



OUR CONTRIBUTORS.

What Spiritualism Has Accomplished.

It is repeated by those not acquainted with the progress of Spiritualism, that it has accomplished nothing, and has no significance in the march of events.

It is scarcely possible for us now to appreciate religious scientific thought as it existed at the time of the advent of Spiritualism.

The theory of evolution was not formulated, and the attempts to explain creation outside of the story in Genesis, was regarded as sacrilegious.

Coincident with the advent of Spiritualism came a mighty flood of thought. The Churches were liberalized, the people instructed, and old ideas gave way to new.

Those who lectured on Spiritualism at first had the old ideas to combat and stubborn points of superstition to overcome.

Evolution fought no battle with the Mosaic account of the creation, which for thousands of years had been accepted in its literal sense as the foundation of a vast and complex theological system.

The mental world is stirred to its very depths and agitated as never before. The old landmarks have been swept away.

The whole mass of humanity is seething under some potent influence, like an ocean under whose fathomless abysses volcanic forces upheave the oozy bed.

Does the theory of the normal growth of the race account for this unparalleled movement? Man has advanced in all directions in the last half-century more than in the past three hundred years.

The rap has gone around the world, and broken down the breastworks of superstition. It has been heard in the humble cabin, bringing balm to the aching heart of the bereaved mother.

There are more believers in the Churches to-day than without their folds. There is a large library of its literature and periodicals in almost every language of Europe.

True it is that there has not been an organized force, except as such organizations existed in the spirit world.

TRUTH'S GREAT STRUGGLE.

That the consolidation of Spiritualism is rapidly becoming an important consideration is proven by events which are occurring in this and other localities.

In one of the local daily papers of February 23rd appeared an item which stated that anonymous letters had been received by the authorities in which were allegations of fraud against mediums in general.

The recent case in court of a well-known materializing medium illustrates how necessary it is to examine into the merits or demerits of professional mediums.

The platforms of both societies have been rendered attractive lately by able lecturers and good mediums.

The Seekers After Spiritual Truth, who have had some slight internal commotion, resulting in a sporadic casting-off of a seed which is taking root elsewhere.

We expect to have the assistance of Brother Altimus, clairvoyant and singer; Sister Amelia Whitman, automatic writing medium; a lady from Brooklyn, who sings in three distinct voices, and a local guitar and mandolin club at our Wednesday evening sociables.

On Sunday evening, February 22d, Mrs. Emmer, a member of the society, gave a public materialization in Typographical Temple.

There is ample room now for a good test medium. Will such forward the address and endorsements to The Seekers After Spiritual Truth.

MATERIALIZATION IN DALLAS, TEXAS.

We were of a circle of ten persons, male and female, who attended a materializing seance by Mr. and Mrs. Gilman, of Houston, Tex., at the McLeod Hotel, on the evening of the 22d ult.

The cabinet in which the medium was incased was a simple construction of black Canton flannel thrown over a cord in the corner of the room, some six feet high, and so constructed that the cloth parted readily in the center.

When the hour arrived for the seance to begin, Mrs. Gilman took her seat in the cabinet, and the curtains were closed by Mr. Gilman. In a few minutes a coarse voice like that of an Indian emanated from the direction of the medium.

After a short song service two other voices came from the cabinet—one, the voice of a man, and said to be that of Spirit Owens, emanated from near the top of the cabinet.

As I was strong and determined to pursue my course, I started with my family South, joined by a few others, to see what we could do, traveling through Southern Missouri, and Tennessee, and Kentucky, stopping at Knoxville and several other places of less importance.

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He spirit life long enough to manifest as a young lady, but she prefers to come as a sweet little child; her baby talk was pleasing to all in the circle.

The spirit daughter of J. C. Watkins was the next to come, and at the cabinet, facing her father and mother, whispered these words: "Alas, papa, I will come if I can."

"Beattie Moore," a beautiful female spirit, was the next to come to W. S. Page. She had promised him through his own organism that when the conditions were favorable she would show herself to him.

"Chickawee," an Indian maiden, came out and gave all the sitters an opportunity to see her face and long black hair.

"Beatrice," a beautiful female spirit, one of the medium's band, came out to W. S. Page, and taking him by the arm, asked him if he desired to look into the cabinet.

"Carrie Adams," one of the medium's controls, materialized one foot from the cabinet, and in a voice of the sweetest angels gave us this advice: "Good evening, friends; I am Carrie Adams."

P. S. Since writing the above, the medium has been securely locked in a wire cage, and more than twenty forms came out and were recognized.

"I am here. John Brown, marching on." On Sunday night, February 26th, at the medium's home, John Brown again made his presence known by a short message signed simply, "John Brown."

"I am glad you all seem to be on the right road. You are walking in the right road. I will help you at any time you want me to do so."

"I commenced my fight for liberty and freedom in Kansas, in the year 1854, and kept it up for three years and more. During that time I suffered many perils and privations of life—also, all of my family, and we had many narrow escapes."

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They thought I was dead, but I moved right along in the spirit beyond from where I have helped to give the great battle, and led them on to victory in the end.

"By Red Wolf, medium's control." Sunday morning, March 5th: "I want you to proclaim it to the world, and from the house tops, that I am still alive, and am still marching on."

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Signs of Progress. An editorial in the LIGHT OF TRUTH of January 7th, says of "A Broad-minded Minister," that "Now and then a Christian minister rises above the fogs and voices a truth in advance of his creed."

That there are some ministers broad-minded enough to recognize the claims of Spiritualism, and that there are many more who are not ministers, who are evolving out of orthodox superstition and bigotry into the broader and more rational light of spiritual truth, is a matter for congratulation.

That the light of Spiritualism is surely (if slowly) permeating and irradiating all phases of religious thought is a self-evident fact, and, although the recognition which "Christian ministers" are now giving it has come somewhat late, it is nevertheless a very significant straw pointing the trend of the thoughtful minds of the day.

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LITERARY REVIEW.

THE CREDIBILITY OF THE CHRISTIAN RELIGION; OR, Thoughts on Modern Rationalism. By Samuel Smith, M. P. pp. 96. Price, 25c. Boston: H. L. Hastings, 49 Cornhill.

The first impression one gets of this little book is one of neatness. It is neatly bound in brown with black and gold ornamentation; it is neatly printed, and is a neat defense of Christianity.

It is intended to inspire the intelligent reader with the sublimity of the subject under consideration. Where Christianity inspires to nobility of thought and action, and maintains its consistency with the teachings of its founder or him so claimed, it can not fail of its mission.

From the same publisher we received a number of neatly printed five-cent tracts from his "anti-Infidel Library" concerning Spiritualism, or rather, not concerning it, in that they treat it as diabolism; and diabolism is a mythical philosophy born out of that mythical Church-bugabo, known as the devil.

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Consumption and Rheumatism: A Scientific Statement in Plain Language of their Origin, Treatment and Cure. By Geo. Dutton, A. B., M. D. 60 pages. Boston: Cynosure Publishing Company.

This is a book full of hope for the consumptive, for the author says: "The patient is always curable as long as there is lung enough left to create the blood." His cure is without drugs; it is "deep breathing" and proper food.

A little negro boy, five or six years old, has wrought up the negroes of Lake Rock, Ark., by giving nightly exhibitions of his knowledge. He reads books of all languages, and reads them correctly.

Spirit Message Department

OUR FREE CIRCLE. Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Ninth Streets. Doors open at 2; service begins at 2:30. No one admitted after service has begun.

REPORT OF SEANCE. Tuesday afternoon, February 28, 1893.

PROLOGUE.

Bright and beautiful the light of the sun this afternoon! Grand and beautiful the thoughts which flow out towards us from the higher life; and looking down into the depths of your souls, seeing many conditions with which each one of you have to contend, and understanding the sincere desire for more light we willingly draw near unto you.

QUESTIONS AND ANSWERS.

Ques.—[By J. W. A., Kansas City, Mo.] By what law is the daily action of the spirits controlled, that which regulates their coming and communicating with earth friends, and whether these communications are given with perfect freedom on their part, or are they regulated by a law either social or supreme, and if so, of what nature is the law?

Ans.—My dear friends, spirits are not ruled by any law connected with the spirit realm that would hinder them from communicating and entering into your sphere. It is the conditions that are around each one of you that sometimes cause the spirit to withdraw quickly. Sometimes a spirit will come, and is enabled to hold and talk a long time with you.

Ques.—[By C. E. W., Benton Harbor, Mich.] When a spirit leaves the earth form, does it at once take on its etherealized or spiritual form similar to the one just left, and if sufficiently developed, go at once to its home on some planet or world away from this earth?

Ans.—Every spirit that leaves the material body takes upon itself a spiritual form like the body it just left. If it were not so, you would not know your spirit friends upon their return to talk with you. All enter into the spirit world just where they belong spiritually. They may enter into a very high condition spiritually, and they may not, owing to that which they have learnt, owing to the development of their spiritual nature.

Another planet. They do not desire to do so. They would rather stay nearer to those who belong to them, but after having on the spirit side of life for a long time and have learned all it is possible for them to learn, in their sphere or upon their own planet, they are anxious to learn more of those who are on other planets.

Ques.—[By J. P. H., Summerville, Miss.] How do the teachings of Swedenborg compare with Modern Spiritualism? How does the spirit world look upon him and his philosophy?

Ans.—If you have studied Swedenborg's teachings; if you have read all of his works, you may possibly be puzzled at some of the expressions that he makes, or at some of the experience he relates. For instance, he gives you his experience in hell. Now, friends, I have had no experience in hell. I have not found it. Again, he tells you of heaven, but he says heaven is a city and is walled in, but I have not found Swedenborg's heaven, but to-day he does not return and teach in that way.

Ques.—[By R. C. B., Red Deer, Alberta, N. W. Terr.] Do our spirit friends ever develop us without special attention to sittings when our desire is that they should?

Ans.—They do. Sincere desire or prayer is always answered by your loved ones. I have known some of the very best instruments that have been developed without giving any time for development. They have been developed through the sincere desire for more light and more knowledge and the spirits who have attended them have granted their request.

Ques.—Is the spirit world in sympathy with one in our midst who is exposing the workings of the Catholic Church?

Ans.—The spirit world is in the deepest sympathy with everyone who would banish ignorance and bring forth truth. Each one on the spirit side of life, who has been oppressed by the dogmas of the Church, and held down in its free development, is most anxious to free mortals from that which would deprive them of freedom of thought, or of freedom of speech, and that which would deprive any man, woman, or child of the means to learn all they possibly can of themselves, and of that which is beyond this life.

Ques.—[By C. E. W., Benton Harbor, Mich.] When a spirit leaves the earth form, does it at once take on its etherealized or spiritual form similar to the one just left, and if sufficiently developed, go at once to its home on some planet or world away from this earth?

you should know what that man's sentiments are. Is he true, is he honest, would he defend all the laws of your country? If not, do not vote for him. Oh, friends, it lays with yourself who shall rule, or who shall destroy this beautiful Republic of yours.

SPRIT MESSAGES.

Philip R. DeWald.

Chairman and Friends: I am surprised to find myself in your midst this afternoon. When I sojournd upon the earth plane I was rather indifferent as to what became of me after I passed through the change called death, but I find now that I have passed through that change, and I am just as anxious to live as I ever was when I was in the material body.

J. C. Baldwin.

Friends, I am glad to be with you this afternoon. I have traveled a long way in spirit—you would say a long way to visit this afternoon. The distance seemed nothing to me, and I come with a fullness of love to each one of you here, for I am interested in each and every one of you.

Edward H. Gray.

How very strange that I should come, and yet through anxiety I feel for those who are near and dear to me, and it is for that I come this afternoon. I have been on the spirit side of life only a short time. I went out suddenly, yet I am satisfied it is better so. I desire to send a love message to my wife Mary and my two children, Charles and Gracie.

Jacob Davis.

If not intruding, I would like to send a few words to my wife. She lives at Worthington, Ohio, and is in poor health, but the Indians are helping her, and I think she will improve wonderfully after the weather is settled. I impressed her right about building the house. I think she had better wait a little, and we will give her more advice on the subject.

To Joseph Benson, Warren, Pa.

Tim, his control, is with us, and brings Cyrus and Victoria; they are working hard to complete his development. Tim says he impressed him when his brother passed away in Erie, what the combination was, so that he might open the safe. Their brother is well pleased with the settlement of his affairs.

Jared Beckwith.

My wife Lucy and I are glad to be with you to-day, and are striving to help you all. We earnestly desire to reach our son, S. Beckwith, of St. Louis, and say we are pleased with his work, and assure him that he has our most sincere, heartfelt wishes, and that we will do all in our power to aid him. Joel and Silas are lending a helping hand.

Milton D. Barret.

I would be glad to come into communication with Mrs. Dr. Armstrong, of Buffalo, N. Y. I would have her know that I often visit her, and give her many useful impressions. I sympathize with her and sincerely hope she will give her spirit friends every opportunity to develop her, as we find in her a grand and wonderful instrument for our work.

Effie and Eddie Baker.

There stands before me a young lady, fair hair, full blue eyes, rather slender. She tells me she passed out with consumption, and she desires to send her love to her mother and father, "for I and brother were in the home on Sunday evening last and promised we would come here to-day and send a love message. Oh, mamma and papa, we are so happy, Eddie and I. We are with you every day, and we come every time that you sit and try to make our presence felt and we feel that you do feel us. Accept our undying love. Grandma and auntie are with us and they also send their love; I mean papa's mamma and your own sister, mamma. My name is Effie and brother's name is Eddie, and we send this to mamma and papa, Lee Baker, Farmer's City, Ill.

Eva Bond.

Sends greeting to her father and all the dear ones in Willoughby, O., and brings Baxter Whiting. They often come to the home fire-side, and are glad the friends are getting so much light, and hope they will continue their investigation and set proper time for regular developing classes.

The Progressive Lyceum.

Opening Song.

I AM PERSUADED. I am persuaded, now to believe, I am persuaded, truth to receive, I am persuaded, now to say—Come, spirit, come thy way, in this convenient day, in this convenient day.

Silver Chain Recitation.

Brother, the present is a time of questionings. Nothing is taken for granted to-day. Science and reason are probing the best of things. Truth is the question they seek, and they say, Nothing is right because Time out of mind it was. Error is not the less gross that it is gray.

Lesson. Suggestive Outline.

[NOTE.—In the discussion of the lesson it should be a fundamental rule never to be departed from that in which all are expected to express their views fully and freely, there must not be any indulgence in personality or antagonistic debate. It is the truth, not what any individual thinks the truth to be, that should engage attention.]

IS THE SPIRIT WORLD A REALITY?

The spirit land is real and substantial. Through every cycle of change that matter passes, some portions reach a higher state. There is no law of retrogression. Fragrance flows from blossoms: so spiritual elements constantly stream from the material world. The refined spiritual essences from this and other planetary worlds ascending into those vast etheric regions, condense and gravitate, like purpling clouds fringed with gold, to their appropriate positions.

The spirit land, constituted, then, of the particles and etheralized essences from the many earths and systems that dot the universe, all bathed in the magnetic sunlight of an eternal morning, is no shadowy realm, but real and permanent.

Is it possible for a series of ethereal zones to surround the planets, invisible to mortal sight?

What relation do spirits hold to spiritual things? They must hold the same relation that man holds to material things.

Can spiritual beings give a just understanding of their world?

Only a shadowy one, for we have no words by which they can explain relations which do not exist on earth, and hence have no words by which they can be expressed.

The Lyceum Banner (Eng.) publishes a list of sixty-one lyceums belonging, with few exceptions, to the Lyceum Union. The object of the union is to promote the general welfare of the movement by bringing the lyceums into closer sympathy and more united effort. For this purpose an annual conference and district assemblies will be held, and various other means will be employed as the occasion suggests.

The afternoon "Tea" appears to be a very popular form of entertainment with the English lyceums.

The Burial Service, by Hudson Tuttle, which has been repeatedly inquired for, is included in the LYCEUM GUIDE, and with it a fine selection of readings and music for such occasions.

A Spiritualist writes that he heard so much talk about heaven in the Sunday schools that he sincerely hopes the Lyceum will not follow the example and give over the time to the spirit world, when in reality the conditions of this are the ones with which we are most interested. This is exactly where the Lyceum stands distinctly alone. It holds that we are immortal beings, beginning here and now our infinite journey. We want to prepare to live, not to die, for we are assured, if we live rightly, the next existence, which is a continuity of this will be best cared for. By living rightly to-day the interest of to-morrow will be best subserved.

"We want the benefits of an organization, and that of the Lyceum recommends itself to us, but we are so few in number." Thus writes a brother in the Northwest. If it is improvement and social enjoyment you seek, why should numbers count? If you can get together a half dozen in a parlor, or even in the one room of a pioneer cabin, you may have as rich a baptism as in a crowded hall.

The best thoughts of the world are all reported in the newspapers, and you can each bring some good selection, and thus, if you have not the magnetism of a trained speaker, you can, by instructing others, effectually improve yourselves.

VERIFICATIONS.

Mrs. Louisa Henry, of 620 Central Avenue, this city, sends word that she recognizes the message from George Ernst that was given at the LIGHT OR TRUTH Free Circle, on January 9th, only having recently become aware of the fact.

THE LIGHT OF TRUTH.

C. C. STOWELL, Cincinnati, Ohio. Room 7, 258 Race St.

Terms of Subscription: The Light of Truth will be furnished each month...

Second Page: What Spiritualism Has Accomplished... Tenth Page: Spiritualism Department - Our Free Circle Report...

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A Vast Movement Impending. The world does not comprehend the vast movement impending...

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MEDIUMS. Are requested to send us their names and addresses, with phase of mediumship and reference of character and perfectibility...

Back to Savagery. The horrible narrative of the crime and its punishment by the infuriated crowd at Paris, Tex., has shocked the country...

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Illegitimate Religious Discussion and a Bit of History.

The friends of America consider the following statement on the results of legitimate religious discussion. The Rev. Stephen L. Johnson, Bishop of Delaware, attempts to draw the line between legitimate and illegitimate religious discussion. He holds that any attack upon the fundamental principles of Christianity is distinctly illegitimate...

A Deep Interest.

The article in another column on the mediocrity of W. T. Stead is one of the most aggressive and interesting. When a man who stands so conspicuously before the public, and whose reputation means everything for his success, boldly affirms his belief in spiritualism, and not only that, but his mediumship and attributes some of his best writing to spirit influence...

Decease of Elder Evans.

Elder Frederick W. Evans, one of the oldest and most prominent Shakers in the United States, passed within the veil at Lebanon, N. Y., Tuesday morning, March 7th. This good man and earnest spiritualist was born in Bramyard, Eng., June 9, 1808, and spent his boyhood on a farm near Worcester.

Was Mesmer a Charlatan?

It was the custom of the scientific men of his time to denounce Mesmer as a charlatan. They have continued to do so, until now they have taken up Mesmerism under the name of hypnotism, and admit not only all he claimed but much more. Who are the charlatans, Mesmer or they who denounced him? Mesmer understood better than anyone else since his time the value of surroundings and imagination.

A New American Party.

The Allied American, of Cleveland, O., says: The A. P. A. welcomes to its fold any person in sympathy with American institutions, and who considers his oath of allegiance to support the Constitution of the United States paramount to the oath of allegiance to the Pope of Rome.

Pious Misrepresentation.

It has been the custom of the pulpit to make capital of "death bed repentances" of infidels, and especially was Paine a target for abuse. This was far safer than to attack the living. The dead can not defend themselves, while the living may make it unpleasant for their traducers.

New Ready-Trust No. 2. "Inimitably and Modern Thought" by Rev. J. Mann Taylor, pastor of the Church of the City, New York.

Margaret For-Kane Gunk Haus. Close upon the forty-fifth anniversary of the advent of Modern Spiritualism, an event in human progress to which she was largely instrumental, Margaret For-Kane has departed from this world.

A Proposition and a Comparison. The following cable dispatch appearing in the New York Sun a few days ago throws a ghastly light upon the poor of London.

The Irish World commenting on the above observes that their bodies for the dissection rooms in order to realize a few shillings for food. This was one of the suggestions made at the gatherings of the unemployed at the East end this week.

In a notice of the book "A Memoir of the Late Austin Phelps," the Christian Record makes the following expressive quotation from its pages:

On the night and at the hour when he passed on, he came to one who loved him a vision fair as the skies. Suddenly, behold! he was walking up and down in front of his Andover home, under the maples which he had planted.

Notes on Passing Events. The fires of hell have long been quenched for those who think humanity is not as mean as the orthodox God, but now and then the "elect of the Father" exhibit the old time regard for sulphur notwithstanding the new and better means to which chemistry has put it.

The Tennessee House of Representatives passed a bill making it a misdemeanor for any woman to be caught wearing a hoopskirt. While the hoopskirt is the greatest nuisance Fashion ever introduced, we dislike to see legislative power arrayed against it, though it is, perhaps, the only way at present to control it.

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News from Correspondents. Boston, March 15, 1893. The Boston Investigator says: "We see nothing in Spiritualism, so called, but a milder witchcraft." Pray, brother, what is a "milder witchcraft?"

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News from Correspondents.

Boston, March 15, 1893. The Boston Investigator says: "We see nothing in Spiritualism, so called, but a milder witchcraft." Pray, brother, what is a "milder witchcraft?"

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