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SHEET

entured to press her hand to his lips. You are mine and I am thine !

"Is yours!

who said

when you have nothing to reveal.

o, but if it is likeness of sentiment and unison of purpose

on one side, clasping with their guarled fingers the rocky support and interlacing formed a rustic seat. Mary motioned per attendant to be seated, and sat on the opposite side. "I presume," she naively said, "these surroundings will re-

"Truly, then, this is the place for a confessional. This re-reat where the thoughts took wing, which drew me to you, should hear the story these thoughts have unfolded." "I am sure, Mr. Leland, it would be absurd to confess then were here eaching to proved."

"I have much to confess, Miss Malcolm. We wrote of love fore me met."

"And you think it was an imprudence, and wish to re-tract." she replied, with difficulty suppressing the tears brim-

ming in her eyes. "Who said that?" he asked earnestly. "Who said that? Not I. But I thought I saw in your face that you are disap-

"I have not said that." "It was a severe test," he continued, speaking slowly. Our fancy formed an ideal, which I am in every way un-worthy to make real. You will delay your decision?"

She remained silent. "I have little to offer you, for I have my way to make single-handed in the world. It requires the sublime faith of Cadijah to believe in my future, but all I am, all I have, all

the future may bring, is----" "Is mine!" she interrupted, laughing through her tears.

There was a prolonged pause, broken at length by Mary,

"I have little to offer you, but I have Cadijah's faith in you

This was uttered in such a suppressed strain, he thought

he mocked him, but in her eyes he saw her earnestness, and

emphatically, yes." "Mary," he replied in admiration, "I am glad you have spoken, for a perfect understanding is the basis of trust, the sister of love. I scorn the gross idea of possession, of the wife's promised obedience ; mine and thine in the sense of a mmon purpose in life, common sims and a blended destiny." Her face glowed with animation as she replied : "It may

be a dream, but it is a beautiful dream! Man and woman standing equal before the law, husband and wife, each en-coursging the other in the attainment of the utmost excellence in their respective spheres, and drawn together by a force which to all outside influences makes them one." Her face glowed with enthusiasm, and she blushed at the warmth and boldness of her words.

"You have expressed my own thoughts," he replied, "bet-ter than I could myself. I too well remember the instructions of my mother, and respect her too well to coerce, by

for Bessie. Life is so uncertain with me, I desire to be as-sured that she has a permanent home." "We will adopt her as our daughter, Mary?" Deeply blushing, she replied: "You are, indeed, generous, and I am a favorite of fortune, if my father and sister both find a home with me." The bell rang for tea. They arose and entered the house, Bessie holding her father by the hand on one side, and Mark on the other, calling them her old papa, and her new. The sun was shining in an amethyst haze, and there were happe.

they were happy. To be continued.

THE ABSURDITIES OF MATERIALISTIC THEORIES OF EVOLUTION. BY PROF. J. RODES BUCHANAN.

As man in the early ages discovered the planets and other stars, but knew nothing of their distance from the earth, hav-ing no telescopes, so we now a days have discerned races of men and extinct animals in remote ages, but we shall not know how remote until we use the psychic telescope of psy hometry which I discovered in 1841 and perfected in 1842. The physical telescope of glass penetrates all space, but the psychic telescope *penetrates all time as well as space*, for it conquers both, and it will give us a complete revelation of Eocene, Miocene, and Pliocine ages, and go still beyond into the Azoic time when earth was a dead mass waiting for life-waiting for the higher world to bless it. It will tell, too, how life be an and how it evolved from animalculæ to the grand animal kingdom to which we belong—how the Radiata, Ar "That depends," she replied somewhat coldly, "on how ticulata, and Mollusca came on, and how the Vertebrata were you understand those words. If you mean ownership, I say diversified from fishes up to mau.

I have not publicly spoken of evolution, but I think I al-ready understand the creative secret as it will be known hereafter, and I feel like smiling as the great wave of public opin-ion rises and falls at the base of the grand undeveloped science of evolution, and lifts the honest and laborious Charles Darwin to the highest rank as a philosopher, when he was nothing more than an original and painstaking naturalist. Scientists are exulting in the development of the doctrine

of evolution, and it has frightened the clergy, but after all it is only a scarecrow, for I do not hesitate to say *there is no science of evolution* yet before the world. The so called science is nothing more than a review of geology, 200logy, and paleontology, which tells us in more copious details the natural history of the successive orders of life that have ap peared on the globe.

Is that a discovery or a philosophy? Far from it. The story of successive development of higher and higher orders is a familiar old story throughout this century-sketched by Lamarck and beautifully told in the "Vestiges of history, his contribution would have surpassed all the recent

for another before existing an "unpardonable" and "gratuitous centuries ago. assumption.'

Professor Dana says "there are no facts sustaining the theory that species were made from species."

Virchow, the leader of biology in Germany, says as to the theory, that "the ancestors of man belong to some other or-"I must declare that every der of vertebrates." der of vertebrates." "I must declare that ever step of positive progress in the domain of prehistoric an thropology has removed us farther away from the proof cl their connection.

Apazzis tersely characterized the evolutionary doctrine as a mer assertion." He also says : "It is not true that al a mer assertion." He also says : "It is not true that all the earlier animals were simpler than the later. On the contrary many of the lower animals were introduced under more highly organized forms than they have ever shown since, and have dwindled afterward." . . . "The more complicated forms have frequently appeared first, and the simpler ones later, and this in hundreds of instances. The developmentassertion does not bear serious examination."

Naturalists are chasing a phantom in their search after some material gradation among created beings, by which the whole animal kingdom may have been derived by successive development from a first germ or a few germs." Nevertheless the mechanical theory of evolution has charmed the great majority of scientists, because their common sense compels them to reject the Biblical fable of creation, and then materialism confines them rigidly to mechanical causes. There they must stand in the dungeon of materialism, until a comprehensive philosophy shall appear to release them. But it may be asked why have we not measured the ages

of evolution on this globe by the power of the new sci-ence? The next century will do it, but just now I am only a pioneer in science, unable to do the work that would require twenty men, and unable to command their coopera-But one man in this century, the true, fearless, and tion. philosophic Denton has stood by my side helping on this work—himself battling like the soldiers of a forlorn hope against the opposition of orthodox fashions of belief and colegiate ignorance.

Denton knew as well as I that the dawn of psychometry was for mankind as the sunrise over the world, and well did he employ its power in looking all over the ancient history of this globe, and even extending his researches to the stars

How deeply are we all indebted to him for demonstrating in his great work, "The Soul of Things," what I have not had time to demonstrate. The tomb near Berrigabadi, on an island in the Pacific, inhabited by savages, where he fell in his grand march in pursuit of knowledge, August 26th, 1883, should be a sacred spot to future travelers. Could be have returned Volume XI, No. 18,

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O friend : We need not rock nor sand, Nor storied streamin (morning land.

For still the new transcends the old, In signs and tokens manifold."

SPIRITUALISM AND REFORM. EUDORA B. MARCEN

The world is astir with plans and methods for the advance-ment of human comfort and human happiness. Since the incoming psychic wave first attracted public attention in an obscure New York village, up to the present hour, when man feels through all his being the pulse beats of the infinite, movements for reform have grown space. The emancipation of the black man, the increasing liberty of conscience, sex

In earlier times, American ideas were hampered by the nonarchial thought and customs of the colonists. But with generations born to liberty, there has come a broader out-look and a deeper understanding of the rights of man. The American people are setting themselves free from many old-world conditions. Yet each year brings so great an influx of minds imbued with conflicting thought, that the full strength of American knowledge has to be exerted, to overcome these permicious influences. Though for all this, there has been a steady growth toward better things, a more general understanding of the brotherhood of man, a realization in the minds of men, that all men are brethern and that neighbor means, he who needs assistance.

To bring this thought prominently before man, has taken courage and patience. Yet the hour has always found the man or the woman, ready to bear the banner of progress be

fore a succering or an applauding world. The men and women who struck the shackles from the negro, were outcasts from public favor, less than half a century ago. To-day they are enrolled as the bravest and wisest

of our country's heroes. The men who first questioned the fable of the three-headed god, were all but denied a hearing. To day respected of men, they are a powerful sect, working in the front rank of intellectual liberty.

The women who dared claim for themselves the right of individuals in the first half of the nineteeth century, looked upon by their more conservative sisters and brothers as defying God and reason. They are now honored and sought after, and but for the slow moving wheels of custom, would ere this have attained their equality before the law for no man who respects himself and honors his mother's memory, dare deny the justice of their claim.

shall call my wife." He gathered flowers and began to weave them into a wreath. The blue are for your profound thought," he said, "the profound the prof IF A MAN DIE SHALL HE LIVE AGAIN? tors of the race.

Cincinnati, Saturday, October 20, 1802.

Exponent of the New Philosophy of Life, Here and Hereafter.

Light of Truth.

They found Mr. Malcolm sitting on the porch reading a paper; Bessie by his side esgerly perusing a fairy tale. Mary seated herself by her father, for he was now doubly dear to ictor sat on the opposite side of the doors

"You have taken a long walk, and I had concluded to send pray after you," said Mr. Malcolm, a smile lighting his usually serious eyes; and, at the mention of his name, Spray. a beautiful, silky-coated spaniel bounded to his knee.

"He would have had no difficulty in finding us, for we have been to my usual retreat," replied Mary. "Spray, my posy, why did you not go with us?"

He is a cute dog, father says," spoke Bessie. "He knows when a third party is not wanted." "Bessie," said her father, laughing, "you should not repeat

ur little private conversation

our little private conversations." Mary was annoyed by thus being given the key to the con-versation of her father and Bessie, and changed the subject. "Mr. Leland, I wish my dear mother were here, that you might see her. It is so sad to think of her as apart from us." A tear dropped on the paper Mr. Malcolm was reading, but he quickly looked up, amiling, and said: "Mamy years ago the left us-long and dreary years. We can not see her, but I often feel her presence, and that she has not forsaken us."

When he had completed it, he placed it on her brow, and converted into the other, and *there is no need to prove it* slowly, with scarcely a word exchanged, they retraced their As a matter of philosophy I call this a bold and barefaced assumption. It is an impudent begging the question without attempting proof.

If an oak forest disappears and is succeeded by a beech for est, as in Denmark, does that prove that the oaks were con erted into beeches-which is more probable than to suppose that an oyster can become a whale by successive transforma ons, or that animalcula can continue growing and growing, ransforming and transforming until they become men

All nature laughs aloud at such a preposterous theory as this which men believe simply because they wish to believe it, as they do not know what else to think - the same reason hich made the apcients believe this world to be a flat plain If this theory were true-if there were a sliding scale from species to another-if through millions of years animal vere undergoing slow transformations from one species to other, all natural history would be a chaos; for the num set of animals undergoing this transformation and dying n its primitive stages would be so great that the whole earth rould be sprinkled over with monstrosities of no defined pecies, and for every well-defined animal which we could

F. H. BEMIS. It is constantly affirmed by unbelievers in spirit-com-

munion, that the messages coming from departed human spirits contain nothing that we do not already know—nothing we are not "already satisfied on." The objection is weak an frivolous. Let it once be settled that the messages are realthat they come from discarnate human spirits-that they are

intelligible, and it matters not how commonplace they may be, they are of profound significance. If such messages com at all they imply continued existence after the change we call death. They are an answer to the most momentous question

ever propounded by mortal lips : "If a man die shall he live Is it a matter of no consequence-of no importance to be assured in the only possible way for such information to come, that the loved are not lost, that the dear ones who have gone before, still live ? There can be no certain evidence of continuity of life after the dissolution of our mortal bodies, unless it be through the perpetual and universal operation of spiritual law; a law which, under favoring condition, makes pirit return and spirit-communion possible throughout all ame, there would be a thousand intermediate for which w the ages. Tell us not of special revelations—of special dispensa-tions—of something unnatural, exceptional, and out of the divine order ! If the dead return not, speak not, now, to-day ad no name, and instead of a limited number of species hey would count by the millions, and every mine and every cave would tell the story of the hodge-podge and helter-skel- if through more than eighteen centuries of silence and death

In all this upward movement, what part has Spiritualism played ? The thoughtless would answer, nothing. The name one of the nas never been mentioned in connection with

political social or industrial movements of the last half century. Look, however, at the membership of these reform movements. Read the rolls. There appear the names, not a few, but in multitudes of men and women who were and are wowed Spiritualists.

Let it be remembered that grand souls are uever partisan; they who come closest to the great heart of all, can work with all. Not to advance an ism, but for the benefit of man, these brave souls have laid aside selfshness and worked for hu-

brave souls have laid aside selfishness and worked for hu-manity. What was their inspiration and their strength? The knowledge that ever present though unseen the angel world walked with them, their guide and comforter. Spiritualism pure and simple was their inspiration and their stay. The knowledge that the unseen forces were fighting with them, gave them strength. The wave of psychic force, beats strong and full upon the shores of matter. The keener senses of the ad-vanced guard see it first and proclaim it, to the multitude. And Spiritualists inspired by Spiritualism have led, and are leading, the van of progress, towards a truer manhood, a truer womanhood, towards the ideals foreshadowed in the visions of the inspired ones. The true reformer is, and must ever be a Spiritualist; for the power that moves all thungs is apirit, and only they who recognize it, can intelligently act with it. These are true reformers and genuine Spiritualists. --.Alcyone.

2 OUR CONTRIBUTORS.

knowing no other than the English tongue, I have to think in English. This may be a fault of my mental conformation, and I would like to know if any one can address in thought

and i would like to know it any one can address in thought may conversation without words." Max Muller has advanced and strenuously advocated the theory that thought itself is dependent on language. With-out which there could be no accoundation of ideas, and men-tal progress impossible. His theory is that the word came before the thought it conveys. If we can not think without i words, then until words are accounted there can be no thoughts. before the thought it conveys. If we can not think without words, then until words are acquired there can be no thoughts. We can not accept that conclusion. Going back to childhood we come to a time when the

Going back to childhood we come to a time when the back has no words, yet we can not for a moment believe that it is without thought. We know to the contrary. When the child just able to walk, yet unable to speak, leads its mother to the door to have her open it, although not speaking or knowing a word, it manifests complexity of thought. If at that age the child be placed in a German, Italian, French, or English family it will soon express its thoughts in the lan-guage of those who surround it; but if it should be placed where it would hear no spoken words, it would remain dumb. Deaf mates are in the latter condition, never having heard a spoken word, but they have ideas, often of complex character. Thinking in words is an acquired habit. If acquainted Going back to childhood we come to a time when the

Thinking in words is an acquired habit. If acquainted with only one language, thoughts are clothed in the words of that language. If in after years another language is acquired a double process is carried on when speaking. The thoughts' as a rule, are first clothed with the words of the mother tongue, and then translated into the foreign. In the panto mime by which those unable to speak a common language convey ideas, there are no words spoken. It may be object ed that although not articulated words sports. It has, be object ed that although not articulated words representing the ideas are thought in one language and by gestures are reproduced in other words of the receptive mind. True, but in the savage, half of whose language is gesture, and in the child be-fore it acquires the use of words, this objection does not hold

However intimate the connection between thoughts and words, so close that by habit we confound the two, as the Materialist confounds the spirit and the body because of their Materialist confounds the spirit and the body because of their seemingly inseparable dependence. By deeper insight we learn that ideas must exist before the words by which they are expressed. A word has no meaning except that which the mind stamps upon it. It is a symbol of an idea. It is not logical to hold that the symbol and the idea for which it stands are one and inseparable; still less that the symbol creates that for which it stands. The survivant of the solur propagation of thought. The survivant of the solur propagation of thought.

The resultant of the voluminous investigations of "thought-

LIGHT OF TRUTH %

THE UNCERTAINTY OF OPINIONS.

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the cause of all things. The insignation under the exercise becomes delightfully excited, so stupendous is the nature and constitution of the universe. Virchow censures Hackel for teaching the hypothesis of evolution as a truth; But Virchow is a theist, and teaches that there is a god. Oh! for the consistency of men. If it be right for Virchow to sustain theism it is just for Hæckel to sustain evolution, and more so, be cause the theory of evolution is purely based upon carefully observed facts in nature, and theism is simply the creation of opinion, processes of reason, and never can amount to more than an assumption. Men will fight for their theories as a hen will fight for her chickens. The less we know and the more perfect and blind our faith.

Written for the LIGHT OF TRUTH SENATORIAL SNOBOCRACY. WILLARD J. HULL

Noah Webster defines a snob a vulgar person, particu larly one who apes gentility. Accepting this definition it would require a lifetime to write the history of snobs. Like the phicer being being a state of the should have the medium's name attached. The effect mould public opinion for you. Go into a club and the snob swings his goggles at you with the airs of a Chesterfield. Walk on the avenue and behold him in layender and rosemary. Enter a drawing-room and you will find him com-paring his elegance with the portieres, ogling the ladies or talking reciprocity with Equador with Bilks, the host. Enter a court room and he is as likely to be found on the Bench as

The resultant of the voluminous investigations of "thought transference" conclusively prove that thought can be convey-ed from one mind to another without words. When the sensitive magnetic subject is made to read the thoughts of his magnetizer, the result is the same whether the two understand the same language or not; and the same may be said of spirit influence. The fact of such impressibility amount and the existence of thought free from the limita-

the window of excludent. Therefore a chance would be written us for the imageneral awardened to be at the immuna-ary persons with the available hout out "Gharp to 4. Not new how great is Gar charth." Angels Whisper Words of Consolation to a long

Truthful and honest mediums, of any kind of phenomena if they are discreet, can throw about themselves such protect it is as will exempt them from legal prosecution. All of them should be provided with cheap printed slips or cards, one of which should be presented to each new visitor with whom they are not acquainted. These should contain a brief disclaimer that will shield the medium against successful was more self-sacrificing." Those who have read of his boor prosecution in conrt. Suppose the phase is independent slate-writing, then the announcement may run like this: "All visi-tors to my rooms who come to obtain communications or tests through spirit power must make up their own minds as to the genuineness of such tests or the method of obtaining them. I do not assert anything in respect to them, and will not enter into any argument or controversy as to the character of such tests or how they are produced. I do not guaran-tee any thing. I am not able to. What you may receive you must submit to your own judgment; and also the method by which it is obtained. After the seance if you believe you have been imposed upon, you are at liberty to so believe. These are the conditions upon which an interview between us is granted

would require a lifetime to write the history of should us a the ubiquitous harlequin, men call death, the snob greets us at every turn. You look into a newspaper and the first thing you see is the effusion of some snob who undertakes to for fraud. Under such a notice the Englishman, Lancaster, could never have imprisoned Slade. A slight modification of could never have imprisoned Slade. A slight modification of the above notice could be made to protect a spirit photo grapher, or any materializing medium. In case of a material izing medium I would append additional matter, stating that any disorder or ruffianism on the premises would be sum marily prosecuted. Here I would turn the tables indeed, and after a smart reporter or two were fined they might begin to realize that there was a "double consciousness" in the law But some will say this will enable impostors to succeed. Certainly it will, just as they succeed in every other place will find them in the pulpit and all departments of trade. There is nothing left for us but to be able to discriminate between the true and the false.

PUBLIC vs. PAROCHIAL SCHOOLS. A citizen of Roxbury, Mass., thus speaks of the parochial

school

superstitutes forms and benefits and solutions superstitutes forms and benefits. The religion demands about Romanism. As a boy I went to the German parochial thoughtfulness, as the *conformation* of an idiot is a travest thoughtfulness, as the *conformation* of an idiot is a travest and a mockery. It is more it is sarrilege. The scoffing skep orning we go to the school room, form, and march across the street to church, and after mass back again to school ake our seats, say some "holy Mary's," and after that, cate-

Saturday, October 20

WHEN PELLS 1

In the Harbinger of Light, Australian, appears an ad-dress by Thomas Carlyle, through the mediumship of Mra Harris, which bears internal evidence of its source. Among was more self sacrificing." Those who have read of his boor-ish selfishness and Jane's meek, uncomplaining manners would not be satisfied if the wife was not "above" him.

Theosophists, and those who believed Madam Blavatsky, not altogether bad, will be pleased that the first anniversary of her death was fittingly celebrated by the Theosophical So-ciety, under the title of "White Lotus" day.

According to the *Harbinger of Light* (Anstralis) the de-pression of the times has at last reached the clergy, and there has been a cutting down of high salaries, which has been gracefully submitted to. The excessive salaries of some of our own city ministers might be well dealt with in the same manner, or at least divide with their less fortunate brothers of the cloth.

An International Hispano-American Spiritual Congress to celebrate the fourth century of the discovery of America is to be held at Madrid. La Fraternidad Universal pub lishes the program, which, among other questions, mentions the study of Columbus psychologically and the condition of Spiritualism in America.

A good deal of comment and some sharp criticism has been called out by the act of the Bishop of Exeter. He recent onfirmed thirty-eight inmates of the western counties Idio Asylum. To his opponents he makes this reply, which, de-fending and justifying the act, he said : "I have no doubt in my own mind that these imbeciles had sufficient intellect is know what they are doing, and it is known that those who are weak in intellect lean very much more strongly to relig ion than others. This is one of those outward signs which it has pleased God to bless those whom he has afflicted. This is certainly one of the most candid confessions ere made, and the bishop could not have realized the full signit cance of his words. It may be true that weak mindedness conducive to religious seal, but it is the last thing a ministe of the gospel ought to admit. We do not think it even trat unless it be in the way of tacit admission and submission to I was brought up a Roman Catholic and know something superstitious forms and beliefs. True religion demand

Saturday, October 29, 1892. PSYCHIC PHE

NOTES FROM MY DIARY OF

Among thy extlest memories are toctor and munister of the churc whom I looked up with the vener pools simplicity. I was accustome morning to the house of the doctor milk, and heing next door to ours, the family. One morning the who by the news that "the beloved phy had been found dead upon his own from a night visit to a family sever left his carriage and rang his door was opened for him to enter, he h of an eye" to that better country

[eff ins corriage and rang his door was opecaed for him to enter, he h of an eye" to that better country i no more say "I am sick." Some years previous to this t had been dismissed and removed in educational work, and later on town, but not to our parish. Du officer in the army, was killed an ment. Subsequently the family part of the State, but the powy strong upon them, and from tin scene of their first aettlement in have I known a pastor so long interest in a people or to be so a whole community. The wile of auffering and sorrow, passed tality was laid by the side of h cemetery. Time passed, and t as he came from time to time to talk feely and frankly with ever-present mysteries of the ever-present mysteries of the and unseen.

I had become somewhat d Church of my childhood, a something more in harmony portunity offered, acquainted mind and received his confid and profit. After the loss of thing of my own heart's ex of sympathetic and kindly experiences with mediums briefly with the facts.

To this letter I received the news that he had left h journeying in a distant Sta dead in his room at his ho the trouble. Again the o its pews filled with a mult dear old pastor was home companion and their onl opened and there passed long and lovingly trodde reached the end of trials

Not long after this eve medium of whom I had a certain as I can be of any have known me or anyth complied at once with m my hand, commenced to state, but soon passed in lived, also describing ex cation, as well as the r some ten or twelve mile and shaking it heartily, so glad of the opportun question as to who he w you " And continuing water?" To this I repl driving at, and do not change the form of the when you go fishing? I was never very lucky me this?" "Well," sa Doctor Fish

"Is it possible?" I lieve it "Never mi stand it until you lea and as all must, but v true, and I will conv that this medium th know you or anythin birth. I have watch more intimately sin did before. I have a medium before, b my name, but I cau a doctor, so that yo it was I or not." before). "I have le camp-ground, keep not control and bri It was true, 1 h

day and had been

but had not sough this one. Continuing he child you were tip collar bone, and y attended you after which you were b also remember ho visit to that famil dead upon my ow Acknowledgi said : "Are you "I suppose I mus what else to thin these things." Much more h At length I aske could control the to which he any had been mutua one to control a others should in too greatly exha not strong then. "Is Mr. Ceok the old minister troductory para "Cook," he said but is so overes filled with ama terty dillers at i to be, that he . express to your Wishes mit 10 5 talent test integ t swered be

tion of words; and if we seemingly can not think without the assistance of words, we must refer our apparent inability to the force of habit.

With this understanding the great and almost insurmount able difficulties a spirit meets in speaking in a language not known to the sensitive, becomes apparent. That this is pos-sible to be done is fully established by facts, but it implies an such to be done is fully established by facts, but it implies an unusual degree of sensitiveness and ability to control. This will be more vividly presented if the mesmeric state be compared. Subjects are found as sensitive as to re-pest the thoughts of their magnetizer, but they are only one in a thousand. They are subject to the lower state, but can not reach the higher degree, so of the many mediums who reach the exalted state of what may be called perfect control.

Written for the LIGHT OF TR

MEMORY. MRS. M. THERESA ALLEN

Memory is a preservative element in the human organiza-tion. It is the memory of the event that brings the event back into our lives, with all its joys or sorrows, and glad-deus or saddens the heart with its influence. It is the memory

from others only in the increased fiendishness and stupidity of his character. Otherwise they were all alike. Amongs other subjects said to have been discussed at this wonderfu seance was the holiness of a certain twenty-four hours each

week which had been previously set apart, and it was decided to perpetuate the sanctity of this day, and so the command as sent out that these barbarians must remember the Sab was sent out that these outpartians induct remember the clau-bath day and keep it holy. In view of this antique nightmare it is entirely becoming to the dignity and the decorum of a few snobs who have bought their way into the places of such men as Benton, Webster, Calhoun, Clay, Henry Sumner, Garfield, and Hendricks in the United States Senate, to ape the fetich of the hoary lew and to hold up to the 6,000,000 or 8,000,000 other snobs of like calibre throughout the country the old command and vote against Federal assistance to the orld's Fair unless the same shall be closed on Sunday. If World's Fair unless the same shall be closed on Sunday. If it was not so serious matter as regards effects, the ludicrous-ness of it all would be sufficient to draw out a sardonic grin on the mug of an Egyptian sphynx. To think that these tosdies should have a care as to whether Basl or St. Crysas-tum should be recognized at Chicago is to think that they might not get egotistical enough to lift themselves over the capitol by their boot straps. No! No! Ye gods of the great unwashed, these are simply the effect gustes of subboracy. These precious fellows care

the effect gustes of surobocracy. These precious fellows care about the inviolability of the Sabbath? Tut, tat. They would spend all day Sunday legislating on some political job it would not interfere with their sanctimony at all. But bedeus or saddens the heart with its influence. It is the memory of a deed that kindles into life a blessing or a curse, according ing to the nature of the deed, or rather according to the effect of the same. The gentle word, the kindly deed, the it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on some political job, it would spend all day Sunday legislating on s The Boston Investigator wants to know what has become of

chism; then lessons for the morning. In the afternoon more holy Marys;" then another feeble attempt at educatio Before we go home we are told what the home-lesson in cate chism is for the next morning. For failing in this some oys have been taken down cellar by the priest and punished. They make a slight attempt at grammar and geography. They have history, but it is the history of the saints. The lessons are one day English, and the next day German. At the age of thirteen or fourteen years, the examination takes place which is in catechism mostly. Then we go to "holy com-munion," and our education is finished.

I have seen scholars come from there at the age of seventeen and eighteen, and they did not know the capital of Massa

And this is the school that the Roman Catholic Church wants supported out of the public school fund. day ever arrive when the United States adopts the parochial chool it will be time for the Pope to come to America and fo all liberty-loving men and women to go to Italy .- Bailes Is

tic will laugh at the blunder of the well-meaning bishop, and thrust him through at this vulnerable point with the sharp spear of logic.

HAS ISLAM A FUTURE?

Ably discussed in the Arcna by Thomas P. Hughes. He aments the manner in which Christianity has been intro duced to the Moslems, as an English creed carrying with ital the vices, arrogance, manners, and style of the British rules. Still more deplorable the missionaries carried with then dogmatic discussions and perplexed the Moslem mind with their conflicts.

Mohammed stands as high in the estimation of his der tees as Christ with the Christian world, and an attack on h character at once closes the door in the face of the ill-advise missionary. The author says : "Converts from the Islam Yet he is hopeful, while every word he atte admit, few. is a knell to his hopes. Islamism rests on traditions havenf continuity and evidence equal to Christianity itself. It of a glorious civilization. It is now extending itself with more rapidity than Christianity. It has a future which : writer thinks is that of an evangel in the "Dark Continent prepare the way for the teaching of the Christian missi

What a burning satire is contained in this brief sentences praise of Islam "I can not regard Mohammedanism " inqualified good, but it does not usually take the rum and beet barrel as advance of its missionaries." When on we can get both the Christian and the Moalem to lay at the sword, and to enter the arena of calm matrement probable that the Moslem may give back just about as as he received by maching the Christians of Western understand the mind of the Oriental Christ."

r 29, 1892.

Saturday, October 29, 1892.

and profit. After the loss of my oldest son I wrote him some-thing of my own heart's experience, and received a letter full

To this letter I received no reply, and not long after came the news that he had left his home shortly before, and while corneying in a distant State for his health, had been found

dead in his room at his hotel, heart failure being assigned as the trouble. Again the old church doors were opened and its pews filled with a multitude of sorrowing hearts, and the dear old pastor was borne out to rest by the side of his loved manifered and the source of the source

companion and their only son. Again the heavens were opened and there passed within the pearly gates one who had long and lovingly trodden the weary journey of life and reached the end of trials and sorrows. Not long after this event I met for the first time a trance-

medium of whom I had never heard until that day. I am as certain as I can be of anything, that he could by no means

certain as I can be of anything, that he could by no means have known me or anything of my antecedents or history. He complied at once with my request for a seauce; and taking my hand, commenced to near to me in an apparently normal state, but soon passed into the trance and told me where I lived, also describing exactly my home, its surroundings, and location, as well as the route by which he seemed to go there, some ten or twelve miles distant. Then grasping my hand and shaking it heartily, he called me by name, and said he was so glad of the opportunity to speak to me, and in reply to my question as to who he was, said : "Wait awhile and I will tell you." And continuing, said: "What do you get out of the water?" To this I replied, "I don't understand what you are driving at and do not know how to renty." "feet me then

water?" To this I replied, "I don't underson" "Let me then driving at, and do not know how to reply." "Let me then then "said he, "What do you get

change the form of the question," said he. "What do you get when you go fishing ?" I replied : "Most people get fish, but

I was never very lucky in that respect; but why do you ask me this?" "Well," said he, "you have got one now, I am old

"Is it possible ?" I said, "I can't understand it, I can't be

lieve it!" "Never mind," he replied, "you never can under stand it until you learn it by personal experience as I have

and as all must, but whether you understand it until you fearn it by personal experience as I have, and as all must, but whether you understand it or not, it is true, and I will convince you that it is so. You well know that this medium through whom I am speaking does not know you or anything about you, but I was present at your birth. I have watched you ever since, and have known you more intimately since I passed out of your sight than I ever did before. I have been present with you at an interview with a medium before, but I was put able to take control or nime

a medium before, but I was not able to take control or give my name, but I caused her to describe me and say that I was

and unseen. I had become somewhat doubtful of the teachings of the Church of my childhood, and interested in searching for something more in harmony with my own ideas, and as op-portunity offered, acquainted him somewhat with my state of mind and received his confidence and counsel with pleasure they and how may they be best developed? Yours truly, 12.

mind and received his confidence and counsel with pleasure hing of my own heart's experience, and received a letter full of sympathetic and kindly advice, and, once more, after my experiences with mediums as already given, acquainted him briefly with the facts. To this letter I received no reply, and not long after came the news that he had left his home shortly before, and while journeying in a distant State for his health, had been found dard in his room at his hotel, heart failure being assigned as the trouble. Again the old church doors were opened and the pass filled with a multitude of sorrowing hearts, and the ispews for was borne out to rest by the side of his loved hormapanion and their only son. Again the heavens were opened and there passed within the pearly gates one who had

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and women deformed in l by disease, sses of this nd no other age who was going to the t afford it; I a lesson for great grand-all his days. which speak ly true that

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Doctor Fish !!

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recently ies Idiot hich, dedoubt in ellect to ose who to religis which filicted." ons ever l signifi-dness is

a doctor, so that you thought of me, but did not know whether it was I or not." (This had occurred in Boston some months before). "I have led you from one to another medium on this camp-ground, keeping you from calling upon such as I could not control and bringing you to this one alone." It was true, I had passed aimlessly around the camp that y and had been half inclined to call on several mediums, bat had not sought an appointment with any until I came to

Continuing he said to me : "Do you remember when a child you were tipped out of a little wagon and broke your collar-bone, and your mother brought you to me in her arms and I set? And do you remember the fever through which I Hypnotism does not directly concern us as regards its his

-> LIGHT OF TRUTH H

poorest journeymen, covered with rags, has as much weight in the scale of power as the vote of the millionaire Astor, and that if we have two votes against the millionaire's one, he becomes as powerless as an oyster. Then let us multiply our voters, let us call on poor but faithful Irish Catholics, and gather them from the far convers of the world into the very hearts of those proud citadels which the Yankees are so proudly building up under the name of New York, Boston, Chicago, Albany, Buffalo, Troy, etc. Under the shadows of those great cities the Americans consider themselves as a those great cities the Americans consider themselves as a giant and an unconquerable race. They look upon the Irish (Catholic with the utmost contempt, as only fit to dig their canals, sweep their streets, or humbly cook their meals in their kitchen. Let no one awake these sleeping lions to-day; let us pray God that they may sleep and dream their sweet dreams a few years more. How sad will be their awakening when, with our outnumbering votes, we will turn them out, and forever from ever position of power honor and profit and forever, from ever position of power, honor, and profit! What will these hypocrite sons and daughters of the fanati-cal Pilgrim Fathers say when not a single judge, not a single To George Cook. My Dear Friend: Please say anything you desire and are able to assist me, and oblige your son in the tenth a devoted Irish Catholic? What will those so called

the truth, When the medium commenced to write he said: "This influence appears to be from your father." "No," I said, "it is not, ny father is in the mortal." "Why, then, does he say 'my son ?" he inquired. I replied: "No matter now, I understand is and mill earlied in the mortal." "Why then, does he say 'my son ?" he inquired. I replied: "No matter now, I understand is and mill earlied in the mortal." "Why then, does he say 'my son ?" he inquired. I replied: "No matter now, I understand is and mill earlied in the mortal." "Why then the mortal understand where the said is a said for the said of the said is a said for the said of the said for the said for the said for the said for the said the said for the said for the said for the said the said the said for the said the said for the said for the said the said for the said the said for the said fo "What a sad figure those Protestant Vankees will cut when

we will not only elect the President, but fill and command the armies, man the navy, and have the key of the public treasury in our hands! It will then be the time for our devoted Irish Catholics to give up their grog-shops to become the governors and judges of the land. Then our poor and humble Irish mechanics will come out from the damp ditches and the canals to rule the cities in all their departments, from the stately mansion of mayor to the more humble, though not less noble, position of school-teacher. Then, ycs, we will rule the United States, and lay them at the feet of the Vicar of Jesus Christ, that he may put an end to their godless system of education, and sweep away those impious laws of liberty of conscience which are an insult to God and man." Poor D'Arcy McGze was left almost alone when the vote was taken

From that time the Roman Catholic priests, with the most admirable ability, have massed their Irish legions into the great cities of the United States, and the Americans must be very blind, indeed, if they do not see that the day is very near when the Jesuits will rule their cities, from the magnificent Patrick's Day White House of Washington to the humblest civil or military departments of this vast Republic. They are already masters of New York, Baltimore, Chicago, St. Paul, Milwaukee, St. Louis, New Orleans, Cincinnati, and San Francisco, the great, the beautiful Queen of the West-San Francisco is in the hands of the Jesuits.

From the very first days of the discovery of the gold mines of California, the Jesuits conceived the hope of becom-ing the masters of those inexhaustible treasures, and they laid their plans with the most admirable wisdom. They soon saw that the immense majority of the lucky miners of every creed and nation were going back home as soon as they had enough to secure an honorable position to their families. It became at first evident that very few of the multitudes which the thirst of gold had attracted from every corner of the United States and Canada and Europe to California would settle in a country where, from a thousand causes, it would be very dif-ficult, if not impossible, for a number of years to find a room for an honest woman, and raise a Christian family. It is a well-known fact that San Francisco—overcrowded with with

<page-header><section-header><section-header><section-header><section-header><section-header><text><text><text><text><text><text><text><text><text><text><text><text> Trancisco. Francisco. Entirely given up to quenching their thirst for gold, the Americans of San Francisco, with very few exceptious, do not the a single moment's stlention to this dark cloud which is main here at the horizon of their country. Though it is visible to every eye that that cloud is filled with rivers of blood and tears, they let the cloud igrow (and rise, without corn caring how to ensure the impending hurricane. It does not take a long residence in San Prancisco to see that the lesuits have chosen that city for their cludel on this conti-nent. Their incalculable treasures give them a power which we may Ill irresistible in a country and in days where gold is everything to everyone. It is to San Prancisco that you must come to have nn idea of the number of great and power-loganizations with which the Church of Rome is prepar-ing herself for the impending conflict, through which she is to say and publicly announced it not long sgo in her most popular organs, the Calebale Work, and the catholic Review:

Catholic Review: The Catholic Church numbers one-third the American population, and if its membership shall increase for the next thirty years as it has for the thirty past, in 1900 Rome will have a majority, and be bound to this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Gatholic. The Catholic is to wield his vote for the purpose of securing Roman Catholic ascendency in this country. All legislation must be governed by the will of God, unerringly indicated by the Pope. Edu-cation must be controlled by Catholic authorities; and under education the opinions of the nuthvidual and the utterances of the press are included. Many opinions are to be farnished by the scular arm, under the authority of the Church, even to war and bloodshed.—Catholic World.

to war and bloodshed.—*Catholic World*. While a State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church. Protestantism of every form has not and never can have any right where Catho-licity has triumphed and therefore we lose the breath we spend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of any man to be of any religion as best pleases him.—*Catholic Review*.

In order to more easily drill the Irish Catholics, and pre-pare them for the impending conflict, the Jesuits have organ-ganized them into a great number of secret societies, the pringanized them into a great number of secret societies, the prin-cipal of which are. First, Aucient Order of Hibernians; sec-ond, Irish American Society; third, Knights of St. Patrick; fourth, St. Patrick's Cadets; fifth, Apostles of Liberty; sixth, Benevolent Sons of the Emerald Isle; seventh, Knights of St. Peter ; eighth, Knigths of the Red Branch ; ninth, Knights of Columbkill

Almost all these secret associations are military ones ; they have their headquarters in San Francisco, but their rank and file are scattered all over the United States, from the Pacific to the Atlantic ocean. They number 700,000 soldiers, who, under the name of United States Volunteer Militia, are officered by the most skillful and able generals of the great Republic; for it is a fact to which Americans do not pay sufficient atten-tion, that the Jesuits have been shrewd enough to have a vast mejority of Roman Catholic officers and generals to command the armies and man the navy of the United States.

Who will be able to stand against a power which will be supported by 700,000 soldiers well drilled, armed with the best modern arms, officered by the most skillful military men of the United States, and whose treasurers will not only have the key of the treasury of this great country, but will be, in a great part, the masters of the untold millions dug out from or yet concealed in the inexhaustible gold and silver mines of California and Nevada?

And that you may know the Christian feelings of the Jesuit priests of San Francisco, Canada, and the whole world, oward England and her sous and daughters, read the follow ing extract from the address of Father Rooney, last St

"Irish Catholics : Trust your priests as you ever have as a nation, and when the propitious moment comes to settle ac-counts with brutal old England, the murderer of your priests and forefathers, the merciless despoilers of your sanctuaries, the pilferers of your possessions, and the starver of your people, those priests will bless the sword that you may use, that it may cut more keenly; the bullet, that it may per forate more deeply; and your hands, that they may wield weapon more powerfully; and your nerves, that you may the more steadily avenge your injured mother and your noble an-cestors. Never trust an enemy that has deceived us as often as England, and violated every treaty made with us. You need expect nothing from her except through the canon's roar, the whizzing bullet, and the flashing scimitar! But let us be sure we are well prepared and ready for the fray." Chiniquy, in Montreal Weekly Witness.

"PUNCH AND JUDY SHOWS."

To the Editor of the LIGHT OF TRUTH. Having received several letter of late, complaining that I am harsh in my defense of der

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dead upon my own door-step?

Acknowledging that I did remember all these things, said : "Are you then convinced that I am old Doctor Fish?" I suppose I must be," I replied, "I am sure I didn't know what else to think, for certainly this medium could not know these things.

Much more he said to me which I do not just now recall At length I asked him if there were not others present who could control the medium and speak to me as he had done, to which he answered that there were others present, but it had been mutually agreed upon that he should be the only one to control at that time, as it would not be advisable that others should try to control, for they would be in dauger of too greatly exhausting the vital forces of the medium who was

"Is Mr. Cock present?" I asked. This was the name of the old minister to which I have referred at length in my in-troductory paragraphs, but I did not speak his first name. "Cock," he said, "George Cock; yes, he is right behind me, but is so overcome by his emotions at this meeting, and so filled with amazement to find the realities of this life so utfilled with amazement to had the realities of this life so ut-terly different from what he had supposed or believed them to be that he can not sufficiently command his thoughts to express to you through me, what he desires. He, however, wishes me to say this: He speaks of a letter which you wrote him not long before he passed out, and which he never an-bee mployed to teach Catholic children in their parochial cohesia of the most pronounced Catholics are employed to teach Protestant children in the public schools, without priests mention an instance where Protestant teachers could be employed to teach Catholic children in their parochial cohesia of the most pronounced Catholics are employed to teach Protestant children in the public schools, without priests mention an instance where Protestant teachers could be employed to teach Catholic children in their parochial and he wants to say that he is glad to find you were so schools or their colleges, without protest?-Exchange.

and I set? And do you remember the fever through which I attended you after your family had moved from the house in which you were born, to the one where you now live! Do you also remember how I came to my home after making my last visit to that family on the hill, and sank down and was found to be the top were born, and were born, to the one where you now live! Do you also remember how I came to my home after making my last tork it to part of the top were born, and were born, and were born, to the one where you now live! Do you also remember how I came to my home after making my last tork it to that family on the hill, and sank down and was found top it to that family on the hill, and sank down and was found top it to be the top were born to the bill, and sank down and was found top it top it top be top were born. took it to Paris, it rose into popular favor as quickly as the

The second question and its reply were as follows: To George Cook. My Dear Friend : Please say anything

it, and will explain latter on, please write whatever may come to you." This was while he was writing in short-hand charac-

to yon." This was while he was writing in short-hand charac-ters. He proceeded then to write as follows: Thanks, doubly thanks, my dear son, for the assurance I have that you give me a place in your heart's memory. I did say I would talk with you, but I tear my control is too feeble too say all I would. I see clearly you have a mission before you, which, if fulfilled, will cause the world to acknowledge you its benefactor, and as all depends upon your willingness to fulfill that mission. I had a desire to say how important it is that you heed the up-welling of your own soul irrespective of what the world of would-be wise may say. Ainsworth is of the band that has you in charge. GEORGE COOK. Are there not still, as of old, ministering spirits sent forth

Are there not still, as of old, ministering spirits sent forth to minister unto them which are heirs of salvation? And

what salvation can be more to be desired than that which re-

deems man's life from the fear of death, and sets him free

from his bondage to mediæval theology, illuminating the val-ley of the shadow of death through which he may walk calmly

and fear no evil; and knowing of a surety that he shall find

in the great beyond all the loved ones who have preceded him into the higher life, and are "alive forever more.

HYPNOTISM.

We owe our earliest knowledge of hypnotism to those same

wise men of the East, the Hindoos, to whom we owe our lan

guage, our religion, our philosophy and our Oriental rugs, as well as cholera and the opium habit. Who first in that land

of dreams and dirt made use of hypnotic passes to put his fel-low-men into involuntary sleep is as obscure a personage in

for, while we enjoy all the material advantages of the dis-

obliged to consider the claims of envious contestants every

overies of these unknown heroes of invention, we are not

Also or him who never sees The sunshine through his cypress trees, Who hath not learned in hours of pain That truth to flesh and sense unknown ; That life is ever lord of death, And love can never loose its own.

Montgolfier balloons, then the sensation of the hour French capital. With this Dr. Mesmer it will be profitable for the readers in quest of the occult to become well acquainted, for the painful fact must be recorded that although we are a hundred years older in learning than he was, except

for a few minor points that our scientists have cleared up for us we know but little more of this mysterious power than he taught the beauty and fashion of Paris who sat about the tub of water in his room and, rod in hand, received the mesmeric influence. All Paris flocked to the Herr Doctor's drawingroom, until in alarm the Academy of Scientists, our own Dr. Franklin, of kite fame, among them, drove him out of France But the disease remained behind uncured, and the fair phil-osophes, not yet diverted from amusement by the Revolution, athered surreptitiously to perform the experiments

we now dignify with the patronage of societies like the "In-ternational Congress of Psychological Experimentation," and other associations bearing names of learned length and thunderous sound, such as would have delighted Dr. Johnson, with his weakness for polysyllables .- New York World.

lays to see that if they could persuade the Irish Roman Catho ics to choose San Francisco for their homes, they would soon be the masters and the only rulers of that golden city whose future was so bright and so great, and that scheme worked night and day with the utmost perseverance and bility, has been crowned with perfect success. When, with few exceptions, the lucky Frenchman, who had made himself rich in San Francisco, was going back to his "Bello France," and the intelligent German, the industrious Scotch man, the shrewd New Yorker, the honest Canadian, had found gold enough to live comfortably, they gladly bid an eternal farewell to San Francisco, and went back to enjoy their forune in their own dear old home. But the Irish Roman Catho lics were taught to consider San Francisco as their "promised and," and the rich inheritance God had in store for them

The consequence is, that when you find only a few Ameri cau, German, and English millionaires in San Francisco, you count more than fifty Irish Catholic millionaires in that city The richest bank of San Francisco-the Nevada Bank-is in the hands of the Irish Catholics. All the street railroads

of the city belong to the Irish Roman Catholies. The princi-pal offices of the city are filled with the Irish Roman Cathocs. Almost all the policemen are Irish Roman Catholics ost all the voluntary military associations are composed of Irish Roman Catholics. The compact unity of the Irish Roman Catholics, with the enormous wealth, makes them allost supreme masters of the mines of California and Nevada When no one knows the absolute and abject submission of government must be run."

say that when our lecturers on the rostrums deal tenderly with these mediums and their avocations, only words of love and joy shall flow from my pen, concerning our lecturers. I call a truce, and hold out the olive branch to all who feel hurt, and say do not decry our Indian camp fires and our mediumship, and you will hear nothing but words of love and sindness from the pen of your brother, J. W. DENNIS.

After speaking briefly of the great growth of the Protestant Episcopal Church, Bishop Johnston in a sermon in Calvary Church, New York, went on to argue that his church could with truth proclaim itself to be a national church, in the sense that it recognized no section, race, or condition

"I know that this statement will be contradicted by the Curch of Rome," he said, "but I deny that it is in any sense either an American church or a church for Americans. It is distinctively a foreign church, ruled by a foreign autocrat, believed to be intallible by his followers, who can dictate the policy of his church to his partisans and they dare not, upon penalty of purgatory, the keys of which they believe he keeps, disobey his mandates. He pulls the strings at Rome, and his puppets jump in America. When Rome speaks that settles questions so far as the faithful to Rome in America are concerned.

"Jesuitism, which is the ruling power of Romanism, has never failed to meddle in politics whenever it has been allowed to get a footing. It has had to be 'expelled again and gain, for what else can a self-respecting nation do with a set of officious foreign ecclesiasts who undertake to dictate not only what their own dupes must do, but also how affairs of

THE LIGHT OF TRUTH. C. C. STOWELL. 206 Race St., Cincinnati

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- SATURDAY, OCTOBER 30, 1803 CINCINNATI.

This Limits on Tauriti cannot well undertake to vouch for the house of its many alvertisers, alvertisements which appear fair and non-ting and the start or the start of the mode its made house a dishamast set improper persons are using our advertising columns or an all sheer interdicted. We require there interdicted. We require the start of partice whom they have proved to be himmed by or unworthy of setting whom they have proved to be himmed by or unworthy of setting on the varies subscribers is when they do partice whom they have proved to be himmed by or unworthy of setting on the varies subscribers is not omit to start their present as well as future address. Noise of Spiritualias (when a the varies to mean the set. distingues be or dissorthy all series. When the postoffice address of The Liouts on Tariyis sithershere is as be alkanged, our patrons should give us to inverse diverse. Notice of Apprintantias Meetings, in order to insure promit inser-tion, must reach this office on Tuesday of each week, as The Liourov Tariy gess to press every Weilessday. Kapacet data will not be returned without pastage accompanying the ante- not presserved byoud thirty days after receipt.

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Parad Page. Stes from My Diary of Seances. Mediums and Lecturers. THE SIGNIFICANCE OF SPIRITUALISM.

The present is an age of unrest. The very foundations o thought are disturbed, and beliefs considered invaluable, and as fixed as truth itself, are called in question, arraigued be-fore the tribunal of reason, and made to answer for the reason of their being. The real origin of the reformation was in the realms of science. The annunciation of the Doctrine of Evo-Intion set the mental world in commotion. It rested not un-til it had disorganized and reorganized the nomenclature of all the sciences. The religious and social worlds sympathized in this movement. History had a new reading, and it was found that the poor, despised, grovelling, sinful man of the ology, a God-accursed worm of the dust, without a ray of goodness in him, depraved by nature from conception, this man of theology was found to be a glorious creation, truly after the pattern of the divine mind, and capable of infinite prog-

It was a wonderful, a sublime revelation. It came with the full flood-tide of the achievements of the century. It was its perfecting fruitage. Then, amid the glorious possibilities of this being, came like a crown, proclaiming him king, a knowledge that he was more than the material of which his body was formed. That he was everything more, for as a spirit he was allied to the universal spirit and power of the universe. He was its individualization, and the future life was a contin uity of physical existence. Then it was the grave gave up its dead, and the hosts of heaven shouted for great joy: "Oh, grave! where is thy victory? Oh, death ! where is thy sting?" It was the fullness of time for the knowledge to come, for

m of science had reached even the teachers of religion, and doubt was more fashionable than belief. The priest sneered, and the philosopher pitied the weakness which ac-cepted the idea of ghostly visitants, and the rap was referred to anything from mythical Satan to the toe-joints of the me-ilum rather than its true source. Materialism dominated, in vogue. and belief in unseen powers was sneered at as a weakness. The reaction came with the first rap which echoed from the thin doorway which separates the world of spirits from the world of men. That rap overthrew the towering castles of Materialism. That rap summoned the thinkers to the task of writing the Science of Man, physical, moral, social, intellect-ual, spiritual anew. It made obsolete all that had been writ-That rap, as tiny as the sound of a falling drop of water, has echoed around the world, and to all men taught the same ntous lesson.

Man is not immortal because of his belief, his acceptance of this or that creed, but by inheritance. Immortality is hig confirmed Spiritualist." birthright

Here Spiritualism has brought us; to this high prom tory overlooking the universe of causes. All science, all phi-losophy is subservient. The origins of the great religious ns are revealed, and the gates of the future swung open wide, revealing our destiny.

Our weary souls are comforted by the soft whispers of our departed friends ; but Spiritualism has more significance than that. A glorious heritage truly is ours, but its enjoyment comes only by our own exertions to gain its knowledge and understanding

CHARITY OUT OF PLACE.

Every now and then the mountain of piety belches forth and the world is startled by the anathemas burled at some new beretic. The saints who feed the fires of the old volcano don't know anything about God, of course, and yet they are continually exploding their rhetorical thunder upon the vi-tues of his character, and legislating upon his attribute for the benefit of the herd down in the valleys. It is the old story of Morse and the Israelities. The latest explosion is the of Moses and the Israelites. The latest explosion is the ful-minations against Prof. Henry P. Smith, of Laue Seminary. This gentleman has concluded that his own mind is of more consequence to him than the addlepates of his contemporaries. consequence to him than the addlepates of his contemporaries, and therefore he is pronounced a hereit. If denies the in-apiration of holy writ. He even dares to venture the opinion that the Old and New Testaments are full of error. He is au-dacious enough to think that a Being who would create those who only suffer for his glory can not be much of a God. And so the alugs of vituperation, alander, and contempt must be hurled at him. He has simply made a mistake, which has al-ways been the exasperation of theologians, viz: that of mak-ies himself understeed. The accuration reasinst him are ing himself understood. The accusation sgainst him con-tains three charges, with numerous specifications, which, to read, carries me back into the spirit which prompted "Holy

Mary" to burn Rogers, Craumar, and Latimer. It seems preposterous that in this enlightened age such eries of charges should be leveled against an American. But if the Cincinnati Presbytery effectuates its purposes and drives Dr. Smith out of the Church, it will have performed some part of a true course. Let us hope that no whitewash may smear over the case like that of Dr. Briggs, and that the world may know that some little consistency is left in the Presbyterian Church. If these charges are true, the Church is no place for Dr. Smith. He belongs amongst the confra-ternity of souls who are trying to uplift humanity along the the of rational and legitimate philosophy. When the fossils, who have charged him with heresy, conclude to draw off the pestiferous annoyances so common in Church, councils of this character will cease, and the moral and spiritual sense of the community uo longer shocked by the procacity of the godly.

SPIRITUALISM IN PALACES.

El Deluvio, a journal hostile to Spiritualism, contains an article on "Politics and Spiritualism," which shows what a wonderful hold the cause has gained among the rulers of

Europe. The following is a brief extract: "In Russis all the Court affects Spiritualism. The im-perial family frequently gives itself up to the experiments of mediums. The Czar declares himself completely convinced. In Court circles table-turning is resorted to, and spirits are questioned by a great varitey of methods. It is an an open secret that the Czar himself and the Grand Dukes submit themselves to the counsels and directions of the spirits in serious political emergencies. It further appears that the Czar is favored with frequent and characteristic communications, the elevated character of which has arrested his serious attention, and inspired him with a great interest in the subject.

"During the reign of the Emperor William in Germany he was much occupied with Spiritualism, both in Potsdam and Berlin. It will be remembered that the Emperor believed himself to be in continual communication with the tutelary genii of the German nation. During the short reign of the Emperor Frederick, Spiritualism still continued to be much

"Queen Victoria, who has preserved a species of worship for the memory of the Prince Consort, has been for some time engaged in collecting into a volume the communications which she professes to have received from her deceased hus-band. She always consults him when great political questions are at stake, and pretends that his advice is of inestimable value.

cite one prominent example, it is well known that Lord Lyt-ton, the British Ambassador in Paris, who died recently, was a confirmed Spiritualist."

CAHENSLYISM

It would be supposed that the best interests of the forigner and his family, when they land on the shores of the United States, with the expressed purpose of remaining and making it their home, would be complete absorption into the nation. Certainly this absorption is best for the nation, and only by it can national unity be preserved. But a great many Catholic leaders do not think this advisable, for it leads to a Catholic leaders do not think this advisable, for it leads to a district in the postcast of the latter in a postcast of the latter in the growth and the postcast of the latter in the postcast of the growth and the postcast of the latter in the growth and the postcast of the latter in the growth and the postcast of the latter in the growth and the postcast of t His first move was to have the Pope appoint foreign bishops and the second was to assail the public school system, for, he and the second was to share in processing the second system, in , in , and a regued, logically too, that if the schools and the people are in the hands of foreign teachers and priests they will remain foreign and uncontaminated with the free ideas of the Amer can, and the position, interests, and power of the Church h secure. While he has a strong following, it would be unjust to say that he has no opponents. Cardinal Gibbons and Archbishop Ireland oppose the movement. They hold that new-comers must conform to the American idea, and regard the isolation of the incoming foreign element as disadvantthe isolation of the incoming foreign element as disadvant-ageous rather than advantageous to the Church. They believe that the Church, having withstood the storms and buffetings of 1,800 years, is equal to any emergency which may arise. Meantime the Cahensly party are in earnest, and are holding meetings where extreme views are expressed of "sickly na-tionalism which subordinates the interests of the Church to hose of the State,

these matters. As long as what we regard as reputable Spir Imains societies are found willing to hire these particular the tasks for the consistingal --with the desire for that which that doesn's a full house), and thus keep such parties basic the public, we certainly can not be expected to personally de-cide. This was given in auser to requests that the paper denome the same. We cordially endorse these words of our venues that the paper is emphasically the friend of all true mediums and neg to the see flor a phone words of our venues that the paper is emphasically the friend of all true mediums and user will not receive its due recognition and esters. MORE HERESY ! Kerry now and then the mountain of piety belches forth

THE PRESS.

Never were more vital truths expressed than the following from the address of Dr. O. F. Presbrey before the National

Teachers Association of Saratoga: "The press is the most influential text-book of the age, and in the home, which is the Nation's great university, there is none so wide in its scope of instruction and so potential in shaping and molding public opinion, here use it gathers the thoughts of the world, and photographs its current events, and discusses all questions growing out of and dependent upon their occurrence. Is it not time to break down the bar-riers which now prevent the scholars in our schools and col-leges from studying, with a keep intellectual relish, all these great questions so closely connected with our National life uot only, but with the marvelous progress and material ad-vancement of the whole world? This great army of students all current events during their entire course of study, that they may leave the scholarson and enter upon their life work with opinions that have been formed by the fullest dis-cussion of all sides and views of every controverted is none so wide in its scope of instruction and so potential in All current events during international enter upon their life work with opinions that have been formed by the fullest dis-cussion of all sides and views of every controverted question. What our Nation needs in this, our four hundred anuiversary of its discovery, is that its citizens should fully educated and equipped to meet the great problems that are constantly arising, in such a way that the work done by the founders of this Republic shall become more and more magnified, so that our country shall occupy the highest posi-tiou among the nations of the earth. THE FARIBAULT PLAN A FAILURE. Altending the meeting of these Corrections. Attending the meeting of these Seekers After Spiritma

THE FARIBAULT PLAN A FAILURE.

The chemical affinity between Romanism and our public school system, under the so-called Farihault plan, is now con-ceded to be of no particular value. We knew this well females, with jingling strings of beads and crosses, together with an admixture of ignorance and stupid piety on their faces, parading the aisles of a public school is of iterational and solution and in independent. orderly memory with the head of the solution of the so enough when it was inaugurated, and said so. Failure was cient to determine its true place in the Americanisms of our country. The old school-master and his withe, is better than the cowled nun and her beads. Let us have the two kept apart, and the more widely separated the better. The Romish system of educating the young is not at all in harmony with the constitu principle of public instruction as laid down in our

These are the two latest afflictions imposed on the American people. No further comment is required.

Written for the LIGHT OF TRUTH LIFE AND IMMORTALITY. ABBIE F. WATKINS.

John Ruskin writes : "What is our proof of immortality? Not the analogies of nature-the resurrection of nature from its winter grave, nor the emancipation of the butterfly. Not even the testimony to the fact of the risen dead, for who does not know how shadowy and unsubstantial these intel-lectual proofs become in unspiritual frames of mind? No the life of the spirit is the evidence, heaven begun is the living proof that makes heaven to come credible. He alone can ve in immortality who feels the resurrection within him

"Oh! What a wondrous life is ours To dwell within this earthly range Yet parly with the heavenly powers Two worlds in interchange. Oh, balm of grief? To understand That those our eyes behold no more. Still clasp us with as true a hand, As in the flesh before,"

"Life," according to Alexander Maclaren, "is life forever To be is eternal being. Every man that has died is at this in stant in full possession of all his faculties, in the intenses Saturday, October 29, 1892

News from

Notes from Sunday, October 1611 should not call lorth c-gundays have breu the ri-effect of keeping some Roston Spiritual Temple ed. In the morning the Life Which Now is sund i their relationship and the fature life in order that "The Life to Come" we coming years of time, o from the now as this di-derful inventions and is time.

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remarks were m throp, Jennie Con of reverends bacc of Spiritualism it those who scoff o ally smaller. Meetings are custom in the p gifts, speaking, These are held a the Ladies' Aid 1 Spiritual Temple coursed upon m Mid the sorre earth life how c immortality? M knowledge may whom this lig beltered from t of mortals in th While writin mail, and with c my face. I pla to be done, and *Better Way*, bu stranger. Ith Tax ra, and loc Stowell, Publist and find that th This first num columns, the long as it does earnest wishes

Notes from

I herewith enclose you a copy of the formulated statement of the recently organized body of men and women in city, who have associated themaelves together for the pur-pose of individual and collective growth in spiritual matters

Declaration of Drinciples of the Seekers After spiritual matter, bashington, D C Believing—st. That a Beneficent Power and Wise Intelligence privates and controls the universe, sustaining towards all hume being the juliance controls the universe, sustaining towards all hume being the juliance relations of Parcut, whose revelation is nature, whose is terpieter is acleave, and whose most acceptable worship is doing good to all.

Attending the meeting of these Seekers After Spiritual Truth recently at their new and commodious hall on G Street, N. W., I voluntarily act the part of the scribe and try to report that this organization represents a live body of men and women, who, not finding in the Church of to day the spiritual

It seems that this evening was exactly four months since the organization took upon itself form and comeliness. It then numbered less than twenty. It now has one hundred and sixty-nine members-a very handsome increase. It ha no debt, and it has a respectable sum in the treasury. All through the hot weather, and it was hot, they maintained their

principle of public instruction is faid down in our constitu-tional provisions. Every time a parochial school is built, an added wedge is thrust between the people and their schools. LEO XIII, by the grace of popedom, granted a dispensation whereby Catholics might eat meat Friday, the 21st, and Vice toria Woodhull Martin has consented to make the United States her home if elected to the Presidency in November. These are the two latest afflictions imposed on the American Heatings. University, the eminent medical teacher, of Boston, occupied the platform, and read a most thoughtful paper on "The Principles of Government," which was replete with political observations and weighty with suggestions of philosophic wisdom. Starting with man's origin, which is repeated in the birth of every child, he comprehensively pictured the rise and fall of many ancient commercial and social centers, which sought to perpetuate their career through cupidity, selfishness and superstition, contrary to those basic principles of morality equity and justice, which endure through all the mutations of time, and from which he drew lessons pertiuent and value

ble alike to individual as to government. At the close of the lecture Mrs. Florence Rich White, entranced, gave a number of platform tests in an interesting manner and of a satisfactory character. GEORGE A. BACON

LETTER FROM PROF. SEVERANCE.

MR. EDITOR I thought perhaps a few words from our beautiful city to note the progress of liberalism night be of interest to some of the readers of your paper, and that it might encourage others to go and do likewise. We have a society called "The Liberal Club" that has been holding meetings for four or five years, made up of Spiritualists and all shades of liberals. The objects of the meetings are for educational purposes and for freedom of speech. That is, all subjects can be discussed by our lecturers, no subject barred here Then follows discussion after each lecture upon the merits of the lecture, and in that way we hear all sides of every sul ject, and I wish to say for the benefit of those that are afraid

Saturday, Octobe

Apologists for moral turpitude are never wanting, and the air is constantly filled with the yawping of "strong-minded" men and women, who imagine that the test of moral strength Jies in the impunity with which they can handle filth. These ople know that the spiritual rostrum is disgraced here and re by a vampire, whose characteristics oscilate between a There by a vampire, whose characteriatics oscilate between a sort of Falstaff procacity and Urish Heep hypocrisy, but no sign is given that the influence is at all objectionable. On the other hand there are a few luke-warm souls who feebly pro-test against the matter, and denounce in a weak-kneed fash-ion the constumacious effrontery of the aforesaid barnacles. But it is invariably done behind closed doors and under some pseudonym designed to acreen the denunciator. They argue that a platform worker's private character is not for them to criticise and the disgust which fills the minds of decent peo criticise and the disgust which fills the minds of decent peo-ple sconer or later amply illustrates their pernicious notion. Then when public indignation has run high enough to com-pel them to heed it they dodge behind somebody and yawp about the Augean stables calling upon the press and the bet-ter sense of the people to clean them out. Mountebanks and the various other paltroons who infest the ranks and the ros-trum would scon be without an occupation if societies would cease to hire them. Not one of them dare take an indepen-dent platform, knowing that in the blaze of public critician they would starve in a month. But under cover of some ob-scure society whose managers youch for them they parade scure society whose managers youch for them they parade their vacuity, hoodwink the credulous and rake in the shek.

Speaking upon this matter, the *Hanner of Light* says: and to the add the press, or that portion of it not wholly sub-sow who is really to blame, if parties speak upon the ros-sidized by the powers of mammon, is exerting its influence in m? Certainly not the spiritual papers! The *Hanner*, for behalf of an open Sunday. Petitions are being circulated, tance, can not undertake to set itself up in judgment in asking representatives in Congress to repeal the obnoxious

REASON ASSERTING ITSELF.

The blatant hypocrisy, which has temporarily succeeded in foisting the senile proceeding of the godly patriarchs into the nostrils of decent people, in the action of closing the World's Fair on Sundsy, is in a fair way of receiving its just deserts. We do not believe that the magnanimity of the

he mingled life which, lived here on earth, was a centre of life surrounded with a crust and circumference of mortality. The dead are the living. They lived while they died, and afer they died they live on forever.'

That great Churchman, Cannon Farrar, says that the great est lessons lesus came to teach were the fatherhood of nd the brotherhood of maukind. Gail Hamilton criticizes the fatherhood of God thus:

No monster of cruelty was ever dreamed of so mon strous as the Creator who could create this world and not continue it; create human beings with possibilities of ac complishment, with suggestions of happiness and dash the up from their lips while yet it is scarcely more than tasted. Even as it is, one would think the Creator of the world to be the most unhappy as He is the most powerful of all the beings in it. It requires more omnicience than the imagination can

conceive to reconcile omnipotence with happiness. That a God should be obliged to make a world, yet could not make a etter one ; that He should be able to create this marvelous human being, yet had to make him under such limitations that misery is his common draught and terror, and his death

nevitable doom. Oh! this drama demands an infinitely wider stage than earth, and infinitely longer sweep than time to prevent its being a terribly tragic farce, to construct into a loftly worthy rendering of almighty love and power!

Of a surety, there is implanted in the breast of every crea-d being the desire for immortality, and to me one of the ted being the surest proofs of continued and continual existence lies in the fact that there is no want of man's nature, no desire whether sensual or spiritual but nature provides a way for its gratif-cstion, and surely this one most intense of all desires, the

that way there is no chance for trouble, and we have harmo at all times. And yet there is a great difference of opinious expressed at each meeting.

The Spiritualists were about the first to advertise a "free platform" in the early days of Spiritualism, meaning free speech upon all questions. But I am sorry to say some o them now are utterly opposed to free speech, either on the platform or by the press. Usually most of the inharmony at my of our public meetings by the Spiritualists is when they are to shut off some subject from discussion that is of vital mportance to humanity. Some people that are ever ready to criticise some one else are never willing to be criticised. This eus to me unjust and unwise, for if we have faults (and we all have them) we should be willing that they be pointed out to us in a proper manner, so that we can improve upon our-selves.

We commenced our course of lectures for the season the

We commenced our course of lectures for the season he first Sunday in October by L. W. Halsey, a prominent lawer of our city. His subject was "Woman and her Work," which was very ably handled by him from a radical standpoint, and an interesting discussion followed. I would say right here that Ollie Denslow is now locatel in our city, added great interest to our meetings by her sweet inspirational singing. Our meetings are usually well attended and well reported by the press of our city, several of the city papers givits very good reports. I would suggest to those liberals in any town or city the do not feel able to hire speakers, get a place to meet in and and depend on home talent for a while at least. You can mat's such meetings are justeresting and instructive, more so the giving to Churches, for you can hear both sides of every quee ing to Churches, for you can hear both sides of every quee ing to Churches, for you can hear both sides of every quee ito in such meetings as I have described. Milwawker, Wis.

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The wide alism in this have investig is marvelous. that it is only converts and of brains, edu believers, an person to gr assertion art themselves. speak, they Sadie Se most to adv

Sadie See most to adv this city alo perseveranc unlimited p spread the -this city a f itualism. cates claim they ventur cried down

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Saturday, October 29, 1892.

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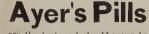
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A. BACON

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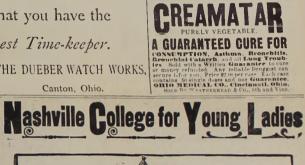
A SISTER-IN-LAW

OF THE POET SISTERS, PHEBE AND ALICE CART, SENDS US THE FOLLOWING LETTER :

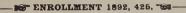
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The above remarkable letter was sent to Dr. Taft Bros. Medicine Co., Rochester, N. Y., who will do as they promise in small card at the bottom of this paragraph. Thou-sands of sufferers from Asthma and Bronchitis will be glad to read this unquestionable testimony. While it is true Asthmalene is for sale by druggists. Dr. Taft knows that mul-titudes have been humbugged and swindled, hence asks no one to buy except on personal experience which except on personal experience which he will give free of charge as he offers in the following little card:









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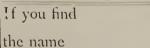
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or city that meet in, and some subject sou can make more so than f every ques-

discomforts that must necessarily come into the life of a pub-lic worker. The attendance during the past month at the hall, Sto Spring Garden Street, has been remarkably good for the com-mencement of the season, the evening meetings being unusu-ally large. Mrs. Richings draws together the thinking Spiritualists as well as the spiritually minded, for while not besitating at any time to express her opinions, or those of her inspirers, most freely on any subject, her thoughts are clothed in words which express the truth without giving offense to any. How many times have I heard inquirers or investigators say, after listen-ing to her lectures: "If that is Spiritualism, I can easily ac-cept it."

The state of the subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet of such subjects bring a convincing proof of direct internet. Through the cforts of Charles Wesley Peters, whom we have lately engaged, the interest is thoroughly awakened, and our hall is crowded to overflowing. Brother and force shown in the right place. At the urgent request of many he will or assesson, if it is a possible thing. I know it is not a year and more ahead most of the tume, frequently for a much longer time. O. T.

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THE WOMEN'S CLUB.

6

A woman-in so far as she beholded Har ous belowed a fact. A mother-with a great heart that enfolded The children of the Rass', it has high beau That comme of periods use, is built thereof, and mind where Reason rulet are Duty. And fusition reigns with Large. Not induced the and during the second rest induced. India and during the second rest induced. India and during the second rest induced.

r members of our Club. Co ort in entertaining the other I address all matter for not

THE PASSING OF TENNYSON.

Lord Tennyson died at his home. Aldwere, at 1.33 o'clock this morning. He died thy as he had lived. The hody lies on the bes-reglut over him is almost hidden beneach t

All singing things be still-be still Winds, waters, leaves, and poets-Earth's grandest singer ites so low At Aldworth under flowery pall.

He lies so allent-lies so low, Who same for all humanity, in highest thought in choicest we With penetrating melody.

ook at him ' Poet well beloved. Death smoothes the aged, lordly face e rests belike a fallen king. The triumph of the Saxon race.

His bands are folded on his breast : Those bands which jeweled books and boo The laurel wreath which crowns his bead. How eloquent each green leaf looks.

b), but to have one simple leaf Reating upon a brow like bis. Nere something one would like to shrine in sad, adoring memories.

Still, in the middle of the night. His going was so void of psin His loved ones, at his couch, knew no The moment—but he went full fain.

Peaceful and painless be arose To life beyond our clouded sight, Strong as an angel having dwelt A thousand years in beavenly light.

His first fond welcomer, we wish, Was Hallam, o'er whose early tomb The poet's In Manuscram grew To thrifty leaf and splendid bloom.

When upward rolls the tail of bells, Declaring mortal love's eclipse, Twere fitting he repeat his verse To Arthur, with new angel lips :

Ring out the grief that says the min For those that here we see no more Ring out the feud of rich and poor, ing in redress to all mankind.

King out a slowly dying cause, And ancient forms of party strie Ring in the nobler modes of life, Vith sweeter manners, purer laws.

Ring out the waut, the care, the sin, The faithless coldness of the times : king out, ting out my mouraful thy but ring the fuiler minstrel to.

Ring out false pride in place and blood, The civic slander and the spite : Ring in the love of truth and right, ting in the common love of good.

Ring out old shapes of foul disease; Ring out the narrowing lust of gold Ring out the thousand wars of old, ing in the thousand years of peace.

"Ring in the valiant man and free, The larger beart, the kundlier hand Ring out the darkness of the land, Ring in the Christ that is to be."

As he forewished the bar was crossed After the sunset, and the call, He seemed to hear last year, rang out With certain meaning—that was all.

CROSSING THE HAR. "Supset and evening star, And one clear call for me " And may there be no moning of the bar, When I put out to ses.

But such a tide as moving seems asicep. Too fuil for sound and foam, When that which drew from out the boundless deep Turns again home.

Twilight and evening bell, And after that the dark ! nd may there be no sadness of farewell when 1 embark.

"Por the' from out our bourne of Time and Place The flood may hear me far. I hope to see my Pilot face to face When I have crost the bar."

LESSON OF THE LEAVES.

Already Autumn is tinting up her foliage, and the maples are beginning to glow like huge boquets. To-day my little five-year-old neighbor, Glyndon C., came in with his hands full of bright leaves, and his eyes dancing with delight.

"Have you seen them? Have you seen them -the trees? I tell you they are beauties-look up the road?" I looked, and, surely, the long rows wore gaudy decorations on either and, surely, the long rows wore gaudy decorations on either side of the street, down which the little bud of a manhood had come to pay me a visit. There were the brief-lived leaves, teaching an object lesson on death. Bright, cherful, singing, and whispering to each other as the winds move among them and the rain-drops laugh down upon them. They do not teaching an object lesson on death. Bright, cheerful, singing, and whispering to each other as the winds move among them and the rain-drops laugh down upon them. They do not know there is such a word as death. No regrets trouble them because they must fix down from the high branches and lie

HIGHT OF TRUTH

Allie Lindsay Lynch Brings a Stray Contrast. Offering Consolation.

Spiritualism offers something to the sorrowing one whith has parted, seemingly, with a dear friend, child, parent, or companion. Where death's change has placed the thin wei-between loving twain, it offers the hope of an unsevered the soon to be as real as in this sphere it had been. Very different is the consolation orthodoxy extends, as will be seen by the sterms following: a following

"Theu, ye heart-broken husband, weep no For she now roaves empyrean fields abov And there enjoy, upon that beauteous shor Another father and a husband's love."

Another father and a bashade low." How I pitted the so-rowing husbaud who received this of-fered triblet and sympathy-for it was really meant thus. He must have felt doubly bereft. True, we are told that often another husband than the one here recognized in law will, through soid a nity, be found, but 'the not-as in orthodoxy one husband (leaus) with every saved woman his bride! No rowision has been made for the use, and for once woman a first, elevated to the dignity of being bride to her savior, and man left unwed, unloved. No wonder the vast majority for professing Christians are women, or that une are less at

and man left unwed, unlowed." No wonder the vast majority of professing Christians are women, or that uten are less at-tracted to their forforn heavenly (b) condition." There is so little consolation in orthodowy; that is, in their future. One husband for all females, no wives for the men, no growth from childhood, none for the soul, singing, shouting, harp-playing, and a few other monotonous acts of adoration. No joilly husdhakding or sweet love-making, no studies and advances; no soothing, charming, vivifying na-

atulies and stranges, no social of the socia

CONSERVATIVE EATERS.

Very discoursging people to cater to are the ones who are never ready for anything which they have not had before— the folks who shy at anything new. If they chance to get a taste of turmeric in the pickles, they

are likely to lay what they have taken on the extreme edge of their plate as if it were a worm; if the soup has a taste of celery they will tell you it tastes as if it had "Smellage in it if they get a bit of citron in a mince pie they straightway in-

if they get a bit of citron in a mince pie they straightway in-form you that it "tastes queer." I understand somewhat of the feeling, although 1 am fond of trying new things, and a certain very outspoken gentle-man, who has had the freedom of our house and his tongue for a series of years, says when I make soup I get everything on the farm into it except the horses. Yet, I did have a sur-prise one evening in the form of a dish of potatoes. We had two very sweet young city glils visiting us, who took it into prise one evening in the form of a dish of potatoes. We had two very sweet young city girls visiting us, who took it into their heads to be helpful one afternoon when I had gone out for a call. They sent the mail off to attend to the milk while they got tea. They found some cold potatoes which they de-cided to fry. We had a young farm assistant who was just in the "hair ile" period of his life, and he had carefully whipped up a lump of lard and stirred in some German cologue I had given him "to scent it." This he had put carefully in an empty jelly glass, and set it up in the pantry to use for toilet purposes. The dear girls got his tressure to fry their potapurposes. The dear girls got his treasure to fry their pota-toes in. They met me up the street, as I was coming home, with the announcement, "We got the tea and it's all ready Of course I was delighted with their sweetness, and praised them, but-well, the fried potatoes really surprised me. They made me charitable toward conservative eaters. But here is a new recipe-try it.

CHEESE STRAWS-To est with chocolate, coffee iced, ice CHRESE STRAWS—To eat with chocolate, collecticed, ice cream, or anything of the sort, make some Parmesan cheese straws in this way: A rich puff paste of four ounces of but-ter, four of Parmesau cheese grated, with half a teaspoouful of cayenne and four ounces of flour. Roll it out thin, and cut in strips of four inches in length and a quarter of an inch in breadth; bake lightly and served piled high in alternate rous on a dish. rows on a dish.

OUR OWN TOMATO PICKLES-One-half bushel green toma toes, one-half dozen large onions, one dozen sweet peppers. Slice, sprinkle on salt, and let stand over night. Rinse offdrain-boil in weak vinegar *until taken*, skim out into a jar. Take one pint vinegar, four and one-half pounds brown sugar, two tablespoons ground cinnamon, one of alspice, one of mus-tard, and one pint grated horseradish, pour over hot.

HUDSON TUTTLE'S BREAKPAST TOAST-Cut thin slices of bread and toast them to a light brown. Melt a lump of butter as large as an egg or larger, stir into it an even table-spoonful of flour, when bleuded pour in a pint and a half of milk, into which put about an ounce of grated or thinly chip-ped cheese. Let it boil up, to melt the cheese, stir it thor-oughly, and dip the browned slices in, and lay them on a hot platter, and send them to the table.

BAKED POTATOES.

Of course you like baked potatoes, and all the children and uvalids like them too. So the art of preparing them is deerving of attention.

To make a success of it you need good potatoes, a steady

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QUES. 60

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Eaturday, October 29, 18 **Ouestions** an

ane to spiritualism. s. Must smalltirs must be avoided. 4. T ped. All questions must be st, and will be forwarded to the

DR. A. B. DOBSON San Jose, Califon

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or blood, liver and kidney allments to o better remedy oade. Send for circular K. MYERS, CLISTON, low A.

QUES. 52.-17 not the doctors matrix and with the howarded to the QUES. 52.-17 not the doctors matriced sense? Assa-The inquire has que for instance: "Mortis never 1 out for them by eternal forest, This language is figurative or intend to convey the ites o directing, and governing, and of foreordination or predestin decreeing from eternity that one do that. But spirite do-as manifest embodoment of a year may be from eya law governing all. It dos command that water shalt on ning up hill. Its own app Better than Gold

law governing all it does command that water shall e-ping up hill. Its own open inglub thill, its own open inglub thill, its own open inglub sey the God within mand of any hering to say t for their very nature gover. We believe, therefore, things in nature, that the out life line, is nothing m nature working together i it is true that these las low out own life-line, or with unerring scattary, it over roung scattary is the said their part a part in obedience to is them and their center, it systems. If all could be seen that the sam radian tracting and repelling of an influence, both of th its won orbit and most laws within these be dient to the laws gove 1: will therefore be holds a relation to all cording to the chemit

Meiled Fehlde Specialis at the state while for illusingle sharow and how is a atted by my new clairwoyant method. App atted by mail. B. F. FOOLE, Clinton, Irea.

Mrs. M. T. Shelhamer Longley, Medium of "The Banner of Light," Under the guidance of her spirit band will answer questions and give advice upon health ban iness propyrets, the care and development o Room

cording to the chemi to his composition. all things brought to ity of his acts while a But this is not force QUES 63 - What hold concerning the

as low as the grasses. They have been just as fine leaves as

their environments sllowed them to be, and that is all any creative energy could expect of them. We humans may be once. A delicious dressing for them is thick, sour cream, saltis true of us, and that we should not work sadly as we "gather in the aftermath" in Autumn days, after "the upland clover blooms" have been harvested, and the meadow lilies are through their flowering time. We should rejoice that the meadows are mown, the grains harvested, the fruits garnered, and know that there is, surely, some good and use-ful work before us, forever and forever. It may be that of ucasage-bearing angels, but be sure we shall never have par alysis of the soul, and also that human spirits are not made to "sit around" and do nothing. Let us do all the good we can each day, and there is little probability that we shall ever get it all done ready to sit down and mourn. Repining is out of

We Welcome An Aged Member.

Read what she says

Dear Sisters of the Woman's Club: I come walking with a cane, and bowed over with the weight of ninety-two years, but if you will give me the essy chair by the fire I would like to come in and tell you about old times. I can be better than I can see or hear, and I will tell you some old, true stories if you have room for me. You will conclude it easier living now than when I attacted which was in two. Shall Leoure? than when I started, which was in 1800. Shall I come? GRANDMA 92.

e select carefully.

When tender they are done, and should be pricked to let ed to taste

"Bah !" you say, "I could never fancy that." Try it and see It may happily disappoint you

Once when the late Col. Bundy was our guest, and a de lightful companion he was, he came out to breakfast a little indisposed to est, silthough not ill. "I have something," I said : "Try this Early Rose baked potatoes with sour cream !" He demurred at the sour cream. I persuaded him to laste, "That is nice!" he said, and made a breakfast of it.

It demurred at the sour cream. I persuaded him to just laste. "That is nice!" he said, and made a breakfast of it. Again the parochial school begins to knock at our doors and claims the right to teach our children. Shall we dismiss a school system which the nations of the earth are examing and copying and borrowing, and put in its place a system that nearly all of these nations have turned off? Catholics of the United States should stand with the progressive Catholics of the world for the public schools. Protestant Germany, Sweden, and England, and from Catholic Italy, France, Chili, and Brazil, comes the demand for public schools. The nu tions of South America send their messages to the United States: "We have tried the parochial, but it has been found wanting," Central America and Europes end the same mes-sage. In South America Catholician is the State religion yet they say emphatically, the church is not able, through its parochial schools to teach the people. yet they say emphatically, the church is not able, through its parochial schools to teach the people.





nd receive the diploman at the own homen, Address, R. D. BABBITT, M. D., Dean, 4 W. 14th St., near 5th Ave., NEW YORK. HUDSON TUTTLE, Berlin Height

This instrum ested by the m roved more s oth in regard

October 29, 1892

Saturday, Detober 29, 1802

Planets hold their places in the system of which they are a part in obedience to laws, existing and operating between them and their center, the sun, also between these and other systems. If all could be weighed in the balance, it would be seen that the sun radiating light, sent forth a power both at tracting and repelling other bodies, and they also sent forth an influence, both of these cannes combining to keep each in

tracting and repelling other bodies, and they also sent forth an influence, both of these causes, combining to keep each in its own orbit and moving on its own course obedient to the laws within these bodies as truly as oil and water are obe-dient to the laws governing these substances. It will therefore be plainly seen that man, a child of nature, holds a relation to all things in nature, and will respond ac cording to the chemical qualities of the elements entering in-to his composition. And his relation to suns and worlds and all things brought to bear upon him will determine the qual-ity of his acts while on the mortal plane in a great measure.

all things brought to bear upon him will determine the quar-ity of his acts while on the mortal plane in a great measure. But this is not foreordination, as we understand it, but *law*. $Q^{(1)} \in S = 63$ —*What interpretation does Modern Spiritualism kold concerning the plagues of Egypt as to how they were ac-tomplished*—*were they developed by mediumistic power?* Ans—It is our belief they were never developed at all save in the fertile brain of an imaginative mind. We do not believe in the Lord who sent Moses and Aaron forth, armed with the magical rod as a sign that be was with them. We do not believe the rivers were all turned to blood by Moses, and

nishing Offer bistamps, lock of ha wa leading sympton, and you agnosed free by spirit power.

DOBSON, Jose. California

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"They didn i have much, though-only some starts of bread, And two golicis of wine they passed after grace was said. They didn't offer me a thing, and, oh 'I i made me mad, But when I found I'd had to pay then I was awful glad.

"For I didn't have a cent, and it would have made my cry. If they had passed that basket to me white gold" by. Yes. I'm gifted I didit take any "freahments there to day. Por it would have been embarrassin" when they asked me to pay

LITERARY REVIEW.

LITERARY REVIEW. THE HYDIENIC TREATMENT OF CONSUMPTION, by M. L. Holbrook, M. D., Professor of Hygiene in the New York Medical College and Hospital for Women, editor of the Here and of Health, 210 pages. M. L. Holbrook & Co. Publishers. This may be called appropriately a hand-book of consump-tion. It is divided into three parts. Nature and Cause of Consumption: Prevention and Treatment of its L'arlier Stages, and Treatment in more Advanced Stages. The ideas of the author are of more interest now that the cause of the field disease is ascribed to bacillus germs fastening themselves in the lungs, for he takes higher grounds than those who so make it impreguable not only to consumption, but to all subject, and he has made a book of great value, especially the built up, as it were, by the slow accretion of experience and study. It would have been published a year before Koch-discoveries and methods founded thereon, but Dr. Holbrook, waited for the value of this treatment to be determined, and when it was shown by practical application that it was over interested, he completed bis work. Like all the books of interest, he can be distage in the dist of the effect and methods founded thereon, but Dr. Holbrook waited for the value of this treatment to be determined, and when it was shown by practical application that it was over interested, he completed bis work. Like all the books of interested, he completed bis work. Like all the books of interested, he completed bis work. Like all the books of interested, he completed bis work. Like all the books of interested, he completed bis work. Like all the books of interested, he completed bis work. Like all the books of interested want to know; what they will find howhere elses and which will profit them more than consultation of a score at wheich will profit them more than consultation of a score at wheich will be all the books of its interested. suthor are of more interest now that the cause of the fell disease is ascribed to bacillus germs fastening themselves in the lungs, for he takes higher grounds than those who would simply cure the disease. He would so fortify the body as to make it impregnable not only to consumption, but to all forms of disease. No man is better qualified to write on this subject, and he has made a book of great value, especially to those who are constitutionally inclined to pulmonary ailments. The work was commenced twenty years ago, and has been built up, as it were, by the slow accretion of experience and atady. It would have been published a year before Koch's discoveries and methods founded thereou, but Dr. Holbrook waited for the value of this treatment to be determined, and when it was shown by practical application that it was over-estimated, he completed his work. Like all the books of its author, it is direct, plain, matter of fact; exactly what those interested want to know; what they will find nowhere else, and which will profit them more than consultation of a score of physicians. SECRETS OF THE CONVENT. Dr. A. B. Spinney says of

with the magical rod as a sign that be was with them. We do not believe the rivers were all turned to blood by Moses, and other water furnished in order that the magicans of Pharaoh might perform the same wonders. Nor do we believe in the magic which turned the dust of the land to crawling vermin; the innumerable hosts of frogs; the cattle twice or thrice de-stroyed from the land; the black cloud of locatis; the air filled with flies. In short, though magic, black and white, may be practiced in a degree by men, this story bears on its face strong evidence of being from first to last a fabrication instead of being the work of mediumship or mortals under the influence of gods or spirits. QUES. $6_4 - What evidence have we that we shall exist as$ individualized personalities?of physicians. SECRETS OF THE CONVENT. Dr. A. B. Spinney says of this wonderful story: "It is just what we need to awaken thought. The trouble is to get it into the hands of those thought. The trouble is to get it into the hands of those who need it most. It ought to be distributed by the thous and copids," It is just the book the P. S. of A. should use in missionary work, and one of them said, it is to the Catholic system what Uncle Tom's Cabin was to slavery. THE DEATH PENALTY. A consideration of the objection to capital punishment, with a chapter on war. By Andrew J. Palm, New York, G. P. Putnam's Sons, 1891, pp. 241. This is a timely topic vigorously treated. As Spiritualists me believe and table that the concerner to exist have non-non-no-ner to the state of the state the state of the stat

ANS.-The evidence is such as leads the ablest minds of both sides of life to believe it is a truth; the survival of the both sides of life to believe it is a truth; the survival of the individual after death; the increase of his powers at this time instead of the diminishing, would go far to induce one to think that that which possesses a power of life, increasing from the point where it can be traced, on through the many changes through which it passes. Death, the most marked event on this side of life, being passed triumphantly, would certainly continue throughout eternity; for if indestructible is unbelowed composition to receive and not an atom of

we believe and teach that the poorest possible use a man can be put to, and especially a criminal, is to send his soul out of the world unprepared, with all his hates enthroned, to return in spirit to obsess or influence others with like tendencies, to

certainly continue throughout eternity; for if indestructible in substances composing its covering (and not an atom of matter can be destroyed) then would it not be reasonable to suppose that that which is more than the garment would also be indestructible? We believe it to be true that the individ-ual entity remains a conscious being through endless conso time. We converse with those who have lived long ages ago; who bave passed from world to world; who grow in might and power, and we see no reason to believe that this will not To be sure, no one has lived the

who have passed from world to world; who grow in might and power, and we are no reason to believe that this will not continue with them as with all souls.
To be sure, no one has lived through eternity, therefore no witness can testify that we shall, but we have the best of reasons from the evidences which are ours and the observations we may make in countless ways that the spirit of man, the indwelling soul, the real ego, is destined to eternal exist ance.
QUES. 65.—In a case of sitting for independent slate-writing with questions addressed to several spirits of the same family name, why is it, that, although they spell correctly rack Christian name and give direct answers to the questions, that in every case each misspelled the surname?
ANS.—In very many instances the slate-writing phenomen as produced for your spirit friends by the controlling spirit of the band operating through the medium. It is as certain is produced for your spirit friends by the controlling spirit of the band operating through the medium. It is acknowledged that Mr. French is without a peer to day as a platform lecturer upon his closen topic. He is eloquent, his ideas, which are broad, comprehensive, and progressive. In listening to his impassioned utterances we were reminded of the mry Clay, the great American orator and statesman, of an age when great men were needed, and appeared to shape at the destiny of our young Republic. Our older readers will fully comprehend our illustration.
This volume contains twelve of the bost. It ought to a this office.
The INFALLIDILITY OF THE BIDLE, by J. II. Pratt. This is a neat pamplet of 32 pages, published by Mr. Pratt for the mean were neared in this office.

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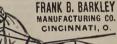
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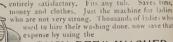
In R. Warpers, Core Sec. Diago, III. New that the campmeetings are over, the usual work of this season of the year is being taken up vigorously in Chief of the season of the year is being taken up vigorously in Chief of the season of the year is being taken up vigorously in Chief of the season of the year is being taken up vigorously in Chief of the takes, and all doing good work. It is for me to speak any mediums are here from different parts of the the season of the year, and the good work they have accoun-ties of reaching the hearts, and convincing the minds of the markable tests they and real give through their efficient up one city longer than to successfully sow the good seed of preverse past they have conducted a large developing class. And of mediumship in nearly every member of the class, were minested. Then often a good work in one field of labor do they do the workers there. They will therefore leave this chings to this week, probably for kansas City. Mo, all though and the wook for spiritual meetings. "The Spiri-tasic Principles of Spiritualism. May the work of the sease they do to the fields to build up, or to strengthen the work and the workers there. They will therefore leave this chings work. Dr. Perkins has lately compiled a valuable work to the fields to build up, or to strengthen the work and the work week, probably for kansas City. Mo, all though not fully determined, as many places are desiring the work. Dr. Perkins has lately compiled a valuable work the way of a song book for spiritual meetings. "The Spiri-tasic Principles of Spiritualism. May the work of these meetings the work of a song book for spiritual meetings." The Spiri-tasic Principles of Spiritualism. May the work of these meetings the way of a song book for spiritual meetings. "The Spiri-tasic Principles of Spiritualism. May the work of these meetings the way of a song book for spiritual meetings." The Spiri-tasic Principles of Spiritualism. May the work of these meetings the way of a so

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NEWS FROM CORRESPONDENTS, Continued. LOCALS AND PERSONALS.

The Lyceum of the Union Sensery Instruct U ing classes has Sunday, and it is hoped that all to bers, both young and old, will attend. The exe place at 3,30 p. m. -For Name

er November two interesting lecturers are booked at ion Society. On the 6th and 13th Prof. J. Clergy Wright ak, and on the 20th and 13th Hon. A. B. French will the members and their triends. During December any Mr. J. Frank Basever will hold services.

Jammer Mr. J. Francement of large andience last Sunday Mrs. Ada Fore instantial of large andience last Sunday and G. A. N. Hall on the anbject of "Materiali ation," well by the usual searce. Never was there a Unic, and Pore, when spirit materialization was more needed than The skepticism of the age identials to be conviced of eafter by the print of the nati, and materialization, so call-tas been the agent through which the same's have taught what creeds, Fibies, and churches have failed to taught what creeds, Fibies, and churches have failed to

Cleveland, O.

A large and very appreciative audience met on the 16th in my and Navy Hall to listen to J. Frank Baxter, who lec-ed on "Spiritualism, what it is, duty's demand regard-it and what practical benefits in has accomplished." on the *Flain-Dealer* of the next day we copy the follow-

ing it and what practical benefits in has accomplished." From the Flain-Dedic of the next day we copy the follow-ing report. "It: J Frank Bayter lectured in Army and Navy Hall last evening hefore a large audience upon "Spiritualism." He and that there are unvise as well as vise, illitrate as well as educated believers in Spiritualism. When Spiritualism is criticised it should be borne in mind that it is only forty-four years old, while the Christian religion is centuries old. As a matter of necessity there are complete Materialists among the Spiritualists. It must be admitted that the enlightened mind has been reached, and the Spiritualism as a roligion and the spectral state of society is such that many Spiritualists are throughout the earth. Spiritualism as a religion means just-in the state of society is such that many Spiritualists are of the to anounce their belief. Their moral cowardice pre-vents them declaring themselves. They are afraid of social os-tracism. Were it not for this fear the Spiritualists would be in the majority on the earth. Hen should cultivate a courage of conviction and care not for the sneers of skeptics. Mod-ers Spiritualists in this country, and the majority of what it will do in the future; viewed by the past is achieve-ments have been magnificent. The efforts of Spiritualism will be to elevate mankind. Modern Spiritualism is the greatest moral teacher in the world. There are many mil-lions of Spiritualists in this country, and the majority of them were originally indiels and Materialist. Spiritualism converted them to a belief in immortality, which the Chris-tian Church could never do. The trouble is that the masses do not reason in the reading. They accept as fact much that is mere gossip. The Church affects to organize, and at the fonclusion of his lecture gave a sace, in which the converted the molusion of his lecture gave a sace, in which he converted the

Topeka, Kan. P. F. Baker writes: We have meetings going on at three laces on Sunday, all well attended and all by home talent. he First society had J. Madison Allen last week, but when tey have no one from abroad they have plenty of home tal-to keep up their meetings. A few gentleman hired Lin-ola Post Hall for the season, and engaged Mrs. L. L. Wood, ho fills the hall every Sunday night, giving able lectures and ood psychometric readings, but the crown of the events for its season was the appearance recently of Mrs. Maude I, Drake, ho came up from Kansas City, right from the trial that is bing on there of the officers who conspired to keep her in il, and gave two lectures which were replete with good any of them skeptics and strangers, all of whom were eatire-suisfied with her truthfulness, and also of the tests abe two them. The trial in Kansas City is still on ; it will proba-y close in a few days, and if it does we hope she will me back here again next Sunday.

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Markinger, D. C. Mark Burchan, M. H. Burking, edge, I. I. Bas the provide data grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task at Lincoln Pont Hall on the fold, grave task were bygoth pipeling of November service at the pont of

Mrs. J. W. Miner, trance speaker and psycho-metric render, is now ready to respond to all calls for platform work. Permanent address (2000 East Twenty-fifth Street, Minneapolis

Many testify to the correctness of reading on all business, social, and domestic matter given by Mrs. Maggie Biewart. Price 5: an stamps. Address, 26; E. Main Street, Piqua, 6 Mrs. A.R. Sheets, inspirational speaker, Grand Ledge, Mich., P. O. Box 583, will make engage ments for the fall and winter, beginning Sep emberist. Will also answer calls for fune:

B.B. E. Bowiell speaks in Lowell, Mass. October joth : Pawtucket, R. L. November (th.): Plym-outh, Mass. November (th.: Malden, Mass. December 10th. Address 22; Shawmut Avenue Boston, Mass.

Lyman C. Howe is speaking in St. Louis, Mo., the Sundays of October. He can be addressed until November ist, at 700 Olive Street. Will answer calls for week-day or evening lectures at accessible points.

Willard J. Hull speaks in Haverhill, October oth. November he has the rostrum of the Bos on Spiritual Temple, Herkeley Hall, Boston Mass. Address mall, 32 Rutland Square, Bos on, Mass., care of Wm. Boyce.

Edgar W. Emerson has the following engage-ments: Washington, D. C., October; New Bed-ford, Mass., November (th and 1;th; Pitchburg, Mass., November 20t; Providence, R. I., No-vember 27th; Pittsburg, Pa., December.

Mrs. Nellie S. Baade, trance and inspirational lecturer, can be addressed for Fall and Winter engagements. Will also speak at funerals Terms reasonable, and references given if re-quired. Address Mrs. Nellie S. Baade, 246 Na-tional Ave., Detroit, Mich.

tional Ave., Detroit, Mich. T. Grimshaw, trance speaker, is engaged to speak for various societies in New England during October and November; in Ituffalo, N. Y., during December and January; Albany, N. Y., March. Societies desiring to engage his services for February, April, and May, can ad-dress him during September at Onset, Mass. May de A. Whitheke mill service the Sur.

Mrs. Ida P. A. Whitlock will speak the Sur-days of October at Pittaburg, Pa., for the First Society of Spiritualists. She would like to ar-rauge for work during the week in the vicinity of the city. She may be addressed during this month at 9 Upton Street, Doston, Mass. after that at Pittsburg, Pa.

Dr. Hoxsle's Certain Croup Cure Dr. HOXSIE'S Cartain Croup Cure Acts at once on the mucous membranes of the threat, and prevents as well as cure: those most dangerous of all diseases in the household, Croup, Membraneous Croup, Diptheria, Paeu-mosia, and night barking cough. It has the spirituelle effect of medicine and not the dring effect, which is but another term for "brute force." so cents. A. P. HOXTE, Buffalo, N. Y., Manufacturer.

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