather than the particular and personal endowment of any individual whose organization happened to be adapted to the needs of its birth. If we choose to look at it in this larger and truer light, it will appear to us as what it really is, namely, the spontaneous, irrepressible and wholly natural expression of the life of an age and a people, rather than the magnification of individuals or a select class, to be conceitedly claimed and appropriated as their peculiar profession and property.

Now we get healthier views of the subject, and indeed the only ones that are likely ever to shed a lasting lustre on literature as the real and abiding expression of human life and history. It will thus be found that in place of being a sort of exclusive property of a few minds and their claqueurs and imitators, it is the living atmosphere in which the common voice finds audible utterance, the language in which the common life is interpreted, the bond of sympathy that collects and holds together all the thoughts, imaginations, emotions, fancies, hopes, dreams and speculations of our common race. Hence it came into being from a necessity which no mere literary professor or practitioner could have provided for. Pedantry would forever have been impotent to answer its large and high ends. Mere mental accomplishments would have been pretentious in assuming to satisfy its preexistent demands.

Doubt as a Fashion.

One would think it was becoming a fashion very fast. Dr. Briggs and Rev. Heber Newton furnish "terrible examples." Nothing seems to suit the temper of the secular press so well as these discussions which are going on in the modern churches. They make a welcome change from the old monotony of ecclesiastical monopoly. There is more ozone in the air. People are drawing deeper, and consequently more refreshing breaths of it. Take the papers of the country through, and where they have anything at all to say about the matter it is almost invariably in an exulting tone, showing the actual freedom of spirit they have gained.

The St. Paul Pioneer Press, for example, commenting editorially on heresy in general, and the case of Dr. Briggs of the Union Theological Seminary in particular, remarks that it is one of the many and constantly recurring outbreaks of the rationalistic movement within the bosom of the Church which mark the conflict of the spirit of modern criticism and modern science with the old hard and fast lines of dogmatic theology. "It admits that Dr. Briggs is a heretic, but wants to know what is to be done with all the other heretics in the Church." The Westminster Confession would have to be revised more radically than the boldest and most liberal of Presbyterians would dare attempt, to square it with the actual opinions and current beliefs of large numbers of the laity who have subscribed to it, and even of the clergy who profess to teach its doctrines. The fact is, says the Pioneer Press, the churches have outgrown their creeds. Their members began long since to attach less and less importance to mere dogmas, and more and more to the spirit and essential principles of Christianity. They have become accustomed to a loose and liberal interpretation of theological dicta which are not in harmony with modern thought, and to care vastly less for form than substance.

When a woman seems to be intoxicated with the infatuation of her own peculiar views, is she a safe teacher of the people? When a man's innate self-esteem, impelled by unprincipled motives, seeks to injure his fellowmen to promote his own self-aggrandizement, is he a fit person for the masses to follow? We find such individuals in the various walks of life, no matter what their professions may be. They engender strife by slandering those who strive to carry out the moral law, and thereby retard the grand work the angel-world intelligences are so anxious to inaugurate for the better condition of the human race, both here and hereafter.

In a sermon preached before the Detroit Presbyterian General Assembly by Rev. Dr. Moore, he admitted that, after all that had been said, the world is, on the right track, that is, "partly on the right track." He said "one wheel is on the rail." The Lowell Courier thereupon exclaims: "A railroad train with only one wheel on the 'iron'" decidedly suggests E. Moody Boynton's noted patent.

Our thanks are hereby returned to Mrs. S. M. Ingraham, Windsor, Vt., and G. Sanderson, Weston, Mass., for donations of flowers for our Free Circle Table.

Theodore Parker.

A correspondent writes that in a public address recently delivered it was stated that Theodore Parker recanted the religious views well known to have been held by him during his ministry, a statement that was absolutely untrue, and which, it would seem, must have been known to be so by the speaker, provided he was a man of ordinary intelligence.

Mr. Parker, whose health had been failing for several years, was advised by his physician in the early part of 1850 to leave as soon as possible for the West Indies. He accordingly did so on the 3d of February, and under date of Fredericksburg, Santa Cruz, May 6th, 1850, addressed a letter to the Twenty-Eighth Congregational Society of Boston, in which he said:

"I stand up to my shoulders in my grave, whose uncertain sides at any moment may cave in and bury me with their restless weight. Yet I hope to climb out this side, and live and work again amid laborious New England men; for though the flesh be weak and the spirit resigned to either fate, yet still the will to live, though reverent and submissive, is exceeding strong, more vehement than ever before, as I have still much to do—some things to begin upon, and many more lying now half done, that I alone can finish—and I should not like to suffer the little I have done to perish now for lack of a few years' work."

The above does not read as though he had recanted or thought of doing so; rather that his strongest desire was to continue to labor with voice and pen in support of the views he had all along held. Just one year from the date of the above his demise took place at Florence. A few days previous he said—and they were nearly the last words that passed his lips—"There are two Theodore Parkers now: one is dying here in Italy; the other I have planted in America. He will live there and finish my work." Our readers well know what that work was.

The Whole or None for Him.

Rev. Talmage is for an entire Bible or none. He does not want it "in spots." He is just as sure that the Lord God wrote the Bible through the holy prophets, evangelists and apostles, as that Bryant wrote "Thanatopsis," or Longfellow wrote "Evangeline." "It makes me sick," said he, in a recent installation sermon, "to see some of these young scientists who have learned about the horns of a beetle, walking about with a treatise on grasshoppers under their arms, talking of culture." In his opinion, all that is needed is that the Bible shall be read aright; enter the Genesis front door, and go out at the Revelations back door. He thinks all the great books of the world are only the Bible diluted. Thomas Carlyle is but a magnificent distortion of Ezekiel. Educate a man's head, says Dr. Talmage, and you make him an infidel. Educate his heart, and you make him a fanatic. Educate both together, and you have the noblest work of God. We want men in all our cities, said he, who believe in a whole Bible, not in a Bible in spots.

Heresy Hunting!

While heresy hunting is permeating the air, it is interesting to note that the general synod of the Presbyterian church in session at Pittsburgh has voted by an overwhelming majority that the action of seven young ministers who voted at a political election was a "heinous sin and scandal," says the Boston Evening Record. Shades of Cotton Mather! Are we living in the seventeenth or nineteenth century? which? It would seem that the Pittsburgh synod were many centuries away from the other Presbyterians who have gathered at Detroit.

In place of the theologic drift of Prof. Totten's prophecies (concerning an imminent, personal, Messianic advent)—which we referred to last week—we prefer to substitute as our conception of the ultimate to be hoped for from the multiplying signs of change to be seen on every hand, the following sentences of Victor Hugo's, from whose prolific pen flowed so many inspired thoughts for the benediction of mankind: "In the twentieth century," he wrote, "war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, but MAN will live. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven. All hail, then, that noble twentieth century, which shall own our own children and which our children shall inherit!"

We are often in receipt of kindly letters from various parts of the country, in which the friends express themselves highly pleased with the course of this paper, and hope that its patronage is on the increase, as it deserves to be. We quote from one before us, by our good friend George A. Fuller, M. D., of Worcester, Mass., in which he remarks as follows: "THE BANNER steadily grows more and more interesting, and as the years roll by it becomes more dear to me than ever." Other letters of a like tenor have come to hand within a few days. It is needless to add that these tokens of friendliness are fully appreciated, and we shall strive in the future, as we have in the past, to merit the kind wishes of our hosts of good and true Spiritualists.

The Lynn Press is so kind as to mention the Newburyport News that if the latter doesn't stop abusing—that is, finding fault with—the United States mails, it fears Bro. Wanamaker may shut it out of the mails altogether. But *The News* shows no sign of fear at such a warning. It just proclaims that the post-office clerks, and Wanamaker too, are public servants, and, therefore, exposed, to public criticism. And it adds, in an independent spirit as it should, that they will get all the criticism they can stand from that quarter as often as they invite it by faulty public service. That is right and good.

In another column will be found the Call of the Veteran Spiritualists' Union of Boston for aid in forming a Museum of Phenomenal Productions.

We are glad to see that this new organization is taking shape for practical work, and trust that success may crown its efforts in this and other directions. The idea set forth is a good one; but Spiritualists must remember that the Museum can be established only in the degree in which they practically answer the appeal in question.

We shall print next week an able essay from the pen of our old correspondent, ROBERT COOPER, of England—having for its theme "The Fall of Man."

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

Evidence of Materialization.

M. Aksakof, the distinguished Russian Spiritualist, whose long and studious investigations of the various phenomena of Modern Spiritualism, under crucial test conditions, and with facilities at his command to ascertain the truth superior to those available by the majority of students, entitles his conclusions to serious consideration, has given to the public a summary of the evidence he has received confirming the truth of the phenomenon known as materialization, of which Dr. Mueller in the *Harbinger of Light* furnishes the following analysis:

Of the reality of materialized hands the following proofs are adduced:

1. They have been seen simultaneously by different persons, all agreeing in their testimony.
2. They have been both seen and felt under the same circumstances, both sensual impressions being in strict agreement.
3. They have produced physical effects, such as the moving of inanimate objects before the eyes of the witnesses.
4. They have produced permanent and lasting effects.
5. By writing in the presence of several persons on slate or paper.
6. By making impressions of their form on soft substances, such as flour, or on blackened surfaces.
7. By certain effects produced on the same hand by persons present.
8. By perfect casts of their form and shape, made by dipping into melted wax or paraffine and dematerializing in cold water.
9. By submitting to be photographed.
10. They have been weighed along with the fully dematerialized forms.

With regard to the photographing of full-form manifestations, M. Aksakof gives five classifications, according to the conditions under which the process is accomplished:

1. The medium is visible, the form is invisible and photographed.
2. The medium is invisible, the form visible and photographed.
3. Medium and form are visible; the form only is photographed.
4. Medium and form are visible, and both are photographed at the same time.
5. Medium and form are invisible, but the latter is photographed in the dark.

When it is considered that the evidence supporting these classes is overpowering, that the materialized forms have in many instances allowed themselves to be measured, weighed and critically examined as to respiration and circulation, and that for the time being they were like human beings, conversing with members of the circle, and behaving in every respect like men or women in the flesh, it seems almost impossible that theories of hallucination, or of fraud, can any longer be entertained by a sane person.

Our Summer Camp-Meetings.

Now that our people all over the country are preparing to visit the summer camp-meetings—which will undoubtedly be better patronized than ever before the present season, as the managers have been assiduous in securing the best platform talent possible—we hope that neither the managers nor the visitors will neglect to fully patronize the BANNER OF LIGHT, a paper that has stood in the front of the battle for Spiritualism against Bigotry and Superstition for so many years.

There are thousands of Spiritualists throughout the country who would subscribe for this paper if their attention was directed to it; and we ask every speaker to call attention to THE BANNER—more especially at this time when its proprietors have reduced its price, hoping thereby to expand its circulation.

It would not be much of an effort on the part of our individual friends to do this for the paper and its work; but in the aggregate it would result in immense service to the Cause it advocates.

No Judgment of Heaven!

Judge Breckenridge of Missouri dropped dead on the platform at Detroit, just as he had finished his speech in opposition to Dr. Briggs before the Presbyterian General Assembly. The scene of course was one that caused a profound sensation. A banquet that was to be enjoyed by the Assembly in the evening was exchanged for a prayer meeting. Had a sudden death like that of Judge Breckenridge occurred on a Spiritualist platform of a peaceful instead of a hostile gathering, the pulpits would have been in haste to point to it as a proof of the divine condemnation of the teachings of Spiritualism. On the same ground it might be claimed the death of Judge Breckenridge, a distinguished member of the Presbyterian church, was a direct and unequivocal divine judgment for his attack on Prof. Briggs, and his display of hostility to the latter's teachings. But goose and gander have different sauces in the church. The Assembly went forward just the same to refuse its confirmation of Prof. Briggs in his office.

Excursion to Onset.—Read what is said in this regard on our fifth page.

"Jack the Ripper."—"I take my place," says Mr. Pentecost in *Twentieth Century*, "beside Jack the Ripper as a creature of circumstances. He follows his desires, and so do I. Our motives are precisely alike. What follows our actions is different. I am more agreeable to most persons than he is. But I deserve no praise; he is reasonably subject to no blame. With his heredity and environment I would have been what he is; with mine he would have been what I am. Holding these opinions I may be regarded as a fool or even a knave, but I am in no danger of becoming a Pharisee, and the 'fellow-feeling' for my race that accompanies them affords me considerable pleasure." This puts the case, in plain terms. Heredity and environment are everything. Society may think it, punishes when it only revenges itself.

Outside of the Osage tribe are many Indian Indians who are growing wealthy. This is especially true of the members of the five civilized tribes—the Choctaws, Creeks, Chickasaws and Seminoles, which live in the Indian Territory and have a government of their own. The interest money due them, it is said, is paid to them regularly without question, because they are perfectly competent to take care of their own affairs. One Indian abandoned his tribe and clung to his Kansas land, and it is said that, to-day, through the increase in the value of that land, he is worth \$1,000,000. He is perhaps the richest Indian in the world.

THE THEOSOPHIST contains the opening paper of the May number an Aday Convention lecture by O. Kotaya, upon "The Identity of the Microcosm and Macrocosm." A consideration of the Hindu's conception of Astrology is continued from the previous month. Under the caption of "An Imprisoned Titan," E. D. Fawcett treats of earthquakes, volcanoes and cataclysms, allusion being made to Dr. Buchanan's direful predictions in last August's *Arena*, Madras, India. For sale in Boston by Colby & Rich.

Museum of Phenomenal Productions.

The Veteran Spiritualists' Union of this city proposes to establish, under the supervision of its historian, a Museum of Phenomenal Productions, as a depository of permanent and palpable evidences of the truths of Modern Spiritualism; these evidences to consist of writings, drawings, paintings, etc., produced independent of human volition, and the same by mediums impressionally or mechanically controlled by spirits; wax, paraffine and plaster casts of faces, hands and feet of invisible beings; endless cords in which knots have been made, and whatever else produced in like manner that can be obtained; also drawings and models of or the identical appliances which have been or are now employed in testing the reliability of mediums and the genuineness of the phenomena.

The name and address of the medium, and a certified statement of the time, place and conditions under which it was produced, are to accompany each article.

Special efforts will be made to form a department that shall contain evidences from Egypt, India, Japan, China, Mexico and the aborigines of this country that phenomena similar to those of MODERN SPIRITUALISM, a belief in a future life and communion with those who have passed to it, have existed in all ages among all nations and tribes.

Contributions in aid of this enterprise are respectfully solicited from all parts of the world, either as gifts or loans. Articles received—of which a descriptive catalogue will be prepared—will be properly arranged in a suitable room or rooms, that will in due time be opened to the public. The value and importance of such an exhibit, for the purpose for which it is designed, is plainly apparent, and as a matter of history beyond estimate.

Correspondence may be addressed to JOHN S. ADAMS, P. O. Box 1126, Boston, Mass., who will receive contributions and promptly reply to inquiries that may be made.

In Memory of "Sagoyewatha."

We printed, some months since, an engraving of the highly appropriate Memorial which is to be reared in the Empire State in remembrance of the great chief "Red Jacket"—and also of his people. A correspondent sends us, May 25th, the latest intelligence concerning the monument and its preparation, as printed in *The Buffalo (N. Y.) Courier*—adding the questions: "Why is the donor—Mrs. Martha M. Huyler's—name ignored? Is there any truth in the rumor that Spiritualists will conduct the unveiling?" To both queries we reply that we are without advice on these points:

Sculptor J. G. C. Hamilton of Cleveland, to whom was awarded the contract for making the Red Jacket Monument, is now at work on the pedestal, forming it and cutting out the inscriptions. It is of the best granite from Wadsworth, N. Y. The pedestal will be octagonal at the base, and 11 feet 6 inches in height. The statue of the great Indian will be of bronze, 14½ feet high. The sculptor is under contract to perform all labor in placing the monument in the great lawn ready for unveiling Sept. 1st. He is to receive in consideration \$9,200, and the remaining \$800 of a modest woman's munificent gift, Sen. Barnum of the Historical Society deems amply sufficient to pay all incidental toward a grand and memorable time at the unveiling ceremony.

Mr. Barnum is interested in the Red Men, most of all Red Jacket. He helped with his own hands place the bones of the dusky warrior where they now lie.

The monument will occupy a conspicuous place in the beautiful cemetery at the entrance of Delaware Avenue. The figure of Red Jacket will stand, sober and intellectual appearing as ever, with blanket and hatchet in one hand, and the other uplifted in an appeal to his people. Directly in front, rests the dust of Red Jacket. The Young Chief, Capt. Pollard, Little Billy, Tall Peter, and nine unknown braves, while all around the graves of Indians are scattered. It is a singular fact that Forest Lawn once was the camping ground of Red Jacket. Stages will be erected, seats reserved for honored guests, speeches made, and all appropriate ceremony, in the open air before the monument Sept. 1st, in worthy commemoration of a distinguished warrior.

National Woman Suffrage Association.

The annual business meeting of the Massachusetts division of this Society was held in this city May 22d. The progress of the movement was shown to be highly encouraging. Within the past month the Methodist conferences of Maine, New Hampshire and Vermont have voted to admit women to the general conference. The St. Louis and the New Brunswick (N. J.) presbyteries have voted in favor of appointing women as deaconesses; women are declared to be eligible to public office in Oklahoma; in Australia wives are now free to earn, and to hold property. Two women have been appointed house surgeons at two English hospitals; a woman in Mississippi has been appointed receiver of public moneys; a woman in Cleveland, O., is her father's partner in dentistry; another has been graduated from the Philadelphia College of Pharmacy, with the highest average in a class of one hundred and eighty-four; a graduate of the Toronto University is acting as assistant public analyst; a young Mohammedan woman has passed her examination as physician and surgeon; the new woman-mayor of Klowa, Kan., has closed all the saloons and billiard rooms; Mrs. Ames and Miss Halley have been appointed factory inspectors in our State under the law.

Officers for the ensuing year were elected as follows: President, Harriette R. Shattuck; Vice-Presidents, Joan D. Foster, Salome Merritt, Lydia E. Hutchings, Emma F. Clary, C. M. Burgess, Abbie A. Tower; Secretary, Lavina A. Hatch; Assistant Secretary, Charlotte Lobdell; Corresponding Secretary, Harriet H. Robinson; Treasurer, Dora Bascom Smith; Directors, Harriet R. Shattuck, Harriet H. Robinson, Salome Merritt, M. D., Lavina A. Hatch, S. A. P. Dickerman, Charlotte Lobdell, Lina J. Parker.

A Singular Phenomenon.

As stated briefly last week, a travelling photographer (a stranger to all the parties) a year ago last summer took a view of the Bates homestead, located about a mile from the East Thompson station, Ct. The picture shows the house from the front, with Mr. Winsor Bates holding a horse and his wife seated in a chair, while at one of the windows in the sitting-room, near the top of the upper sash, can be seen the life-like picture of Mr. Bates's mother, Mrs. Sally Bates—who died nearly twelve years ago, at the age of ninety-five—looking out upon the scene, with the same sweet expression of the face as in days of yore.

Mr. Bates avers that when the house was taken not a picture of any kind was hanging in the room, and it is not a reflection from any one standing by. He says it was the custom of his mother, when attracted to the front of the house, to go to this very window, stand on tiptoe and peer up and down the road. Mr. Bates is the Postmaster at East Thompson, and neither himself nor any of his relatives are Spiritualists in belief, yet all affirm the likeness to be that of his mother.

The Worcester Daily Spy and The Boston Journal—both conservative papers par excellence—have seen fit to give this report the endorsement of publication in their columns.

A letter from a Southbridge correspondent affords us the following additional information on this case: "I regard this picture as the most wonderful thing which has ever come under my notice, and genuine beyond question. The face depicted was looking out at the top glass in the window, some six feet from the floor—more than the height of a common person, while the lady was, however, very small in stature. The picture has called out much interest in that vicinity."

As stated under the heading, "Meetings in Boston," J. Frank Baxter addressed the Echo Spiritualists Society at America Hall, on Sunday afternoon last. His address was on "True Heroism" fitted for Memorial hour. The large audience frequently manifested its appreciation; and several of Mr. Baxter's off-time hearers deemed the lecture the best they ever heard from his lips.

Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Establishment on Tuesdays and Fridays of each week at 8 o'clock P. M. Free to the Public.

On Tuesday Afternoon the spiritual guides of Mrs. M. T. Longley occupy the platform, and the purpose of the meetings is to answer questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. The Questions and Answers will be published each week under the above heading.

On Friday Afternoon Mrs. Longley, under the influence of her guides, will give denunciations of individuals anxious to send messages to their relatives in the earth-life, reports of which are printed on this page each week, an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the physical, the character of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence, and ask the reader to receive the doctrine 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. The Messages of the spirits will verify them by informing us of the fact of publication.

Natural flowers are gratefully appreciated by our spirit visitors, therefore, do not send such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY A. SHELHAMER, Chairman.

QUESTIONS ANSWERED

By Spirits through the Mediumship of Mrs. M. T. Longley.

Report of Public Séance held March 17th, 1891. Spirit Invocation.

Oh! Infinite Spirit of Truth, guide us in our search for knowledge, that our minds may become informed concerning the laws of life, and our souls expanded into fuller expression, and a grander comprehension of divine or spiritual things. Oh! Sacred Presence of Eternal Love, breathe into our hearts at this time the influence, that we may be uplifted upon the atmosphere of sympathy, and be brought into communion with kindred souls.

We desire to receive the inspiration of wise and good intelligences from worlds beyond, who have grown in wisdom, and gained much knowledge. May we be deemed fitted to receive from them such gleams of truth as shall stimulate our minds to make new efforts in their researches. Oh! Infinite Presence of Peace, brought by angel visitants from realms beyond, may we, struggling along through the shadows, and with the experiences of mortal life, be bathed in the rays of beauty and power, and be so illuminated interiorly that we may understand more fully what it is to live a spiritualized existence.

We desire at this time to be drawn more closely together, to feel that we are brothers and sisters reaching forward to one great end, and pressing onward toward our beautiful home of glory and bliss. May we feel another's woes as our own; may the shadows that fall upon human lives be cast also into our own, that we may realize what afflictions beset humanity, and strive to our utmost to lessen the wrong done our fellow beings, and to assuage the pain they bear.

Oh! Our Father and our Mother God, bless each one at this time with a holy benediction that shall truly inspire, uplift and strengthen, so that we may all see the pathway of human progress alike, and realize that each one is thy child, pressing homeward and onward toward the kingdom of peace, labor and happiness in worlds above.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

Ques.—(By H. C. M. Conkling, New York.) How far and in what manner do the writings of the New Testament differ from facts regarding the life, birth and death of Jesus Christ?

Ans.—The records of the New Testament concerning Jesus the Christ deal with but a short period of time in the life of that individual. The New Testament passes over wholly unnoticed the experiences of the Nazarene from his twelfth year, at the time when he is represented as confounding the wise teachers and doctors in the Temple by his questioning and reasoning, until he arrives at nearly the age of thirty-three years.

The records which you have of the life of the Nazarene are undoubtedly in accordance with fact; but to our mind certain incidents that are recorded have not been given to the world exactly as they occurred, nor is it possible for mankind to obtain any infallible record of the life of that intelligence. The most important facts, according to the ideas of those who transcribed them, were handed down at first, not through manuscripts of parchment or through any of the forms for preserving the record of events which prevail at the present time, but principally, we understand, through oral tradition, and therefore you could not possibly obtain that which was entirely faithful to the events as they occurred.

You are given in the Scriptures the idea and also the ideal representation of a life that existed many centuries ago, standing out, so to speak, at the time in a marked degree, because that individual was one who dared to deal with the events, customs and practices of the age, questioning those which did not seem to be up to his high standard of morality or spiritual progress, and commending those precepts and principles which to his mind, or rather to the minds of the inspiring intelligences behind him, seemed to be best calculated to cultivate mankind and to inculcate within the human heart the spiritual conditions of life.

It does not much matter in this age and generation whether these historical records are precisely to the point or not, because humanity has come to unfold its thinking powers to that extent that it dares to reason and to ask questions. Whatever in the life of Jesus may seem to be practical in the present generation, to be beneficial, or an example of right living, or as wise teaching for the guidance of a spiritual life seeking to put forth its highest qualities, may be accepted, and that which may seem to be the thinking mind to have been erroneous in that life, or to be impracticable at the present time, may be rejected. No life, whether it be that of a Jesus, Socrates, Confucius, sage, prophet or teacher, can contain within itself all the elements of thought, example and spiritual and intellectual unfoldment; but these lives, separately and combined, present principles, spiritual ideas and lofty teachings, that may be received by the growing mind and emulated to its utmost extent.

Q.—(By Charles Hobson, Ohio, Kansas.) What is the unpardonable sin? or what is the worst sin a mortal can commit?

A.—The question of the unpardonable sin has agitated the human mind for many ages. Individuals have pondered so long and so deeply that they have been known to become insane upon the subject. Through much brooding upon the question an abnormal condition of the mind has been created, which has caused them to fear that they might, even unconsciously, have committed the sin of all sins, which it is said is unpardonable, and for which no atonement can be made. We know of no sin that is unpardonable. We know that sin is a violation of law, and that it may be of a mental, moral or physical character. When you violate a law of your being, knowingly or unknowingly, you commit a sin against yourself most of all, and you are the one who must suffer most deeply. You may wrong a fellow-creature, or so bring pain and misfortune to the other life, through the wrong-doing you may for a time seem to prosper; having taken advantage of another, you may in consequence have reaped certain emoluments or worldly possessions which you could not have had had you been strictly just to your fellowman, and the world may say he who has been wronged suffers while the guilty one goes free, enjoying his ill-gotten gains. That may seem so for a time, but not always. The ill-gotten gains will be taken from him, and he will be left wrong-doer until he begins to hate the very thought of them, and of how they have been gained. When he passes to the spirit-world he will see them fastened upon him as an encumbrance which he cannot be rid of, and every time they appear before him they will give him awakened sensibility the most severe pain. This is the unerring law: The commission of sin reflects upon the one who has committed the wrong, and it eats into his life until his soul is purged of its impurities.

We know of no sin, however, as we have said, that is unpardonable; but he who sows must gain pardon of himself. It is not much that he must be forgiven by the one whom he has wronged, or by his friends who may learn of his misdeeds; it is not so much that any kindly heart that loves him must be entreated to overlook or even to condone the evil in his life, hoping that he may repent; it is not so much that any arbitrary personal power, God or Jehovah (for we know of no such power), can or will pardon the offense, as it is that the offender must pardon himself; and he cannot do this while the pain is burning into his heart, while remorse weighs upon him, and while he is a victim to that sting which self-examination brings to the soul. He must, first of all, strive constantly to do good to his fellows, to extend some helpfulness to those whom he has wronged. But he must not be satisfied with this; he must seek constantly to be of usefulness to other lives; and in such work he after a time comes to forget self, and the pain and smart become lessened. In working for others he realizes that peace may be found; and so, after a long period of well-doing, he may feel that he has atoned for his sin, and thus be able to forgive himself. When this is done he will find that no spirit harbors blame against him, or comes to censure him, but he will find only sympathy and aid extended to him by all whom he may meet.

Q.—Is it consistent for Spiritualists to employ mediums not fully convinced of the truthfulness of Spiritualism to teach concerning the laws and philosophy of the subject to an audience composed of both Spiritualists and skeptics?

A.—It does not seem to us exactly consistent for a body of Spiritualists to employ denunciations upon those who are not Spiritualists. These clergymen have no new truth to utter, but confine themselves entirely to the old line of thinking and of expression, according to theological rules. We do not know that any intelligent, wise body of Spiritualists would employ such minds to teach either them or the friends whom they might call into their meetings.

We want to be just, we want to look at this question from all sides, and not be prejudiced at all in our conclusions, and therefore we say it may be that some clergymen of a wide range of thought and study, liberal by nature, and occupying a pulpit in the liberal school of thought and investigation, may have some truths to offer the world which have not been presented by returning spirits or by the platform exponents of Modern Spiritualism. We do not say that they have, because, from our point of observation, it seems to us that Spiritualism embraces its revelation and teachings all subjects, all lines of thought, and all liberality of sentiment. Understand us: We do not mean to say that there is no liberality of sentiment, no line of liberal thought outside of Spiritualism; but we do mean to say that Spiritualism embraces these, and therefore its best exponents, its most cultivated and intelligent public workers, can surely present to the world such truths and such spiritual knowledge as are useful to mankind in leading them onward toward the heights of progress and of humanitarian reform. If we do mean to say that some of our Spiritualists may differ from us, and they, from their point of observation, may feel that they can obtain a truth from some minister or liberal thinker that they are not able to get through a medium or spiritual speaker; and if they are sincere in this claim, then we cannot term them inconsistent though they call a minister or a student from the outside world to their platforms.

We deplore, however, the tendency that we sometimes observe among camp-meeting societies and local organizations of Spiritualists, to call to their platforms some minister or liberal thinker, to let him out the bread of life or the kernel of thought to their hearers because that clergyman may have gained a popular name. We know that some of our most obscure mediums and spiritual teachers have heralded truths to the world quite as important, fully as instructive and wholly as elevating as those given by these other speakers with high-sounding names and wide reputations.

We like to see consistency among Spiritualists, because Spiritualism comes to each a direct line of conduct, a code of ethics that will be stimulating to the mind, elevating to the spiritual life and conducive to the well-being of the entire human family; and if we, as Spiritualists, walk in accordance with these teachings we shall certainly be able to show the world that we have as much of truth and knowledge and helpfulness to man in our philosophy as has any system of religious thought that the world contains.

Q.—(By Mrs. Smith, Erie, Pa.) Could mediums tell with double surety, not only spirit control, but, if possible, not only the names, but the names of the spirits playing on trumpets and lifting tables?

A.—We do not think it would. The lifting of a table by an invisible force, when no muscular action on the physical side is brought to bear upon that piece of furniture, would cause the mind of the individual witnessing that phenomenon to think and to ponder upon the subject; and whatever causes man to deeply think is of usefulness to the race. The breathing of a message through a trumpet, demonstrated positively not to have been made by the organs or of speech of the individual, is certainly a most valuable thing to the human mind, and it must make the intelligent mind that comes in contact with such a manifestation think and pass judgment. This must of necessity be very useful to one who is not so stupid that he cannot find any intelligence and any spirit behind the manifestation.

The filling of a tooth by a medium unpracticed in dentistry might draw attention to the law and the work of mediumship, and to the fact of spirit presence. Such work has been done repeatedly through mediums, and it is by intelligent practitioners from the other side of life. We do not mean that teeth have been extracted or filled repeatedly, but we do mean that surgical operations have been performed by invisible intelligences through mediumistic organisms. We know that bones have been set and time and time again by hands that the world has thought unpracticed because they did not have the regular training of school or college; but the skill and knowledge were imparted to the individual performing the operation by minds outside of the physical body.

These are facts in human history and experience which may be found in every city and state. Human intelligence is the same apart from the physical form that it is when pent up in these mortal bodies, only that it has the power to expand to greater depth and breadth and to unfold its capabilities more fully. If a spirit intelligence can come in contact with an organism on earth adapted to its use, one with whose atmosphere it can assimilate sufficiently, to control or guide the external then a piece of work be accomplished through the medium instrument like that which the intelligence had performed on earth when inhabiting the physical form. So surgeons, physicians, artists, musicians and men and women of letters returning from the spirit-world and seeking to express their powers and mentalities, have found ways and means to work out through mediums something similar to that which they produced in times gone by on earth.

Q.—(By the same.) To be healthy must one keep mind and body at one work? Must one wash dishes? or can one wash dishes with the hands and think of something more congenial with the mind, and not hurt the body?

A.—We should think very little of the intelligence of a woman who, in performing such a piece of domestic labor, could have no mind above that work and was obliged to put her whole thought into it. We should think that such an individual required mental training and instruction, and that the spirit as well as the mind had been dwarfed from childhood. One who has to perform manual labor may at times be obliged, as is proper, to place the mind entirely upon the work in hand, that it may be correctly done; but one who has become accustomed to a certain round of labor will not find it necessary to keep the mind constantly upon it, nor would it be to his advantage so to do. He would become a mere drudge or machine, little differing from the unconscious machinery about him, were he obliged to do this.

Some of the most brilliant productions of

Intellect have been formulated and produced while the worker was engaged in some manual work. We know that one may stand at the loom, guiding the shuttle to and fro, while at the same time weaving a beautiful poem for the world's delight. This has been done repeatedly. Inventions have been thought out while the brain giving them life has been obliged to for a time act as the servant of the hands which were performing some external labor.

Change is good for man in every department of life; change of food is necessary, that the various organs and parts of the body may be supplied with proper nutriment; change of scene is also sometimes beneficial to mind and body; change of associations brings new knowledge and thought to the individual; and certainly change of mental expression is helpful to the race. Let the mind unfold itself through proper channels by study, by thought, by the stimulation of ideas through coming in contact with other minds, scenes and associations, for thus will the individual grow; but he who keeps his mind on one point persistently will find himself becoming dwarfed in various ways.

SPIRIT MESSAGES,

Given through the Trance Mediumship of Mrs. M. T. Longley.

Report of Public Séance held March 13th, 1891. Controlling Intelligence.

At our last message circle, Mr. Chairman, two weeks ago, our friend, Miss Chace, transcribed the messages which we received from communicating spirits. Her health failing so rapidly after the close of that circle, she was unable to attend the entire number of our communications. We have reproduced all of these messages but one, so that they will be published in due order; but the spirit whose message does not yet appear has requested the privilege of coming again and speaking to his friends. We desire him to do so, and at once, lest we lose the magnetic hold upon him that we gained at his first appearance upon this platform.

Many of the spirit intelligences who give messages here do not get immediately out of this atmosphere, but continue to linger around our medium and our Circle-Room, fearing that something may happen to prevent the appearance of their communications, so it has been an easy matter for us to get en rapport with this spirit.

I make this explanation, Mr. Chairman, that it may be understood why the spirit comes again, and I will now allow him to control the medium that he may be assured of doing so.

George Savage.

[To the Chairman:] Good-day, sir. I did not expect to speak with you again so soon, but as your presiding officer on the spirit side has kindly allowed me to do so, that my words may go out to my friends in the better world, I am happy to avail myself of the opportunity. I may now be able to repeat word for word the communication that I gave you a fortnight since—that will not be necessary.

I came to attract the attention of my friends, if possible, to the fact that I live, and live as an active man. I was not a stick when here. I believed in keeping in motion, and in making my individuality felt. I could not help doing so. It was a part of my nature to seek to improve upon all I came in contact with something of myself, and I am the same now. I have not changed a particle, except, I think, I am a little wiser, because I have been gone quite a time from the physical body, and I have been finding many things to study. Many laws are in operation that I never dreamed of when on earth, and so I have had to take time to look into these things, and try to understand them.

As I told you before, I was a man who had to move about a great deal. I was not settled in one place, though I claimed Boston as my home. My business called me to different localities, and so I made great many acquaintances, some of whom I claim by the title of friend, and others I do not; but it seems to me that a good many remember me well enough to recognize my presence here, and to know that I preserve the same characteristics that identified me on earth.

I want to say to Joe that he is all right. I spoke of him before, and I want to do so today. I am with him a great deal, and I feel that together we can assimilate our forces so as to exercise an influence that I hope is helpful—I think it is.

It seems to me time, Mr. Chairman, that some of my people or friends investigated this subject. If they do not accept this as coming from me I shall not feel badly about it. Perhaps I should not have believed in this spirit-communication if a spirit had come to me when I was here and claimed to be an old friend, so I cannot blame them if they do not recognize my message for what it is; but if they do recognize it, I shall be pleased to know that it will help me to come into closer contact with them.

Some of my friends will want to know what I am doing in the spirit-world, if I am traveling about here and there as I used to. Yes, I am. In some respects my line of life is similar to what it was here; in others it is not. Of course I am not engaged in the interests of the old concern, and I am not exactly in that line of trading; but I find it congenial to travel about, and I know it is said that a rolling stone gathers no moss, and after all, one picks up a good deal, gains considerable information, and learns much of human nature. In traveling about and meeting other people it takes the conceit out of a man, I tell you. To be here and there among people whom he has never known, and who take little or no interest in him, gives him to understand what a little mote he is in the universe after all; but if he uses his individuality, picks up knowledge, and gives something by way of contribution to his fellow beings, he has a place here, and that he has been prepared for the place.

Now I won't take up any more time, Mr. Chairman. This is not exactly what I said before, but it is in the same vein, and will, perhaps, do as much good. I thank you who are concerned in this for the privilege. George Savage.

Orin Shelley.

I don't know how 'tis I've got back here into the earth-life. At first it seemed as if I didn't care to come back to the old life. It was so good to get out of the worn old form and feel strong and well and vigorous in the new life, I had hardly a care to return; but I thought I would wait a while longer, and I left good friends; and pretty soon I came back, looking to see if I could get one word to her.

I don't feel as if I knew much about this spiritual life. I'm a mere babe in that world, lacking knowledge, and understanding of a good many things; but I'm trying to get it into my head, and to learn as much as those about me know.

[To the Chairman:] I didn't come to say very much, sir, but just to speak to those who are here, and to tell them there's life and home on the other side the river. It is just a little step across, and you'll find yourself among the old friends that are glad to welcome you.

Oh! I lived a long life on earth. It's not given to many to stay over ninety years, but that was my lot, and I got sort of used to it, so it seems natural to be coming back here. I stayed a long sort of time wedded to the physical life, but I don't want to take it up again, oh! no. I'm satisfied, but I've a kindly feeling for it and the conditions of this world.

I came, sir, from Keene, New Hampshire, and you can call me Orin Shelley.

James Simpson.

A good many years have gone since I was summoned home. Changes have taken place with the friends I left. Sadness and joy, shadows and sunshine have come to their lives, and their experiences have been many. So have the experiences been many with me. I have met them on both sides of life—here in the mortal, there in the spiritual. Why, as I look at it now, it seems as if my earth existence was very narrow and limited. I could not reach out into different parts of the world and get light on the subjects of the day as one

can do as a spirit, and I feel that I gained so much by passing out from earth.

I come back to-day to give my greeting to those who are here. They will not look for one who has been so long on the other side; they will not, perhaps, believe that spirits can return in this way; but I am here to speak for myself and in behalf of my wife, Mary, who has joined me in the other world, and to say that we are happy together. I looked long for her coming, and when the shadows of many years pressed upon her she was gently released and allowed to pass to the spirit-world.

We have children and children's children here in this life. Tell them all that we bring them our blessing, and we wish to do them good service by our influence and love.

I lived in Thompsonville, Conn. James Simpson.

Mary Ann Richards.

My message will not be lengthy, but I am happy to give it to my friends. I think they will receive my communication, and be pleased that I have come back to bring my love.

Tell my friends I have waited a long time for the chance to say but a few words. I am happy because freed from the body, which grew so weak, and which I could not use as I longed to. I am working now in such ways as I want to do here (I think my friends will understand); of course not just the same as I thought of and wished, but in a measure like that, as far as the spirit labors are concerned. Friends on the other side join me in expressing their sympathy and kindly greeting for those who are here.

My friends are in Georgetown. Some of them know something of spirit-return, and would like to learn more of it. They do not really know so much about it as they have heard and wondered at it, and they have asked that they might get something from the other side for themselves. I thought I would try to come and see if I could speak. I hope to do better sometime, but now I am pleased that I have been able to express myself in this feeble way. Mary Ann Richards.

F. A. Daffen.

Somehow I have felt a great drawing to this place, as if some one had put cords around me and were pulling me here. I know it is not an external condition, it comes from within; but I feel impelled to come here, and to try to say something to my family and friends.

I cannot tell them of the sorrow I have had since I found myself out of the body, and realized my condition. Spirits in coming back tell of their joys, and the beauties they find, but do not often speak, I think, of the pains and the shadows that come to them. Now I do not find it a world of all happiness. I find it much easier to get along there than here. I find that if any one tries to step up he is not pushed down by some one who wants to get ahead of him; but I find that people there have their trials and their sad experiences. Of course they come out of their own condition, but they are just as real as are the bitter experiences of earth-life.

I suppose I had to go through these things. I was foolish in making certain movements (I don't care to say what), and I found myself disappointed in results. They did not turn out as I expected, and so a great weight fell upon me. I tried at first to overcome it, but the way I took did not bring me any comfort, and so the entire experience that I refer to was the cause of my going out of the body. I am not going to say what this was to the world. My friends know, and they will understand when I say that the shadows I have found come principally from that; but I have grown from it and become better informed, and I think I understand life more clearly than I did when here.

I want to send my love to my family. Tell them I am not dead, and I am not unhappy, only as the memories of past failures and misfortunes have cast a shadow over me. Tell them I am with good friends who have given me help, and I expect to see more beautiful things ahead. I know I can work, not perhaps in setting up a "stick of matter," or standing at the case, but I have things to do on the spirit-side that are congenial to me.

I would like to tell Frank certain things that I think would be good for him to know. I want it to be done in private, and if he or any of the family would like to search into this any I hope they will find the means for helping me to come so I can express myself away from the public eye and ear.

I am known in Brooklyn by friends and acquaintances, and I think I have not been forgotten yet. Please call me F. A. Daffen. I want also to send regards to friends in New York City.

Thomas R. Hazard.

I thought I would come around here, Mr. Chairman. It is a good while since I spoke through your medium, and I feel that I have some things to say.

In bringing greetings to all friends and former associates, of course I have a heart full of regard for my brother, and I want him to know that a change is soon coming. I feel it in the air, and I think he will understand it. I need not express myself in regard to those closely connected with my heart and life, for they understand, and it is not necessary to manifest my feelings here. I have a good warm friendliness for all lovers of truth, and especially for all workers in the spiritualistic field—for mediums who stand as open doorways of communication between the two worlds. I come to-day to your circle-room with friends of mine from the spirit-side who will be benefited by coming into the atmosphere of this place and receiving magnetic help from the spirit-band stationed here.

Some of my friends on earth wish to know my idea of this movement recently made in various States against the full exercise of mediumship, by requiring legislation upon the subject, so that the law shall decide who is a fraud and who is a genuine medium. It will

take a wise man to decide that sometimes, for the conditions and circumstances under which mediumship is exercised are very delicate and subtle in their operations, and it takes one of very clear sight, deep thought and spiritual perception to understand the full merits of the case.

I do not believe in this sort of thing. I do not believe in legislating against people's rights. If you are a set of imbeciles that have not the mental power to guard yourselves against imposition, and that need the protection of the law, then you had better have guardians appointed over you at once. If you are respectable, intelligent men and women, that know pretty well what is good for yourselves, and what you want, or what you want to take in gaining spiritual instruction or information concerning spiritual things, then you certainly do not need legislative protection on that score.

I believe that it is a movement on the part of individuals who are as obtuse mentally, that they cannot see the truth when it is set before them. I think they are persons so confirmed in their opinions and prejudices against the phenomena of Spiritualism that if they could they would suppress all phases of manifestation. You may say, Oh! it is a body of Spiritualists and liberal-minded people that are petitioning for this enactment. Well, perhaps it is; but they are one-sided, and they cannot admit a truth that comes outside of their own range of vision, and they are not willing that any one else should accept that truth and make it his own.

It has been asked what I think of the new Periodical Research Society. I have not much faith in that either, and that is because of my past experience. My friend, Henry Seybert, stands with me on this platform in relation to the subject. He is a disappointed man, but he has gained an experience that will be lasting to him through all eternity. He has learned that it is not always wise to place your faith in men or in temporal things that must surely perish, and he has come to the conclusion that it is best for a man to do his own thinking, to express his own convictions according to his own light, and not allow some one else to express them for him. He has also learned that it is wisest for a man to make use of his means for philanthropic or instructive purposes while he has the control of them, instead of leaving them for some one else to disburse, for they are then pretty sure to go the wrong way.

I believe, however, that mediumship and Spiritualism are moving right straight ahead, and doing their appointed work. I am perfectly willing that any number of societies should come over me just so long as they do not perfectly willing that any number of clergymen, thinkers or scientists should enter the field of spiritualistic research, for they will get a surprise and gain knowledge for themselves at least; but I am not willing that they should settle the question once for all according to their way of thinking, that it is either a stupendous delusion or an occult science, with a basis of fact, surrounded, however, by a great mass of deception. The question has been settled hundreds of thousands of times by intelligent investigators, and I think every man has got to settle it for himself, and that no body of men can do so for him. Thomas R. Hazard.

Carrie S. Hunting.

I do not feel as strong and comfortable in coming to your medium as I do in the spirit-world. As I try to speak the sensations that came over me just prior to my passage from the body again affect me. I know they are psychologic only, and will not last, but they confuse me so I am not able to say all that I wish.

My great object in coming is to bring my love, and to say I have met my dear husband over on the spirit side. The world of light has opened beautifully before me, and in its radiance I have seen those loving faces smiling upon me, so that the passage out was bright, and there came no fear or trembling to my soul. I have reached upward and found the support that never fails.

I come to tell my friends that the new life is one of harmony and sweetness to my soul. I am pleased, and indeed blessed by what it brings to me. One of the first, or I might say the very first, who came to meet me without stretched arms and gentle words, was my husband, who had passed on before me in years gone by, but who has attended me ever since. I learn many things from him now, and he gives me untold strength. I feel every man has got to settle it for himself, and that no body of men can do so for him. Thomas R. Hazard.

George desires me to say that he joins me in sending love and greeting to the friends, and thanks the dear ones for the kindly care which I have had. There is one very near to us both still walking the earth-life to whom I wish sometime to give a message, for I feel that I can bring when the strength comes, that which will be of use to him by-and-by.

I wish my New York friends to know I am come to them, and I wish my friends here, the dear ones right in Boston, where I have known so much of life, to realize that I have not gone. I used to tell some of my friends I would come to this place after I passed away, if I could. Mr. Hazard has assisted me to-day. I have something to say to my son if I can reach him in a private way. Carrie S. Hunting.

Capt. James S. Wise.

[To the Chairman:] Will you kindly report my name as Capt. James S. Wise? In coming this way I don't exactly know how to announce myself, but perhaps the friends in Home City will allow me to say I hail from that place.

I have not got quite established in the other country yet. I'm floating along shore, picking up here and there, and I take it on board, and find it pretty good. I'm getting acclimated, and I reckon that by-and-by I shall be in a better condition to report. I didn't

[Continued on seventh page.]

Not One Woman In Ten Thousand

Would use a baking powder containing alum or ammonia if she knew it. The *Scientific American* recently published a list of such powders; those most prominently sold in this locality are given below.

Ammonia and Alum Baking Powders:

(Compiled from Official Reports.)

*Atlantic and Pacific.	Daisy.	Golden Sheaf.	Orlo.
Aunt Sally.	*Davis O. K.	*Hankels.	*Patapsco.
Brooks & McGee.	Dooley's.	Higgins.	Peerless.
Burnett's Perfect.	Dry Yeast.	Hygienic.	Purity.
Capitol.	Eclipse.	International.	*Royal.
Centennial.	Empire.	*Kenton.	Silver Spoon.
Challenge.	Enterprise.	Lincoln.	*Silver Star.
Coral.	Eureka.	London.	State.
Cottage.	Feather Weight.	Miles.	Washington.
Crown.	Fleur de Lis.	New Era.	Welcome.
Crystal.	Forest City.	Old Colony.	White Star.
	Gem.	One Spoon.	Windsor.
	Geo. Washington.		

*Mentioned in at least two reports.

The *Scientific American* points out that according to official reports Cleveland's is a pure cream of tartar powder; absolutely free from anything in the nature of an adulterant; that its leavening power is not equaled by any other cream of tartar baking powder examined, and that compared with all the principal brands, Cleveland's is emphatically at the head.

(Continued from sixth page.)

feel very trim before going out. I felt out of order generally. The body got too unyielding, and I feel a little that way now. I'm not troubled as on the other side, but this is the first time I've come this way, so perhaps that accounts for it.

I want my Ohio friends to know I'm still aloft. I don't want them to think I've been wrecked or stranded. Not a bit of it. I'm in just good shape on the other side, and I keep an eye out to know what's going on on this side.

Capt. Miller of Cincinnati, one of the river men who went over quite a good while ago, I suppose, has come across me in the spirit-world. Well, I suffered something as he did physically, and there seemed to be a kind of fellow feeling between us. He told me of your office, said I had better come here and report to the captain of my whereabouts. He thought it would do me good, that I'd leave some of the old discomforts, and find myself as good as new. I thought that was very kind advice, and I would take it, so here I am, just to say the few words I have, hoping they will strike home, and that I shall sense a welcome and kindly feeling from my friends, and know they are glad to hear from me, and to learn that I still live. [To the Chairman:] Good-day, sir.

Annie C. Clark.

I feel that I must speak a few words of strength and cheer to my sister, Mary Augusta. I bring her our love, the love of friends from the spirit-world, who understand her inner life. Father desires me to say that he has been seeking to show her his guiding hand and influence during the last few months, and to assure her that she will feel our presence more fully and deeply before the summer has passed. I know that we shall bring about her new environment.

I bring my sister much love from my own heart, and I wish to say further that the experiences she has been passing through will, after all, prove to be very useful to her life. She will prize them by-and-by, when she can read the past clearly, free from the mists of this earth-life.

My sister is in Boston. She reads your paper, and I think she will comprehend my father's words. I hope she will feel the blessing that we bring as a spiritual magnetism to her life, so as to be encouraged and invigorated by what is given for her from this place. Annie C. Clark.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 20—Susie Nickerson White; Michael C. Moran; Charles E. Webster; Laura Spencer; James Macfie; Thomas Ranney; G. T. Anton; Adam Lilburn; Mary Elizabeth Davis; Carrie Stevens.

Messages here noticed as having been given will appear in due course according to routine date.

May 22—Rev. Dr. C. B. Damon; Mary Marks; Sabina Johnson; Thomas Lister; Ann Dempsey; Anna Chadwick; William Baker Fahnestock; Michael Brady; DeWitt Warner.

June Magazines.

THE MAGAZINE OF ART—An etching by J. Doble of "Glad Spring," a graceful and typical outdoor scene from a painting by George Wetherbee, is the frontispiece. The opening letter press is devoted to the late exhibition of the Royal Academy, the illustrations being a full page portrait of Prof. Huxley from the painting by Collier, and Gilbert's "Don Quixote's Niece and Housekeeper." "Berkeley Castle" is the subject of an interesting paper, with six illustrations, by Percy Fitzgerald. Miss J. E. Harrison contributes a paper, "The Myth of the Nightingale on Greek Vase-Painting." Grützer, Bayard and Dicksee illustrate an article on Cassell's International Shakespeare. "Hokusai" is a study in Japanese art (seven illustrations), and an illustrated paper on "The Revival of Etching," with copious notes on the last month's progress in art complete the contents. New York: Cassell Pub. Co.

NEW ENGLAND MAGAZINE—Two portraits of Richard Wagner, one as a frontispiece, accompany the opening article, "Wagner and Tannhäuser in Paris, 1861," by E. H. House. A very just and appreciative sketch of B. P. Shillaber is given by Elizabeth Akers Allan (Florence Percy), who introduces it by saying, "It seems unjust and ungrateful to allow such a man as Shillaber to sink into his grave leaving behind him no worthier memorial than the brief newspaper paragraph announcing his death." Mrs. Allan, an intimate acquaintance of twenty-five years, has in this rendered a worthy tribute to the memory of an every way worthy man. An excellent portrait and other engravings accompany the sketch. S. H. Morse, whilom of *The Radical* monthly, in "An Anti-Slavery Hero" writes of Geo. L. Stearns, one whose activity in reform movements led Wendell Phillips to say, "He crowded forty-eight hours into twenty-four." "The City of Lynn" is the subject of an interesting descriptive narrative by E. A. Start, with nearly fifty illustrations. Short stories, a number of fine poems, an "Editor's Table" well laid, and an "Omnibus" well filled, constitute with the preceding an admirable number. Boston: 86 Federal street.

ST. NICHOLAS—"The Little Lovers," a charming poem by C. P. Cranch, faces a delicately engraved frontispiece replete with June zephyrs. John Burroughs in a peculiarly happy manner continues his "Talk About Flowers." Josephine Pollard in "A Free Circus" relates the adventures of the baby elephant who a short time since entered a house in New York, walked up stairs and called upon one of its tenants. Sophie Sweet tells a pleasing story of child-life in "Being Responsible for Toffy." In "A City Playground" are described the pastimes of New York children in the streets, their only available source of air and exercise. "The Boy Settlers" is concluded. "Toby Trafford" and "Chan OK" are continued, and other attractions for young eyes and minds are given, the whole being profusely illustrated with fine engravings. New York: The Century Co.

THE QUIVER—A new serial by Mary E. Shepherd, "For Eric's Sake," gives promise of being of more than usual interest. An amusing paper on "Heavy Luggage" will interest those who contemplate summer trips. "The Flinty Squire" is a story showing that a hard heart may be so struck as to give out sparks of affection and light. Of other papers are "Curious Maori Traditions" and a complete story, "The Wooling of Doris;" a fine frontispiece, "The Bride Elect," and a profusion of engravings illustrate the text. New York: Cassell Pub. Co.

OUR LITTLE ONES—"An Apple for Two," "The Queen of Puddings," "Puggy and the Pet Monkey," and "Mrs. Crimmon's Afternoon Tea," are among the attractions served this month. Boston: Russell Pub. Co.

Three hundred to four hundred tons of coal per day is the amount used in some of the large passenger steamers on the Atlantic. This is about one ton per mile run.

The New Orleans (La.) *Picayune* wisely remarks, about our present "spell of weather": "At the North spring is being kept on ice for summer use."

"The House we Live In."

"The tenant and the house are so inseparable that in striking at any part of the dwelling you inevitably reach the dweller." This being the case, it is of vital importance to keep the house, the body, in good condition. Now a remedy which is taken into the lungs in the same manner as the air we breathe, but richer in ozone, the vital element of the air, and is distributed by the blood to every part of the body, should meet all requirements. Such a remedy is the Compound Oxygen Treatment of Drs. Stansbury & Faler. We give below a few of the hundreds of testimonials from patients. You can have as many more as you wish by writing for them.

Drs. STANSBURY & FALER—"I have been for many years a great sufferer from nervous trouble, and have tried your Compound Oxygen Treatment thoroughly. It is the most powerful and lasting remedy I have ever known." LILLIE ANTHONY, Kingston, N. C., April 20, 1888.

Drs. STANSBURY & FALER—"I take great pleasure in stating that I have used your Compound Oxygen Treatment with the best results. I regard it as one of the best remedies for debility and nervous and lung troubles." W. Y. SANDLIN, Jasper, Fla., February 18, 1889.

Send for our brochure of 200 pages, sent free. It is well worth reading. Contains a history of Compound Oxygen, its mode of action and results, with numerous testimonials. Address Drs. STANSBURY & FALER, 1220 A Street, San Francisco, Cal. Box 105, San Francisco, Cal.

Ayer's Sarsaparilla

Stands at the head of all blood medicines. This position it has secured by its intrinsic merit, sustained by the opinion of leading physicians, and by the certificates of thousands who have successfully tested its remedial worth. No other medicine so effectually

CURES

Scrofula, boils, pimples, rheumatism, catarrh, and all other blood diseases.

"There can be no question as to the superiority of Ayer's Sarsaparilla over all other blood-purifiers. If it was not the case, the demand for it, instead of increasing yearly, would have ceased long ago, like so many other blood medicines I could name."—F. L. Nickerson, Druggist, 75 Chelsea st., Charlestown, Mass.

"Two years ago I was troubled with salt-rheum. It was all over my body, and nothing the doctors did for me was of any avail. At last I took four bottles of Ayer's Sarsaparilla, and was completely cured. I can sincerely recommend it as a splendid blood-purifier."—J. S. Burt, Upper Keswick, New Brunswick.

"My sister was afflicted with a severe case of

SCROFULA

Our doctor recommended Ayer's Sarsaparilla as being the best blood-purifier within his experience. We gave her this medicine, and a complete cure was the result."—Wm. O. Jenkins, Dewese, Neb.

"When a boy I was troubled with a blood disease which manifested itself in sores on the legs. Ayer's Sarsaparilla being recommended, I took a number of bottles, and was cured. I have never since that time had a recurrence of the complaint."—J. C. Thompson, Lowell, Mass.

"I was cured of Scrofula by the use of Ayer's Sarsaparilla."—John C. Berry, Deerfield, Mo.

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1.00, six bottles, \$5.00.

Cures others, will cure you.

DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid

Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every dis-

ease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

\$1.50. Sold by every Druggist in the U. S.

and Canada.

GRANULA

AN INCOMPARABLE Food Ready for IMMEDIATE USE. Unsurpassed for Children, Invalids, and persons of DEBILITATED NATURE. Circulars sent on request. Address: Trial box, prepaid, 366. Address: OUR HOME GRANULA CO., Dansville, N. Y.

GOOD HEALTH!

"THE NEW METHOD."

No patent medicines. Home treatment. A cure for dyspepsia, catarrh, constipation, indigestion, nerve weakness, disease of women, indolence, better than the Hall system and at half the price. "The New Method" in words is weight in gold. Rev. J. B. SUGGS, Canby, N. Y. "I am charmed with it."—Rev. G. W. CONYER, W. Va. Send for Free Circular. Write for hundreds of testimonials. Agents wanted. HEALTH SUPPLIES CO., 710 Broadway, N. Y.

DR. STANSBURY,

Onset, Mass.

The only medium sitting with sealed plates. Send for Circular.

WATER OF LIFE.

Do not fail to send for Pamphlet giving undoubted proofs of its virtues; also Photo-Engraved Letters from those it has cured. Write to 24 South Main street, Wilkes-Barre, Pa. May 9.

DEAFNESS & HEAD NOISES CURED

Heard, Successful when all remedies fail. Sold only by E. H. HAZEN, 555 B'way, N. Y. Write for book of proofs. Mar. 28.

Lake Park Hotel,
LAKE MINNETONKA, MINN.

During the month of July the Northwestern Spiritualist Camp-Meeting will be held on most beautifully selected grounds in the immediate vicinity of the Hotel. Some of the most prominent Speakers and Mediums in the country have been engaged. Among them we notice the names of Rev. Moses Hull and Mrs. Mattie E. Hull, Inspirational Speakers, Compositors and Authors; Mrs. Ada Sheehan, Inspirational Speaker and Platform Test Medium; Mrs. Anna Orvis, Inspirational Speaker and Psychometrist; Mrs. H. S. Slosson, the wonderful Test and Business Medium; F. N. Foster of Cincinnati, the Spirit-Photographer; A. Willis and Mrs. Bessie Aspinwall, Mediums for Full-Form Materialization; Hugh E. Moore, Independent Voice, Trumpet and Etherealizing Medium; G. J. Barnes, Trumpet; Dr. A. B. Dobson, Spirit-Physician of world wide fame; and many Test, Business and Healing Mediums from St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar claims of these peculiar people. A rate of one fare for the round trip has been made with the R. R. Companies by the Christian Endeavor Society, good for sixty days, giving all a chance to visit these beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists' Camp-Meeting.

Lake Park Hotel will be open for the reception of guests on and after May 1st, and will be kept as a first-class family hotel.

For rates and other information, address
S. N. ASPINWALL, Manager.
Weekly Rates, \$2.00 to \$10.00. Transient, \$2.00 Per Day.

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium,

1420

Clairvoyant Physician,

No. 24 Worcester Street,

Between Shawmut Avenue and Washington Street.

Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

Patients Visited at their Homes by Appointment.

MR. COCKE will visit patrons at their homes, either for Magnetic Treatment or Development, if in Boston or near vicinity.

Private Sittings on Sunday by Appointment.

May 16.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily.

Circles Monday, Thursday evenings, and Tuesday at

terminals at 3 o'clock. Six Developing Sittings for \$4.00.

104 Washington street, opposite Davis street, Boston.

June 6.

HATTIE O. STAFFORD,

456 SHAWMUT AVENUE, BOSTON, MASS.

Sundays and Thursdays, 2:30 P. M.; Fridays at 8 P. M.

May 30.

Florence K. Rich,

TRANCE AND BUSINESS MEDIUM. Sittings given by

letter. Will also go out to hold circles. Magnetic

treatment. Consultation daily. Hours 9 to 12, 1 to 6. 115

West Newton street, Boston.

May 16.

Dr. Fred. Crockett,

MAGNETIST AND CLAIRVOYANT. Consultation free.

Moody House, 1202 Washington street, Boston.

May 30.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic

and Electric Treatments. From 10 A. M. to 5 P. M. 131

Shawmut Avenue, one flight, Boston.

June 6.

Adelaide E. Crane,

TEST AND BUSINESS MEDIUM. Magnetic Treatments. 84

Bosworth street, Room 4, Boston. Hours 9 to 5.

May 21.

Miss J. M. Grant,

TEST AND BUSINESS MEDIUM. Once Banner of Light

Building, 84 Bosworth street, Room 7. Hours 9:30 to 5.

May 2.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M.

Circles Thursday and Sunday evenings, 8 o'clock. 41

Winter street, Room 6, Boston.

June 6.

MRS. CHANDLER-BAILEY, 26 Canby

street, Suite 35, Boston, near Albany R. R. Station. Co-

lumbus Ave., Magnetic Healing and Business Medium. Cir-

cles Monday and Saturday evenings and Friday afternoons.

Platform test speaking. June 6.

MRS. M. J. BUTLER will receive her pa-

tients on Tuesdays and Thursdays, from 9 to 4, at

55 Columbus Ave., Boston. For interviews at the

store of W. S. Butler & Co. can be made for patients.

April 4.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont

street, Boston.

May 23.

Mrs. M. R. Stebbins,

Clairvoyant Physician, 1386 Washington st., Suite 6, Boston.

April 4.

JOSEPHINE WEBSTER, Trance Medium.

Sittings daily. (Circle every Tuesday and Friday after-

noon, 2 o'clock. No. 35 Commers street, Boston.

May 23.

PSYCHOMETRIC, Physiometric and Business

Reading, or six questions answered, 50 cents and two

stamps. MARGUERITE BURTON, 1472 Washington

street, Boston.

May 23.

DR. M. LUCY NELSON,

MAGNETIC, Magnetic and Vapor Baths, 35 Boylston street,

Boston. 9 to 9.

May 23.

MRS. J. C. EWELL, Inspirational and Medical

Physician, 542 Tremont street, cor. Hanson, Boston.

June 6.

DR. L. BARNICOAT, Lecturer, Test, Medi-

cinal and Magnetic Medium. 127 Tremont street, Boston,

Jan. 17.

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass.

May 2.

DR. A. H. RICHARDSON, Magnetic Healer,

Waverley House, Charlestown.

Jan. 3.

THE SHELHAMER SPECIFIC.

A SOVEREIGN REMEDY FOR PNEUMONIA AND LA GRIFFE.

It not only CURES but PREVENTS these Diseases.

Every family should have it in the house at all times.

It is easy to take and Positive in its Effects.

All Throat and Lung Diseases are Removed by this

Specific if taken in time.

Price of Specific, \$1.00 per bottle. Sent by mail or express.

Also enough ingredients will be sent by mail to make five or six bottles, sufficient for one month's treatment, on receipt of \$2.00 per package, for the following diseases: Dyspepsia, Liver and Kidney Troubles, Diabetes, Liver Complaint, Stone and Gravel, and all Nervous and Lung Troubles. Also Spring Bitters.

J. A. SHELHAMER, Magnetic Healer,

0 Bosworth street, Boston, Mass.

May 2.

GARLAND'S

Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung

Complaints. For Catarrh, Asthma, etc., etc. It has no

equal. It is warranted to cure Coughs, Colds, Whooping

cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and

Inflammation of the Lungs. It is free from all opiates and

minerals, or any other injurious ingredient; and is therefore

harmless in all cases; likewise palatable and beneficial in

regulating and strengthening the system; and as a BLOOD

PURIFIER IS TRULY UNRIVALLED. A box, taken accord-

ing to directions, is warranted in all cases to give satisfac-

tion, or the money will be refunded by the proprietor, DR.

M. H. GARLAND, 459 Fifth street, Harrisburg, Pa.

Price, per box (one-fourth pound), 25 cents, postage free.

For sale by COLBY & RICH.

BOVINE
A CONDENSED FOOD

NOTED CANADIAN PHYSICIAN, Dr. E. T. ADAMS of TORONTO, recently said in conversation: "As a food for invalids or those debilitated from any cause I regard the very best I have ever used; and not only for those sick or convalescing, but for exhausted professional or business men, BOVINE will, better than any nutrient I know of, build up and restore the overtaxed mind and body." It Makes Blood Fast and Supplies the Vitalized Fluids so Essential in Expelling Deleterious Accumulations. BOVINE is the only raw meat food condensed by a cold process, by which ALL the nutritive elements of selected beef are preserved in a palatable form, ready for immediate use.

W. L. DOUGLAS \$3.00 SHOE.

Best in the World. Sales, 1890, 250,077 pairs.

Awarded the medal for superior quality of material and proficiency in workmanship over all other shoe exhibits, by the Massachusetts Mechanics' Association, Boston, 1890.

For GENTLEMEN.

\$5.00	Genuine Hand-Sewed.
\$4.00	Hand-Sewed Welt Shoes.
\$3.50	Police and Farmer.
\$2.50	Extra Value Calf Shoes.
\$2.25	Working-man's Shoes.
\$2.00	Goodwear Shoes.

For LADIES.

\$3.00	Hand-Sewed.
\$2.50	Best Dongola.
\$2.00	Extra Value.
\$1.75	For MISSES.
\$2 & \$1.75	For BOYS & YOUTHS.
	SCHOOL SHOES.

W. L. Douglas Shoes for Gentlemen are made in Congress, Button and Lace, size and 1/4 sizes, 5 to 11, all widths and styles of toe. Boys' sizes and 1/4 sizes, 1 to 13 1/2.

CAUTION! BEWARE OF FRAUD! If you want to wear the genuine W. L. Douglas Shoes, read this caution carefully. W. L. Douglas name and the price are stamped plainly on the bottom of all his advertised shoes before leaving the factory. If a shoe-dealer attempts to sell you shoes without "W. L. Douglas" name and the price stamped on the bottom, and claims they are his make, do not be deceived thereby.

It is a duty you owe to yourself and your family during these hard times, to get the most value for your money. You can economize in your foot wear if you purchase W. L. Douglas shoes, which, without question, represent a greater value for the money than any other make in the world, as thousands who have worn them will testify. We send single pairs by mail, postage free, where dealers do not keep W. L. Douglas Shoes.

To Order by Mail, Gentlemen and Boys will state size usually worn, style and width desired. Ladies will please state style desired, size and width usually worn, and if a snug or loose fit is preferred.

