wonderful little d of spirit in. ruth to hungry Clair Hotel for t all interested apet and slate.

ris due. Sister ed to obey the k. But, like a nad outgrown m now young is and useful in is a grand is at two pub-iritualists, as and success ome the past both at her h her many come aids to sided in San mored presibility is this respect; a tribute to

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Light of Truth.

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

SUBSCRIPTION PRICE

Cincinnati, Saturday, March 11, 1803.

Volume XII, No. 10

guise was so perfect that when he inquired for Jane Grey of the hotel clerk, although that worthy well knew him, he did not recognize him. He had not seen her for two years until she arose in the church. After she arrived she had sent him a note saying that if he did not call on her before service. until she arose in the church. After she arrived she had sent him a note saying that if he did not call on her before service that evening she should come to the church and publicly denounce him. He did not believe her, and, in fact, the letter was handed him by the messenger when on his way to church, which was impossible for him to make the rich. He had and it was impossible for him to make the visit. He had and it was impossible for him to make the visit. He had trusted to luck, and was immensely pleased with his advoltness with which he had concealed the meaning of her words and gave her to understand that he knew her, and thus forstalled any further damaging revelations she might make. How would she receive him? Would she plead with or upbraid him? Whatever might be her temper he would meet her on her own ground, and, if necessity came, there was a dire re sort he well knew of to save his honor before the world.

When he reached the door of her room he paused and taking off his disguise thrust it in his coat pocket. He rapped and the woman he sought opened it and stood before him Had her face been less care worn she would have been beau tiful. Her eyes were large, dark, and luminous, and her thick hair, unloosed, fell over her shoulders like a veil. "Oh, you!" she exclaimed. "I did not expect you to-night."

"Nor did I expect you at the church."
"I wrote you I would come, unless you came to me.

"I received your letter and gave you credit with decency

"Decency! Do I hear aright! To come to the church was my object in taking this long journey. I wanted you to do justice to your child if you would not to me."

"Did you bring the child?"
She went to the bed and, turning back the coverings, said:
"I col: there is the bear who hears your name. He is called a

"Look, there is the boy who bears your name. He is called a pretty child. His ways are sweet and affectionate. Look at him and say if it is not your duty to share the burden with

"Wby should I? I am engaged in a work requiring great sacrifice, I am commanded by the Holy Book to forsake wife, child, and home. Now you see, Jennie, I can not forsake wife or home for I have none."

"What say you? Am I not your wife?"

"You probably think you are, for you are deucedly honest and would not do wrong or fall into the ways of Babylon, but I am compelled truthfully to inform you to the contrary." 'You are mistaken, not I."

as you, not I, willed, and even then felt, as I have since dis that at last her provers have been answered, and having sown covered, that I was a dove in the talons of a hawk."

"Really you are improving under discipline! The sweet girl who was over-obedient has with other qualities grown

'Sneer at me! I can bear it for your mother's sake." "My mother's sake?"

"Had she not claimed you, I should not have believed it

possible for her to have such a son. "When did you meet my mother?" he asked with feigned

"At the hospital where for three months I suffered after my child was born. Your mother came one day to visit the patical oranges. I saw them as I came, and they revived thoughts of that old time. So, I said, I will take her some of these as tients like an angel of mercy that she is, and stopping by my couch inquired of my sad experience. I told her all: our A radiant smile lighted the face of the woman as she toyed private marriage, my vow to you that I would not reveal the with the globed fruit he had thrown in her lap. She arose secret until you had established yourself and was able to furnament of the work ish a home without asking favors of her. She placed her seated herself. He came to her side and, taking one, said:

"Let us, dear wife, eat this together as a symbol that hence-

responsible, as your mother, for you."

"Did she fulfil her promise?"

"As my own mother she came, and when I was strong enough, carried me to her home. So far as she has been able has she shielded me. Yet I feel my dependency. You must re

deem your promise."
"Must?" he said scornfully. "Go to my mother and tell her,
what she well knows, that I am imitating my father. She

volubility of a preacher or an auctioneer."
"Hush," she exclaimed, "there is another whom you ruined

"How are you able to speak with such surety?"
"She is dead. Only yesterday she was buried by the people of this town. You are too late."

you sought to frighten me in the church to-night."
"I at least am living, and as I am alive to-morrow, I go be

fore the authorities and denounce you for the murder of this ones (for they loved in those primitive days even as they do ruined girl."

ones (for they loved in those primitive days even as they do now) striken down and die, and although they lighted the

affectionate appreciative smile. "Hard as has been your usage nor word of love or hope from the dumb lips forever sealed; any tis all humbug. The day for such lame refutations as you have grown beautiful, lovely as you were. I was teasing and only worms and decay followed in the wake of the territate has been your usage nor word of love or hope from the dumb lips forever sealed; any tis all humbug. The day for such lame refutations as you have grown beautiful, lovely as you were. I was teasing and only worms and decay followed in the wake of the territate has passed, and you only show your ignorance when you will do so—on, if you can do so—and by my devotion make to them became a terrible monster, and its very name has

"He is fearful of strangers."
"His father ought not to be a stranger."

my wild oats, I have become a respectable, nay, godly minis. It first takes us into the world of matter and shows it, travter of the Gospel.

She fell under his strange fascination, and his suggestions were according to her desires.

"I have a treat for you," he said. "Do you remember my bringing you some oranges once; it was the second time we

"I did not know how to peel them properly, and you taught

"Well, I have some of the same; they might be the iden-

soft hand on my forehead and said, I had been a poor de-ceived girl, and, as a duly, she would care for me, as she felt forth we share the good things of the world as well as the

He took a knife from his pocket and with great care pro-

eeded to cut the orange. "If this be symbolical, I must be sure the halves are ex qual," he said as he handed her the half. "We will sip this

[COPVRIGHTED, ALL RIGHTS RESERVED.]

Written for the Light

Led to the Light

Led to the Light

Led to the Light

Married him for an angel, and found abe half caught a very writing for the Light of the Light

"Will you cease this balluage? Will on rep! in earnest and the street began to droop, her head bent forward, she placed claused, is composed of atoms of matter, each individual there are so not the table.

"Will you cease this balluage? Will on rep! in earnest and the street began to droop, her head bent forward, she placed to the full cannot droop, her head bent forward, she placed to the placed of atoms of matter, each individual there are so not the table.

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"Will you cease this balluage? Will on rep! in earnest and the street began to droop, her head bent forward, she placed claused, is made and the placed of the full transported and the same that the part of the table. The was a leave to the table of the not not understand your words, she placed claused. It was not table.

"Will you cease this balluage? Will on rep! in earnest and the same that the power that t

To be continue

DEATH,

DR. S. T. SUDDICK.

spell that little word.

No other combination of five letters in the English lauguage can produce a like or as great a sensation. Why is "Your cool assurance may not sustain you under the pub-

lic eye."

Because the meaning of the word is not understood.

"It has as yet met the demands, as you will testify, when Away back in the early ages of the world, when the human mind was in its infancy, death was looked upon and believed had not been told her. This is, and ever will be, the verdict to be annihilation. Our early progenitors saw their loved of those who investigate Spiritualism. But you must come The manner of Howarth met with one of those swift changes which astonished his intimate acquaintances.

"You are superb when thus excited," he exclaimed with an look of recognition came over the wide-open, glazed eyes trouble to investigate? Do not stand back and ridicule and u happy in my poor way."

come down to us through the ages of the past as the "King She looked doubtingly into his face. The complete change of Terrors."

at first awakened her suspicions, which were swept away by his tender solicitude. Approaching the bed he bent over the child. "He is awake! Allow me to take him in my arms."

Now let us shake off this abject fear, born of ignorance, and tether the monster, and examine in the refulgent light of the nineteenth century; and what do we find? A myth—

[To the Editor of the Light of Taxin] nothing but a myth.

The discovery is so stupendous that the wisest and most "His father ought not to be a stranger."

The discovery is so stupendous that the wisest and most of Spiritualism through the mediumistic powers of F. M. How her heart thrilled at that acknowledgment! He advanced of us can hardly realize it. There seems to be no Donovan, of Walnut Hills. I bought some slates, cleaned How her heart thritied at that acknowledgment: He advanced of us can hardly realize it. There seems, to be no be not be deadly realize it. There seems, to be no be not be suspended from the chain. "He may have it and when he fitted up by nature for it; and while the new idea, the new conception of death, is crowding it hard for admittance (and my sister Ella, and daughter Lenora, as also one from Mr. Don-The child, delighted with the attentions, cooed and laughed there is not room for both), it still refuses to vacate the prem-

he whole universe-all there is-is composed of two things, possible for the medium to do the work. Mr. Donovan's ling on its "eternal round," all matter moving in spirals 'o illustrate : the worm breeds the butterfly and dies, and the utterfly lavs an egg and dies; the egg, hatches the worm, and

satter has gone on its little rounds uried him, and planted a peach stone on his grave. It sprang our dear ones could come to us. p and grew to a tree, casting its roots deep into the decaying ody, bloomed, and ripened its fruit. A famished travelle ithout food or drink saw and reached the tree, ate of the suit, received new strength therefrom, filled his pouch, rested nd slept, and went on his way refreshed. Exhausted matter ad been revived, and was again flowing as good rich blood 1 human veins

A world is born in space, passes its formative period, is nhabited, rolls its round for scons of years, grows old and become a law. The State school fund should be sacredly reies like our moon. And one of years more roll on, and as it served for the public schools. Those who choose to maintain nce gradually grew larger by atomic dust which its atmoshere attracted, it again gradually grows smaller and is itself course, the right to do so; but they should have no aid from comic round. And a day will come, wons of years hence, would be an entering wedge for the complete destruction of then the sun that shines for us to-day will be extinct; yet in Together they pressed the fruit and drank its juice. He ist; it has only changed its form. An atom is an atom public money for private or denominational education.—N. Y. continued the conversation, referring to incidents in the past cernal and indestructible; always has been and always will Press.

worm, a butterfly, a man, or a world. When mind parts from matter, the process of disintegration begins, and the atoms fall apart from the force of their own gravity, and again go into other forms. But how about mind?

We assert that while matter moves in spirals or circles-

mind ever advances onward and upward in the scale of being Death! What a cold shudder thrills us at the mere ex- carrying with it the germ of a higher and a still higher life.

pression of these five simple letters placed in the position to It moves in straight lines, not in circles. Evolution—eternal progression is the law of mind; and it is this nineteenth century giant, Spiritualism, and it only, that proves this. And how? By communion with our loved ones, whose bodies

we long ago saw laid in their graves.

Skeptical reader, be you Christian or Infidel, Jew or pagan, atheist or delst, rich or poor, white or black, old or young, Spiritualism says to you, one and all, "Come, and see."

When the queen of Sheba heard of the fame of Solomon, she journeyed to see him, and her verdict was that the half

brightest minds in the world. Life, after the disintegration of the physical, is a proven fact, and death is a myth.

[To the Editor of the LIGHT OF TRUTH]

I was persuaded by friends to investigate the phonomena

ovan's control, Dr. Abbie E. Cutter. I could very distinctly "It was shameful for me to leave you. I did not realize were, halting between two opinions; our reason supported what I was casting away. Well, well, I will make it right. We by recent discoveries in the psychical field, and our lifelong will have our own home and years of happiness." Saying teachings, at war with each other, much to our discomfiture

I me compelled truthfully to inform you to the contrary."

"You are free your disgrace to me? You onght care for first gird and your great of myself, but the child imposes a double task. As its father your great your gre guide told us if we would sit at home, our spirit friends would be able to communicate with us. We did as they directed, and now get table tipping and raps. fore grateful to Mr. Donovan and his spirit friends for being able to convince us of the truth of spirit-return, for without A man died while crossing the plains; his companions this knowledge we would never have made the conditions so

Walnut Hills, Cincinnati. MRS. Major M. D. WILLIAMS.

PROTECT THE PUBLIC SCHOOLS!

A bill has been introduced into the Legislature of New Jersey providing that the State shall annually appropriate a certain amount from the State school fund for the support and maintenance of parochial schools. This bill should not schools separate from the public school system have, of isintegrated and wasted; and as atomic dust again goes to the State school fund. Once the American principle of pubuild other worlds until it is not, the astronomer points his lic support for the public schools only is invaded, there can lescope in its direction in vain. Matter has again gone its be no telling where the invasion might end. Such a law case has death occurred. No atom of matter has been limitations surrounded, there should be no appropriation of

spiritual cravings.

Spiritualism is a great deal more than its phenomena. It has a philosophy based thereon, drep as the foundations of the earth, and high as the heavens.

It is a good thing if an antagonist can be forced to talk with as opposent whom he has endeavored to subdue by contemptons allence. That the Catholic Church thinks it has cause to defend itself against Lather at this late day shows that it fears the ideas he advocated. Father Perdow, in his sermon on the great reformer, deliver in St. Francis Navier's Church, demolished the Protestant idea of Luther, and made him a selfish, brutal man, whose "engerness for marriage was the main source of his desire to find fault with the doctrines of the Church, from his obligations to which he wished to be freed."

wished to be freed."

Pather Pardow asys: "We Catholics have no reason to be ashamed of our doctrines." "The Catholic Church is always logical, consistent, and reasonable."

If not ashamed, they ought to be. They ought to be ashamed that they find it necessary to corrupt history and utter gross falsehoods about those who differ from them.

There is no "reason" in the scheme of theology, but granting the premises the logic is irresistible. Take, for instance, this plausible explanation of the necessity for purgatory, and Luther's divergence from the Church, as given by Father Pardow:

Father Pardow:

Thus going through the pages of the Bible we can find evidences innumerable in both Old and New Testaments of the fact that when sin is forgiven as to the eternal punishment due to it, there still remains some atonement to be made before the sinner can enter heaven. It is therefore wholly reasonable that there should be a place—which we call purgatory—where such atonement should be made. And it is also reasonable that the suffering souls there should be assisted by the prayers and good works of their fellow members of the communion of saints.

This is where Luther made his split from the Church. He could not see that the Pope could grant indulgences, for which money was paid, by which atonement could be made by pious persons, not for the guilt of their sins—for which the only stonement is the merit of Christ—but for which the only stonement is the merit of Christ—but for the penalty still to be paid to the offended justice of God.

Ouite at the antipodes of theology is the inquiry: "Will

Quite at the autipodes of theology is the inquiry: "Will the coming woman be bald?" by Miss E. F. Andrews in Popular Science, which shows to what ridiculous lengths the doctrine of natural selection may be carried. She argues that if a woman were bald she would not be able to get married, and hence the bald-headed woman would not transmit that tendence to notice it. ried, and hence the bald-headed woman would not transmit that tendency to posterity, while the bald-headed man has just as fair a show for marriage as the man of luxuriant locks. An organic tendency like this would be inherited by one sex as much as the other, and hence the argument proves nothing. The idea that an "old maid" could not get married if she were bald, is a conclusion worthy of a dude rather than a scientist. The conclusion is that the woman of the future will be the proud possessor of luxuriant locks, while the coming man will in early youth become as bald as a door-It will, I presume, go on until the male babies will b

knob! It will, I presume, go on until the male babies will be born bald, and never have to trouble a barber.

To go back to theology, Father McGlynn has been received sgain into the fold, and is reported elegantly happy. The American Pope did it, and the high-stepping priest will no longer attract attention. He ate his bit of humble-pie, mixed with dirt, and is a pitiable example of how superstition will destroy manliness and independence.

There is more than a grain of the ridiculous in the claims are no be Catholies that America belongs to that Church be-

set up by Catholica that America belongs to that Church be cause Columbus was a Catholic. True, he was, and a narrow and bigoted one, too. Luther was only nine years old, and the Reformation had not begun. Catholics discovered America, destroyed the race of the Incas, wantonly massacred the Aztecs, enslaved the gentle natives of the Gulf islands, and by scourge and torture depopulated the lands where they found a primitive Eden. The Catholic Church founded the South and Central American states, even in the throes of revolution, utterly incapable of self-government or of pro

century of blood and misrule did the real history of the rise United States begin. That beginning was on the day the Pilgrims landed on our shore, bringing personal freedom of opinion, the antagonist of Catholicism

Written for the LIGHT OF TRUTH.

SPIRIT WRITING. MYRA F. PAINE

We have had a second visit from Mr. Mansheld with perfectly satisfactory results, both in slate-writing and circles. I enclose with this a message received in a circle by a mother whose heart was very desolate by the transition of an only and idolized daughter. It was written in the dark on a pad of paper in a lady's lap, and tucked into the neck of the mother's dress by the spirit fingers, which were distinctly felt, and which encountered the mother's free and head—arranging veges to the politicians of Kentucky, and the tyranny of the corrupt military suthorities with whom he came into collision.

During the war, and after its cessation, he acted as chair man of the Democratic State Central Committee, and exerter a pacifying influence, which resulted in 1886 in harmonizing the Union and Confederate parties in the state, eliciting much gratitude, and a loud call to become the candidate for governor, which he declined. It is a singular fact that for three terms, which he declined. repeatedly caressed the mother's face and head-arranging the hair, etc. The mother requested me to send it to the LIGHT OF TRUTH for publication, that it might comfort some other mother's aching heart, and perhaps lead her to seek a medium through whom she might receive testimony from beyond the veil, which would lessen the burden of a

We feel that Mr. Mansfield's visits here have given Spiritism a new impetus, inasmuch as the phenomena obtained has set many people to inquiring what these things mean and expressing a desire to investigate. He has promised to come again soon, and many hearts will gladly welcome

If a medium makes blunders, instruct him. If he puts these blunders on the controlling spirit, instruct him also, for through the medium you instruct the control. Spirits are as liable to blunders as mortals are.



BIOGRAPHICAL SKETCH OF DR. J. R. BUCHANAN

DR. JOSEPH RHODES BUCHANAN is not a man to win the cotemporary same that he diserves, for he has not been in the pursuit of same but of truth, and consequently is destined to be more honored after his death than while living.

age of fifteen, his father being dead, he was earning his living in a printing office. At eighteen he became a teacher, and was introduced by Henry Clay and President Peers, of Trans; Ivania University, to their friends. At twenty he began the study of medicine in the Transylvania College. At twenty-one he became a public lecturer on the brain, and devoted himself to solving the problems of the constitution of man. He devoted seven years to this task, by the end of which time, after traveling through the Southern and Western States, dissecting the brain and examining many thousands of heads and skulls, he discovered and demonstrated the psychic and physiological functions of the brain by direct.

Had he not been stayed in his course toward the Holy.

two worlds of life, reconstructs medical science on a new foundation, and settles all questions of religion, ethics, edu cation, and philosophy. No one can realize this without the careful study of the "New Anthropology and Sarcognomy."

After achieving this immense work in seven years, Dr Buchanan found all collegiate institutions, with scarcely as exception, barred against any new and revolutionary philos-opby—unwilling even to give it an examination. He was compelled to engage with others in the establishment of an

At the same time he took a deep interest in all social quesdation of spiritual science in the "Constitution of Man," and plishment of some purpose, otherwise life would be monotomight have been the pioneer of psychic science or Spiritualism had he not been otherwise engaged. He promptly recog-nized and understood the spiritual phenomena when they first appeared in the Fox family, and thus never hesitated to encounter the hostility of the medical, theological, and liter ry professions in defense of the truth.

Leaving the college in 1856, he gave his time for a number of years to the interests of his family, and the preparation of writings on education and philosophy. His work on the "New Education" is the favorite text-book of the most ad vanced thinkers, but his work on philosophy has not beer published. He has not been favored by publishers, and ha had to publish his own works.

When the war came on he was opposed to both parties and was the advocate of peace. He opposed the secession o Kentucky, and the tyranny of the corrupt military authorities

During the war, and after its cessation, he acted as chair pear when that point was 1886bed. years the able politicians of Kentucky surrendered to Dr Buchanan, who had never been a politician, the managemen of the State politics, in which his sagacity was happily sho

Since the war, his wife having died and his family grown up (he has now four children and eight grandchildren), he re moved to New York City, where in four years his service quadrupled the attendance at the Eclectic Medical College

Removing to Boston in 1882 to establish the America University, he found the financial promises not fulfilled, and

confined his labors to the College of Therapeutics.

After spending a year in Kansas City without benefit, he falsifier in his heart.

It is very hard to he College of Therapeutics will hold its annual session in would have them do to you."

May and June of this year.

At New York he married in 1881 Mrs. C. H. Decker, who died in Boston, March, 1891, whose wonderful psychometric genius is displayed in the "Manual of Psychometry." He gentus is displayed in the "Manual of Psychometry." He also published at Boston the large work on "Therspeutic Sarcognomy," which is destined to mark a new era in the healing art.

Four editions of the "New Education" have been sold. The issue of its fifth edition has been delayed by the theft of the plates at Boston.

The "Syllabus of Anthropology" is the next great work promised, which will give the world a concise view of the new philosophy.

Los Angeles, Jan. 18, 1893.

A JOURNEY TOWARD THE HOLY LAND.

For some time post I have, with a few others, been permitted to assist in mission work among earthbound or an progressed spirits.

Those who have possed out of the body with no understanding of the fature life termind the resculative theory tanget he therefore, the mortal and the second the resculative theory tanget he therefore, the mortal and the second the resculative theory that have lain down the earth body in fact, all classes, from the most viction to these of high of the case of high of high of the case of high of high of the case of high of high of the case of high of the case of high of high of the case of high of hi

came dissatisfied with the life that he was leading, and fear-ful of that which might be in store for him in the future life.

Salvation through the attenment of Christ," offering an easy, and, as he hoped, a sure way to avoid the consequences of past errors; he availed himself of the promises held out by orthodoxy to those who fear to face and work out their earth mistakes, and "joined the Church." What Church it was that he united with matters little, as all orthodox denominations offer equal facilities for the avoidance of personal responsibility for human error.

The individual in question became a religious artherists. Social intercourse had refined the manners, a fitting con-

tined to be more bonored after his death than while living.

The development of psychometry is enough to immortalize him, but the discovery of the functions of the brain, and of the complex relations of soul, brain, and body, is a far greater achievement, which will win the gratitude of posterity. He has always been an original genius, excelling in whatever he undertook, and kept steadily in view as the aim of his life the improvement of humanity.

He was born in Frankfort, Ky., December 11, 1814. His father was a physician, editor, and author. At the age of seven to eight he was studying mathematics, history, and acience. At the age of thitteen he was studying law. At the age of fifteen, his father being dead, he was earning his liv-

The discoverers Kepler, Galileo, Newton, La Place, Cuvier, and the most eminent chemists, even all combined, have thrown less light on the universe and the path of human progress than the discovery of the psychic and physical functions of the brain, which shows the wonderful powers of the soul in this life, opens the way for the exploration of the boundary of the soul in this life, opens the way for the exploration of the boundary of the soul in this life, opens the way for the exploration of the boundary of the soul in this life, opens the way for the exploration of the boundary of the soul in this life, opens the way for the exploration of the boundary of the soul in this life, opens the way for the exploration of the boundary of the soul in this life, opens the way for the exploration of the boundary of the soul in this life, opens the way for the exploration of the boundary of the soul in this life. bore any resemblance, in appearance or character, to the present-day inhabitants of the Holy Land."

If we each and everyone carefully examine our own de

It is well that each individual should labor for the accomnous and scarcely worth living. And while there exists such pered with), my skeptical friend willingly consented to make a trial. The result tickles my risible faculties to this must,necessarily,be both good and evil goals toward which the day. human soul will struggle. But whatever the goal may be let each one remember that they still find a full and true record of every incident of their earth work awaiting them in Since then I imagine his religious scruples have led him to spirit life; and that they must face every mistake, and by re-pentance and labor rectify it, just as surely as they will meet and enjoy the reflection of each good deed done while in the

body, and sent before them into the spirit world.

Let each one have a care, lest that when they gain the object of their subition they find it, like the "Holy Land." devoid of beauty in any form. And that they awaken to the as you know my skepticism regarding spirit manifestations, fact that they have long been striving for that which would but I must acknowledge that even my disbelief has been but no lasting good with its accomplishments; that all the pleasure and satisfaction which it could bestow was gathered

thoughts of this life, it behooves us to be cautious how we lowered the light, and under at in spend our time here, lest that, in consequence of our errors the habitation which awaits the laving off of our mortal bodies be small, dark, and poorly furnished.

Written for the LIGHT OF TRUTH]

SPIRIT VOICES.

U. G. FIGLEY. Harmony rules in success.

Society is rotten; it is the most corrupt thing under the

The blustering boaster is sometimes humbled; so are pretenders sometimes exposed. Nine times out of ten the man who says he forgives is a

It is very hard to live the maxim, "Do to others as you

No good man e'er 'scaped injury It with evil voice did scout

Is the wisdom of the ages, Known to all the seers and sages; It teaches man the death of creeds, And shows what are his greatest needs;

It says the dead do e'er return To earthly friends, though many spurn Such thoughts as "from the devil, Who in such things does love to revel."

INSPIRATIONAL TEACHINGS.

Social intercourse had refined the manners, a fitting cos tume adorned the person, and the human being of this age was far removed from the ape-like pair who sought refuge in

New experiences suggested new thoughts, and made a more copious language. New and diversified employments led to divisions among the people. To these divisions we attribute the diversity of ancient tongues.

The need of social order originated the patriarchal rule,

and civil government was doing its work. Thus the haman family had taken many steps in civilization before the pen had recorded the fact of its existence.

SPIRIT PHOTOGRAPHY.

DR. W. M. FORSTER.

Permit me to state for the benefit of your readers a cuious psychological experience of mine, and one which may be of some interest to Spiritualists generally.

sands of heads and skulls, he discovered and demonstrated the psychic and physiological functions of the brain by direct experiment.

The discoverers Kepler, Galileo, Newton, La Place, Cuvier, and the most eminent chemists, even all combined, have

ones, a camera and dry plates were obtained, and after duly testing the latter, and finding them perfect, I focused a lamp on the table, and extinguishing all the lights in the room, If we each and everyone carefully examine our own desires and ambitions, how many of us will find that we are striving with what power we possess to gein some goal that may well be likened to the "Holy Land," which our unfortunate brother was attempting to reach? And like him, in a greater or less degree, we are oblivious of the rights of those who stand in the pathway of life through which we must pass to attain the desirable end.

The "Holy Land" of some is wealth; of others it is social experiments larger and yet larger spots were developed, and independent college at Cincinnati, which was established in 1845, and has been a success ever since—the Eclectic Medical Institute, in which for ten years he occupied the leading position. During this time he conducted Buchanan's Journal, of their inventions; of many men political power or preferment; on developing the fifth plate the pretty form of a child, apparation, the success ever since—the Eclectic Medical Journal, published his system of Man and the Eclectic Medical Journal, published his system of Man and the Eclectic Medical Journal, published his system of an analysis of the "Nationalization of Land," which has since, by the "Nationalization of Land, but on my proposition to allow my friend to bring his own camera and plates for an experiment (provided I was allowed to see that his plates were genuine and had not been tam-When the plate was developed the headless body of a eschew such unboly places as spirit seance-rooms.

(To the Editor of the LIGHT OF TRUTH.)

When you read this letter you will probably be surprised,

pleasure at satisfaction which it could bestow was gathered along the road at led to it consummation, only to disappear when that point was 1886hed.

All wife lately has been saying that she "saw things," misty and impalpable, but still discernible. On the 25th ulture when that point was 1886hed. As our homes in the life lerond are built of deeds and Lust be a medium; let us try and see," still in a joke. We there is any spirit present, rap

> Inside of two minutes a distinct rap came apparently & the table. I poopoohed it, and said the noise was next door. But she repeated the request, and almost immediately a rap came at our very feet. Still I was unconvinced, although the tears were streaming down my wife's cheeks. she then asked for three raps, and immediately after three clear, distinct raps in rapid succession came on the table where the first one was heard. I sm willing to make affidavit to this, and so is my wife, though I am a skeptic, nor was there a third party on the same floor with us, or who knew of it until after it happened.

Ex-Nun Poisoned.

Marguerite Stomer, a former nun, who chains to have esaped from a Montreal convent, and who is lecturing in Bing hamton, N. Y., against Catholicism, was poisoned at the Hotel Crandall, Monday evening. Soon after supper she was taken with vomiting, and suffered intense pain. Dr. Stone pronounced it arsenical poisoning. Miss Stomer believes the oison was administered in a cup of tea by one of the wallresses. She says she heard them making many uncompli mentary remarks regarding her mission. She is now quite ill at a private house, but will recover. Miss Stomer says that Sunday she was apprised of the fact that there was a plot to polson her, and she was told to be on her guard. The hote! cople scout the idea that any of the dining room girls had s hand in the attempt to poison Miss Stomer.

Saturday, Mar

Spirit M OUR

being carrest that aurroun dangers that I danger, my fr against you as which touch y earnest and b by day have i your unders who desire quickness ee and he

stand should mighty tris friencs, as earth plans silence, I not burst does com you will o banner of to silence those who hosts the that have they brin spheres

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Spirit Message Department
OUR FREE CIRCLE.

A Part Transport Company of the Compa

Ques - [By C. F. H., San Jose, Cal.] Are there different spheres in the spirit world? If so, would you please give us some information about them?

Ans.—There has been a great deal said about spheres on the spirit side of life. Friends, I would say this, there are many spheres on the spirit side of life. Each one of you to-day in this room, although in the same room, yet each one of you lif we read the New Testament, if we read the life of this man are filling your own individual sphere. There are no two with the spiritual eyes open, we understand many things that are filling your own individual sphere. There are no two standing in exactly the same sphere, and this question as to the spheres in the spirit realm, I might answer much the same as you, enters in at his own sphere, and as you progress spiritually you grow higher and higher, attaining more of the spiritual, and then you will say, "I have gained a higher sphere," and still you may be alongside your brother who is still in a lower sphere spiritually. But I see a question aris-ing ia the minds of some, and they say, "Yes, but other spir-its have come and said there are different spheres." Yes, friends, there are different conditions just as you have different States. You may leave one State and enter into an other, and you may gain a great deal more knowledge in that State, or that higher sphere, if you so choose to call it, than you would in the one that you were in before. But asking about the spheres, I have to bring it home to you in this way. knowledge they possibly can that they may enter into a sphere of knowledge where they may be enabled to help those who belong to them through the tie of nature into the same sphere with themselves. This is all I can say about spheres out I feel part of the question should have been, "Will all

sphere?" To this I answer, "Yes."

QUES.—[By W. H. F., Willis Springs, Mo.] When infants die are there angels wailing to take charge of them and

Ans.—There is no babe born in the spirit realm unattended. When you expect a stranger in your home here upon the earth plane you are ready and waiting for it, and so it is when the spirit is born into the spirit world. There are those ready and waiting for that little one and it will be raised and taught with all the kindness, with all the affection that it would be upon the earth plane. We have our nurseries; we have our schools, all that you have, only in a higher order, endeach babe is received by some one, generally some relative, and then it is cared for by those who have chosen this as their employment on the spirit side of life. I would have you come with me in spirit and view our baby land, for we have our bables here; they are all in their homes and with the ANS .- There is no babe born in the spirit realm unat

it to-day I also say that Christ and the father were one. And you and the father are one, for the father is in you and you are in the father, because you are a part of the divine whole, and you can not in any way escape this, and if it had been understood in that day as it is to-day, then would men have acted differently towards Jesus Christ, for they could have understood in that day as it is to-day, then would men have acted differently towards Jesus Christ, for they could have understood in that day as it is to-day, then would men have acted differently towards Jesus Christ, for they could have understood in that day as it is to-day, then would men have acted differently towards Jesus Christ, for they could have understood in that days are that days ago that she would love to have a message from me, stood just beside her when she said those words, so to-day are in that days as it is to-day, then would men have acted the message. I want her to know that I am useer father that the property of the father are one. And the three children are oftimes with Ler. She said a few days ago that she would love to have a message from me, stood just beside her when she said those words, so to-day are in that days ago that she would love to have a message from me. stood all that he taught. We of to day understand better, and were not revealed in the days when Christ lived, and to-day when your ministers stand and preach that through Christ's death is the only hope of salvation, I would say that Jesus did not teach tis. He did not teach it as they teach it to-day. He may have taught it in a certain way. He may have said and disagn, "If ye follow me, then shall ye dwell with me in gathered in earth life, and thus enter into the sphere where you belong through that knowledge. And yet, your brother standing by your side not having attained as much knowledge standing by your side not having attained as much knowledge. when your ministers stand and preach that through Christ's them just as they teach them to-day; I taught election, that a certain number would be saved, and a certain number damned that I supposed would never be in the heavens above but rather in the regions below; when I saw that brother, then was I condemned, indeed, for I exalted mustle. was I condemned, indeed, for I exalted myself. I was not humble like my elder brother Jesus; I thought that I was righteous, I was like the Pharisee. Now, friends, if you take the life of Jesus for your example, I would not have you change it; I would have you go out in the highways and by-ways and seek the poor and the needy; I would have you seek the sick and the sorrowing; I would have you seek the sick and the sorrowing; I would have you seek the sick and the sorrowing; I would would have you seek the sick and the sorrowing; I would have you seek the sick and the sorrowing; I would have you speak words of comfort to them; tood the work that he spirit side of life, but some progress so naward and upward. You may depart, as it were, from one State to another and there learn more, and there are mone of you who will be willing when you enter the spirit world, to leave your loved ones and come away for good. You will want to be to gether as a family. That love which binds you, binds you asked the sorrowing in the world of the plane. There is no lake of fire; I have not and sag in into the higher realms where the older appirits hold their councils, and there learn more and more of their knowledge, you will return and stay in the home circle with those you love. There is all through the spirit realms much that would mystify you if you could enter in it just now and the series we see it. There are many things that we can not explain clearly to you, yet the idea of separate spheres, of being separated one from the other, I have never found, and I have it here by living every day to your the their doctor of the beautiful and myson and tenter into a higher condition than that which you have gained for yourself which here. Therefore, let very man and woman be earnest and thoughful, gathers a litter when he was the plane. There is no a selled, and so my you was planed for yourself which here. Therefore, let very man and woman be earnest and thoughful, gathers a litter when he was the flat the hone circle with those one which is a condition, while Learn which and a natural demand, is that the support of the corner into the plane. There is not a city will be the server and the plane. There is not a city will be the server and the plane in the head of the which leads the corner is for something interested in my Indian brother. He has grand powers, and help the come into the plane is the server and the plane is the server and the plane is the server and thought you may gain appiritual knowledge, eag s tell them the truth as they understand it. Teach as you feel you know; accept nothing outside of the natural law, and when you speak of Jesus being your Savior, know that it is only through following his example that he can save. All of the blood that ever flowed will not cleanse your soul from

> stands not in condemnation against you in the by and by.
>
> QUES.—[By C. L., Findlay, Ohio.] Why its it that a feeling of depression comes upon a medium just before receiving a high influx of thought from a spirit guide or when long

send the message. I want her to know that I am usver far away, and as love is true, I could not cease to love her, and that my guardian care will always be with her, and I sign my name Adam Boebinger.

Richard Cox.

Give my love to all my friends. From Mason, Ohio.

Robert H. Bennett. Sends love to son John Calvin Bennett. From Mason, O.

Will Brown Was drowned off the boat Pat Rogers when she was burning. He wants to send a message to his father, sister Cora, and brother Robbie. Says he was twenty-one years old when

Dr. Williams.

To his friend, Mrs. Lena Miles, of Columbus, Ohio. He nts dear wife and children, and assures them that be often comes to them at home. Celestia brings blessings from the nighest spheres, and thanks her kind medium for her good solves and the pleasant conditions she makes for the pirits. He is from Columbus, Ohio.

syer of your brother for the truth.

to the Editor of the LIGHT OF TRUTH.

Last week in the spirit messages in that grand spiritual pper, the Light of TRUTH, Dr. Alger pointed to a message one sin. You must do your work yourself, and do it well. If a the bottom of his spirit message: "Mischief sends his you make a mistake to-day, try to rectify it to morrow, that it lee to me and pa," etc. That is my dear son Bertie; I call bm Mischief. God bless him and all the dear ones or cher side. He sends his love to his sister Dollie and his o brothers here in Dayton, and his sister in law Alice and s two brothers away from home, Harry in Chicago and orman in Iowa. Everything he gave is correct. Fother Stowell and the dear mediums and all connected th the grand Free Circle of the Light of Truth, God ess and keep you all, and may all the good angels ever b will you and all connected with the Free Circle and the gand and glorious paper, the LIGHT OF TRUTH, to guide and gard you aright. This is the prayer of your brother for the I can not find words to express my thankfulness to th All-wise, the All-father who has opened or taken the sales from my eyes and enabled me to see the truth. Goodbe for this time.

SUTHERLAND W. BUSSEY.

1217 Hast Fifth Street, Dayton, Ohio.

Where He had selenge in ho, bloody risk.

Ween, weep, weep:

There cometh another voice sweetest of all,
Cheerily, cheerily, cheerily,
And my heart leapeth up at its glorious call,
It comes like a root touch of spring-tide, unw:apping
The thrall of oppression that boung us;
It comes like a root of the seraphin, harping
Their gladsomest music around us—
"Hope hope, hope."
"Yoke-fellow, listen
"Toke-fellow, listen
"Tis the voice of presentation of the seraphin, harping
Their gladsomest music around us—
"Hope hope, bope!

Tis the voice of presentation of the seraphin harping
The makes the heart leap to its glorious call,
Hope, hope, hope!

Brothers, step forth in the Future's van,
For the worst is past:
Right conquers at last,
And the better day dawns upon suffering man.
Hope, hope, hope!

— Gerald Manary.

Lesson. Suggestive Outline. TEMPERANCE—BE TEMPERATE IN ALL THINGS

A true system of morals must begin with diet, and by that highest law we can regulate our conduct as regards our food, as hunger was given to compel attention to physical waste. When that is met it is sufficient; further gratification is not desirable, and opposed to physical and mental well being. Intemperance has two relations—to the mind and the body—and not trust exclusively as they do mental influence. Intemperance is a disease and should be treated as such. The body should be sustained by healthful diet and tonics that take the place of alcohol, until the natural action is established.

lished.

Thus appeals to the will and morality may be made with prospects of being beeded.

The inebriate, whether on alcohol or morphine, is made the victim of a false moral and mental philosophy. It is said he knows better, and might reform if be would. He may have inherited a constitutional tendency, craving alcohol more insatiately than others crave water, or ignorantly he may have induced such a state.

Is hat to be consured? Bother should be receive unnessed. Is he to be censured? Rather should he receive unmeas-

Closing Song. HEALTH IS WEALTH.

A clear bright eye
That can pierce the sky
With the strength of an eagle's vision.
And a steady brain
That can bear the strain
And shock of the world's collision;

And snock of the works collated A well-knit frame, With the ruddy flame Aglow, and the pulses leaping With the measured time Of a dulect rhyme, Their beautiful record keeping

A rounded cheek,
Where the roses speak
Of a soil that is rich for thriving,
And achest so grand
That the lungs expand
Exultant without the striving;

A breath like morn,
When the crimson dawn
Is fresh in its dewy sweetness;
A manner bright,
And a spirit light,
With joy at its full completeness

With joy at its function,

Oh! give me these,
Nature's harmonies.
And keep all your golden treasures;
For what is wealth
To the boon of health
And its sweet attendant pleasures.

—Mrs. M. A. Kidder,

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List of Spiritual Books for Sale is this office.
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OUR SUPPLEMENT.

It was our intention to issue a supplement with to-day LIGHT OF TRUTH; but by a miscalculation in the arrangements needed to get ready, we were compelled to postpone it for next week. In connection herewith, however, we may say that, besides an able lecture by Willard J. Hull, especially reported for this supplement, an excellent synopsis of a lecture recently delivered in this city by Robert G. Ingersoll, our readers will be regaled with a fine essay from that grand old worker in the cause, Mrs. A. H. Luther, also written for this n. Thus our readers have a treat in store which we trust they will appreciate.

THE FINANCIAL CRISIS.

responsible for the result: the condition confronts us. It may be justly said that during the last campaign the people were blinded to the real issue by the partizan dust of tariff reform and protection. Had they stopped to think they would have seen that anything approaching free trade is impossible to gas the expenses of the government reach the mast impossible to rest he saw just what every prophets feed the worms or wave in the tree tops. Superstition has given the world a Talmage just as nature has given the world a Talmage just as nature has given the desert a upas tree; each has a use and performs an office, ability. If man never fell then Gods and Popes are useless but we don't know what they are.

WILL AMEDICATE

The part of the post in the nostrils of men. It will be the World's Redeemer when the bones of orthodoxy's prophets feed the worms or wave in the tree tops. Supersticion has given the world a Talmage just as nature has given as long as the expenses of the government reach the vast number of millions which must be collected by duties, or the method of taxation radically changed. The burden may be shifted from one shoulder to the other, but must be sustained. Tariff and tin shut out the view of the financial state of

its leaders to redeem the pledges they made to their con-

In October, 1892, there was in the United States Treasury \$164.550,000 in gold, and \$356,173,000 in silver. Since that time the silver has increased and the gold decreased to

unhealthy indication. It does not matter how much money there is in the country if it is held by a few central banks. It is the money that gets out in the South, West, and Northweat that is felt. That it is not drawn there

The silver bill wrought such unexpected results that the leaders have lost faith in themselves. One thing is certain, the government can not go on indefinitely buying silver and storing it. Should it attempt to sell what it has already, silver would sink helow monetary value. The sooner it stops buying the hetter. Yet it is asked what will be the effect of this stopping? It would affect the confidence in silver value, and probably show how impossible it is to keep the values of

The situation in fewest words may be thus stated:

There is \$100,000,000 in gold in the treasury on which is issued \$14,000,989 in gold certificates; \$329,469,504 in silver certificates; \$112,484,355 in treasury notes; \$346,671 016 in United States notes. Total—\$934,635,644.

Certificates, \$112,484,355 in treasury notes; \$346,671 old in United States notes. Total—\$934,635,644.

This exceeds wild cat banking, for the myth was held to that there should be a reserve of one dollar for three of issue, while here is over nine dollars of issue for one, and even taking out the silver, six for one. The circulation is admitted to rest on a gold basis and the vast issues of over two billion dollars and the financial credit and honor of the country rests on the \$100,000,000 gold reserve. This sum is held for great emergencies, and it is conceded that if impaired were a bring gold to a premium, and if largely drawn on hand regard the government.

lenten sermon recently on the primacy of St. Peter and the authority of the Bishop of Rome.

The autocracy of the Pope viewed from his standpoint and in his language that "there is no clearer doctrine of the Church—there is nothing more clearly approved by the Scriptures than the primacy of St. Peter over his fellow apostles," is logical enough if no exceptions are taken to the premises. But the premises are false; therefore the pretentions of the Bishop of Rome are simply usurpations, blasphemous in their nature and contrary to reason. Charles Darwin's father thought he could make ja preacher of the future naturalist, and Charles Darwin tells us he read Paley's "Evidences of Christianity," his "Natural Theology," and his "Moral Paliosophy." He says they gave him much delight. "I did not at that time," he says, "trouble myself about Paley's premises, and, taking these on trust, I was charmed and convinced by the long line of argumentation." It is for precisely similar reasons that the Catholics of the world accept the Pope's autocratic rule. Rome never changes, but Darwin and his co-laborers revolutionized human thought on the subject of spiritualism as you would any study involving economic, scientific, or religious refor matter may not know all this, and it is to them we send out a thought. Take up the subject of Spiritualism as you would any study involving economic, scientific, or religious refor the premises. But the people who got him for counsel concerning the matter may not know all this, and it is to them we send out a thought. Take up the subject of Spiritualism as you would any study involving economic, scientific, or religious refor the premises. But the people who got him for counsel concerning the matter may not know all this, and it is a moostrous immorality."

But the people who go to him for counsel concerning the knows to know all this, and it is a moostrous immorality."

But the people who go to him for counsel concerning the knows to know all this, and it is a moostrous immorality."

But the Pope's autocratic rule. Rome never changes, but Darwin and his to laborers revolutionized human thought on the subject of indicated by the species of survivals of the Talmage school. Spiritualism, like the sun, will shine when the nastiness of survivals of the Talmage school. life and destiny. Rome is just where she was when she ridi-culed, slandered, and denounced Darwin. When Darwin be-The nation is confronted by one of the most momentuous issues ever brought before it, and the prosperity or ruin of the next generation depends upon the manner in which it is met. It is not now the time or place to indulge in party recrimination, or to accuse this or that line of policy as responsible for the result: the condition confronts us. It

keep the masses in ignorance. Cardinal Gibbons well says
"And to this day has been assigned to the primacy of St
Peter the duty to feed the lambs and to feed the sheep of the Tariff and tin shut out the view of the financial state of safety, and with the authority given us by the Lord, will can be affairs, and the nation drifted, allured by the false beacons of Wall Street, directly on the breakers.

It is admitted on all sides that the incoming party has to deal with a situation alarming as it is difficult, and comes to the work handicapped and bearing excessive burdens. It is admitted on all sides that that it will be impossible for which the clergy hold to the people—the lambs of the Church." That is it exactly. The clear that the same relation which the clergy hold to the people—the lambs of the Church. That is it exactly. The clear that the same relation which the clergy hold to the people—the lambs of the Church." That is it exactly. The clear that the same relation which the clergy hold to the people—the lambs of the Church. That is it exactly. The clear that the same relation which the clergy hold to the people—the lambs of the Church." That is it exactly. The clear that the same relation which the clergy hold to the people—the lambs of the Church." That is it exactly. The clear that the same relation which the clergy hold to the people—the lambs of the Church. That is it exactly. The clear that the same relation which the clergy hold to the people—the lambs of the Church." That is it exactly. A nice document to lay before American citizens, whether the work handicapped and bearing excessive burdens. It is for the teachers to cry out: "He that hath was set him ear."

It is admitted on all sides that the incoming party has to the countrary.

A nice document to lay before American citizens, whether the simple of the case of the countrary.

A nice document to lay before American citizens, whether the simple of the countrary.

The sheep clement has been sufficiently developed. It is given us to the countrary.

A nice document to lay before American citizens, whether the work handicapped and bearing excessive burdens.

The sheep clement has been sufficiently developed. It is give

he answered that it did apply to this country. In speaking an insulting proclamation to his people? Never! Consideration and proclamation are not proclamation to his people? Never! Consideration and proclamation are not proclamation and his proclamation to his people? Never! Consideration and proclamation are not proclamation and his proclamation to his people? Never! Consideration and proclamation are not proclamation and his proclamation to his people? Never! Consideration and his proclamation and his proclamation are not proclamation and his pr sented the progressive ideas of the American people detache from any foreign alliance. The Popes of Rome have bee throughout all its history simply tags tied to a machine. Th machine can not grow. If it could it would ceas nachine, ergo Roman Catholicism would die out. If it could it would cease to be Catholic premise declares, the keys of heaven were given 5t, Peter and he appointed the rock on which the Church God was to be cructed, that was the end of progress. The that rock ever since.

The broad light and life of the Spiritualism rejected l Rome is slowly dispelling the clouds that cushroud the people and revealing the "Mother Church" as the harlot of he ages. There can be but one union in this country, as no denominational alliance can ever be formed that recognize the Catholic Pontiff as the supreme authority.

DAPTIZED in the "name of the Lord" were thirty peopled Sunday last in this city, by being soused in the icy water of the Ohio—the thermometer registering about thirty degree at the time. Were Spiritualists or Free thinkers to indulg in analogous torture of humanity they would quickly be pr secuted by the Humane Society for cruelty or placed durance vile to undergo examination for lunacy. But an thing goes "in the name of Christ" now-a-days, however u

the redemption was not made in gold the paper was worthless.

The Primacy of St. Peter and the Pope's Authority, Cardinal Gibbons, of Baltimore, I preached a remarkable lenten sermon recently on the primacy of St. Peter and the authority of the Bishop of Rome.

The autocracy of the Pope viewed from his standpoint in its autocracy of the Pope viewed from his standp

Whatever sentences or penalties you shall declare or in-flict duly against those who oppose your authority we will ratify, and with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions, and apostolic ordinan-ces, or any other to the contrary.

time for the teachers to cry out: "He that hath was let him think."

But the menacing attitude toward American institutions is the chief concern perceived in viewing this sermon of Cardinal Gibbons. To the question as to the supreme authority of Lord (?), while those who protest are hypnotized into submissionaries of Rome being applied the United States, he answered that it did apply to this country. In speaking appoint the mitty of the denominations he said he was willing tion for the feelings of his brother citizen forbids. Nor the make any service for such mitty. The late was earlife for such mitty.

way their liberty, to uphold Rome before America. Now is Americanism is coming to the time to show their band. front, and those who do not follow in the wake now will be of American citizens later on.

We will bring the warrant in full in next issue.

UNCATHOLIC CATHOLICISM.

The Roman religion is only catholic in so far that it takes everything of material worth and gives out nothing. It is only catholic in spirit where it permits its votaries to enjoy themselves as they feel inclined, though the enjoyments are of a riotous order. It is only catholic lu permitting all classes of people to join their Church, but very un-catholic when others demand the rights they claim to enjoy in the world It is a wonder that any civilized government that has the power of ordination tolerates a religious sect that teaches politics only, or principles that run entirely counter to the urrent issuing from the centre of that stands as a constant menace to the peace and welfare of every nation on the globe, except the power stored in the Vatican and as such is an enemy to civilization. How it can dare to placed is aspire for supremacy in this country only shows a foolbardy But any spirit born of ignorance and on a par with the Southern negro, who, when freed from slavery, believed he was also the roots and keep the hair a nature capable of ruling the intelligence of the land. Though newer is the best tonic for the hair.

Rement the Post Diff. of TRUTH.

THE LIGHT OF TRUTH,

C. C. S. TOW EL L.

Choinmant, Oliv.

Exemp. 7. 200 Rang Size.

Choinmant, Oliv.

Exemp. 8. 200 Rang Size.

Choinmant, Oliv.

Exemp. 9. 200 Rang Size.

Choinmant, Oliv.

Exemp. 9. 200 Rang Size.

Choinmant, Oliv.

Exemp. 10. 200 Rang Size.

Choinmant,

seconds he adds the numbers requiring ten numerals for their notation, spd subtracts those requiring twenty be rapidly finds the square or cube root of large numbers, if fractional parts of multiples are in question, the interval between question and answer is longer; he finds in a few seconds the s.xth and seventh roots of true powers. He appears to do the mental part of ordinary examples in multiolication and division in less time than is required to enunciate their answers. He has been known to carry in memory a number expressed by twenty-two numerals for a we sithough ne had had not been warned that he would requested to repeat it. He can repeat a number forward or backward or give any section of it, as, for example, in mil-lions or billions. At the end of a scance he can recite all the figures that have been mentioned up to the number of four

"The head of Inaudi is large, and his features are regular and surmounted by a forehead full and high as it is broad. At the Saltpetriere a close authropometric examination was made, under Professor Charcot, that revealed some few unimportant signs of degeneration. Inaudi converses agreeably and is skillful at cards and billiards. His character is marked by modesty and amiability, and intelligence is that of an untrained but receptive person. It is quite a mistake to set him down as a mere calculating machine. All inquiry as to hereditary influences has resulted in a negative response.

n the carrying trade of the world. On Washington's day the President hoisted the American flag over the steam-ship New York,and she is now in the American Registry.When the Inman line was admitted to American Registry Congress stipulated that two new ships should be built for it in our ship-yards, but five have already been contracted for by the Cramps. Four of these will be 511 feet long, 63 feet beam, and Ale feet deep. Gross register, 10,665 tons; displacement at 26 feet of water, 14,558 tons; speed, 20 kuots. The fifth ship will be 550 feet long. These moves indicate American progress and answer the demands made for years that our flag should have a place in the commercial traffic of the high seas.

PRESIDENT CLEVELAND has been petitioned to intercede n behalf of Rev. J. H. Nelson, who is imprisoned in Brazil for publishing an article on the worship of Mary. Now, this is what all writers and publishers may expect in this cou they do not awaken to the needs of the hour, and allow Romanism to get control. This is the only spot left on earth where civilization is free to express itself as truth dictates. Let us preserve it, and not sell its birthright for a mere mess of Roman pottage, or business patronage as many are ready and willing to do. Stand by your rights as freemen and take the reins in hand before it is too late.

ommunications, but never saw anything just like it

Hastings, Neb.

Hastings, Neb.

"They tell some strange stories in regard to C. G. Wilson's mental hallucinations. It seems he was first apprised of his coming malady by a peculiar feeling about his left lung. From that part of his body he heard voices. A doctor, whom he had known in the east, and who has been dead for some time, would talk with him, apparently from the region of the lung. The first time he heard the voices was some weeks ago, when he was out at the field at work. He would sometimes deny the doctor conversation, pleading want of time. It is said the doctor told him strange things of a supernatural nature. It is also said that others could talk to their deceased friends, and the voices would come from Mr. W. breast, while his llps never moved. It is indeed a strange affair if all we hear is true, and the stories are related by truthful men and women. One instance may be given without giving names. A gentleman slipped into the room without any one knowing it. A lady present was having a communication with her dead mother. She asked her mother where this gentleman was, she not knowing herself. The reply came, "Why, he is in the room, by the curtains," Imagine her surprise to find hun there. There is much talk and some excitement about Blue Hill and Ayr over the strange manifestations in the case."

A stimulant is often needed to nourish and strengthen the roots and keep the hair a natural color. Hall's Hair Re-

News from Cor Notes from Mrs

Saturday, March 11, 1893.

cert was the dread list are awe in the lite bound death, and person and the list and person and evil mingled, as they exe at as it was asked of the list and evil mingled, as they exe at as it was asked of the list and evil mingled, as they exe at as it were has been, has given its demons inling the adalists of mingled and the list and they exe at asked being the list and t

The Helping Hand of meets regularly at No. 31 of each week, had arrang tion on last Wednesday words of love and welco place in the affections or made first by our Vice has occupied the chair sensitive in the full meeting iffed by nature with highly qualified by the becalled, and the Helpi having her services as welcoming us with well form Dr. Richardson, where, and on this occasion the President of the called, following him, o words of appreciation the President of the called, following him, o words of appreciation heart and are always stified. Sings were fur came with her quarter has our sincere thinks recall to mention here, will not be forgotten, to come so far. Aluss Bione of the risology and the single, which is always withusiastically received Mrs. Pratt in behalf obeautiful boquets of evening and of the him. The following evengagement to speak and Mr. Charles Sulfi panied us to Stoneha gether we had a very received several ques course and gave that hour. Stoneham Sp there is a very harmmet, having a supper two weeks.

As I close I am re That Cleveland will magistrate of our lan if Washington D. C., here, well, its a cufor its nowing and Northwestern blizza

The Independent evening at Park Squ Fall under very fave have been growing i assist in discussing sional sociable and ing on the club, its
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along the lines of l
Every seeker aft
meetings of the Im
Williams is president.

Wilkinson is presid W. W. Russell, reco ponding secretary a other offices and seciety of Ethical and son is also presiden morning, afternoon F. C. Algerton lectul lustrious Men," top frequently assists i mus serve to rende popular, instructivi rusry 24th, the socia grand success. Icircle every Friday Mr. and Mrs. R. were given a cordition was elegantly decothe many friends i by A. L. Knight, I. Dr. A. H. Richard lent music was fur Bailey and others. the clowd of frier and good with. Spiritual Temple Meetings are t. Mr. J. E. Hall con

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11, 1803

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used, having a supper followed by a secture or tests once in two weeks.

As I close I am reminded that to-day is inauguration day. That Cleveland will be crowned with power as the chief magistrate of our land, and may I be pardoned in anying that it Washington D. C., has any such weather as we are having here, well, its a cold day when the Republicans get left, for its anowing and blowing here in New England like a Northwestern blizzard.

R. SHREARD LILLIE.

The Independent Spiritualist Club meets every Theaday vening at Park Square Halt. This club was re-organized last all under very favorable circumstances, and the meetings save been growing in interest. Floquent speakers frequently sist in discussing subjects of unusual interest, and the ansers to questious and lectures by Frank C. Algerton are also listed to with rapt attention; sometimes literary and usleaf exercises give variety to the program, with an occanal sociable and dance. On February 21st a Martha Washgron party was a very enjoy able allair; and the high stand-

al

o shock. Pree Medical advice, Write to-ice, and full particulars. Address DR, JUDD, Detroit, Mich.

AYER'S

News from Correspondents

Make of Spiritualism. Meetings have been held there many years. James A. Bins started unsettings there which was looped into what was incorporated as the "Spiritual Phanomenal Society" and held its meetings annecessfully to

and many a kind word for De Leon Springs whenever he has had an opportunity to do so. His assistance has always been timely, and his work is heartily appreciated by the management.

On Thursday, February 21d, Rev. E. Case delivered his last lecture for this acason, at the pavilion. It was his most hilliant effort of his entire series, and was much enjoyed by all who had the pleasure of histening to it. Mr. Case left for his home in Beaufort, S. C., on the 2th ult.

Sanday morning, February 27th, found a large audience assembled at the auditorium to listen to an address by Prof. H. D. Barrett, the Chairman, Mr. Barrett's effort gave general astrofaction, and he was urged by many to repeat his lecture in various sections of the State prior to his departure for New Orleans, where he is to speak during the month of April.

Hom A. B. French, of Clyde, Ohio, occupied the rostrum in the afternoon. His subject was "Doubt," and there was no doubt whatever in the minds of his hearers as to their appreciation of his cflort. Certainly, for eloquence, scholarship, and instruction we have never histoned to a superfor address from any platform. Words fall to do justice to the real worth of Mr. Freuch's lecture. People can not fall to be made better through listening to such inspired teachers as he is. He hearers. He is a builder, not an iconoclast; hence he is well interfect for the work of enlightening the people of the South bearers. He is a builder, not an iconoclast; hence he is well interesting remarks were offered by Prof. H. D. Barrett, George P. Colby, and Dr. E. A. Smith. Dr. W.S. Rowley kindly brought forward his wonderful spirit telegraphens and interested the and encore of some time with the marvela produced by it through spirit agency. Two expert telegraphens were present, and interpreted the messages given, at the required of Dr. Rowley. The messages were not in the mature of tests, but were answers to questions of general interest given by the andience.

On Tuesday and Thursday of this week, Hon, A. B. French w

the house warm and are "at home," and everyone knows what that is. How warm the welcome and beautiful the homes we have found elsewhere. After an absence of months its a joy to be at home.

The Helping Hand of the Boston Spiritual Temple, which meets regularly at No. 3 Boylston Place, Boston, Wednesday of each week, had arranged to give us a home coming reception on last Wednesday evening, and cordial greetings. The words of love and welcome made us feel that we had a warm place in the affections of the people here. Remarks were made first by our Vice President, Mrs. Carrle P. Pratt, who has occupied the chair during my absence. Mrs. Pratt is a sensitive in the full meaning of the word, has delicate organism gifted by nature with rare qualities of mediumship, and highly qualities by these to fill any office to which she might be called, and the Helping Hand has been greatly favored in having her services as one of its officers. After greeting and welcoming us with well chosen words, she called to the platform Dr. Richardson, who always has kind words for the workers, and on this occasion we received our full share. Mr. Kinght, the President of the Boston Spiritual Temple, was then called, following him, others, all or whom encouraged us by words of appreciation and love, which we felt were from the heart and are always strengthening to the tolters in truth's field. Sings were furnished by Miss Amanda Balley, who came with her quartet of singers over from Salem, and who has our shoere thanks. The names of the singers I fall to recall to mention here, but their songs so soulfully rendered will not be forgotten, nor the kindness which prompted them to come so far. Miss Balley being enthusiastically recalled after one of the singer greatly enjoyed. William Boyce, Ir., gave a cornet solo, and Miss Luscite Webster favored us with reading, which was always worth going far to hear and is ever enthusiastically received. Mr. Little sung to close with, and Mrs. Pratt in behalf of the society gave Mr. Little and myself bea

in electation of your readers. These lectures will rank smiong Mr. French's best efforts, and those who his "best efforts, and those who his "best efforts, and those who his "best efforts, and pleasure of listening to him will know what his "best efforts, and those who his "best efforts, and those who have a careely more than a child in years, not over fourteen, yet her music would put many professional violinists, or teacher of years' standing, to shame. She is the daughter of Prof. G. W. Webster, the emment of her rare gift, and allowed to reap the benefits of her genius. She is the daughter of Prof. G. W. Webster, the emment scientist, who is an honored member of the rare gift, and allowed to reap the benefits of her genius. She is the daughter of Prof. G. W. Webster, the emment scientist, who is an honored member of the rare gift, and allowed to reap the benefits of her genius. She is the daughter of Prof. G. W. Webster, the emment scientist, who is an honored member of the rare gift, and allowed to reap the benefits of her genius. She is the daughter of Prof. G. W. Webster, the emment of the rare gift, and allowed to reap the benefits of her genius. She is the daughter of Prof. G. W. Webster, the emment of the rare gift, and allowed to reap the benefits of the genius of the professional standard the professional standard, and the professional standard the professional

Denth of Mrs. Warren L. Hawes.

musical exercises give variety to the program, with an occasional sociable and dance. On Pebruary 21st a Martin Washington party was a very enjoy able sillar, and the high standing of the ciub, its free platform for all that is noble, good, and true, with its motto, "Speak no exil," sensures advancement along the lines of liberal thought.

Every secker after light is made cordially welcome at the meetings of the Independent Spiritualist Club. M. Adaline Wikhnson is president, Dr. N.]. Morris, 'tee-president; Dr. W. W. Russell, recording secretary; Rev. J. II. Teylor, corresponding secretary and guardian, with many able assistants in other offices and serving on various committees. The Society of Ethical and Spiritual Culture of which Mrs. Wilkinson is also president, meets at the same place on Sunday—morning, afternoon, and evening—and Friday evenings. Mr. F. C. Algerton lectures Sunday evenings on the 'Lives of Ilbustious Men," topics of great interest. Dr. Willis Edwards frequently assists in giving tests, and other excellent mediums serve to render all the services at Park Square Hall very popular, instructive, and enjoyable. On Friday evening, February 24th, the society had a rancy costome pack which was a grand success. A sociable and dance follows a developing electe every Friday evening.

Mr. and Mrs. R. S. Lillie, on their return from the West, was also accessed and present. An address of welcome was made by A. L. Knight. Eq., President of Boston Spiritus! Society, 10 Dr. A. H. Richardson and Mrs. Ida P. A. Whitlock. Excellent music was furnished by the Scient Quartet, Miss Amande Ilally and others. Mrs. Lithe returned her sincere thanks to the crowd of Friends present for their manifestations of love and gent will. She to occupy the platform of the Boston Spiritus! Society and held in the Ladica' Aid Patlora every Sunday. Mr. J. K. Hell canductor. This hall is one of the old land.

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LADIES All meets every wednesday afternoon at 1.10.

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m the bad effects of the La Grippe, Lame Back, Dr. Judd's Electric Belt is, if satisfied. Also, Electric Trusses and Box ing to try them. Can be regulated to suit, and rears. A Belt and Rattery combined, and pro-icity to shock. Free Medical advice. Write to-

WOMEN'S CLUB.

- mans—to the great he beholdesh there—with a great heart that enfolders, there—with a great heart that enfolders, there—with a great heart that high beautit comes of perfect any, is betilt thereof, initial where Reason ruleds were Davig, plastice religious with Lore.

 Justice religious with Lore.

 Justice

Meet Us, Angels, at the Gate."

- - With welcome, sweet and warm:
 Be it early, he it late,
 We shall come through dails and atorm
 Weary from our dying atFraint from surging on death a hillows.
 Strewn with cypress leaves and willows.
 Flucked to mourn the chertahed form
 Meet us, angels, at the gate
 With a welcome, sweet and warm
 Be it camb, but late
 We shall come through dark and storm

 - We shall come through dark and stot Meet us where low holy hymna Float like balm upon the air. Where no sullen blaming dims Those who come as in tarsished there Hail as at that precious meeting With some oid, familiargreeting, Which will set our faint bearts besting To love's olden, olden prayer. Meet us where low, holy hymns Float like baim upon the sir Where no sullen blaming dims Those who come sin-tarnished there.
- Those who come sin-tarnianed intere.

 Meet us with extended hands,
 As you used to here below.

 Tell us, when we reach those lands.

 "Friends; come home, we love you so.
 Then we sil can love each other—
 Parents, husband, sister, brother—
 Knowing folly one another,
 Warm as suallight, pure as snow.

 Meet us with extended hands,
 As you used to here below:

 Tell us, when we reach those lands,

 "Friends! come home, we love you so."

GONE HOME.

On the evening of February 18th our mother, Mrs. Moriah L. Tuttle, took leave of her earthly friends to join a large majority of angel kindred. She was past ninety-two years of age, and until two mouths ago retained remarkable health and activity of mind. On the 21st ult, we laid her body to rest by the side of her sged companion, whose transition occurred five years ago from our home, and whose loss she deeply felt. They lived together over sixty years and were entirely satisfied with each others companionship. It used, entirely satisfied with each others companionship. It used, sometimes, to be highly amusing to us younger ones to note the entire confidence that "Nathan" reposed in "Moriah's" judgment. If she gave her opinion on any subject it was good enough in his eyes, and he wanted the children to accept it as folly as did he. In common parlance he was perfectly willing to have her "wear the breeches," even a little better ones than he did, and she always held that a woman should ones than he did, and she always neid that a woman should have equal rights with her husband, although she vehemently denied "wearing the pants" when her boys jokingly charged her with it. "Wear the pants!" she would say, "I never got the toe of one shoe in yet! I is take care of the money, so as not to bother father with it, but I'd rather not."

She was very quick and efficient in all business matters. She never tired of doing for the comfort of her family, or for the sick and needy within her reach. She had a high local reputation as doctor, nurse, and midwife, which made great demands on her time and strength when the country was new and she in her prime. The busy earth life is ended. As I note the silence which is unbroken in her room, where she was wont to bustle around, even in her extreme age, for she never liked stagnation, a feeling of sadness hushes speech but memory goes back to the time when I first made her

equaintance as the wife of her youngest son, Hudson. What a generous welcome she gave me; what a wealth of atience she had for my inexperience and blunders in housekeeping. She taught me, but never found fault with me. She helped me through many a tangle in the years of my callowness and did it willingly and hopefully. When my relatives came from a distant part of Ohio to visit me she always had a surplus of good cooking she could help "Emma" out with, and was on hand to do her share of visiting, too, I assure you. She was ever ready, too, to help me in caring for my young children. She always knew what to do if they were ill, and she was ever willing to assume the charge of them to give me a necessary outing of a day, or even two. My own mother was in the immortal life before I knew her, and I can truly say she did as much for me as she could have done if she had lived. It was my privilege to return her patience, kindness, and willingness to do, during the years of her extreme age, and to dress, for the last silent reception of her friends and neighbors, the aged form which we left under the brown blanket of earth. She was a devoted mother in the good old-fashioned way—to love and do. She enjoyed life, even the friction of living, and passed on with the ex-pectation of a happy meeting with friends and immortal existence. Through our remaining years we shall keep her memory green and expect her angel guidance.

. Itten for the Light of TRUTH.

HAPPY AND UNHAPPY WOMEN.

It is a truth, one which I have gleaned from observation as well as from experience, that the most unhappy women in this world are not those who have suffered most. One needs only to count over the women one knows to see that they who are most dissatisfied, farthest from happy, are the ones who have had the greatest share of earth's blessings showered upon them—beauty, ease, wealth, and all the luxuries that wealth can purchase; and yet, having these, have missed the one indescribable requisite, a capability of enjoy-

ment.

Read the faces of the women you meet in your every-day walk; how small, how infinitesimally small is the number of happy ones. It is true, the sources of sorrow, real sorrow, are infinite; but our heavenly Father never intended any sorrow to be endless, and though it may not be apparent at first, time shows the "remedial force" that underlies all sorrow. Then, too, physical pain has left its trace upon many and many a fair face. Of these I do not intend to speak, but of those who have so many of the blessings of life, which they fall to recognize as such; the women of morbid diapositions and fretful nature, they whom Solomon likened to "a continual dropping on a very rainy day."

We all know them, and no matter when or where we meet

them they have always "a tale of woe" to unfold of how every-body and everything in the universe from the clerk of the weather to their own domestics are leagued together to make life a burden to them.

You listen to them, and you do pity them because they are so blind to their own good. Possibly you suggest that the fault fies very near soft, that within themselves is the power to change these conditions of inharmony. They will reply that you do not understand, how could you since you have had none of these tries, assuming, of course, that you have been sometic for favored by Providence and have keen sometic for favored by Providence and have been sometic for favored by Providence and f

that you have been the form of the Providence and have he own only happiness.

Oh! that these women could understand the induce of a cheerful spirit, a bright face, that we all create our own feelings of pleasure and pain that conditions of love or discord existing in an hearts, throw a shadow upon our releads and inducence them accordingly. It is no insult to the unseen Cond to be continued used in gault with our lives, and crediting our unhappiness to him.

Life here and hereafter wans a constant change. There is not one of as who is or can be the same for any length of time.

and crediting our unhappiness to him.

Life here and hereafter a sans a constant change. There is
not one of as who is or can be the same for any length of time.

Our thought of to day shapes that of to morrow, and every

for thought of to day shapes that of to morrow, and every slay we should strive to improve in some way.

Not too early in life can it be impressed on the minds of young girls that principle, not position nor circumstance, forms the true basis of happiness.

Our girls are taught too much of the material things of life, while that which tends to the development of character is overlooked. If we would have them grow to be strong, healthy, happy women, we must give them something more than physical training, a college education, or a course in the school of domestic science. We must teach them that life is a school and every circumstance in this life is a lesson for the development of character, soul.

We must teach them what love is; that love of which Jeaus spoke; that love which is the divine principle of the universe. The love which swings the planets in their place and binds the atoms together; the love which is not attaited by the material sense nor gained by seeming to be that which they are not.

Say to them: "Be such a woman, live such a life, that if

every woman were such as you and every life a life like yours, this earth would be God's paradise."

You can tell the happy woman whenever you meet her she crosses your path or comes into the room where you are and it is as if a ray of sunshine had brightened a dull, cloudy

and it is as if a ray of sunshine had brightened a dull, cloudy sky.

She may not be pretty, indeed she is more likely to be a plain, homely little creature, who has never given much thought to self. She may not be talented, neither is she lively, lively, people are rarely ever happy or able to diffuse hap the best and of the property of the proper piness, but she is so comfortable she makes you comfortable also. She has known sorrow and become acquainted with grief; but she has cultivated a babit of seeing the bright side of things. She neither denies that she has sorrow nor dessent to hide it, she simply bears it naturally, while mer heart holds a tender compassion for all who may have to endure the same. She is good, not in a negative way, hold ing herself aloof from the weak and erring ones, but she is good for something, and does good to all whom she can reach. She may not be a Christian in the orthodox sense, but

none can deny she is a follower of the lowly Christ.

She never indulges in useless repining, nor anticipate trouble or sorrow, for ingrafted into every thought and deed of her life is the knowledge that she is "ever in the presence of an infinite and eternal energy from which all things proceed "knowing this the sorrows of life are to her simply conditions necessary to the development of a perfected soul, and whether she calls this energy, God, or spirit, or principle it matters not. The ruling principle of her life, the spirit which pervades her being is love, the love that "beareth all things, believeth all things, hopeth all things, endureth all things." The love of God, for God is love, God is spirit.

A Working Day.

Life is but a working day,
Whose tasks are set aright:
A time to work, a time to pray,
And then a quiet night.
And then, please God, a quiet night,
Whose palms are green, whose robes are white:
A long-drawn breath, a balm for sorrow,
And all this please long, on the mercory. And all things lovely on the morrow.

-Christina Rossetti

WOMEN'S CLUB CORRESPONDENCE.

SHE IS NOT OWNED.

As Myra F. Payne puts it a wife does not own the clothes she wears by the laws of this country. Now I have read this statement over and over again in women's rights papers, and I want to know if it is true! Will some one tell me where ! can find the law? Is it au old saw coming down nobody knows from whence, or is it active in the law books? facto, to use a legal phrase, is it true. When was there seen a case of a wife being compelled to surrender the "clotles she wears," and walking out of a court room a la Eve! I believe there is as many women who not only own the clottes their husbands wear, but their husbands also, as men who own their wives. I know I am old, fogyish, and out of dite, but "such is the fact."

If a wife don't want to be "owned" she must not encourage her husband in ownership, and a little judicious discourage-ment will settle that matter for all time. I always atrive for peace and harmony in my domestic affairs, and I find that a little live thunder now and then is wonderfully preservative of keeping "all tranquil on the Potomac.

MOLLIE PENDLETOS.

JANE D. CHURCHILL TO THE RESCUE.

our good sister, Mrs. Myra F. Paine, has a few words to say on women's dress. Among other things she tells us that a married woman does not own the clothes she wears, that hey belong to her husband. If this is so, is it not time hat come possessors, in their own right, of their wearing apparel It seems to me that no amount of revolt can alter the sins tion as long as man continues to be the monied partner in the matrimonial concern. The only way out of this undesirable condition that I can see is for the women to become Nationalists, and put the force they are now wasting in useless and unprofitable discussion of their grievances and in their unkind flings at the men in solid work for Nationalism for

Our husbands can not help it, poor things, if we do "promenade every day" in their clothes. The way society is at present constructed we must wear their clothes (in the sense our sister means), if we wear any, and so our best efforts should be directed toward reconstructing (society on a)lan that shall make women for once financially independent of man. Nationalism is woman's friend and deliverer, and the sooner the women find it out and go to work for it, the coner their emancipation will come.

JANE D. CHURCHILL.

Mr. Hecker says: "Catholicism rules New York, and the question is not now, 'Will the Catholics rule America?' but 'How soon?'"

Edgar W. Emerson may be addressed from farch set to 4th at 45 West Bay Street, Jack onville Fla. March 5th and 26th he will be a New Bedford, Mass

Geo. A. Puller, M. D., will lecture during the month of March in Philadelphia. Only a few ppen dates for the season. Address, high lough on Street, Worcester, Mass. Lyman C. Howe, one of our veteran and well-known speakers, is at his home in Predonia N. Y. We commend him to societies desiring frat-class talent. Address as above.

fraticlass talent. Address as above.

Mrs. O. H. Daniels, trance and inspirational
lecturer, can be addressed for fall and win
ter engagements; will also apeak at funeral
Address, 4934 South State Street, Chicago, II
Until further notice Dr. C. T. H. Benton ca
be addressed for lectures, etc., at 771 Sixty-thir
Street, Kuglewood P. O., Chicago, III., inates
of 400 Buckner ave., Peoria, III. Will also atter
funerals.

functals.

Mrs. A. P. Kibby, trance speaker and platfo-test incedium, will answer calls for ab-named purposes in neighboring towns s cities. Address 130 Locust Street, Mt. Aubu Cincinnati, O.

W. J. Colville is now in Chicago busily er w. j. Colville's now in Liciago busily en-gaged lecturing and holding classes in various parts of the city. On Sundays during March he is filling Mrs. Richmond's place at Wash-ington Hall, Washington Boulevard and Ogden Avenue, during her engagement in Boston. W. J. Colville's address is 477 West Randolph Street.

Mrs. Mattie E. Hull has calls from points in Arkansas for March; she expects to join Mr, Hull in Washington, D. C., in April. She has a few open dates in March. Parties desiring her services near the main line from Pt. Worth to Memphis should address her at once. Permanent address 29 Chicago Terrace, Chicago, Ill. The well-known trance and business medi

neut address 30 Chicago Terrace, Chicago, 414.

The well-kuown trance and business medi
um, Mrs. Moggie Stewart, will give readings
by letter from lock of hair, full name, and age
required, Price \$1,00 and two stamps. Also
desires engagements with societies for the
months of Pebruary, March, and April as platform test medium. Address 24 East Main
Street, Piqua, Ohlo.

Street, Piqua, Onto.

Willard J. Huil's engagements now extend to
the end of March, 1894. His immediate appointments are as follows: March 2nd first Sunday
of April at Norwich, Conn.; remaining Sundays
of April at Cluctunati, May at Cleveland, June
at Cincinnati. Address mail 54 East Broad
Street, care Dr. W. W. Clapp, Norwich, Conn.

Street, care Dr. W. W. Chapp, Norwich, Conn. Oscar A. Edgerly, medium and lecturer, is engaged for the immediate future as foliows: March with the Progressive Church of Buffalo; April with the Religio-Philosophical Society of Baltimore, Md.; May with the First Spiritual Church of Pittaburg, Pa. Would like to make an engagement for June. Home address, 43 Market Street, Newburyport, Mass.

\$100 Reward, \$100.

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The reader of this paper will be pleased to learn that there is at least one dreaded desease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and unucous surfaces of the system, thereby deatroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its carative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Drugglats, 75C.

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Dear Filends. Some years since I was to that I would aucceed with medicines, but inclinations did not run that way, but forces seem pressing me into it. I have pared the above with their help.

Fintermally,

Lors Waishroods,

hi by the general practitioner, readily yield my teatment.

Bitchmore, L. Bett, Moore, L., Oct. 2, iso, On July 20, 1864, I was taken with a severation of Dinthretia, and for three weeks I subtry nor drank. At the end the severation of the severa

or's treatment that been five years well as ever. It has been five years since and I havn't known a size day size.

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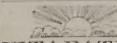
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NO 1 Dr. McGlynn ge pr. Medlynn go he estenge of his own voltion the Pope some frum general; of the corrigan in particular so early and advisory capacitations of trival language. the ex priest ta

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MO HOPE FOR M'GLYNN.

Dr. McDiven goes to Rome is absent two months—that is unless he changes his mind. He is going, as he says, entirely of his own volution so inct meter duress, and will whisper to the Pope some traits about the Catholic Church in America in general) of its operations in New York and of Archibishop Corrigan in particular. The loci that Dr. McOtynn is to visit ran advisory capacity is sufficient proof for some people that the exprisest is not so sure of his exact standing with the Pope as he might be. It partends, they claim, that he keeps there really to be tried for his violations of Catholic doctrians, and that he will not have any opportunity of trial by continuing his that the Pope himself will pass judgment upon him.

The view is borne out by the statement of Father Cody.

Catholic seminary professor of Checkman Said to a Cit measurement that Pather McCiynn is a menace to the Chusch.

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The regenter that Father McCiynn is a menace to the Chusch.

There is no change of patchings up a peace between the expressible in the parochial and continuing the parochial is not only the scenes are lard on the expression of patchings up a peace between the expression of the parochial and the parochial is not be compared to the patchial and the

reporter that Father McGlynn is a menace to the Church.

There is no chance of patching up a peace between the excommunicated priest and Archbishop Corrigan, under whose

Education, the Touchstone of Progress.

To the dives of the Lawrer Terms

I consider it a duty as an advocate of untrammeled thought to sow seed wherever the ground is most liable to produce and bear fruit. The time is at hand when every true Father Cody. "He appears to have forgotten the vows he took at has ordination as a priest, and is seeking and opening to give out Church secrets. He goes to Rome for trial, and Rishop Moore will be his counsel," continued Father Cody and the Pope is in possession of an exhaustive statement of all that has transpired before and after the priest's excommunication. His call to Rome is based upon this report, and it is already settled that he can never have another parish in this country. He will be retained at Rome in some clerical eating away its vital parts; the mere skeleton of progression. it is already settled that he can never have another parish in this country. He will be retained at Rome in some clerical common and the country. No mercy will be shown him. Even apology will not save him, as his ridicule of the Pope and Archbishop Corrigan was ill-timed and ill-judged. After he had an opportunity of retracting, and did make retraction and apology for all his rebellions acts he went to a meeting of Protestant clergymen and regaled them with a burlesque of what he would do if he were the chief of the Catholic Church.

The metric is entirely out of his hands and he has lost every what he would do if he were the chief of the Catholic Church.

The matter is entirely out of his hands, and he has lost every opportunity he ever had of becoming again a Catholic priest in good standing. His interview with the Pope will be a decidedly uninteresting time for him. His recent proclamations of defiance were 'bluff,' pure and simple. He wanted to create a feeling of sympathy for his cause and has resorted to the lowest of methods to accomplish it. "He will never come the lowest of methods to accomplish it. "He will never come of liberal and fearless literature. One determined mind fire the energy of a hundred drones. Yours for freedom, Cody, "he will be kept there and his family can go to him.

The object of this is to avoid the necessity for Archbishop

WHY 2 Corrigan again disciplining him. In fact, the archbishop has declined to further treat with McGlynn. It was at his request that Mgr. Satolli was sent to America. His mission is now nearly at an end and he will probably go back to Rome as witness against McGlynn."

When a Chronicle reporter called upon Dr. McGlyun that gentleman sent word from his study that he was tired of answering questions, and was going to Florida for a rest. He is going to Rome, however, he said, whatever the consequences may be .- Brooklyn Chronicle.

THAT ENCYCLICAL.

The American Tyler, the leading Masonic paper of the United States, in commenting on the Pope's recent encyclical,

It is not necessary to question how this encyclical letter has come into Protestant possession. In this day of shrewd intelligence, such an edict could not be kept hid. From the cruel teachings of ages, and the machinations of Jesuitism the world outside the pale of Catholicism has learned guile and caution. Read this over carefully and then ask whether we have sounded the note of alarm needlessly. To-day the Rom'sh power in America is crystallized—with an armed body of over 700,000 men. Protestantism is disintegrated. The from Rome to take up arms against this government, and it possibilities of this command of Pope Leo are safely within the bounds of reason. It has taken place before, under a like edict, and can again. Rome is the same yesterday, to-day, and can again. Rome is the same yesterday, to-day, and forever. Read carefully and ponder well those of you who cry "peace, peace," when there is no peace. The power of the Pope to-day in America is incalculable and can be put into as lively activity as it was on St. Bartholomew's eve in

Of course, flat, unblushing denial on the part of the Catholic-American bishops will be given as to the authenticity of this bull, but that is one of the dogmas of Jesuitism, in which evil may be done, truth perverted, and falsehood sanctioned

ecute the spostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my table, I will neither sell nor any wise alienate without consciptive reading, benediction, nor in any way was there any recognition of a supreme being. The religious element could not have been more completely ignored if the program had been arranged by Ingersoil himself. This omission could not have occurred from lack of ministerial talent present.

There were, at least, two ministers of the gospel in attendance, a priest on the platform and a Protestant clergyman on the floor. For this godless dedication of a common school

Education, the Touchstone of Progress.

Why are the Romanists of the United States arming them selves? They now have a standing army of more than 700,000 drilled soldiers. This they dare not deny. A Romish priest at Columbus, O., recently stated that the object of those armed bodies was to "march to the defense of religion." Their Churches, monasteries, and convents are the hiding places of thousands upon thousands of rifles of the latest styles. They are preparing for a conflict. Priests and prelates are constantly receiving rifles and other implements of war, disguised in various ways, and these are surreptitiously conveyed to these sacred buildings and carefully hidden away for future use. In one instance guns have been shipped in coffins; in another they traveled under the guise of wine." If the reader doubts this, let him write to the cus toms officials at Peoria, Ill., and ask for particulars regarding a recent shipment of "mass-wine," consigned to Bishop Spaulding, which proved to be Winchester rifles.

WHY?

In view of these facts, the thoughtful citizen naturally asks: "If Romanists are loyal citizens, for what purpose are they storing these arms and drilling these soldiers?"

But they are not loyal citizens. Many of them would like to be-many of them think they are, but let the order come would be obeyed, just as the Pope's order to "desert" was the oath of allegiance to the government must make him, a heart, a traitor to his country. The fact that he submits to the authority of a power which claims the right to rule all nations and all peoples, and which demands his first allegiance, in temporal as well as spiritual matters, renders him un fit for American citizenship. - Loyal . Imerican.

THE BISHOP'S OATH.

STREATE THE REMAINS OF THE CATHOLIC AND ALL PROPERES.

Millor, as enterious, says this is track? The Casholic all over America are and will do again, and the barrest level.

Church claims about to inflictly and across has and can adverse the property of the block common Church, do not not not be reported and keep the Roman Physics and the way are to all the claims to be treated or gained and the property of the block common Church, do not not not be reported and large the control of the past o - elect of the Detroit Diocese, from hence

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story, full of spiritual thought and food for to resugators. A good book to introduce to those eaching spiritual light and comfort. Pocket Edition, price 15 cents.

A Romance of Two Worlds, by Marie Corelli, sutfor of "Wornwood." "Theilms." etc. No. 8 if the Delmore Series. Price 50 cents, postage 5 cents.

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ing finely.

I have seen an almost murvelous growth of the hair from its continued use.

St. Elmo, Tenn.

MATTIR K. HURSEN.

NEWS FROM CORRESPONDENTS, Continued. | said of these two

LOCALS AND PERSONALS.

The Ladies' Aid are making grand prepa-

Carrie C. Van Dusse will attend to calls from spiritual time for the Spring months. Address Geneva, O. Mrs. Celby-Luther will heture on Romanism at G. A. R. on Wednesday evening, March 15th, and Sunday the Admission 15 cents.

Judge H. N. Maguire, former editor of World's Advance 15th, and copped a position as editor of the People's 15th, and Ilberal paper of Colfax, Wash.

Jointo to the discontinuance of the Could independent

a liberal paper of Colfax, Wash.

Owing to the discontinuance of the Gould independent rac course in Cleveland, Mr. Willard J. Hull has the th of May on his hands, and is open for engagement for mouth. Address 51 East Broad Street, Norwich, Conn. Lyman C. Howe speaks at Williamsport, Pa., the Sund March. Will be at anniversary exercises on the justification, N. Y. Address until 26th at 209 High Street, amsport, Pa., and from March Sth to April 21 at Lock. N. V.

The Ludies' Aid Society met Wednesday last, at G. A. R. Hall at the performance was opened by Mrs. Murray giving psychometric readings: also tests by the little Indian guide. Mrs. Bartholo. mew, Mrs. P. Weeks, Mrs. Wolf, controlled by Miamiah, Maria, and Monteka, gave messages to many. Mrs. Allen's clairvoyant power is excellent. She gave the undersigned a clairvoyant and clairaudient test of spirit power; not fully realized st the time, but thoroughly understood when thought over in the quiet of home, as often happens with especially good revelations. We thank Mrs. Chapin for her organ mustic, and also the young lady who added so much to the harmony of the seance by her performance upon the guitar. Hope is the will be with us again, and bring the guitar. C. A. R.

sie will be with us again, and bring the guitar.

—Mis. A. L. Pennel was the center of attraction at the test seance given by the Union Society on Wednesday evening, the 1st inst., she being the only medium on the rostrum, with Mr. Connelly acting as chairman. Mrs. Pennel opened with a neat little introductory, and then preceded to give tests. While some fifteen persons in the audicnce were the recipierts of her spiritual offerings, some thirty-five spirit names were given, a number of the audicnce were the recipierts of her spiritual prophetic, sentimental, flowery, and often of a nature that requires more than ordinary study to unrayel their meaning. But her control, "Prairie Flower," (who, by the way, wanted her name changed to "Fly Away," on account of the many controls by the first name), always aids the recipient by a few leading hints to see the point aimed for. The only fault about the seance was the small audience; for the tests were good and interesting, and should have been enjeyed by a full house. But, better luck next time.

—The Sunday afternoon Lycenum of the Union, Society at

small audience; for the fests were good and interesting, and should have been enjeyed by a full house. But, better luck to next time.

—The Sunday afternoon Lyceum of the Union Society at G. A. R. Hall, 115 West Sixth Street, has not only, to judge by the enthusiasm and interest manifested by both teacners and students, become a fixed institution, but a popular resort for perambulating Spiritualists to spend a pleasant hour when happening to be in that neighborhood. The average regular attendance consists of over one hundred adults and children, divided in a number of classes presided over respectively by mediums who give instruction, tests, and psychometric readings as the spirits dictate, closing with the usual lyceum exercises—bauner march, singing, recitations by the junior scholars, etc. It affords an interesting spectacle to the observer and strikes one that the right chord has been touched to make it a success. The mediums and others who are sacrificing themselves to build up this institution deserve the good will of the spiritualistic community and should be encouraged by a show of appreciation—if but to give the lyceum a call while in session, enjoy the benign influence reigning there, drop a nickle in the lyceum treasury, and go away feeling better for having been in company of angels, though unseen to mortal eye. Nurse the lyceum when you can. It will repay you in the end by heavenly fruitage.

—Ex-priest Slattery continued to address large and intel-

termoon he took a special subject, which every loyal American should have imprivate on a subject, which every loyal American should have imprivate on a subject with the subject of the termoon has been associated by a subject to the control. Falling in this is the sacretarming and drilling of church-members in cathedral baseben plotting in other ways.—the most notable and latest is the secretarming and drilling of church-members in cathedral basenents for the purpose of making a count of the subject is a lasting suncess, it will cause trouble and blood this government as a final resort. And though it can not be a lasting suncess, it will cause trouble and blood for the purpose of making a count of the subject, which is a preventative he enjoined all Protestant—those who protest against papal usurpation—to become members of the A. P. A., an American institution, born of American principles, and founded for the purpose of preserving American rights.—Baid he would take the names and addresses of those who wished to join; hand them to the proper parties, and when found worthy the applicants would be notified where to call for initiation. Over a thousand persons were present on this occasion, and, composed of the best citizens, who are awaking to the daugers surrounding them.

—The Ethical Sniritualists inaugurated their three o'clock afternoon services last Stunday. Being the first sarevices that hour the attendance was not large, but the results were excellent. Mrs. Ricker is regaining her health, and with it the power to again take her place on the rostrum. Her answers to questions from the audience were consiste, clear, and to the point and met the approbation of all. Her tests were perfect, and we are glad to see her once more able to take up the work she is so well fitted for, and predict for her a grent further of the control of the point and met the approbation of all. Her tests were perfect, and we are glad to see her once more able to take up to the point of his parcentage of the control of the point of his

that mouth. Address and in the mouth of the competence of the time of the competence of the competence

Philadelphia, Pa.

Philadelphia, Pa.

Sunday, February 27th, closed the two months' engagement of Mr. Willard J. Hull at the hall of the First Assopation of Spiritualists of Philadelphia. Mr. Hull has been with us before, and made many warm friends, who still continue to be bis ardent admirers. It was with sad feelings we hade adieu for a scason, yet while sorrowing, we still rojoice in the knowledge that we shall meet again, and for the present what is our loss, we feel is his gain.

Of Mr. Hull it can be truly said, he is a progressive Spiritualist, before sowing the seed, he carefully removes all obstructions. So there can be no hindrance to the growth of truth. Tis true he cuts sharp and deep, so in case of a cancerous growth the surgeon is obliged to use sharp instruments, and cart to the very root of the evil, if he would eradicate the disease. It is so with our esteemed brother, though the cuts be sharp and deep, yet the love of truth, justice, honesty, and fair play to all mankind is ever prominent with in mand for these noble traits we say God bless him. It is no child's play which the angel world has mapped out for him, his feet shall press the thorn as well as the rose, yet for our friend we prophesy a brilliant, and successful future. His truths shall be feit, and acknowledged not only by men of it thought, but they shall reach out into the heart of mother na ture, and bear fruit which shall be a golden harvest for the people. Go on, noble worker, in your grand efforts to awaken the people. Go on, noble worker, in your grand efforts to awaken the people out of their lethargy.

The crisis is fast approaching, sisters, brothers, let us be up and doing, and be prepared to do battle for the right, let our lives be living monuments of the cause we espouse, be helpful one to another, send out our best thoughts, let he house of God, the inner temple of the soul, be made a fit habitation for the indwelling of the spirit. Let us live true lives.

divided in a number of classes presided over respectively by mediums who give instruction, tests, and psychometric readings as the spirits dictate, closing with the usual lyceum excises—banner march, singing, recitations by the junior scholars, etc. It affords an interesting spectacle to the observer and strikes one that the right chord has been touched make it a success. The mediums and others who are sacrificing themselves to build up this institution deserve the good will of the spiritualistic community and should be encouraged by a show of appreciation—if but to give the lyceum a call while in session, enjoy the benign induced reigning there, drop a nickle in the lyceum treasury, and go away feeling better for having been in company of angels, though unseen to mortal eye. Nurse the lyceum when you can. It will repay you in the end by heavenly fruitage.

—Ex-priest Slattery continued to address large and intelligent audiences in this city last week on subjects pertaining to overthrow our tree institutions; its disloyalty to the American flag; its sympathy with everything that is opposed to republicanism, liberty of speech, etc. Sunday afternoon he took a special subject, which every loyal American flag; its sympathy with everything that is opposed to republicanism, liberty of speech, etc. Sunday afternoon he took a special subject, which every loyal American flag; its sympathy with everything that is opposed to republicanism, liberty of speech, etc. Sunday afternoon he took a special subject, which every loyal American flag; its sympathy with everything that is opposing it as a Roman plot to sid the States in rebellion, or at least hoping thereby to encourage the latter to continue, in order to disrupt this government sufficiently to enable Rome to get a foothold, and finally the control. Failing in this it has been plotting in other ways—the most notable and latest is the secret arming and drilling of church-members in cathedral properties. The fields all arretipening, and far and wide.



Uncle Samuel's Impending Predicament.

The truths of Spiritualism have never before been so widely apread in this city, on a more deep-rooted and beneficial manner, than in the past six months, and the workers in the cause begin to see the fruits.

The Children's Progressive Lyceum, although not having any regular speaker engaged this season, have, by untiring efforts, increased their membership to double its number, due minily to a new feature introduced in the evening session called the Adult Class, conduced by Mrs. Effie Moss, materializing medium, who, by the way, is not only a splendid medium, but a grand woman and zealous worker for the benefit of societies who have their halls unoccupied during the evening. The Adult Class had its origin in the seance room in this way. There are many persons desirous of asking questions concerning the laws governing the phenomena that cannot do so for want of time. So the guides of the medium offered if they would form aclass in connection with the Children's Lyceum to explain to them as far as possible. This class was formed, and his now been running six weeks with increased numbers every evening. Numerous subjects have been discussed with great profit to all. Our order of exercises are: Reading of paper on subject infene minutes, followed by five-minute speeches by the members, after which the evening is taken up with platform tests by the same medium. These, close Pebruary 26th, an intellectual success, but a financial failure.

The Gould Course of Lectures have come to a sudden close Pebruary 26th, an intellectual success, but a financial failure.

The Lyceum holds their anniversary exercises April 2nd. Mrs. M. E. Wallace, inspirational and trance speaker of New

failure.

The Lyceum holds their anniversary exercises April 2nd.

Mrs. M. E. Wallace, inspirational and trance speaker, of New York, Mrs. Effic Moss, platform test medium, will take part.

To close with a grand ball April 7th.

CHARLES COLLIER, Conductor C. P. J..

An interesting letter accompanying this will appear in next issue. Ep]

Hamilton, Can.

On Sunday evening the inspiring intelligence (Tschirner) through Biother Walrond, gave a stirring and impressive did discourse on 'Intolerance, the guide says, was the offspring of intolerance, or, How these Christians Love One Another.' Intolerance, the guide says, was the offspring of ignorance, and in consequence a bitter war was ever being a waged among the different religious secis of the world, but a nowhere was the buttle so flere as in the limited sphere of Christendom. Catholics and Protestant chart of the same considered for the control of the control of the same considered for the control of the control o

ATTENTION SPIRITUALISTS!

Marcellus, Mich.

failure.

The Lyceum holds their anniversary exercises April and. Mrs. M. E. Wallace, inspirational and trance speaker, of New York, Mrs. Effic hoss, platform test medium, will take part. To close with a grand ball April 7th.

Washington, D. C.

At the last meeting of the Seekers After Spiritual Truth, resolutions of confidence and esteem were tendered Dr. Henry J. Temple, as follows:

Whereas, Brother Henry J. Temple, who will soon sever his connection with his brethren in Spiritualism of this locality, and go to other fields of labor, has proved his earnest ness in promoting the cause of truth by rendering kindly aid to The Seekers After Spiritual Truth, and where learned through his mediumship of the continued existence of the apparent dead; and, Whereas, This society appreciates the brother for his high standard of character and moral worth, as proven by his acts and words on various occasions, and of his sincere devotedness, to advocacy of Spiritualism, therefore be it Resolved, That The Seekers After Spiritual Truth cordially commend him as a true-hearted Spiritualism and competent medium of clairvoyant and clairaudient phases, and friends in his new location; and be it Resolved, That these resolutions be spread on the minutes, that an engrossed copy by presented Brother Temple, and that they be published in the journals devoted to Spiritualism.

On Sunday evening the resolutions be spread on the minutes, that an engrossed copy by presented Brother Temple, and that they be published in the journals devoted to Spiritualism.

On Sunday evening the meeting opened with a music by the sisters, who then took up the balance of the questions given by the satience and handled them in a way t. st opened the minutes, that an engrossed copy by presented Brother Temple, and that they be published in the journals devoted to Spiritualism.

On Sunday evening the resolutions be spread on the minutes, that an engrossed copy by presented Brother Temple, and that they be published in the journals devoted to Spiritualism.

On

generals and auszons of Christendom were prepared to slaughter outright every one who did not believe as they believed. This had been the experience of past ages, and would again be repeated if the Church held the reins of government.

Quite a number of questions were handed up from the audience, and all answered at great length by the spirit guides, but the great theme of the evening was the subject of "Brotherly Love and Toleration;" or, "Do unto others as yewould that others should do unto you."

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

The tenth semi-annual meeting of the Mississippi Valley Association and celebration of the forty fith anniversary of Modern Spiritualism will be held in the Uniturian Church at Moline, Ill., on Saturday and Sunday, April and 2, 1891.

Business meeting of the association, Saturday, April and 2, 1892.

Business meeting of the association, Saturday, April at a to 30 a. m. Mrs. Helen Stuart-Richings, of Philadelphia is engaged for the anniversary excretes, and will deliver three lectures during the session. Saturday evening at Sand Sunday at 3 and So'clock'p. m. Everybodylinvited. Administration of Spiritualists. Mrs. Stanley will be with as crist the month of March.—Make! Kline, 30 Canal Sc.

Will C. Honge, See'y.

SUBSCR

Synopsis of an

Ladies an character of essentials, vi mating char personal idio degree in a volume of a prime motivation in orde or spiritual

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Cincinnati, Saturday, March 18, 1893.

Volume XII, No. 11.

But they cannot occupy a place with the grand reformers and apostles whose names and characters rise out of the slough of ages with increasing brightness as the years heap

And the strange thing is that greatness, in the sense I have presented it, has never, until our time received its own in contemporaneous events. All leaders of thought and all leaders of men have lived on the peaks and crags and windswept mountains of life, and because of their exposure and prominence have ever been the targets for the Javelins, arrows, worm wood and vinegar which a thoughtless horde has almed at them. Did not Socrates, with whom no brain of aucien; Greece could be counted a peer, drink the oup of logwood because he preached sedition? Greece, mighty in her prowess, was weak enough to let the fate of Aggamemnon be a nobler one than that of Socrates. This is her shame. Cicero, the greatest orator of Rome, who was hailed by Cato as the "Father of his Country" offered his neck to the sword of his executioners. Brutus was no more the Iago who slew great Cæsar than was Anthony the tool of despots that cut off the life of Cicero. Plato, the great contemporary of Socrates, had to fly from Athens for his life.

Men have always made gods, and they have as persistently destroyed them. Heroes have been exalted only to feed the shambles with patriotic blood. Philosophers have burned while the frenzy of the mob added fury to the flames. know that Voltaire was so great that only one man in Europe was deemed wise enough to read his best manuscript, yet no character in history has been more wontonly assailed, misunderstood, and execrated. In fact, if we search the whole field of history, we shall fail to find a single instance where a truly great and wise man has escaped persecution

It has remained for the civilization and the love of liberty which has culminated in a period extending back no farther than fifty years to make it possible for a thinker or a hero to live without torture. If the inspiration which foreshadowed American independence had held no other than this possibility it were worthy of the perpetual homage of a free people, it was because of this proud estate, heralded at Lexington Valley Forge, Saratoga, and Yorktown, that Grant could com mand the respect and honor of the whole civilized world. It was for this reason that Emerson, the Sage of Concord, and Longfellow, and Lowell, and Whittier could become heaven ly cockles around the great heart of the American people. It was for this that Phillips and Garrison and Parker could hurl the denunciations of heaven against slavery and still live as the great Warwicks of New England thought. Even Daniel Webster, the intellectual giant of America, could pulverize his soul on the crucible of his own apostacy and become the grand ruin of 1850 when he advocated the fugitive slave law; yet even this infamy could not rob Daniel Webster of his rightful mausoleum in the love of the people. To what prodigeous lengths, then, has the sense of liberty and free thought carried the essentials of greatness! If this glory had attached to intrepidity and devotion eighty-three years ago, the man who had served the nation in its need never would have returned to its bosom to die unhonored and unsung, nor his memory held up in execration. He was not a prodigal. Is it not a queer thing that feasts should be spread for the dissolute and poison prepared for the benefactor? But had not this life gave out amidst the execrations of the godiy, had not the cowl of plety been torn from the pates of hypocrits by his pen, had not a broader conception been given of man's duty to himself and the God he worships, then there had been no worthy history to relate, and the world had been deprived of the spectacle of his apotheosis.

Fame were better thus to be anatched from a false polufollowing. The price of his honor and greatness was the same as that of a Socrates, Apollonius, Cæsar, and Voltaire. He could pay no more. None higher could be demanded.

In approaching the character and services of Thomas Paine I have been filled with a sense of incompetency to perform in a just manner the task of presenting a eulogy commensurate with his genius. My trouble has been to know i I am equipped to speak upon his life in a manuer that wil be true and at the same time have no tincture of fulsome praise or encomium. Greatness never courts the baubles of sycophancy. Littleness always does. Flattery has ever been the prelude to a tragedy, where great men were con-cerned. It is the enchantment of the baselisk that lures men to perdition. Columbus received the homage and flattery of the court of Spain when he brought to it the tidings of a new world. The next time he returned to that court he was in

I desire not to make any mistakes, but I must hew to the line. Moreover, I have felt constrained to ask if I might pronounce a panegyric upon this anniversary, and befor pronounce a panegyric upon this anniversary, but octore this audience of thoughtful men and women. For what right have I to speak or pass judgment, who knew him not, save as the bright redundance of his thought has come to me out of the debris of Infamy with which it has been covered up? I love his character, and cherish his memory, so do thousands; yea, millions worthier than I am, and yet I had felt it my the words that shall help in restoring it to its rightful niche ne great minister of human aflairs. Therefore, I have ad and received permission and, knowing as I do that a ut the great minister of numerical analyses. Therefore, I have a champion of man's equality and independence. This the great work of his hie; a work destined to free many mensured and received permission and, knowing as I do that a sentiment was the clarion note of the rebellion against tal slaves while its author drank the wormwood.

Tall as thin and eveneweent as ether hangs between my well knowing the feeling it had engendered in the English poor vision and his keen penetration; how careful should be well knowing the feeling it had engendered in the English the spoken words, how cherished the unspoken thought, for aristocracy was brave and dauntless enough to fling it into the great work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of this hie; a work destined to free many mention of the feeling that his cannot be further that slaves while its author drank the wormwood.

Every great man is unique. He saves while its author drank the wormwood.

Every great man is unique. He can not be initiated. Until 1809. In that year, 8th of June 1 lived on obscured with a lived on obscured with the lived on obscured with a lived

THOMAS PAINE.

Symposis of an Oration by Willied J. Hull, at Clirard Assembly Rooms.

Ladice and tentlement—Greatness as applied to the character of man may be said to embody three general continues that the control of the presentation, the following and the will be produced as the character of man may be said to embody three general control of the presentation of the personal diogenerates, which are found in larger or least maning character upon this hypothesis, the follows and personal diogenerates which are found in larger or least of the capacity and force of the mind of the control of the presentation of the presentation of the capacity of the control of the capacity of the control of the capacity of the presentation of the capacity of the greatness. The gray beamed in their equivalents, Lave, Duty, and Action. In looking over the lives of mon who have wielded the affairs of the world; who will be constitutes the trinity of true greatness. The gray beamed in their equivalents, Lave, Duty, and Action. In looking over the lives of mon who have wielded the affairs of the world; how few there are who have possessed these prime qualifications in their equivalents, Lave, Duty, and Action. In looking over the lives of mon who have wielded the affairs of the world; how few there are who have possessed these prime qualifications in their equivalents, Lave, Duty, and Action. In looking over the lives of mon who have wielded the affairs of the world; how few there are who have possessed these prime qualifications in their equivalents, Lave, Duty, and Action. In looking over the lives of mon who have wielded the affairs of the world; how few there are who have possessed these prime qualifications in their equivalents, Lave, Duty, and Action. In looking over the lives of mon who have wielded the affairs of the world; how few there are who have possessed these prime qualifications in their equivalents, Lave, Duty, and Action. In looking over the lives of mon who have wielded the affairs of the world; how few there are w seen the romance of a life stranger than any letton. He could sense none of the applause, anathemaz or less which were to accompany his march to the tomb! Could he have read the horoscope of his life he would have laughed while he fed the palm of the fakir who foretold it. He lived and labored in his obscure way until he saw tyranny enthroned and justice manacled. When he saw it he knew something was drinking the inspiration of Marat and Danton. The Hotel words and the content of the same thing. Some of the large part of the same thing. Some of the large part of the same thing and his proud large part of the same thing. Some of the large part of the part of the same thing. Some of the large part of the same thing and his proud large part of the same thing. Some of the large part of the part of the same thing and his proud large part of the same thing. Some of the large part of the part of the same thing and have for our escape from its crushing power is the fact that of the part of the p fretted, and, like the excited stallions, champed their bits, and haughty guests. Paine had been in France in 1781 which make even a Christian better than his c then settled back into the traces and pulled the load. Some with General Laurens to negotiate a loan for the United make a Catholic better than the yoke he carries. of them raised the cry of justice and then took the bribe that

States, and again in 1787 as a member of the American
gaggedher. Their own pointion was not so bad as that with

Philosophical Society to represent that body at the Academy which they had despoiled justice. this, but he was unknown; he had no influence beyond the sphere of his circumscribed condition in life. He had learned When Paine was banished from England Paris was a comhis father's trade, and made stays. Kings, priests, and arise tocracy knew blm not. This man was to help jog the world tyranny and corruption had culminated in the horrors of destiny. He saw skulls when others saw painted cheeks and of ideas along the grand apean way of progress. Nobody knew it. He had settled in his humdrum life and had taken a wife in 1759. Mary Lambert was her name, the daughter of an excisemun. He carried her dead body to the grave a year afterwards. This was his first great grief. Twelve vears later he married Elizabeth Olive, in Lewes. They lived three years as man and wife and then separated by mutual consent. It seems strange that a spirit such as this should be shorn of the tender, clinging, and helpful council and ove of woman! But thus it was, and at the age of thirty-eight, n the prime of his manhood, he was blasted in his tenderest spot. He now turned his attention to the affairs of the He caught a whiff from the court of tyranny, borne from the Atlantic sea-board eastward to mix with the court of George III. He saw the uprising spirit of independence, calm position from which we may now view that event we can echo the voice of the times which gave to Paine the credit of concentrating the thought of the people upon the necessity of revolution. On the first of January, 1776, when he was forty years of age, he issued his first contribution to the literature of America, "Common Sense." Immediately there was a great awakening. It stirred the sluggish blood of rant! The essence of the Revolution lay in the line that prothe timid and set fire to the fuel already gathered. The conservative element in politics assayed to answer Paine's argument but every man to whom the task was assigned pronounced it unanswerable. There was no alternative left save dishonor, should the people determine to repudiate the principles laid down in that pamphlet. After firing this broadside into to make that defense! that plea! Well, he paid the penalty England's tyrannical policy, Paine turned his attention to the for his intrepldity there as he had paid it in England. Robes framing of that immortal fabric known as the Declaration of Independence. He, more than any other one man, caught the inspiration which makes that instrument immortal. thought It out, and with his great coadjutor, Jefferson, labored, corrected, revised, embellished and perfected it, and with the little company of patriots who marched out of Independence Hall at sunset on that memorable Fourth of July, he saw it hurled in the teeth of Great Britain as the ultimatum of a people free and independent. Paine's name was affixed to the original draft of the Declaration, but wher his fame became his infamy and the gorgeous paunch had been filled and emptied with venom upon his apostasy, it was carefully erased. War was declared and he went into the army and shared its rigors. He noted its triumphs and its defeats, and his services were recognized and rewarded by Congress by a grant of \$3,000. New York gave him a farm n Westchester County, and Pennsylvania gave him land also. When the forces of Washington's army were shattered by defeat and discouraged by uncertainty and privation dur- clusion that the line along which events had transpired to the altars ten centuries ago. It is a psychological idolatry. ing the dark hours of the Revolution Paine stirred the droop-produce the revolution of 1792 was one of priestcraft. ing hearts of the soldiers with "The Crisis," which he began His career up to this time had been a protest and an on-with the saying that has long since become familiar: "These slaught against kings. He now concluded to walk around wonder the marketmen of commercial religion hated him. are the times that try men's souls." This pamphlet was com-

> of his king at the feet of the colonists. Thomas Paine was a true statesman. ide, of affairs with consummate tact and ability. the eye of a leader was required his vision swept the farthest horizon. He was sought by Washington, Jesterson, Frankn, and other pioneers as a man equipped by nature to take old of the most difficult problems. * * * * * *

nended by General Washington, and an order was issued

that it should be read to the soldiers to revive their drooping

spirits. And it did. Paine's literary style was peculiar.

It carried a personality that never fawned upon adulation

or courted the favors of the insignd. He wrote from the

neart to the heart, from the mind to the mind. The soldiers

nderstood him; they saw clearly the points raised and the

redress offered. They trusted, too, the intrepid writer, and to the production of that pamphlet is due in a large degree

he succeeding victories which finally culminated at York-

town where Cornwallis threw down his sword and the cause

He was appointed by Congress to be Secretary of the committee on Foreign Affairs, and he went to England where a wrote "The Rights of Man" in 1791. This book was written answer to Burke's great disquisition on the causes tending produce the French Revolution. It shook England to her ry centre, and was the means of making Paine an outlaw n the land of his birth. He was in this instance that which e had been in the early days of the American Revolution, ne champion of man's equality and independence.

Paine was aware of all of Science in Paris, but that was before the Statue of Reason 1792. The tumbrils and La Guillotine were garlanded with the populace and its blood. Neither arms availed the defiant nor submission the timid. Age and sex were forgetten In this unparalleled feast of death. The very gutters run blood, and yet the pent-up volcano was not emptied of its vengeance." Vive la Republic!" had long since usurped the cry Vive la Roi!" but heads must feed the yawning baskets and make tally-knots of the red-capped knitters of the Fanbeurgs. Louis XVI. was a pauper and a prisoner, and Robespierre was the autocrat of France. From a voluptuous court she had the crucifix and the dagger that defended it. He saw the marched to an infamous court. For the reign of tyranny she had taken the reign of terror. From the Tuillaires she went to the Bastile and La Force.

Into this sea, this maelstrom, Thomas Paine made his way. He was elected by the Department of Calais to the was struggling to free itself from that tyranny. Here French Convention in 1792 and helped to frame a national earth? was the breach. Paine hastened to fill it. He came to the constitution. He was as zealous for the country of La Fay-colonies, brought nothing with him but his brains. Franklin had ette as both himself and La Fayette had been for American een him in England, measured his metal, and gave him letters independence. When the matter of the king's disposition of introduction to the leading patriots of the colonies. In the came up, he alone voted to save his life and offered the convention an asylum to him in the United States. There is nowhere in history a spectacle of such a lofty sublimity as the pleading of Thomas Paine for the life of Louis XVI. Search God and no more, and I hope for happiness beyond this life." where you will and a greater act of heroism and magnanimity cannot be found. He, the hater of kingcraft, the enemy duced Louis XVI! He was the apex of a pyramid of infamy. He must be removed before the courses below him could be reached and razed to the earth! And the pleader not a Frenchman! How could be know what French justice pierre became suspicious of him. He was not a true citizen. Mercy was not a quality of citizenship. To show mercy was to reveal a traitor. He was driven from the convention and eventually thrust into prison, and by an accident, which can be accounted for only on the ground of spirit interposition, he escaped the guillotine. The shaver of heads was not to operate on him. Robespierre himself and his accomplices could and did take the knife to which they had consigned noble and helot alike. But Paine's work was not finished in the French Convention. In the midst of all that excitement he was calm and unruffled. While the tumbrils rattled with their loads to the knife, he was looking for the cause of the massacre, The populace shouted "Down with the King!" "Down with with Religion!" "Down with God!" "Long live the Repub-

lie!" Paine studied history. The Committee of Public safety cut off heads by the score every day. Paine found the reason why Paris should have a "Committee of Public Safety." He finally came to the con- bend their knees to the candles and images that decorated slaught against kings. He now concluded to walk around their thones. He had sent his lance through the white swelling of English tyranny and pricked a King He senti through the French Convention, through Louis XVI., through Robespierre and struck a priest. Like Voltaire and Volney, lie was a freeman as well as a liberty-lover. Few statesman There have been very few statesman who have dared to walk all around the throne. Paine dared to do so A monarchy in his sight was only a wall upon which the people might gaze and quake. He knew that if the wall were battered down a cloister would be seen behind the palace. He knew that civil authority would be found licking the cru Since he finished his work, men have beheld just what he was now ostracised. The glove of purple was changed for said was there.

If Paine had stopped at the French Convention, monuments erected to his memory would dot the plazas of civili He was a universal citizen. His country was the world, his work whatever there was oppression to remove. le was a plain man, loved seclusions, avoided ostentation and strove to better the common weal. His traits of character ter constituted his greatness. It is idle to speculate as to whether he was aware of his position. He knew he had a place; he knew that his name would go down to posterity honored and lamented. But in attempting to balance his patriotism and fidelity with his patriotism and infidetity with ne saw everything the world would treasure go down in putrefaction and lufamy and he let them go. He now took up the great work of his life; a work destined to free many men-

1781 which make even a Christian better than his creed, which

Now, Thomas Paine saw all this and more when he wrote "The Age of Reason," He had watched the pomp, the ermine, the purple and the scepter; and while the mob-cried brave and fell to its knees, he saw a blood-hound and heard the clank of a chain. He had traveled along the censniffed incense from the altar he compared it to the stench of the dungeon. When he listened to the surpliced choir, he heard the shricks of the rack. The great law of contrast enabled him to measure the abomination of priestcraft. The rabble saw the exterior of paint and guilt; the rabble worshipped the mitre, the stole, the chasuble, and the wafer. Paine saw the interior of asles and calcined bones. He saw maiden's collar, the thumbscrew, the gag and the wheel. Do you wonder that his great soul was fired with a purpose to lay bare the monstrous perfldy? Do you wonder that he, knowing that kingdoms and principalities were the puppels

He knew that religion meant good works and so he wrote in his great exordium: "I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make

He knew that the divine in man symbolized itself in the eternal life of all things, and so he wrote: "I believe in one He knew that the barbaric scheme of salvation and its

alternative of eternal hell was as false as it was shocking, and so he declared that "no religion can be a true religion that has ought in it that shocks the mind of a child." He knew the assumption of plenary inspiration was a fable,

and so he declared that "Revelation can not be applied to anything that comes to us second hand; it is revelation only to the person who receives it."

He knew that the purpose of evolution and the divinity in man involved brotherhood universal and so he said: "The world is my country, to do good my religion!" the grandest sentiment ever uttered by a human being. He searched the Bible as a surgeon scrutinizes a cancer. He analyzed it as a chemist analyzes the properties of light and heat. He threw the refuse to the winds and gave the true and the beautiful a place. Truth was his goal, reason his guide. He had nothing else. The priest yelled, "believe or be damned!" Paine said: "The reason for doubting a thing simply on the testimony of another person is as good for you and me as it was for Thomas." As he had been in his political writings so he was in his theological writings, always the reasoner, the counselor, never the dictator nor the judge. He knew that centuries of training in falsehood had

brought about a state of mind which looked upon a lie as the divinest truth. Men can discard old ideas in every department of civilization except the religious department. They could discard the tallow dip for the oil lamp, the oil lamp for the jet of gas, and the gas for the electric light, but they stilt Paine strove to break it up and raise the idolator to his feet. If he saw a priest and an altar behind the throne, he saw Moloch behind the altar. This was his greatest crime. He dared to invade a domain from which strong men had always shrapk. It required a heroism that reposed in few men at that time to look behind the altar and tell the world what he saw there. * * * During the interval between his accusation and imprisonment Thomas Paine wrote the first part of the "Age of Reason," and gave the manuscript to a friend for printing while on the way to prison. Immediately upon its publication he became infamous. The guns of vituperation and slander, plugged for a half century, now emptied He did what he could to batter down that wall, their contents upon him. Where he had been honored he the glove of steel and scale. He had felt the velvet paw of society, he now felt the claws. Birds of paradisc were transformed into buzzards that puked their rottenness in his face. Hell, devils, chains, shricks, and groans were all rung in his ears and danced before his eyes by the minions of God's vicegerent. He had dared to speak the truth in a matter of conscience. It was a most beinous sin. Friends left him as ats desert a rotten ship. He was dismayed but not repulsed. He had counted on this too. Children were scared into obedience at the mention of his name. For more than fifty years he was the bogy of religion. Pregnant mothers did not dere to think of him for fear of marking their unborn infants. He was regarded as a fiend of hell, and his poor soul was damned to its lowest dungeon. He returned to the United States in 1802 and found every door closed against him. He its leash and opened its tortured vision upon the realities and

The second second that the Christian world estimate the second second is the second se

orch men of the present time, the radical chosent were to be angely with the latter. C. Ingersoil we were that he would be ranked to-day as an advanced tarian. This shows he we have grown. Paine lived in advance of his time. He sent an individuality into his writing that set first to everye, img it encountered. It was this quality has made him see infectious as a statesman, and his character no revisally admired. It was the same quality that dired the theological world when the "Age of Reason" appeared. It was a veritable firebrand, it burned the stubble and enriched the soil. " • " He laid a fuse from the magazine of despotism to the parthenon of liberty and set a match to it. The world to-day is listening to the available and the parthenon of the results of the study of the magazine or respection to day is listening to the explosion Paine was a humanitarian. Religion at his time was not so. A religion of gods has no respect for men. Whenever manity sings a Tedeum from an empty stomach and a

ivering body there is something out of joint with religion.
Thomas Paine did not fluish his work though he did his isfe, at New Bochelle, in 1809. Paine the mortal, the friend less, the maligned and the hunted, died that summer day But Paine the immortal, the intrepid, the hero, the rejuvenated, in company with the great concourse of patriots who had walked in the vales of their own Gethsemanes before him, took his place in a pantheon where spears, thorus, re-bukes, and stander can not touch him. His force persists and his monument is rising. He hoped for happiness beyond this life, — he tells us. Yea! and he earned it and he has it. His apotheosis is just gilding the peaks of thought and veneration. Its noon-day splendor shall shine in the oncoming time when men shall be free universally. It were foolish to mourn that such a life as this has departed from earth, and we do not mourn. These services dedicate to the intrepidity of genius our devotion and gratitude that human life has produced such a character. Let lond acclaim swell the breeze and sing a hymn of gladness. Freedom has burst the fetters of the creed-bound, and

men can stand and be counted with the great apostle and 'The world is my country, to do good my religion.'

VOLTAIRE, AS EULOGIZED BY INGERSOLL. Symops:s of a Lecture by Col. Robert G. Ingersoll, delivered at Cincin nati, O. Sunday January 29, 1893.

"The infidels of one age have often been the aureoleceaints of the next," said Colonel Ingersoll in his opening remarks. "The destroyers of the old are the creators of the new. As time sweeps on the old passes away, and the new in turn becomes old. There is in the intellectual world, as in the physical, decay and growth, and ever by the grave oburied age stand youth and joy. The history of intellectual progress." the lecturer declared, "is written in the lives of Political rights have been preserved by traitors liberty of mind by heretics. To attack the King was treason to dispute the priest was blasphemy; for many years th sword and the cross were allies: together they attacked the rights of man; they defended each other; the throne and the said: 'No Bishop, no King:' he might have added, 'No cross, no crown,' for the King owned the bodies of the menthe priesfs the souls. One lived on taxes collected by force: the other on alms collected by fear. Both robbers, both

These robbers, Colonel Ingersoll said, "controlled two worlds. The King made laws, while the priest made creeds; both obtained their authority from God, and both were the agents of the Infinite. With bowed backs the people carried the burdens of the one, and with wonder's open mouth received the dogmas of the other. If the people aspired to be free they were crushed by the King; and every pricest was a Herod, who slaughtered the children of the brain. Thus it was that the King ruled by force, the priests by fear, while each supported the other. The King said to the people:

God made you peasants, and he made me to be King: He made you peasants, and he conjoy; made rays and hovels way a diplomat, going to The Hagne, were he attached himmade you to labor, and me to enjoy; made rays and hovels agents of the Infinite. With bowed backs the people carried made you to labor, and me to enjoy: made rags and hovels for you, robes and palaces for me. He made you to obey, and me to command; and such is the justice of God.' The priests said: God made you ignorant and vile: He made me holy and wise; you are the sheep and I the shepherd, and your fleeces belong to me. Such is the mercy of God. You must not reason, for reason is a rebel: You must not contra
"Do not expose yourself to the fury of your mother. You Church made him a monster of cruelty and stupidity." The speaker then brought about a roar of laughter by quo-

"It seems," said the lecturer, "that heaven is a question

Continuing, he said: "There have been traitors and ther have been heretics, blasphemers, thinkers, investigators lovers of liberty, men of genius who have given their lives t better the condition of their fellow-men. It may be aell enough here to ask: 'What is greatness?' A great man adds to the sum of knowledge, extends the horizon of thought, releases souls from the bastiles of fear, crosses unknown and mysterious seas, gives new islands and new continents to the domain of thought, new constellations to the firmament of the mind. A great man does not seek ap plause of place, he seeks for truth, he seeks for a road to happiness, and what he ascertains he gives to others. A great man throws pearls before swine, and the swine are

"If the great had always kept their pearls vast multitudes of men would now be barbarians. A great man is a torch in the darkness, a beacon in superstition's night, an inspirait can not be thrust upon any man; men can not give it to an-other; they give place and power, but not greatness. The place does not make the man, nor the scepter the king, for

The great men are the heroes who have freed the bodies

onen.
On Sunday, November 21, 1694, a babe was born—a babe exceedingly trail, whose breath hesitated about remaining. This babe because the man of the eighteenth century. When Voltaire came to this 'great stage of fools' his country at been Christianized—not civilized—for about 1409 years, and because the stage of t It been Christianized—not civilized—for about 1400 years for a thousand years the religion of peace and good-will had reigned supreme: the laws had been given by Christian kings and sanctioned by the wise and holy men. Under the benigh reign of universal love every court had its chamber of torture and every priest relied on the thumb-acrew of the rack. Such had been the success of the blessed (lospel that every science was an outcast. To speak your honest thoughts, to teach your fellowmen, to investigate for yourself and to seek the truth, these were all crimes, and the 'Holy Mother Church' pursued the criminals with sword and flame. The bellevers in God, and infinite Father, punished hundreds of offenses with death and torture. Such," said Colonel Ingersoll, "was the state of affairs."

"There was no trial by jury," said he, "and the rules of laughter and always will. Absurdity detests humor and

less, arrogant and proud to the last agree, the common peo-ple were treated as beasts. It took the great Church a thou-

and years to bring about this happy condition of things.
"The seeds of the revolution," said the lecturer,"were being scattered unconsciously by every noble and every the law of average—the level of the sea: he priest; they were germinating slowly in the hearts of the most they were being watered by the tears of agony; mental monstrosities and deformities—the non sequitirs—

ful ladies and thought about cutting them."

But there had to be a change and there had to be so one to be one of the people. This man, the lecturer declared,

was Voltaire.

'Voltaire,' said he, was of the people. In the language of the day, he had no ancestors. His real name was Francois Murie Arouet. His mother was Marguerite d'Aumard. She died when he was but seven years of age. The Arouets had never written a line, and the godfather of the illustrious Voltaire was a delst who cared nothing about his religion except in connection with his salary. Voltaire's father vanted to make a lawyer of the young man who, however and no such tastes. The young man went to a Jesuit school where, according to his own statements afterwards, he learned nothing but a little Greek, a little Latin and a great deal of nonsense. In the school they did not teach geography mathematics, history—it was a Catholic institution controlle by the Jesuits, and they defended and supported religion at behind the entire creed was the bayonet, the ax, the faggot and the wheel, and torture-chamber. Such were the

urroundings of young Voltaire.
"There is but one use for law,"said the lecturer, making a slight diversion, "but one excuse for government—the preservation of liberty, to give to each man his own; to secure to the farmer what he produces from the soil, to the machanic what he invents and makes, to the artist what he creates, to the thinker the right to express his thoughts. Liberty is the breath of progress. In France the people were the sport of the king's caprice. Every one was in the shadows of the Bastile. It fell upon the sunniest field, upon the happiest home: with the king walked the heads nan and back of the throne was the torture-chamber. The Church appealed to the rack, faith relied on the faggot, science was an outcast, and philosophy, so-called, was the pandor of superstition; nobles and priests were sucred; pensants were vermin; idelness satat the banquet, and industry

way a diplomat, going to The Hagne, were he attached hum self to the French Minister. But he fell in love: the girl's mother objected; then Voltaire sent his clothes to the girl

dict, for contradiction is born of egotism: you must believe." know what she is capable of. You have experienced it too attacked the Bible with all the weapons at his command well. Dissemble: it is your only chance. Tell her that you He assailed its geology, its astronomy, its idea of justice, its ting from the Scriptures: "He that bath ears to hear, let have forgotten me, and that you hate me. Then, after tell-

ing her, love me all the more This episode in Voltaire's life not only brought about his lismissal from the Minister's court, but he was disinherited y his father, who gave his son the choice of going beyo he sea or going to prison. He gave in, and consented to become a lawyer, but before he was in an office a week wrote that he was trying to be a pettifogger." He wrote a po-but did not win the prize he strived for; but all the while He wrote a poem, was "learning the trade of a pettifogger" he was hating the law, and drifted more and more toward the literature loved. Great questions at the time were agitating the public mind, and Louis XIV. had just died. The prisons of France were thrown open by the Regent. Thousands walked from gloomy cells, unable to tell why they had been incarcerated

for many months. There was a change.

While all this was going on Voltaire was not greatly interested. He was busy-writing poetry; all his fancies were winged, like moths; he was charged with having written cutting epigrams and exiled to Tulle, 300 miles away He was allowed to return, but before going home wrete on

of his characteristic sentences, namely. "I am at a chateau, a place that would be the most agree able in the world if I had not been exiled to it, and where there is nothing wanting to my perfect happiness except the laws of his country, and do away with the horrors of torture. liberty of leaving. It would be delicious to remain if I were Voltaire was not a saint. He was never troubled about the

But be did to make the content of the same of the same

Ignatius called another in 680, that Christ had two intures to go with his two wills: that in 1274, at the council of Lyons, the important fact was found that the Holy Ghost proceeded not only from the Father, but also from the Son at the same

Colonel Ingersoll, "was the state of affairs."

"There was no trial by jury," said he, "and the rules of evidence allowed the conviction of the supposed criminal by the proof of the suspicion or hearsay, the witness being liable to be tortured, generally told what the judges wished to hear. This brought about almost universal corruption. When Voltaire was born the Church ruled the world. It was a period of almost universal corruption: the priests were mostly libertines, the judges cruel and venal, the nobles were heartless, arrogast and proud to the last agree, the common people were treated as bensts. It took the great Church a thoustition, filling his volumes with the detail of the impossible, and found the scientists satisfied with 'they say.''
All this was brought to him by study. He set out to ridi

cule what he found to be absurd. stinct of the probable, not the improbable. He knew blows began to bear interest, for there was a faint longing for of his day. Aristotle said that woman had more teeth that blood. Workmen, blackened by the sun, bowed by labor, men. This assertion went down into history, but it remained deformed by want, looked at the white throats of the scorn-"They say." Voltaire wanted facts. He was the apostle of common sense. He knew that there could have been no primitive or first language from which all other languages had been formed; he knew that every language had been in fluenced by the surroundings of the people.

He knew that the language of snow and ice was not the

language of palm and flower. He also knew that there had been no miracle in language; that everything in the whole world had been natural. He was the enemy of alchemy, in language and in science. A sentence from him solved the whole theory of the alchemists who had been fooling people for centuries. Said Voltaire: "To transmute from into gold two things are necessary: First, the annihilation of theiron; second, the creation of gold." This philosophy was his, an it is true. He was a man of good humor and full of wit. He had the courage to enjoy the present and the philosophy to pear what the future might bring to him. He despised the

creed of Calvin.

He pitied those who needed religion to be honest and cheerful. Yet for more than 150 years the world has fought this man, maligned his memory; in every Christian pulpit his name has been pronounced with scorn, and every pulpinhas been an arsenal of slander. He is one man of whom no orthodox minister has ever told the truth. He has been denounced equally by Catholics and Protestants. Calumnies have been heaped upon his name and memory from every guarter of the world

'I am amazed at the ministers who can not tell the truth about an enemy of the Church," said the lecturer. "As a matter of fact, almost every pulpit for more than 1,000 year.

een a mint in which slanders were coined." Voltaire filled all of Europe with the product of his fertile brain. He was restless. Essays, epigrams, tragedies, poems, historics, novels, and comedies were poured from his fertile mind by the score. It seemed that every faculty of the human mind was lodged somewhere in the most wonder ful man of the age. At the same time, he was busy with speculation, hearing the gossip of the courts, listening to the candals of the priests: again alive to all the theories of the With the philosophers and the discoveries of the scientists. eyes of Argus he watched, and with the arms of Briaraens struck. For sixty years he waged unrelenting war. He lived like a prince, became one of the powers of Europe, and in him, for the first time, literature was crowned. In spite of his surroundings, Voltaire was a believer in God and it what he was pleased to call the religion of nature. He at-

He thought of the Diety as a father, as the fountain of He thought of the Diety as a father, as the foundan of justice, of intelligence, of mercy, and the creed of the Catholic Church made him a monster of cruelty and stupidity. He attacked the Rible with all the weapons at his command. laws and customs, its absurd and useless miracles, its foolist vonders, its ignorance on all its subjects, its insane prophe cies, its cruel threats, and its extravagant promises. same time he raised the God of Nature-the God who gives rain, light and food and flowers and health and happiness-He who fills the world with youth and beauty. The nake at Lisbon in 1775 changed the theology of Voltaire He became convinced that evil is here now and forever. establishment of the existence of an Infinite Being is beyond

the conception of reason, he thought.

Beyond the imagination of man, probably or po where the zenith and nadir meet, this God can be found. oltaire fought with every weapon at his command. Often his apologies were open insults. His recantations were thousand times worse than the things he recanted. what he said back by giving more. He did not intend to give priests the satisfaction of seeing him burn or suffer. He delared that he would say that Pascal is always right, that if St. Luke and St. Mark contradict one another it is only a carriage; at its side was a servant, whose business it was to roof of the truth of religion to those who know how to un derstand such things, and that another proof of religion is that the great lord was going to estate, drew the bady of that it is unintelligible. He gave the best years of his won- great Voltaire out of Paris. All night they traveled and the deful life to succor the distressed and oppressed. He rescued the innocent, defended the poor, tried to reform the Voltaire was not a saint. He was never troubled about the burial of Voltaire. But he could not be ressoved and was

All the theological disputes excited his laughter and idicule. He are better than a saint. The most of the better than a saint. The most of the better than a first of the better than a saint of the control of the better than the better than the better than the better than the same of the same humanity—of good and generous deeds. For centuries virt is had been painted so ugly and sour that vice was regarded beautiful. Voltaire taught the beauty of the useful, the hat sulness of the superstitious. He was not the greatest of the cets and dramatists, but he was the greatest man of his time—the greatest friend of freedom and the worst enemy of superstition. He filled the air with painted moths—but not with Shaksperian eagles.

The lecturer quoted the tribute paid Voltaire by Goetle, and Carlylo the old "Scotch terror," with the growl of a grizzly bear, who attacked shams because he hated rivals was forced to admit that Voltaire gave the death, stable.

grizzly bear, who attacked shams because he hated rivals was forced to admit that Voltaire gave the death stab to superstition. It was the hand of Voltaire which sowed the seeds of liberty in Jefferson, Franklin, and Thomas Paine, Reference was made to Toulouse, the town in which every year there are two great and Holy events celebrated—the expulsion of the Huguenots and the bleased massacre of St Bartholomew. A touching tribute was paid to Jean Calas a marryr of the year of 1761. The persecution and execution that the property was called the property of the part of 1761. The persecution and execution of this may was called to the migral of Voltairs. martyr of the year of 1761. The persecution and execution man was called to the mind of Voltaire. It see

of this man was called to the mind of Voltaire. It set him on fire; he wrote a history of the case, and for years he filled Europe with the groans of Jean Calas.

The judgment was annulled and thousands of dollars raised to support the marry's family. This was one of the deeds of Voltaire. Several other instances of the kindnuss of the man were cited, and the lecturer declared with all the cloquence at his command that a better man at heart never dived, and asked, "Why should the worshipers of God late the lovers of men?" The lecturer declared that all reigions had practiced persecution. Instead of doing good for nankind religions, in the days of Voltaire, closed their eyes. Voltaire closed his eyes to the light of the Gospel and yes. Voltaire closed his eyes while the demonstrated that the studied the Bible for himself. He demonstrated that religion origin of all religious is the same. He proved that religion made enemies—philosophy friends—and that above the rights of God were the rights of men. Such a man God

rights of God were the rights of men. Such a man God would not suffer to die in peace. If allowed to meet death with a smile others might follow his example, until none would be left to the holy fires of the said of feet. It would not do for so successful an enemy of the Church to die without uttering some shriek of pain. For a thousand years the clergy had manufactured facts to fit this theory—this infamous conception of the duty of man and the justice of God. There is no record in the world where the uplifted hand of murder has been paralized—no truthful goount in all the literature of the world of the innocent being count in all the literature of the world of the innocent being shielded by God. Said the lecturer:
"Thousands of crimes are committed every day. Men are

at this moment laying in wait for their human prey; wives re whipped and crushed, driven to insanity and death: little shildren begging for mercy, lifting imploring, tear-tilled eyes to the brutal faces of fathers and mothers; sweet girls are leccived, lured, and outraged, but God has no time to preven these things, no time to defend the good and protect the pure. He is too busy numbering hairs and watching sparrows. He listens for blasphemy, looks for persons who laugh at priests, examines baspatismal registers, watches pro-fessors in college who begin to doubt the theology of Moses and the astronomy of Joshua. He does not particularly object to stealing if you don't swear."

Such, said Colonel Ingersoll, is the common belief in religion. Now and then a man of genuis and intellectual hon-esty has appeared and denounced the superstitions of his day but he had to make a hard fight against the pub persition gets its power from the terror of death. It would not do to have common people to think that they can deny the Bible, refuse to kiss the cross, contend that man is greater than Christ, and then die as sweetly as Torquemada did after pouring molten metal into the ears of an honest men, or as eximly as Calvin after the burned Servetus, or as peaceful as King David after advising with his last breath of inate another.

The Church has taken great pains to show that the last noments of all infidels are ones of wretchedness and terror. Upon the death-bed subject the clergy grow very eloquent. When describing the terrors of a dying unbeliever their eyes sparkle with delight. It is the testival. They become verable hyenas upon such occasions. Unsatisfied, these minis ters paint the terrors of hell, and gaze at intidels writhing in the coils of the worm that never dies. They see then dames-in oceans of tire, in an abyss of despair-and are cappy in the description of the scenes pictured.

"Let me die in peace" is the auf da f presided over by God. At the death of Voltaire, at the age of \$4, he was a man of greatness, of wealth. Around him were thousands of flatterers. He had lived in luxury, and towards the last of May, 1778, the priests began to think that God would for get Voltaire, and the whisperings of Paris spread the rumor that the great man was on his dying bed. When asked, two days before his death, it he acknowledged the divinity of the Lord Jesus Christ. Voltaire pushed the attendant aside and said,"Let me die in peace." Voltaire expired in a moment of tranquility. He took the hand of his favored valet de hambre, and said, 'Adieu, my dear Morand, I am gone These were the last utterances of the great man. peaceful river, with green and shaded banks, he flowed without a murmur into the waveless sea where life is rest

"Let us be honest," said the lecturer, "Did all the did Voltaire or Diderot? Did all the ministers of Scotland add as much to the sum of the human knowledge as David Thomas Paine? What would the world be if infidels had never lived? The infidels have been the brave, and though ful men; the flower of the world; the pioneers and the haralds of the blessed day of liberty and love : the generous spirits of an unworthy past; the seers and prophets of our great chivalric souls, proud victors of the battle-fields of thought, the creditors of all the years to be

The lecturer then went into detail about Voltaire's secret burial and the fears "that on the morning of the resurrection Voltaire might, through confusion, slip into heaven. of the infidels were burned and their ashes scattered to the winds and seas. Others were thrown to wild beasts. would be done with Voltaire? He had known the history? Adrienne le Couvreur, a beautiful actress, denied burial. His death was kept a secret. The Abbe Mignot made arrange ments for the burial on the Romilli-on-the Seine-more than 100 miles from Paris. Sunday, on the last day of May, 1778, the body of Voltaire, clad in the dressing gown, clothed to resemble an invalid, posed to simulate life, was placed in keep it in position. Six horses, that the people might think next day found the court-yard of the abbey, where wass was ents afterward the Bishop received a letter forbidding iballowed to remain until 1794. Before Voltage was dead in

Saturday, March 18, 1893.

foundations of State and throne I permission was given to place Voltaire, and a whole nation l

the removal.
The savior of Jean Calas, the was honored as no man w France. One night upon the re-remains of Voltaire were allowed remains of Voltaire were allow resting upon the cornquered: the fortress of night, the body of V issued the dawn. Thus the maire, and while the people we awe a priest was heard to so. But the tomb of Voltaire was of the goopel, desecrated the body of Voltaire. The tomb but the world is filled with a quered, the lectured declared equipped for his work and 1 had become its master.

had become its master.
With a woman's instinging tweer to touch—hating of the solemu, snatching m ing the springs of action a miliar with the great work favorites, sympathizing wi with the unfortunate and p superstition, and loving lib Voltaire writing 'Œdipus' between these two tragedi sand lives."

A WONDERFU AUTOMATIC WRIT

The Christian Comp torial interview with S Reviews, and one of the tors of England, which nalists as showing the profound influence, power. It also show must be cultivated al

and education.

The reporter be rooms, and the through the poor woman s Mr. Stead's own of notable people a noticed Cardinal M of Wales; whilst a down on his friend Over one door is i God," over anothe Mr. Stead showed Cromwell. A cl handed it, who hadentified it as I big nose," throug Lord!" and then

A Turkish urn, affects a sensit
During the ewalked about hby asking:—"A
"I never cal investigator of by the majorit ome before m to lie in a cert If any one car that than of specive it. But planation fits

is forthcomin seems to me t "But are "Yes, I t of my facts. You mi stances. "With pl

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cabinet minister.

Mr. Stead's own room is crowded with photographs of notable people and curious relies. Among others I noticed Cardinal Manning, Miss Willard, and the Prince of Wales; whilst a bust of the People's Cardinal looks down on his friend and admirer as he sits at his desk. Over one door is inscribed "Expect great things from God," over another, "Attempt great things for God." Mr. Stead showed me a pistol which belonged to Oliver Cromwell. A clairvoyant, he told me, to whom he handed it, who had no knowledge of its history, at once identified it as having been owned by a "man with a big nose," through which he kept saying, "Praise the Lord!" and then correctly named the original proprietor. A Turkish urn, in which rattle the bones of a Christian, affects a sensitive medium with feverish symptoms.

During the earlier part of the interview Mr. Stead walked about his room as his usual habit is. I began by asking:—"Are you a Spiritualist?"

"I never call myself a Spiritualist. I am simply an investigator of phenomena which as a rule are ignored by the majority of busy people. Certain facts have come before me, the only explanation of which seems to lie in a certain direction, but I am quite open to be convinced that the truth may lie in any other direction. If any one can bring me a better working hypothesis that than of spirit-return, I am perfectly willing to receive it. But at present it seems to me no other explanation fits the facts, and until a better explanation is forthcoming I hold to my working hypothesis. That seems to me the only possible scientific attitude to take up in relation to any phenomena whatever."

"But are you sure of your facts!"

"Yes, I think I may say that I am absolutely certain of my facts.

"You might give me the details of one of those in-

of my facts. "You might give me the details of one of those in-

As its space, "You might give me the details of one of those in stances."

"With pleasure, Here is one which will perhaps illustrate this point as well as anything. Some years ago I was at Kedcar, in the North of England. A foreign lady who does some work for the Reverse had to meet me at Redear railway station about three o'clock. I was staying with my brother, who lives about the minutes walk from the station. At twenty minutes to three it occurred to me that 'about three, the phrase used in her letter, might mean some time before three, and as I could not lay my hand upon a time-table I simply asked her to use my hand, and tell me what time that train was due; this, I may say, was done without a ray provious communication with her upon the subject. She immediately wrote her name, and said the train was due at Redear station at ten minutes to three. I saw that I should have to leave at once, but before the rain was due to leave at once, but before the rain was due to leave at once, but before the restraing I asked her where she was at that moment My hand wrote, I am in the train at Middlesbrough arily was tation on my way from Hartlepool to Redear." I then went off to the station. On arriving there I went upon the train was due. It was timed to arrive at 2.52. The train, however, was late; three o'clock came, and it had not arrived. I went upon the train was due. It was timed to arrive at 2.52. The train, however, was late; three o'clock came, and it had not arrived. At the minutes past three, getting rather anxious, I took a leight proper from my pocket, and taking a pencil in my hand asked her were she was. At that moment she pwrote lere manue (they always write their rames at it. He machine was counted by the electric telegraph. Here is the "mess empty of the train was due. I was timed to arrive at 2.52. The train, however, was late; three o'clock came, and it had not arrived. The write of the dealy will give you time to go to America, and that will be even the proper the baby face units and the proper tow am in the train, rounding the curve before you come to the Redcar station: I will be with you in a minute.' Why the mischief have you been so late?' I mentally asked. My hand wrote, 'We were detained at Middlesbrough for so long; I do not know why.' I put the paper in my pocket, walked to the end of the platform, and there was the train! The moment it stopped I went up to my friend, and said to her, 'How late you are; what on earth has been the matter?' 'I do not know,' she said. 'The train stopped so long at Middlesbrough, it seemed as if it never would start.' I then showed her what my hand had written."

"No, she had no knowledge whatever that she was writing with my hand, and she was considerably amazed at finding that she had done so.
"Have you attempted communication at longer dis-

Have you attempted communication at longer dis

"Oh, yes. For instance, I tried it with my eldest boy when he was on the Rhine last summer. He wrote, using my hand, twice or thrice quite correctly, but once the message got all wrong; how it happened I do not know, but I suppose in this kind of subtle mental telephone you are liable to cross-currents, just as you are in the electrical telephone. You get mistaken messages occasionally, but a mistaken message, or many mistaken occasionally, but a mistaken message, or many mistaken messages, cannot impair the scientific value of the fact."

The was at the detropole; and you did not go to Preston, but went home?"

That is a verified and verially intented going to Preston, but went home? That is a verified and tent of the Holy Fathers taking them into the confessional box, until death, are taught to massacre virtue and despise the sacredness of woman's to massacre virtue and despise the sacrednes

The Christian Commonwealth, England has a reportorial interview with Stead the editor of the Riview of Reviews, and one of the most influential writers and editors of England, which is not only of interest to Spiritualists as showing the wide extension of their cause, and profound influence, but as a manifestation of spirit power. It also shows that mediumship to be at its best must be cultivated along the line of mental discipline and education.

The reporter begins by describing the editorial The reporter begins by describing the editorial that throngs of people who come and go from the throngs of people who come and go from the throngs of people who come and go from the calley. Mr. Stead! How do you know it was not called the called th

"Really, Mr. Stead: How do you know it was not your own sub-consciousness?"

"That is just the question that I asked her. She gave me a test which seemed to me, and I think will seem to you, quite conclusive, that whatever intelligence it was that moved my hand it certainly possessed it nowledge which the deceased lady possessed, but which I did not. The whole story is accurately written out in the chapter 'From the Other Side,' in my Christmas Number. It was my hand that was used to write the narrative attributed to "Rose." I have altered the names, but the two tests mentioned there were substantially the same."

"I was not at all intimate with Miss. A-("Julia" the message from her to me could not relate to my tecedents, but there is no question whatever as to tecedents, but there is no question whatever as to her knowledge of facts not known to me which she has communicated to me. But I will give you an instance of the kind you asked for. A small thing will suffice, and although this does not refer to life on the other side of the grave, it related to facts quite beyond my own knowledge. The information was communicated to me exactly as a man would tell you an item of information that was of importance. I was going down to Preston one day to see the trial of a Foster printing machine, which I hoped some day might print a daily paper for me. I left home on the 18th August last with the intention of going to Preston in the afternoon to see the trial of the machine on the morning of the 19th. The owner of the machine had gone down a day or two beowner of the machine had gone down a day or two before to arrange for a trial of the machine on the 19th before the chairman of his American board. When I left home I told my wife that I should not be back till the next day. On arriving at the office at ten o'clock, my hand, in the presence of my secretary, wrote this:"

As he spoke, Mr. Stead took down a substantial diary, turned to August 18th, and read off the following

entry, turned to August 18th, and read off the following entry, I following the words with my eye whilst I took them down in shorthand. The writing was rather straggly, though not large, sloping backwards, the words all being joined together, and with little or no space between. It reminded me of the work I have seen turned out by the electric telegraph. Here is the "message" from "Julia:"—

said that his head was bad, and that the worry he had about that machine was enough to kill him. I said: 'What is the matter?' 'Well,' said he, 'yesterday, you know, I had the Chairman of our American board there, a and that machine no sooner got started than two of the springs broke that clip the paper and carry it round the cylinder. The result was the trial could not go on. I was so put out that I was physically sick, and my head is bad yet.' 'Then,' said I, 'what about going down to Preston to-night. Mr. B?'—'Oh,' he said,'it is no use you going down to-night; the machine will have to be repaired.' I then smiled and said, 'I knew all that before you came,' and produced the journal which I have just shown you, and read the message which had been written with my hand at ten o'clock that morning.' "And you had absolutely no other communication vabout the machine than that from 'Julia,' and until you jreceived her message you fully intented going to Preston, and had no suspicion that Mr. B——was at the Metropole; and you did not go to Preston, but went

MIS. A. H. LUTHER.

It seems quite out of place for me to occupy one line in the columns of your paper, but the frequent solicitation to speak to my many friends far away, is my only apology. It is certainly gratifying to your readers to see the LIGHT OF TRUTH SO completely filled with houghts, coming from such as have wisdom to speak, and courage to call attention to the scenes now being rehearsed, either under the cover of night, or in the hallowed waults made sacred by the tortures there applied to the poor unfortunate victims becoming the prey of these most gluttonous sons of God, dressed in their sacerdotal robes, representing Christian piety: prey of these most gluttonous sons of God, dressed in their sacerdotal robes, representing Christian piety; and tuning the ear to catch the first command given by the infalltble powers of the world, Popes Leo and Satolli, of Italy, whose ignorance is a disgrace to this age. And with the black club of St. Cyril of the fifth century in the bands of this brutal power, drawn ready to shiver the fine steel blade of American liberty, and utterly destroy the last vestige of our institutions, grown from our Declaration of Independence, giving to all equal rights to life, liberty and the parsuit of happiness, which impregnated for birth our constitution,

piness, which impregnated for birth our constitution, and gave through the highest courts of human equity a liberty never before introduced into human society. It of crime, not only to stab the heart of our Nation and tear into pieces our Declaration of Independence and National Constitution, but, as in the destruction of Alexandria, level to the ground our library, public school buildings and all institutions of learning, and burn every thought of human freedom, and every expression of human genius, which the energies of the universe have coined, within the human brain and the liberty bequeathed us by the sires and matrons of the revolution, have called forth and are now histories of the past and present.

For thirty-four years I have been upon the public rostrum within the ranks of the agnostic, a pioneer among the rocky kingdoms of the mental world, where

souls, and with manacled limbs and soul underneath the cruel heel of despotism, they have sought this God from whom they hoped compassion. But all in vain; prayers have been devoutly murmured, blessings invoked, and with manacled hands uplifted towards the heavens begging in prayer, and solenn chant in song, for one blessing but for a moment to sooth the tortured body and the degraded soul; but silence reigned, and God refused to speak. In vain have we waited the compassion of a personal Diety. In vain have we asked at the feet of priesthood for justice. We can no longer wait. The lovers of liberty must now be heard. This same power which has always placed ignorance upon the throne and wisdom in the dungeon of the outcast, has raised its hands upon our land and, as in the past, the throne and wisdom in the dungeon of the outcast, has raised its hands upon our land and, as in the past, the one of power still covered with the blood of innocent millions; the other of greed, still robbing the mother and babe of the necessities for life, marking every step from the cradle to the grave, with a poverty which leads her sons to the gallows, thrusts them into jails and prisons, and her_daughters from seven years of age the commencement of the Holy Fathers taking them into the confessional box, until death, are taught to massacre virtue and despise the sacredness of woman's life. I am a mother of children and granchildren, and I ask every mother in this Nation and every daughter arrived at womanhood, to join me in demanding of

The same of the sa

thousand of them were foreign born. Germany has public schools—it sent less than one thousand; Ireland mainly under the control of the parochial school, sent sixty-seven thousand. Every fourth Irishman that landed in Boston Harbor was not able to write his own name, according to the census of Massachusetts for 1885

Look at the people of the republics of Central and South America. From their birth education has been in the hands of the Church, and the only recognized school is the parocnial. All through these divisions of Mexico comes but one report, only a small per cent. Could read or write, which establishes the fact that parochial schools have failed to teach the people how to read and how to write. In looking over the countries as well as South and Central America. While they submitted to the system of the parochial school, the masses were dwelling in ignorance. If the Roman Church can mention one nation whose children they have taught to read and write, we could have a little consideration of their claim. Since the establishment of common schools in Italy, only about thirty years ago, great Church troubles have existed. The Roman Cath-Look at the people of the republics of Central and great Church troubles have existed. The Roman Catholic religion is seriously in danger when the people are educated.

Instead of Italy being under the yoke of priestly power of 1860, and wrapped in almost impenetrable darkness of national ignorance, she has overthrown the temporal power of his Holines the Pope and now boasts of the education of her young people. Look at the divisions of all Europe and you will find education passing from the control of the Church into the hands of the States. From Southern Holy to Northern Sweet passing from the control of the Church into the hands of the States. From Southern Italy to Northern Sweden all are moving in the direction of a system of education controlled entirely by the States, and made entirely secular. Both Europe and South and Central America send these results to the United States. And we, as mothers, beg of you not to take the old, cast-off, dirty, ragged garments of Rome, to clothe the educational demands of even the Jesuit's child, born and raised in America. It will post do: it is not harve enough: too America. It will not do: it is not large enough; too short at both ends; its texture too coarse, and colors all faded into cardinal, all of which the ideality and an laded into cardinal, all of which the ideality and sublimity of our children ignore. Catholic mothers, unite with us in protecting your rights in this country, and we will assist in placing your children (though born without life's necessities and raised with little care) side by side with the more influential Protestant of this land. Come to us, we will remove your daughters from the horrors of the confessional box by placing the box along with the slave block as relics of the dark ages. Not by the bullet and shell, but by justice to every Catholic mother and her babe.

St. Louis, Mo.

St. Louis, Mo.

During the past month Edgar W. Emerson has been our speaker. The meetings during his brief stay with us have been well attended, and the hall at times crowded to the utmost by an intelligent and critical audience. His world-wide reputation as a test medium bringing out many who knew little of our philosophy, yet anxious and willing to be convinced that there is no death.

Many a saddened heart was filled with joy by the sweet and tender messages from those gone before.

One incident I will relate, which, perhaps, will be of interest to your many readers. In the audience was a gentleman by the nume of John F. Doerbaum, an entire stranger to Mr. Emerson, to whom Mr. Emerson gave his brother's initials, A. D., which was not recognized at first, until Mr. Emerson, to make it more convincing, gave the brother's name in full, "Alexander Doerbaum." Then followed a more convincing proof of spirit-return to the same individual.

During the year of (872 Mr. John Doerbaum and Charles Leavy were clerking in one of our courts, Mr. Leavy was a Spiritualist, and frequently talked to Mr. Doerbaum on the subject, and finally agreed upon this test. Whichever passed to the other side first agreed to return, if possible, and take the watch of the other from the left side pocket, where they always carried them and place it is the right hand, which Mr. D. didnot believe could be done at that time.

Though twenty years had elapsed since that time Mr. Leavy did not forget to folfill his solemn promise.

Mr. Emerson gave the name of Charles Leavy, then rushing down the aisle to where Mr. Doerbaum sat, threw his arms around him, and taking the watch out of Mr. D's, vest pocket and placed it in his right hand, giving the name of Charles Leavy and the message "I live"

At the conclusion of which Mr. D. arose in the audience, exclaiming: "That is the test, and to all thoughtful minds such evidence cannot fail to convince."

Mr. Emerson left many warm friends, whose only regret was that he could not remain longer with us.

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there are but few Spiritualists to be found on these wide treckess plains. I came here to Dighton and out to Loyde as and last converted pearly two hundred pearly hundred cach night the request of the received hundred pearly two pearly two hundred pearly two pearly two hundred pearly two pea the calinate which was throughly resulted each wight, the calinate with the cale for controlled for a contributor of fallights to retire with her to an off controlled for a con

The Spiritualist's hall was filled last evening by a most sympathetic andience to listen to the trance speeches of Brother G. Walrond.

Among the strangers were Colonel Monaghan, the United States Consul, his friends, and a press reporter, who gave today a very favorable review of the proceedings in the local paper. He said 'the spirits proceeded in a very eloquent and lucid manner to explain the belief of Spiritualists, and with a facility and comprehensiveness that would suggest to the skeptical that Mr. Walrond had prepared his answers in advance, but the reporter was assured by the audience that such was not the case."

After the invocation the control in his opening remarks asid the spirits were not opposed to religion and worship as agenerally understood; they consider that creeds are the result of the wrong interpretation of inspired thought by erring humanity. The worship of the Supreme Reing is the spindamental irath of all religions, and, consequently, in the opinion of the spirits, as voiced by the medium, a conscientions Moslem, or Buddhist, or Confucianist is as good as a withing the sections of the medium were then read, and he and

behalf of a worthy mission. We are not begging, nor do we ask something for nothing.

Our society has in contemplation the erection of a hotel upon its beautiful grounds, in order that we may accommodate the visitors attending the camp.

The projective movements are now ripe for action. Our association is legally chartered and stock issued. We can not carry to completion our work without some assistance, we, therefore, call upon all those who can belp us in any amount to subscribe for as many shares of stock as convenient for them. The stock is fixed at one dollar per share, and every share has an intrinsic worth, being fully represented in property. This camp is destined to become the representative camp of the WEST, being located in one of the most fertile valleys in the State; a salubrious climate, a fine farming country, and in all a pleasant place for the hour-secker. It being the State Camp, with legally authorized power to institute auxiliary societies, schools, sanitariums, etc., makes of it an accomplishing future for all who invest in its stock. We make this proposition: To every one who will subscribe for five shares or more, we will send the LIGHT OF TRUTH for one year to any name designated by them.

Now, friends, here is an opportunity to spread the good cause in a two-fold way, and thereby help to build up the future work of Spiritualism.

For full information and details address

1, N. RICHARDSON, Sec'y, Delphos, Kan.

ous, einerealized, centringal, protopiastic, elementary sentiment.

What an increment of evil? Yet they refuse to enter into
council with those who appeal to king Reason as judge, and
seek only to bring peace on earth, not a sword.

We have almost daily letters asking us to go to Colorado.
California, to return to Wichita, and see the results of our
work, though we do not know where we shall be led, but will
keep you posted.

DR. LEE.

ring hamanity. The worthing of the appearen leding is the formal to an analysis of the support o

Ingher is the control of the control Respectfully, J. Kuhn.

Columbus, O.—We have been having Mr. Harry Archer and wife with us again for the past two weeks; they are at!l with us. We would like to keep them with us always if possible, for they are doing a grand and noble work, and daily adding to their list of friends. If the wonderful manifestations during Mr. Archer's seauces of the past week were minutely described they would form a small volume, having one circle of twenty-seven people. Eighty-one spirits communicated with their friends. Mr. Archer is busy from morning until midnight with private sittings and scances, always giving satisfaction. Those who come once are sure to return. The three medium, laws held three combination circles at my house, each one of the three being for the benefit of the others. Forty persons attended one circle. It is a treat to witness the brotherly love and harmony existing between these three gifted mediums. They have proven to be honest, upright, true, and noble-hearted,—Mrs. Danforth H. Royce.

monest, upright, true, and noble-hearted.—Mrs. Danforth H. Royce.

Waterlown, N. Y.—Mrs. Carrie E. S. Twing was with us during the Sundays of February, and held four week-evening seances also. Her meetings were thronged. It is a wonder to everyone who knows what an indefatigable worker she is that she is able to endure so much. During the month she was absent several days each week speaking elsewhere, and the literally has not a moment to herself. We have never had a speaker here who could come so fully in sympathy with the literally has not a moment to herself. We have never had a speaker here who could come so fully in sympathy with the underlying all her discourses is the Brotherhood of the lam. She almost always moves her audiences to tears, and no matter how much oppressed with care a person may be, she makes him take a better, more hopeful, and brighter view of things, bringing him into love and sympath with all mankind, and he feels that others entertain the same sentiment toward himself. The society has engaged her for three months of the coming season. Mrd. C. M. Nickerson, of Wollaston, Mass., is now here and giving excellent satisfaction.—F. N. Fitch, Corr. Sec'y.

aule's E

WM HENRY MAULE

Address 54 East Brond Street Norwich, conn.

W. A. Mansfield, the slate writing medium will start rom Clevelsnd, O., April 1st for a professional tour through the biales. Those living in towns or clitics where a medium is needed should correspond with him. Address permanent) 615 Society for Savings Building, Cleveland, Ohio.

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Oscaria, Edgerly, medium and lecturer, is engaged for the immediate future as follows:
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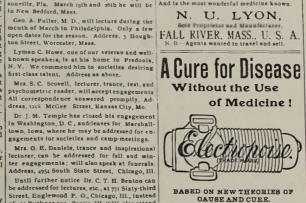
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Mrs. Cella Loucks is open for engagements to lecture and give psychometric readings and clairsoyant delineations. Address 13 W. Hardin Street, Findiay, O.

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Kdgar W. Hmerson may be addressed from No Polacn, No Opiates or Campbor, or March ist to 14th at 45 West Bay Street, Jack sonville, Pla. March 19th and 26th he will be in New Bedford, Mass.

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Led to the L

BY HUDSON TUTTLE. CHAPTER XI.

Although Jane Grey had received from arth the most loving care and attention, ueas, there was the ever present wrong and dency. Every woman has the desire to faculty the status of the bird to bring to this in the fact of the bird to bring to this the fact of the bird to bring to this the fact of the bird to brings with the fact of the bird to the status of the bird to brings with the fact of the bird to the status of the bird to brings with the fact of the bird to the status of the s brings with it the fullest measure of joy all her own; to ornament according to taste and reign within its walls, as queer fashioned and guarded by the hand of I The mother and daughter had talked

over, as they read in the great religious the wonderful awakenings of the evang tracted multitudes, such as vast auditor in Eastern cites, and in the West draw remote by-ways and prostrated the mo inners on their knees. He was coul stuners on their knees. He was court press, with one voice, advertized his r deed, become an apostle of the meek such as he was reported to be, he wou prodigal soon and be fogiven. As mo a letter came to his mother, the brunorished at first, withered. She se her child should not grow up, without her child should not grow up witho father. She would instil into its mi-father other than respect, that shoul the clouds pass out of her life, spect him. Howarth's mother had been edu

perience and knew the motives whic he did himself. She was therefore le ter, though not despairing. Neithe persuaded that he would sooner or that persuasion would only kindle "I sincerely pray that your exp said Mrs. Howarth, "yet I would : ment. I have been over the path

cause to expect

She was a woman of fifty yea had not lines of mental sufferin her dark hair been streaked with and affectionate, with a count thought as a lake reflects the cl come self-contained, strong, ar which surround ber.

"I have borne trouble which ple into their graves," she said, my misfortunes. I said to mys

and go on. You think my son

my only trouble. God knows wring my heart asunder, yet hi I was the youngest, petted dan Mr. Howarth came from Bosto in the best society as one arist goes in this country, meaning more or less refinement of s meeting he held me by a strat because he broke down the b against a closer relation. Fo at the end of which time we my mother, a social eventjan father. Of course, I was ex My husband was handsome, with unqualified favor by m friends for what they consid and for another year 1 awal was kind, gentle, thoughtfu a husband. My father gav with trained servants, I was heavily on young housekee father should have done th only consult but act on the tery to me. After a seaso feeling. I was about to be to the last degree. He we and, at length, for a week plied that he was away on my eyes were constantly me in tears he snoke har knew he was false to me, my grief with my paren your husband was born, lady elegantly costumed 'Am I correct,' she

Howarth?" 'You are, madam,' receiving?'
"I dispensed with

matter, and my name is Mr. Howarth! "I detected a doub startled and vexed.

"'Married? Nearly "'I am glad you are know I am an intrude

am pained to speak, a be true to my own. 'l sat stricken dun which had been impe with dread, had com-

fore he came to this wedding was postpo and, at length, he d daughter became a