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Light of Truth.

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Led to the Light.

BY HUDSON TUTTLE.

CHAPTER NI.

Although Jane Grey had received from the mother of How arth the most loving care and attention, sympathetic kindness, there was the ever-present wrong and feeling of dependency. Every woman has the desire to found an independent

Howarth's mother had been educated in the school of experience and knew the motives which actuated him better than he did himself. She was therefore less hopeful than her daugh ter, though not despairing. Neither had written him recently persuaded that he would sooner or later return, and knowing "I sincerely pray that your expectations may be fulfilled,"

said Mrs. Howarth, "yet I would not lead you to disappointment. I have been over the path and know how little we have

She was a woman of fifty years, and of remarkable beauty had not lines of mental suffering been graven so deeply, and her dark hair been streaked with grey. At first gentle, yielding and affectionate, with a countenance expressive of every thought as a lake reflects the clouds above it. She had become self-contained, strong, and positive to the influences

"I have borne trouble which would have crushed most peo-ple into their graves," she said, "but I have kept myself above my misfortunes. I said to myself, you must live for yourself and go on. You think my son and your husband has been his father's life, my only trouble. God knows that he has been enough to "My father, v wring my heart asunder, yet his father inflicted tortures I was the youngest, petted daughter of a merchant in Albany. Mr. Howarth came from Boston to visit that city. He move in the best society as one aristocratically born, as aristocracy goes in this country, meaning the possession of wealth and more or less refinement of social culture. From the first meeting he held me by a strange fascination. I disliked him, because he broke down the barriers of my will and I rebelled against a closer relation. For a year I was as one in a dream, at the end of which time we were married. It was made by my mother, a social eventiand money lavished by my fond father. Of course, I was exhilarated by a feeling of trumph.

My husband was handsome, wealthy, agreeable, and regarded with unqualified favor by my parents. I was envied by my friends for what they considered my extreme good fortune, and for another year I awakened not from my dream. He "I will go to him," said Jane Grey, "and if even now he is was kind, gentle, thoughtful, everything a wife could ask of a husband. My father gave me an elegant residence, and with trained servants, I was not subject to cares which press heavily on young housekeepers. My husband became a part ner in my father's business and confidential adviser. Why my father should have done this; why, after a lifetime's experi ence, he should consult one who absolutly had none, and not tery to me. After a season my husband became cold and unfeeling. I was about to become a mother and was sensitive to the last degree. He would be absent for a night, for two your husband was born, the maid ushered into my parlor a lady elegantly costumed and of refined manners.

'Am I correct,' she began, 'in addressing you as Mrs.

"'You are, madam,' I replied, 'whom have I the honor o

"I dispensed with sending my card because-well, no

say. I do not wish to cause you a moment's unhappiness. I know I am an intruder breaking through all social usages. I

which had been impending in my mind and filling my soul with dread, had come. She began rapidly:

brings with it the fallest measure of joy. To found a home, all her own to ornament according to the dictates of her than the fallest measure of joy. To found a home, fashioned and guarded by the hand of low, was her subjected her.

The mother and daughter had talked the subject over and over, as they read in the great religious journals accounts of the wonderful awkenings of the evangelist: how he had it took over the boxic, is an hourty of the wonderful awkenings of the evangelist: how he had arrived the most proad and arrogan with the most proad arrogan with the most proad arrogan with the most p best men on the force awaiting, and telling them his suspi-cions they accompanied him to the rear of the bank. They proposed that three enter by this door which they found open, while the other guarded the front entrance. The officer crept on their hands and knees along the passage until they came to the door of the room where they heard the rob-bers at work on the safe. Their revolvers in hand they rushed into the room, discharging the contents and shouting, 'Throw up your hands.' So astonished were the safe-breaker that they were hand-cuffed without resistance. As the light was turned up the detective exclaimed: 'You Howarth was sent out to find you, though this was the last place I'e

have look for you. "Well, let me hasten this dismal story. I was not fated to have a condemned felon for a husband, for that night, in his cell he destroyed that existence which had been destroying to others. All that ruin had been effected and his career of crime ended before he had reached his twenty-eighth year. In this he exceeded his father who ran a similar race and was ar rested for forgery, least of his crimes and sent to the pene tentiary in his twenty-seventh year. I learned this from my husband who was especially proud of the criminal portion o

"My father, when he found the earnings and reputation o a life-time swept away, sank into melancholy, from which he could not rally, and died. He was soon followed by my mother. The creditors were generous, and from the wreck was allowed to retain enough to place me above want. At such a time your husband was born. He was a winsome child and made friends of everyone who came to know him. At school he was the pet of teachers and playmates. Not until his majority did he manifest those qualities which character ized his father. I had earnestly prayed that he might not in herit his father's vices, yet how vain for me to expect other wise. The seed of the age weed may be cared for with all the attention bestowed on the sprouting rose, and while one

just to me, I will overlook the past.

"Wait until he comes, my child."

"Oh, I must go. My child will accuse me if I do not. will take him with me, and perhaps a father's love will be

'A father's love is not a mother's. I implore you; do no After a long silence in which her will struggled for mas

tery, she exclaimed, as though speaking to herself.
"Marriage is an event for rejoicing and congratulation Oh, God, have charity for me, I am so unlike others: others who have not drank to the dregs the bitter cup of experience. plied that he was away on business of the firm. I wept until To me there is something awful in a woman giving her life to my eyes were constantly red and swollen, and when he found me in tears he spoke harshly. The illusion was at an end. I knew he was false to me, but pride would not allow me to share Love, oh love, thou art pure and true, and holy as a dream of One day, it was a week before paradise, but passion arrays its loathsome form in your spotless raiment and masquerades in your name. They have made woman a slave to this wolf in stolen garments, in the name, of God, proving their claim by the Bible. voman was made to be a wife, and a wife was made to be

mother, and of as many children as God had ordained. "Mother! mother!" exclaimed Jane, affrighted at the sacreligious words.

Had she left the house? It was not known. Had anyone called on her? The clerk said an elderly gentleman had at a late hour, staying only a short time.

"Is the evangelist Howarth in town?" asked his mother. "I think his engagement closed last night, and he left for a new field of labor this morning by the same train on which you came. A wonderful man, madam, whom it is a blessing to

Mrs. Howarth cared for the wants of the child and beeindulging a fond fancy that the swein was still blowering around her with his face?"

"Who knows but that, the lethargy, which chained her faculties, the child would as the young lady gazed, conviction may have grown, He wanted to go and put his arms around her

Tears came to the eyes of the proprietor. 'Dear madam,' he said, "you have my sympathy and whatever assistance I can

give you will be cheer ully rendered."

"It has come so suddenly I am at a loss to decide what is best," she replied, "there appears to be but one thing to do, fail, the irresistible conclusion would be that there was some and that is for us to at once return to my home."

"It would be a dangerous attempt, for she might suddenly grow unmanageable. I presume, however, a physician would

On this suggestion a doctor was called in. After an hou in questioning and examination, he pronounced the patient suffering from dementia, which sounded very learned and scrutiny, and the witnessed cross examined by the sharpest scientific, and being another name for insanity, could not be far out of the way. His art and knowledge could not, however, penetrate to the deep nerve centres where the invisible

The prejudices of the editor in question have doubtless atoms of the subtile poison wrought to paralyze their action and hold the swift spiritual forces at bay. It was a mysterious case to the doctor, although he, with wise look, did not so acknowledge it. He pronounced it as probably incurable, because, if it so proved, it would demonstrate his superior knowledge. Should reason return under his treatment it futed; that there was no evidence in science or history would be a feather in the cap of his skill. Fortunately, he which rarely developed into violence. It was an exceedingly

Thus was it arranged for the evening train. The patient coming as it does from a devotee of science and truthful assat all the long day, murmuring at times to herself; manifest-curacy; and one who demands through knowledge of any ing no intelligence; her eyes vacant and soulless. Her body subject before accepting conclusions. Hear it: "The world is was alive, her spirit had apparently gone. All day the still waiting for the very first message of any practical impormother cared for the fretful child, and watched for some tance, coming from a well-authenticated ghost." On this point change in the aberrant mind of her daughter. At noon it began snowing, and the world was wrapped in a falling atmoohere. The wind soughed mournfully as though in sympathetic suffering. Ob, human heart, how art thou attuned to African Customs." Referring to Don Santos, who wrote of feel the moods and phases of the changing world!

The waiter came with food, which the patient pushed aside. She ate only as her mother fed her, the touch of the food on her lips, seemed for the moment to awaken reflex action and she would mechanically take the offering. The newmade friends were very kind, and gave her every assistance, and with the train that evening. Mrs. Howarth, overwhelmed by

reared a son to make other women suffer. Oh, who was I not touce Monthly " is a great civilizer, "and one of the most use and have coale to demand assistance. I would scorn to ask it of him had not misfortune compelled me to put my pride beneath my feet."

The daughter threw her arms about her mother's neck and treeled beneath my feet.

The daughter threw her arms about her mother's neck and treeled beneath my feet. At length, regaining my composure, I said

"Msdam, I do not know you. Your words are unsupported, yet I believe you. I am weak to assist you—too weak to assist myself."

"I expected to find him here."

"Oh, who waid I not know you was astir, she took the child on her mission of infatuation assist myself."

"I expected to find him here."

"Oh, you will find him anywhere else than here. Perhaps at the warehouse. I do not know."

"I will write to him from my hotel, and if he does not meet me, I will bring him by a detective."

"She paused, my senses were obscured, and the world treed over the river and walked to the depot to meet the early train. It came, a roaring cloud of vapor through the morning mist, and, with a wild scream, thundered over the river and any, bearing the mother and child on her mission of infatuation. If we knew the future! Beat we do not, or bravery would die out of the human heart. Unknowing the decrees "Oh, you will find him anywhere else than here. Perhaps at the warehouse. I do not know."

"I will write to him from my hotel, and if he does not meet me, I will bring him by a detective."

"She paused my feet."

To shorten my wearisome story, I sent for my father and told him all, and more, that from careless words I had heard to the morning him by a detective."

"To shorten my wearisome story, I sent for my father and told him all, and more, that from careless words I had heard for some hours. There was not another until evening, and toracted and the himself, however obtuse he may appears in all read death lie is ambush. We have courage because Fate draws the curtain from the ai

lowing style: "Why this young man took up the plate with so many different specimens of his face, and how he managed to prevent the rest of his spectral body from being taken, and why he stood so far away from the loved one as to come out so small that he had to be explored with a magnifier, are ques-tions on which we fear it would be vain to express any light."
"Was he all face in his lifetime? Did the minuteness of his you came. A wonderful man, madam, whom it is a blessing to know. He is a light to the world, so pure and unselfish, and devoted to the will of the Master. Not only is he the most eloquent of preachers he is one of the most perfectly honest of men."

Was neal lace in in is litetime? Did the minuteness of his spirit-image signify the smallness of the place he had held in the young lady's affection, or did the stand he took, far in the deckground, signify the distance at which the young lady eloquent of preachers he is one of the most perfectly honest likeness but was this young lady wholly veracious, or was

and the blur have passed through various phases before it neck and called her. She bore his attentions with the passitity of a wooden image, then said wearily, "What is this? deal more of corroborative evidence is forthcoming we pre-Go away." The child sought to attract her by pulling her hair, patting her cheek, and kissing her without gaining the young lady's imagination, and the remainder to somebody least notice. Then it began to cry, and Mrs. Howarth took it sadly from the arms that were dead to its love. graphy no amount of "corroborative evidence" would be sufficient to establish the reality; because natural law is con-tinuous, and under like conditions produces like results. It one bonsfide photograph of a spirit can be taken, we have every reason to expect others may be, and if all other attempts mistake about the one fact supposed to have cocurred in the

presence of two or three persons.

The editor of the Monthly evidently does not know that spirit photography has been established by "corroborative ev idence" that compelled the prejudice of the courts to yield to overwhelming proofs, presented under the most searching lawyers, right in his own city; and the claims of the medium

held him aloof from the subject, and however plentiful the "corroborative evidence" he is not likely to find them. I have heard Christian devotees affirm with great assurance that there is no evidence that this earth is older than six thousand years; that the divinity of the Scriptures had never been reaid, the diathesis indicated a form passive and obedient, had barred out all "corroborative evidences" on the side of the skeptic, as the skepticism of scientific (?) Agnostic closes interesting case, and he would above all things, like to treat the avenues of the mind against the very evidence they pro-and watch its development, yet he thought by taking a through sleeper, she might be safely conveyed to her home. it may depend entirely upon the estimate of the recipient, as to what is of "practical importance." In this same of the Monthly is an article of five pages on "East Central Eastern Africa as early as 1586, the writer says: "One fact he does record which is of deep interest, and that is that near Tete, on the Zambezi, men and women were confined in regular pens like cattle and slaughtered for food as required." This "message" from the "dark continent" is evidently regarded as of "practical importance," but a message from the matter, and my mane is of less moment. You are married to "No, no! It is not blasphemy, it is the truth. What is more horrible than for a woman to rear a child to duplicate the tertible danseter, departed with her pittable charge. Had had been the train that evening. Mrs. Howarth, overwhelmed by the startled and vexed.

"Married? Nearly two years, madam.'

"I am glad you are, and understand what I am about to say, I do not wish to cause you a moment's unhappiness. I know I sam an intruder breaking through all social usages. I may be true to my own.'

"I stat stricken dumb, for the time I felt that the catastrophy Child had been impending in my mind and filling my sonl with dread, had come. She began rapidly:

"I come from Boston where your husband resided. Bepanded, and hard lines indicated the attraction to this city he proposed to my daughter. The seeding was postponed by him for one or another pretext, and general and with trail that every lassistance, and with the train that every lassistance, and with the frain that every lassistance, and with the printing was postponed by him for one or another pretext, and obtained with a farsh of the most harteful characteristics of its father. What more have then the startled and vexed.

"No, no! It is not blasphemy, it is the truth. What is more horrible crime rested on her so most hateful characteristics of its father. What more than the think had whith the train thatevening, Mrs. Howart, how the fill the train that every distinct the thermit had the train that every distinct the thing had been her gired.

SHE WAS THE MOTHER OF CAIN.

(To be continued.)

Written for the Liour or TRUTH.)

"THE EVERLASTING GHOST."

Lynan C, Bowe.

Under this caption the "Editors' Table" in the Popular Science. Of all people, with a choice spread of sgnostic science. Of all people, with a choice spread of sgnostic science. Of all people, with a choice spread o light continent, bringing "glad tidings of great joy" to mil-

more difficult. Free religion and Agnosticism were un-known. The Churches relied on the Bible and that alone, and the highest scholarship was devoted to revising and cor-recting the Scriptural text as of more value than anything

Evolution has determined the law of causation. Agnosti-cism by doubting has shaken the very citadel of belief, and emphasized the teachings of Spiritualism by contrast. The Agnostic claims to know little, and that the world knows less—there may be a God and a spirit world, but no one has proven the existence of either. Oh! it is a glad relief when Spiritualism furnishes the evidence of that spirit life.

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 combat and stubborn points of superstition to over-They were of necessity iconoclastic levelers instead of builders. They armed themselves often after the manner of Paine, and were content with verbal warfare. That phase is outgrown, and discussion conducted on such lines is unin-

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. It fought no battle, but quietly presented the true method by which the creation was evolved from chaos. It made no comparison, yet the Mossic story faded from view, becoming less and less seriously regarded, until it is now a dead letter on the pages of the theological law book. Science has illumined the dark places with the electric light of thought, and the old obsolete dogma is retained only in appearance. The preachers, whose highest ambition was to expound the mysteries of doctrine, now seek to present the freshest thoughts of thinkers outside as well as within the Churches, and are successful in proportion as they do so. The day of dogma has gone by and that of knowledge has

The mental world is stirred to its very depths and sgitated as never before. The old landmarks have been swept away and when questions are discussed in the old way, by appeals to Bible texts and the testimony of the Fathers, men smilat the childishness of the disputants. Inventions constantly exceed the wonders of yesterday; the speed of engines in creases; the telephone directly connects us with distant places; the telegraph fathoms the ocean, electricity lights and warms our dwellings, and propels the flying cars,—and yet all these physical inventions, and the changes they have wrought in the manners of life, are as nothing compared to the changes in the realm of thought. The most conservative sects, even the Catholics, have been seized by the spirit of

The whole mass of humanity is seething under some potent influence, like an ocean under whose fathomless abysses volcanic forces upheave the oozy bed, and dash the waves contending, or roll them in mighty volumes to remotest shores. There is no longer rest in the bosom of the Church, and the lingering superstition which causes the children to follow after the footsteps of their parents, the scientist comes in and explains as the lingering taint of heredity, inherited from a long line of Church going ancestors, and hence not to be combatted by evidence but to be

outgrown, as man has outgrown his savage instincts.

No rest in the Church with its established creed, and the assembled worshippers listen with a complacent smile to the well worn sermons they do not believe, which are obsolete outgrown, and untrue. They hope the laity will not protest' and the laity sincerely hope the ministers are not as fogy as their words imply. The Church fabric is honey-combed with doubts, and new ideas are everywhere forcing out the established faith of the Fathers. Heresy is rampant, and the heretical minister draws the crowd for he has something

Does the theory of the normal growth of the race ac count for this unparalleled movement? Man has advanced in all directions in the last half-century more than in the past three hundred years; in fact, made such gigantic strides that no length of period is comparable, for his progress has been along new lines. Can the unprejudiced mind refer tremendous to ordinary causes? Does not the events of these years point to other forces working independ ently of human effort? Is it not patent that when the gate nunicate with mankind, that thought would be stimu of ages of culture of ideas and invention, in spirit life, have been poured into the minds of men, with more and more precision and freedom, as their means of communication are The recognized mediums who have given tests of dentity and personal messages have been only as the waves ndicating the movement of the tide.

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; it has been listened to by emperors and czars, and given them ideas of rightful government. The emanci-pation of the serf in Russia, of the slave in the United States, it suggested and advised.

There are more believers in the Churches to-day than without their folds. There is a large library of its liters, was not that of the medium. "Little Birdle," the child ture and periodicals in almost every language of Europe. spirit, whose baby voice was heard in the cabinet, has been

What Spiritualizes

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THUTE'S GREAT STRUGGLE.

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term of Spiritualizes in its modern regulated cover, yet if we want of Spiritualizes in its modern regulated cover, yet if we want of Spiritualizes in its modern regulated cover.

The repeated by the most important era in the history of man, one with which for regulating of changes and advances of the control of the progress of the prog

tectures and tests produced a favorable impression, but when it is known how much opposition there is to the cause, certainly some action should be taken.

Of course, to treat the matter fairly, there is real cause for complaint. There are bogus mediums and fraudulent phenomens, and here is the important point. Societies should take the matter in hand and endeavor to eliminate fraud. This must be done sooner or later. The spiritual press should not evade this question, but give it the consideration it requires.

eration it requires.

The recent case in court of a well-known materializing their loved ones. medium illustrates how necessary it is to examine into the merits or demerits of professional mediums, and render judgment accordingly. But whatever might be the rendition of judgment in this particular case I allude to, certainly the treatment of the principals and witnesses in the case by the prosecuting lawyer was the most infamous and dastardly on record. Men with gray hairs, which should have entitled them to at least respect and courtesy, were made the butts of taunts and jibes that would rouse the indignation of every Spiritualist. Where is our protection? Only last Winter a scurrilous article was published in a particular sheet her which seems to take a pronounced delight in so doing, which was a miserable libel on the characters of a gentleman and his wife (the latter a materializing medium), the act of a contemptible reporter, hired to do this slimy task. Consider the unhappiness caused by such an act. Our cheeks must temptible reporter, hired to do this slimy task. Consider the unhappiness caused by such an act. Our cheeks must bear the blush of shame for the want of energy. If Spiritualism is a truth, and we are right, then Spiritualists should present a bold front. There is very, very much to accomplish. Before the flood comes the tide should be pent up. There is much secret undermining which betrays itself only

The platforms of both societies have been rendered attractive lately by able lecturers and good mediums. Mrs. Nellie Brigham held forth for the month of February, following Professor Peck, with Miss Maggie Gaule giving tests.

The Seekers After Spiritual Truth, who have had som slight internal commotion, resulting in a sporadic casting off of a seed which is taking root elsewhere, are doing well, al though somewhat handicapped by a small accumulation o hall rental, which occurred by reason of an unfortunate en-tertainment, which failed to net a profit. This, however, was a lesson, as it signified that the public desires phenomena and not church methods of amusement.

We expect to have the assistance of Brother Altimus clairvoyant and singer; Sister Amelia Whitman, automati writing medium; a lady from Brooklyn, who sings in three listinct voices, and a local guitar and mandolin club at our Wednesday evering sociables. We are having as lecturers Mr. Henry Frank, who is an interesting personality, to say nothing of his gift of speech, which is remarkable. He has ome out of the straight and narrow path of orthodoxy, and is on the broad highway to Spiritualism. He wants to be thoroughly convinced. Mr. McCreery is an economist, and has a style of oratory which always attracts. He unself labors for the good of his kind. Dr. Kent and Dr Bland are listened to with interest. Both are gentlemen of erudite education, whose instruction is valuable. Sister Whitman gives writings, and Dr. Henry J. Temple, a personal friend of Mr. Frank, gives tests.

Wednesday evening, l'ebruary 22d, Mrs. Emner, a mem-ber of the society, gave a public materialization in Typo-graphical Temple. This is the first occurrence of this kind n this city in a public ball. Her seauces are remarkable but I will not take the space to describe them now. They de

nand a separate article. There is ample room now for a good test medium. Will such forward the address and endorsements to The Seekers After Spiritual Truth. Please address O. W. Humphrey, ecretary, 226 Prospect Street, Washington, D. C.

MATERIALIZATION IN DALLAS, TEXAS.

(To the Editor of the Lion't or TRUTH.)

attended a materializing seance by Mr. and Mrs. Gilman, of can not say more now as it is late. John Brown."

Houston, Tex., at the McLeod Hotel, on the evening of the 22d ult., and the statements we herein make we are willing to make affidavit to.

The cabinet in which the medium was incased was a sim ple construction of black Canton flaunel thrown over a cord in the corner of the room, some six feet high, and so con structed that the cloth parted readily in the center. Cloth of the same material spread on the floor in front of the cabinet, and also tacked on the whitened walls, and upon a close examination we failed to find anything upon the walls or floor that was the least auspicious. The light was so arranged in a simply constructed box, with one candle, that Mr. Gilman ould regulate it by raising or lowering the lid of the box.

When the hour arrived for the seance to begin, Mrs. Gilnan took her seat in the cabinet, and the curtains were losed by Mr. Gilman. In a few minutes a coarse voice like that of an Indian emanated from the direction of the medium, saying, "Good evening, friends." "This," says Mr. Gil-man, "is White Feather, the medium's control, and is using

After a short song service two other voices came from th cabinet—one, the voice of a man, and said to be that of Spirit Owens, emanated from near the top of the cabinet, and the oice of a child, which came from one corner of the cabinet, oldding us " good evening," when a form in pure white came from the aperture in the cabinet, and called a gentleman forward and conversed with him in a whisper that was heard by the sitters. At the same time the medium in a deer rance was brought out in full view of the sitters, which we proof positive to us that the form talking to the gentleman

What Spiritualism Has Accomplished.

It is repeated by the second requirements of spiritual for the age.

It is repeated by the second requirements of spiritual forms of the spirit world. Now the times portend the progress.

The advance of Spiritualism has been any spiritual force, except as the spirit world. Now the times portend the necessity of concerted action.

The advance of Spiritualism has been adjusted with the progress.

The advance of Spiritualism has been adjusted by the second spiritualism has been

of the circle, and carried him near the light that he might

know from sight that she was an Indian.

Other spirits came and were recognized by the sitters as

"Beatrice," a beautiful female spirit, one of the medium's tone of the medium's tone of the medium's band, came out to W. S. P.ge, and taking him by the arm, asked him if he desired to look into the cabinet; going forward, she led him to the cabinet and showed him the medium him to the cabinet and showed him the medium him the medium

ized one foot from the cabinet, and in a voice of the sweetest angels gave us this advice: Carrie Adams. I am glad to see so many interested. I have new light. Every height gained only shows how many more been in the spirit world a long time, and, oh, how sweet to know there is no death; it is only a change. Speak evil of no one, live pure, spiritual lives, and bright will be your entrance into the spirit world. My strength is failing: I must Church and out, in pulpit and press, in politics as well as rego. Good bye." She then dematerialized in plain view o

In conclusion we will say that this was a "Pentecosts day" with us, and if there was the least spark of doubt lurk ing in us about man's immortality, that spark has forever been extinguished. W. S. Page. J. C. WATKINS.

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

Remarkable Slate-Writing from an Historical Spirit on an Historical Subject.

HENRY HICKMAN.

On Sunday afternoon, February 19th, in Maranthon Hall uming Street, a public test was given by H. D. Dwelley, the President of the Society, on the phenomena of slate-writing This was the first test ever given by him in public, in fact hi mediumistic abilities as a rlate-writer having but very recently developed. No slate-pencil or instrument of any kind is used. The slate is simply held under the table by person sitting thereat, and the medium waves his hand ab-The scratching sound of pencil-writing is distinctly slate. heard, and the pressure, as of a human hand, is felt upon the slate by those holding it. Full light is always used.

Upon the date above named a short message was received as follows:

"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 mes asge signed simply, "John Brown."

Upon a request by the writer that he identify himself, and

We were of a circle of ten persons, male and female, who mortals. I will come often to you as you are developed.

As this seemed to be a polite intimation that he was de parting, the sitters wished him "Good-bye," to which he re-"I don't want to go vet."

The writer then asked him what reason he had for coming to us. He replied: Because it is hard to find a medium to write through.

will come again, for I want to come often. J. B.

On Thursday, March 2d, when the President, H. D. Dwelly, and his good lady were sitting with the slate under the tabl expecting messages from their own loved ones, the renowned spirit again visited them, and this is his wonderful message

expecting messages from their own loved ones, the renowned spirit again visited them, and this is his wonderful message:

"I commenced my fight for liberty and freedom in Kansas, in the year 1844, and kept it up for three years and more. During that time I suffered many perils and privations of life-also, all of my lamily, and we had many narrow escapes. I was hunted down by the Southern Chivairy, and I also hunted them down in a spirit of revenge and determination. I was determined to follow that course until liberty and freedom was secure in that State. I was a thorn to them in all the undertakings of their bloody work. I was always a friend of the colored race. Thanks to the Great Spirit of all love, I lived to see that State settled a free and loyel one, with Jim Lanc and Sam Houston as loyal as myself, to fight our way onward and upward until bondage should be no more.

"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. We journeyed along until we reached the borders of our great national capital, Washington, and the beautiful lands of Virginia, with its beautiful hills, its majestic rivers, in all their grandeur, yet bound down by the iron yoke of bondage, which I sought to unlosse—myself, two sons, and twenty-one others, set the great ball in motion for liberty, which set free the whole colored race of this great Republic.

"In this undertaking we were overpowered, captured, captured, in this undertaking we were overpowered, captured, house is packed nightly."

convicted, and hung. That was the last of poor, old frown's earthly body. They shouled, they yelled, they d, they haved, as are both hung daugling at the

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 raphases of religious thought is a self-evident fact; and, al-though the recognition which "Christian ministers" are now to her chair, with little "Birdie" by her side. She then called J. C. Watkins forward, and he witnessed the same.

Little "Birdie" then materialized outside the cabinet, and sang two beautiful songs in her baby voice, and going for ward to W. S. Page she sat in his lap, and he has no doubt about that, for he both saw and felt her.

"Carrie Adams," one of the medium's controls, materialthe medium's controls, material-tt, and in a voice of the sweetest "Good evening, friends; I am again. Yet they are following, and every step taken reveals a ligion, in social and domestic life; in fact, in all things re-lating to the advancement and betterment of man's condition on earth can be seen the effects of the silent work which the spirit world has been steadily carrying on for so many years; and for which those who have been brave enough to stand by their convictions and co-operate with their arisen friends in this great work for humanity, have been denounced and traduced and looked upon as a set of visionaries, if not worse. But so-called Christianity awakening at last to the glimmer of the truth is slowly feeling its way, and by and by will step out boldly and affirm to the world.

LITERARY REVIEW.

THE CREDIBILITY OF THE CHRISTIAN RELIGION; Or, Thoughts on Modern Rationalism. By Samuel Smith, M. P. 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 prasmentation; it is neatly printed, and is a neat defense of Christianity. Yea, more, it is classically depicted, and is in-tended 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. It is only where it deviates from its spiritual aim, and runs into politics or incites it adherents to antagonize or hate those of their fellow mortals who do not share of their belief, that we find fault with it. But this little book does not conspire to the latter. It holds to its text, though basing its logic on what modern revelation has shown by analogy to be erroneous tradition; namely, regarding the temporary materialization of Jesus as a bodily resurrection. But this is merely due to the author's innocence in not yet having awakened to the fact that the world

Upon a request by the writer that he identify himself, and give some incidents of his life by which he could be recognized, he replied:

"I am John Brown, the hero of Kausas and Harper's Ferry, Va. They thought they had got rid of me, but I am still marching on. (Signed) John Brown."

He was thanked for this, and asked if he had more to say. To this he replied:

"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 am a worker in this cause. I am in the first sphere, and want to develop and still shed my light on mortals. I will come often to you as you are developed. I will give credence to his theories is not easily determined under the circumstances. Infidels do not believe in either spirits or devils; and with the Church abjuring his satanic. under the circumstances. Induces do not beneve in crume spirits or devils; and with the Church abjuring his satanic majesty, and Spiritualists treating him as a fabled character, the author will bardly reach a footing with an expert writer of nursery tales. The tracts are well written and evidently the author will hardly reach a footing with an expert writer nursery tales. The tracts are well written and evidently for a purpose to judge by the earnestness of the writer; but the class of people who would applaud in this instance, do little credit to the one thus honored. The progressive school-boy of to-day would not be among the number. The only appreciative readers, therefore, left to the author, would perhaps be those who buy the tracts as relics of modern enversition. superstition.

CONSUMPTION AND RHEUMATISM: A Scientific Statement in Plain Language of Their Origin, Treatment and Cure. Geo. Dutton, A. B., M. D. 60 pages. Boston: Cynosure

This is a book full of hope for the consumptive, for the author says: "The patient is always curable as there is lung enough left to rereate the blood." His cure is

without drugs; it is "deep breathing" and proper food. His theory of rheumatism is that improper and over-abundant food causes fermentation, which gives rise to uric (lithic) acid, and this being practically insoluble in water causes irritation, gravel, calculi, etc. Here again the diet is all important as preventative and cure. It is a book those in-clined to consumption would do well to read.

Precocious Negro Boy.

A little negro boy, five or six years old, has wrought up the negroes of Lake Rock, Ark., by giving nightly exhibition of his knowledge. He reads books of all languages, and reads them correctly. He can turn to any designated chapter or verse of the Bible and read it as readily as any practical divine. He says Jesus Christ taught him to read, asked who Jesus Christ is, says he is the son of God. But he says he does not know who God is. He is phenomenal,

Spirit

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Bright Grand and from the t your souls you have more ligh are heavi who are i duty, we you in y door the thought and try and und we spea which ! receive audible we bri though BISWE which thirst afteri the l

receive enough strength from you to speak words that are looking upon Swedenborg as a great man, one who first looking upon Swedenborg as a great man, one who first looking upon Swedenborg as a great man, one who first opened the door way for more liberal thought, one who audible; but we generally come to you in the thought wave, and as a thought wave, and as a thought touches you, if you will only answer in thought, you will some times receive thoughts which you have longed for, which your soul is hungering and their thirsting for. And, friends, whilst we gather together this afternoon, hoping that we may hear something from some of the loved ones from the other side, and hoping that we may receive some new truth, I would say that every day you are growing; every day man is becoming better and better, because the education of to day is lifting him up and out ignorance. There is no chain that can bind you; there is no power that can hold you for the spirit world is close beside you, and they are teaching you new truths every day; and you, and they are teaching you new truths every day; and you, and they are teaching you new truths every day; and you are the control of the property day; and you, and they are teaching you new truths every day; and you are the power that can hold you for the spirit world is close beside you, and they are teaching you new truths every day; and you there is no chain that can bind you; there is no chain that there is no death; that we live on and on and on, and we true, but they would not sit and play upon a harp at thought.

Triends, I am glad to be with you traveled a long way in spirit—you would say a long way to waternoon. The distance seemed nothing to me, and I come on the ability of the course of the Church they wist this afternoon. I have way on the spirit all of nice of you, and they are teaching you new truths every day; and you are also learning through experience. You are learning that man dare not stand idle to-day in any avenue at all. They must push onward and forward in every direction; they dare not stand still and allow others to o'er power them; they must express themselves fully and freely. Every man must be true to himself and must proclaim that which he knows to be right. Every man must stand firm for himself, firm for country, and firm for the freedom of speech.

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QUESTIONS AND ANSWERS.

QURS.-[By J. W. A., Kanses City, Mo.] By what law is the daily action of the spirits controlled, that which regu lates 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 con ditions that are around each one of you that sometimes caus the spirit to withdraw quickly. Sometimes a spirit will come and is enabled to hold and talk a long time with you. We come to you through the fullness of love. That tie which blads us to you upon the earth plane is the tie which draws us back again to converse with you; to try as best we can to carry you out and away from the many conditions which surround; to teach you more of that which is spiritual; to draw you nearer and nearer unto the divine—that divine principle which is within you—a part of the universal whole. I mean that great principle, the great over-soul, which is life in all things. You may draw away from us if materializing mediums, or healers; all can not be [trumpet but the Indians are helping her, and I think she will improve the trumpet but the Indians are helping her, and I think she will improve the trumpet but the Indians are helping her, and I think she will improve the trumpet but the Indians are helping her, and I think she will improve the trumpet but the Indians are helping her, and I think she will improve the trumpet but the Indians are helping her, and I think she will improve the trumpet but the Indians are helping her, and I think she will improve the trumpet but the Indians are helping her. and going. Although we may cease talking with you; although you may not sense us, yet we are ever with you. I them out to do something for us, if only to lay the hand upon an afflicted person, go and do it. Do that work, whatever of this kind, "If this be so how can a spirit progress on the spirit side of life?" My dear friends, mills and prevents our coming to ment, and here who have not sat for developing in the mount of each of this kind, "If this be so how can a spirit progress on the spirit side of life?" My dear friends, in there are any here who have not sat for developing in the mount of a spirit side of life?" My dear friends are present and in the ment is settled. I impressed her planets, invisible to mortal sight?

What relation do spirits hold to spiritual things? They must hold the same relation that man holds to material them out to do something for us, if only to lay the hand upon the ment, and yet feel at times that pressure that would send though you may not sense us, yet we are ever with you. I them out to do something for us, if only to lay the hand upon the mount of the same relation to spiritual things? They must hold the same relation that man holds to material them out to do something for us, if only to lay the hand upon things are pressure that would send though you may not sense us, yet we are ever with you. I them out to do something for us, if only to ment, and yet feel at times that pressure that would send a little, and we will give her more advice on the subject. Our must hold the same relation that man holds to material things? They must hold the same relation that man holds to ment a spirit should be something for us, if the weather is settled. I impressed her planets, invisible to mortal sight?

What relation do spirits hold to spiritual things? They must hold the same relation that m you chose; but we are ever around and about you. Our love mediums, but each one can do that for which he is best fitted spirit side of life?" My dear friends, while we say we are al ways with you, I do not mean that one spirit is always attend ing you, the same person. The dear mother may be with you guarding and protecting you, leading you upward, carrying you | Church? in thought to some high condition or teach you some new less on which she desires you to learn; it may be a brother, a sister or perchance your husband or your wife; and again the loved ones may bring with them a dear little babe. How necessary son which she desires you to learn ; it may be a brother, a sister ones may bring with them a dear little babe. How necessary the dogmas of the Church, and held down in its free develoption it is then that you should live a pure and holy life, when you ment, is most anxious to free mortals from that which would his affairs. realize that even the little babe understands you better than you understand yourself. They snalze your thoughts, and with their spirit eyes see all of the blots, all of the evil that is around you. They are all understood by these dear ones. Now, friends, this is a grand and beautiful truth, so be true, loving, and kind. I sm so glad that men are growing into higher conditions. They are beginning to be kinder to one another; trying to reform prison laws, and are beginning to to realize that crime is not always a siu, but rather the result of er the result of ignorance, and so the spirit world is drawn close unto you and fied to know that every move that would free you from the trying to teach you that there is no separation; that the spirit yoke of the Church would obtain help from the spirit side of trying to teach you that there is no separation; that the spirit world and your world is closely connected. It is as a world life. and learning for yourself the nearness of the spirits who love

QUES .- [By C. E. W., Benton Harbor, Mich.] When a spin it leaves the earth' form, does it at once take on its etherear ized or spiritual form similar to the one just left, and if suj ficiently developed, go at once to its home on some planet or

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 They may enter into a very which they have learnt, owing to the development of their of his head to the sole of his feet, and should stand ready, no out of feel us. Accept our undying love. Grandma and as rich a baptism as in a spirit matter what Church he belonged to, to defend the freedom of annutic are with us and they also send their love; I mean the best thoughts of the what Church he belonged to, to defend the freedom of annutic are with us and they also send their love; I mean the best thoughts of the what Church he belonged to, to defend the freedom of life before, and if you remember, I told you there were many

ualists and proclaim the truth, and that as Swedenborg en. learn each day something new. We not only learn more of tered into the spiritual realm and there viewed the beauties the earth life and all pertaining to it, but we learn more of

and the spirits who have attended them have granted their in those three years I have learned much, and this afternoon in speaking to you here I am learning more. I have found that it was possible for me to take possession af this woman, that he is able to stand before the public and answer question ster question without a thought upon their part and with-out any preparation whatever, and yet this constant desire for more knowledge, more light, has been that which has brought to them this knowledge and this light. The spirit world is ever ready to make use of those who are willing to serve them and sometimes when you find persons sitting year in and year out seemingly to make no advance, then you must come to the conclusion that there is either a sincere desire or else there is some condition that the spirit world can not possibly overcome in that person's life. I know that many sit and do sincerely desire some certain phase of mediumship, and whilst they are sitting for this phase they will find that they have developed for another, and they will be surprised at the longing to go and do something quite different from that which they intended. Now, I would say to you who are desiring to work for the spirit world, do that which you feel im-pressed to do, or that which is held before you all the time help you.

Ques .- Is the spirit world in sympathy with one in ou who is exposing the workings of the Catholic

many, many places from your earth plane, you would be satisorld and each one of you are realizing this truth terial body and stand out before the people, I would teach a ng for yourself the nearness of the spirits who love different doctrine. I would teach man his own responsibility; would teach them that they must learn all they possibly car of self; they must learn all that they possibly can of all that surrounds them; they must learn and develop themselves spir-itually whilst upon the earth plane, so that they may be able to enjoy the spirit realm when they enter therein. And the Roma burch is not the one to colucate man, but as the spirit world is honest and earnest, and desires the truth to be taught or this planet, you may know they are in sympathy with every father, "for I and brother were in the home on Sunday evenone who would keep the American country free. Aye, in sympathy with all who uphold laws and the principles of free ducation. The laws of America ought to be such that every man who casts a ballot should be an Americau from the top that you sit and try to make our presence felt and we feel that matter what Church he belonged to, to defend the freedom of auntie are with us and they also send their love; I mean America. I tell you, brothers, the day is not far off when papa's mamma and your own sister, mamma. My name is every man will have to stand shoulder to shoulder, and every spheres in this room and each one of you occupied your own sphere. So it is on the spirit side of life. You are spirits to-day as much as you ever will be, but you are in the material body, and you have to be incarnated in this body until your work is done upon the earth plane. There are planets that are inhabited, and there are spirits who have visited these planets and who visit them very often to learn more of the customs and lives of those who are upon these planets, but no spirit ever leaves this earth plane and immediately goes to

Spirit Message Department
OUR FREE CIRCLE.

There Tureday Afternoon.

A Does law risks as a power work of the second of the seco

thereof, each and every one of you will do likewise.

QUES.—[By R. C. B., Red Deer, Alberta, N. W. Terr.]

Our spirit friends ever develop us without special attention to cere desire going out that you may learn more and more, see clearer, even whilst upon the earth, the beauties of the spirit and all pertaining to the spiritual, such as the cere desire going out that you may learn more and more, see clearer, even whilst upon the earth, the beauties of the spiritual. 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.

I have been on the spirit side of life but three years, but yet in those three years I have learned much, and this afternoon. a stranger, and talk with you. My name is J. C. Baldwin. came from Portland, Ore.

Edward H. Gray.

How very strange that I should come, and yet through nxiety 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. them to know that my guardian care will be over them always. I am satisfied with that which has been done since I passed on. All things will be well with you. Grieve not, but measureless blue above us, are too magnificent for description. Angels alone can tell their grandeur.

Jacob Davis.

wife. She lives at Worthington, Ohio, and is in poor health, nent.

To Joseph Benson, Warren, Pa.

Tim, his control, is with us, and brings Cyrus and Victoria

Milton D. Barret.

I would be glad to come into communication with Mrs Dr. Armstrong, of Buffalo, N. Y. I would have her know I taught as best I knew, but could I re-enter my ma- 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 the ones with which we are most interested. This is exactly her a grand and wonderful instrument for our work. May she progress and find happiness and comfort in her daily life.

Effle and Eddle Baker.

There stands before me a young lady, fair hair, full blue eyes, rather slender. She tells me she passed out with con-sumption, and she desires to send her love to her mother and ing last and promised we would come here to day and send a

The Progressive Lyceum.

Opening Song.

I am persuaded, I come to-day:
I am persuaded, turn not away,
I ruth now invites me here,
Angels are lingering neas,
Prayers rise from hearts so dear,
Loved ones I come.

Bilver Chain Recitation.

Brother, the present one era of questionings;
Nothing is taken for granted to-day;
belence and reason are probing the best of things,
Truth is the guerdon they seek, and they say,
Nothing is right because
Time out of mind it was,

Error is not the less gross that it's gray Reror is not the less gross that it's gray.

Hoary old fables and sanctified fairy tales.

Pail to explain any longer the why;

Crops on the farm, or grass on the brairle, fails—
Ploods are no frequent, or fountains run dry.

Only the accentate
Relevant why insists.

Reason's because should be wisdom's reply.

Meekly must man with bis Codigiven faculties heallow on faith what some driveller droots? Mute must he stand because Creed N.C., shackled his Reason with dogmas and faith of the schools? Perish the blighting thought, Blind trust is folly fraught, Paith without reason's the wisdom of fools.

Porward: then, brothers in progress, nor healtate; Learning and knowledge make men move appace. Pacts and philosophy versus bilind guess or fate, Mankind for man, and no circumscribed place; Preedom for foot and hand, Preedom for thought, speech and The whole human world for the whole human race.

'Neath such sledge-hammer blows, king cumbered casiles fall; Mystsgogue companies' stocks are depressed; Reason and Right rise the chains of the vansals' thrall, Midd is expanded, and thought in unrest, Nothing stands still, nor can. Movement in Natures plan,

Progress is truth in ubiquitous quest Onward ' then, brothers, and fear not the orthodox

Hakira who frown on the course you pursue,
Their's less to fall is discourse of the sort that talks.

Broad common sense from mankind's point of view.
Man seeks his fellow-man's

Good with heart, head, and hands, Creeds cater only to alter and pew

Lesson. Suggestive Outline.

[Nors.—In the discussion of the lesson it should be a fundamenta 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 antigonistic dehate. It is the truth, not what any individual thinks the truth to be, that should engage attention.]

IS THE SPIRIT WORLD A BEALITY?

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 ether regions, condense and gravitate, like purpling clouds fringed with gold, to their appropriate positions. These silver-edged strats, as arching zones stretching along the

The spirit land, constituted, then, of the particles and etherealized 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 perma-

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

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

The The Lyceum Banner (Eng) publishes a list of sixtyone 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 sug-

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

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 where the lyceum stands distinctly alone. It holds that we are timmortal beinge, 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 terest 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 num ber." 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 balf dozen in a parlor, or even in the one room of a pioneer cabin, you may have

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 OF TRUTH Free Circle, on January

THE LIGHT OF TRUTH, C. C. STOWELL.

The korrible parrative of the crime and its punishment by the infuriated crowd at Paris, Tex., has shocked the country, and east a dark reflection on the civilization of this country in foreign lands. A law abiding community was for the time transformed into an infuriated horde of savages.

been ex namsted in devising a torture-chair in which the victim, siter due condemnation by law, is sented by the aberiff
and his assistants. He is strapped and pinioned by his torturers, and several learned physicians stand by to witness the
spasms and decide when he is dead. There are favored wit
A New American Party.

and has him double up his first and start them revolving of
around each other in front of the face. If the subject stops
we also for the subtile meaning underlying the state
he is urged to renewed action until the hypnotic state is induced. To this the operator adds a harsh, abrupt, and imperature command, and claims there are few who are able to
resist. He has performed the hitherto unsuccessful experinesses and reporters to describe the sickening process, for the dereliction of the public. After all the preparations are made, an electrician sends the electric current like a stream of ten thousand molten needles through the quivering flesh The spartment is filled with the smoke of burning flesh; the physicians pronounce the victim dead; no, he revives, and again the current is turned on to finish its work. Well done now; the poor, ignoble life has gone out on the waves of 1,000 volts. The torture of white-hot irons may last a little

ger, it can not be more severe.

Are the ten thousand executioners at Paris, wild with Are the ten thousand executioners at Paris, wild with rage, to receive execution, and the score of cool, calculating by this we understand that the A. P. A. is simply and strictly an American organization, made up of all classes, whether they be native or foreign born, so long as they are the efficient manner with which they executed the mandates

Amount of the monitor of supplication completes to the monitor of more than the final form and final one foul sweep of seven days duration deluged the streets of Paris in blood. Coligary and the other has the sevent of the grand movement we are trying given his word that they should be protected, but when it came to a question between his religion and his borter, the present of the grand form the while of the came in a substitution. N. Y. Tessed was provided as a possible of the part of the first day. We have the day we have the substitution of the grandest evidences of the mountain the protected, but when it came to a question between his religion and his borter, and at or religions bigotry, when his Church requires a bloody the word, the substitution of the grandest evidences of the mountain the protected, but when it also a treat, and the part of the first day. We have the day we have the day we have the day we have the day we have the day. We have the day we began. No age, sex or dignity was spared. The dead blocked the streets and alleyways, and the Seine became purple. No retreat afforded a shelter. If a Protestant happened to Are requested to send as their names and addresses, with phase of mediumship and reference of character and perfectibility, that we may compile a list for the many inquirers we have, asking for lecturers, test mediums, and others. Through this means engagements may be made with communities, the means engagements may be made with communities, corieties or individuals within easy reach of mediums, and bility, that we may compared have, asking for lecturers, test mediums, and others. Through this means engagements may be made with communities, societies, or individuals within easy reach of mediums, and prove very satisfactory to both parties. This, of course applies only to those who are open to engagements, publicly and more victims could be found, Charles IV. and his court and his priests went in solemn state to the Cathedral of Notre Dame and returned thanks to God for the deliverance of France from the hated heretic. And to cap the climax of of France from the hated heretic. And to cap the climax of this pyramid of infamy, when the news of the massacre reached Rome, the "Holy Father" caused a medal to be struck to commemorate the happy event, illuminated his capitol and in company with his cardinals marched to St. Peters and offered a solemn Te Drum for this matchiess assassination of force peeple.

country in foreign lands. A law abiding community was fore the time transformed into an infuriated horde of savages, with one thought only, and that revenge.

There were extenuating circumstances to those who look beneath the surface. The terrible tension which exists between the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only tween the races, which at all times is near breaking and only the series of t

A New American Party.

The Allied American, of Cleveland, O., says The Allted 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. It is not recessary for a person to be born in America to be an American. If this were so, it would be in a restricted sense.

All nationalities are represented, and in many cases go far to make up a solid membership. All political parties are represented: hence, non partisan.

No one who over allegiance to any foreign power need apply.

will we learn that destroying life is not the right the laws of the land, and not secret enemies of its free insti manner for its protection? The sacredness of human life should be the lesson, so sacred that even the State has not the right to take it away. If to strike terror be the object, there right to take it away. If to strike terror be the object, there, they to prevent crime, then the Paris method is not to be observed to; there should be swift, terrible retribution by the petite of the same and exhibitions beget a wickedness of life and multiply ment of the organization that will lead to its downfall, and renewed for and bring condemnation or column upon the constitution of the organization that will lead to its downfall, and renewed forts on the for paratiment, but reform. The State—that will be trouble indeed. Cool deliberation, actuated by pure will be trouble indeed. Cool deliberation actuated by pure motives, is better than unprofitable agitation moved by narrow productives, is better than unprofitable agitation moved by narrow prejudices. The principle of organization should not be reformed. Firsh, Exq.

My Dear Friend—There is no truth in the story—not the closure was on the ship Parisian. I have not crossed forts on the part of its enemy to consolidate. Then there will be trouble indeed. Cool deliberation, actuated by pure motives, is better than unprofitable agitation moved by narrow prejudices. The principle of organization should not be reformed. There is no truth in the story—not the closure was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed the sac since 1578. I never was on the ship Parisian. I have not crossed th

Degritimate Balligions Discussion and a Bit of bot egit of it to been ofer some out which the of the

the right of any person to hold lands, general bankrupt laws, and laborers' liens."

Elder Evans was a Spiritualist, and held converse with the denizens of the inner life prior to the advent of Modern Spiritualism, the Shaker phenomena antedating by some years the experiences at Hydesville. He was a prolific writer, and reasoner, a good man.

Was Mesmer a Charlatan?

It was the custom of the scientific men of his time to deounce Mesmer es a charlatan. They have continued to do so, entil now they have taken up Mesmerism under the name of

perative command, and claims there are few who are able to resist. He has performed the hitherto unsuccessful experi ment of hypnotizing persons in normal sleep without awak. ening them.

Pious Misrepresentation.

It has been the custom of the pulpit to make capital of of infidels, and especially was death bed repentances" Paine a target for abuse. This was far safer than to attack the combination of orthodoxy and Talmage, and with Pope, be living. The dead can not defend themselves, while th living may make it unpleasant for their traducers. At a revival in the town of Milan, O., Rev. Jolly, the preacher, in one of his lurid sermons alluded to Ingersoll, and said that he arch-infidel crossed the ocean a short time ago on th Parisian, and meeting a storm, prayed to God in morts ifright. It so happened that Fred. A. Fish, a boy of only ifteen years, but trained by his parents—who are Spiritu alists-to think, asked the speaker if he understood him aright. The preacher hotly replied, "Yes, and I have the gersoll, and received the following reply, which will "nail the power arraved against it, though it is, perhaps, the only way

New Bendy-Truet No. 2.

because alley and Madern Thought," by Nov. J. egy, paster of the Church of the Culty, Seates, Name This time quesists of a lontage field word by his, the

From you copy A trade, or him per non-pustage you Address Light of Trade Co., set it was fit, Continue

Margaret For-Kans Gons Bone.

On the night and at the neur when he pessed on there came to one who loved him a vision fair as the skies. Siddenly, behold! for he was walking up and down in front of his Andover home, under the maples which he had planted. He walked a little feebly, but like one who gains strength at every step. His eyes shone with unutterable radiance. His smile had its old sweet curve. Forgotten health ran like raphire through soul and body. He looked like one who tool to meet eternal life. He seemed glad to be at home.

It must be held in mind that he was at Bar Harbor at the

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 uses to which chemistry has put it. The Rev. Joseph Durn Burrell, who is the beloved paster of the Classon Avenue Presentation. hypnotism, and admit not only all he claimed but much byterian Church, Brooklyn, edited his flock on the beauties more. Who are the charlatans, Mesmer or they who de of hell last Sunday evening. He said. "Only those are lost byterian Church, Brooklyn, edified his flock on the beauties

of the transgressor, is hard. Speaking to his congregation on the troubles of his church he says: "Years ago we built a large church. Then we enlarged it at almost the expense of a new church, and just as we were getting it paid for it burned down. Then we built another, and just as we were getting it paid for the lightning put an end to it. We then built this church, which is practically the fourth one. We have raised during my pastorate, \$1,040,000 for religious purposes, but no church on earth could endure without serious embarrassment what we were called upon to go through, and we must have help or stop." Evidently there is something out of joint in we might inquire :

THE Tennessee House of Representatives passed a bill making it a misdemeanor for any woman to be caught wear ing a hoopskirt. While the hoopskirt is the greatest un ocuments to prove it." Thereupen Mr. Fish wrote Mr. In- sance Fashion ever introduced, we dislike to see legislative ie" in this instance, although no doubt the preachers will go at present to control it, because it encroaches too near upon the liberty we, as Americans, are priding ourselves on. Tennessee is an odd State aryhow, and is simply adding a restriction in fashion to that of religion.

> The Poston Intestigator says : "We see nothing in Spiritualism, so called, but a milder witchcraft." Pray, brother, what is a "milder witchcraft"?

News from Corresponde

S From Stre. R. N. Lillie.

spril: return ever gives see two men: one git Theoretike: thee one of D. Motre: and there evaluation, not in a hospinsing a new are when fore in a surge and oped dide removed a tumor influence of a vegetaworld through spin theiric, Dr. U. K. Marcent, and gave the foto the operation reknown to Mr. Burier ago, was suffering whe visited a promite more the tumor if the ethors of the deprender in its pale more the tumor if the termore the tumor if the should find times; and seen if he should find times; and feeling the should find times; and feeling the complete the should find times; to remove the thorough the should find times; and feeling the should find times; and the should find a six-page lette perience any ill passing three brought out at not only Dr. M

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gaged Miss Ids Hewett, the only woman engineer is the world, to run the first train over the grounds on the opening day. She will undewlotedly be a great attraction, as she is a genius at her husiness, a brunchte beauty, and has had an ex-tensive and picturesque was drobe prepared for her use during the fair. The use she will wear on her first trip is that of a

Oneen Victoria will exhibit at the World's Pair two Antama scenes, a portrait of her pug dog, and one of a terrier all painted by her own hand.

Dr. Gardner, of Bedford, Ind., has deeded 782 acres of and to the American National Red Cross Association, of which the great philanthropist, Clara Barton, is president. This land is in the blue-grass region on the Kentucky border of Indiana. It has on it a village, postoffice, barns, tenant houses, orchards, forests, groves of sugar maple, quarries of the famous Bedford stone, a mile of beautiful river frontage, and excellent water. A line of railway passes through it, and three other lines are near it. It is three hours from Louis ville, four from Cincinnati, four from Indianapolis, six from St. Louis, and seven from Chicago. Miss Earton has accepted the magnificent gift, and it will be the Leadquarters of the association. Dr. Gardner gives it as an offering to humanity

Princess Kalnolani, beiress to the throne of Hawaii, will on be the sensation of the hour in America, whither she comes with her guardian, Mr. Davies, his wife and daughter. She comes, moved by the advice of Mr. Davies, to plead for her rights, although she is said to feel that her case is almost hope less, and that annexation is foregone. She is to visit New York two days and remain in Boston until after the inaugura-tion of Mr. Cleveland. She is described as a tall and slender brunette, with gazelle eyes, and thoughtfulness beyond her years, showing perceptably her Kanaka origin.

Woodside Seminary, Hartford, Conn., is leading in a very sensible way to prepare women to use whatever rights that are accorded her, and as knowledge is a partial insurance against disastrons consequences, to insure her against coming in contact with unjust laws. If one sees a danger one can keep clear of it. In the school above mentioned, Mrs. Mary Hall, attorney-at law, conducts a class in civil government, which includes instruction on the marriage, divorce, and proporty laws of each State. erty laws of each State.

SOMETHING FOR CHILDREN TO DO.

Dr. M. C. Gates, pastor of the Methodist Church on New-k Avenue, Jersey City Heights, has introduced a novel failed to "draw," and the divine was in despair. Something must be done, and at last he evolved a rational plan to pull the adults in and indirectly set them to work.

His plan was to interest the children and through them the "grown-ups." He decided to ask a question from the pulpit every Sunday, which the children should answer in tessons I have learned.

writing during the week, and he would read their answers from the pulpit each Sunday, giving a card of merit to the boy or girl who gave the best answer.

He knew those children would not let their parents think

of much else beside his question all the week, and that in all probability they would suggest the answers themselves, and be at Church sharp to hear how they sounded! He guessed right. Dr. Gates' first question was: "What do you think is the greatest sin?" Cards were distributed to all the children, upon which the question was printed, leaving room for them

A sig-box was secured to receive the return, and the work began. Old people and young ones who had never thought much about sin before began hunting for the sins other people were committing, and all went merry as a marriage bell.

It was sport. The gamiest kind of hunting! Most of the answers were in the ain-box before baturday evening, and cheeringly. If a girl sings as she acrubs the floor her exercises that will make any one stronger and better looking is that which is taken answers were in the ain-box before baturday evening, and cheeringly. If a girl sings as she acrubs the floor her exercises that will make any one stronger and better looking is that which is taken answers were in the ain-box before baturday evening, and

THE WOMEN'S CLUB. Sunday-school lessons which were trite fifty years sgn. I should like to put a live lyceum into Dr. Gates' Church to give a few common-sense answers. But I bide my time—the [Descript that this live in or become that the

give a few common-sense answers. But I toole my time—tak
world moves.

The first answer, Dr. Gates said he thought it the best of
all sins." The
second was "scandal." Ibnis Benith thought "sin of the
flesh; "Lizzie Compar, "mandar," Another answered, the
"sin of ingratitulis." was hope of sure the "the sin fof Judas;"
one of eight, "sin against the Haly Chots;" a girl of eleven.
Take greatest via is in do wrang, "another, "blaspheming
against the Haly Ghots," and the Haly Chots,"
and another, "as disabley find and parents," etc., etc. Poor
little leads—modified thildren! But they 'may reason them
since since practical wawers.

WOMEN'S CLUB CORRESPONDENCE.

Does Mrs. Tattle: Though silent and in an obscure corner. I have been deeply interested in the work of the Club, and each wisk have medially redipensated the featurest greetings of its needless. The question is which you call our attention is one of great eighthouses, as it involves the responsibility of parents and generalises. Just what source should be pursued by the unfortunate mother whose fleegiers seems so devoid of died affections and assest womanly qualities soons on any, for no two persons can possibly have the same experience, and therefore son not be capable of passing imperitely indigenest upon the actions of another art of marking out a list of conduct for another. If this girl had not been deprived of her birtheight and had been well born, her marking out a list of conduct for another. If this girl had not been deprived of her birtheight and had been well born, her marking out a list of the birtheight had had been well born, her such as well as the provide the particular for completion, and came desired one welcome into life, is of immagnishe tow and came desired one welcome into life, is of immagnishe exceptions," and will possess the qualities requisite for

love and came denired and waltume into life, is of immagnishe amorphies," and will possess the qualities requisits for a happy and harmonizons life.

If we would have pure water in the stream, the fountain head must be cleaned, and if we would have good childens we must not leave the most important event of life to heare accident, and for one brief moment's gratification cast a hight upon our child's whole life by stampling upon it our own isharmonies and physical infarmities. No wonder that childens cause their parents, for are they not responsible for their imperfect organizations and consequent wretchedness. And instead of turning such undertunates into the street sad inflicting crust punishment spon them, they should be sheltered and protected, and everything done to develop the good in them, so long as they need assistance, whether it be daring the years of their minority or during the period of their ing the years of their misority or during the period of their earthly existence. The percuts' obligations to the child can never cease until through education and development all organic defects and hereditary taints caused by unfavorable pre-matal conditions are eliminated. When children are properly generated, re generation will no longer be a neces-

The Daily Patriot, Jackaon, Mich., asks for opinions or the crinoline, and Mrs. L. S. Webster expresses herself as follows: As the hoop-skirt question is being discussed and the press has asked for opinions, perhaps it may not be amiss to roll the ball on through this column devoted to women. I for one am decidedly opposed to the return of the hoop-skirt, and why? Because I do not enjoy the use of the same, and I am very much siraid I have not the courage to assert my own individuality and refuse to comply with the style; but of what use is it to give utterance to our objections unless we do so to some purpose?

some purpose?

If a majority object and unite to put in force their disapproval by ignoring the style, thereby cutting off the demand there will be no cause for supply, and Dame Pashion will be forced to bring forth something more attractive. Let those of us who object assert our rights for once in our lives.

Let man's inventive genius get to work and devise

useful article to make use of the superfluity in iron, if that is the only cause of bringing to the front an abominable style that has been laid aside, and if the task proves too hard for them, call on woman for help.

Mrs. P. D. Hall says: One instance I will relate which shows that our dear ones who were formerly interested in on every-day affairs and loved to be actively employed, are not, a many suppose, spending the time now in everlasting idleness and an attempt to practice accomplishments of which they were ignorant when in the earth form. I can imagine how my angel mother would look if some one were to hand her a big harp and tell her to sing while she played thereon at the

big harp and tell her to sing while she played thereon at the age of seventy-five.

Yesterday I cleaned my pantry. This morning, while putting away my breakfast dishes, I stopped to admire the clean, papered shelves, "talking to myself" about them. Presently I saw my mother standing in the center of the pantry looking around. I said: "They look real nice, don't they, mother?" She replied: "Yes, they look much bester, but why don't you put this dish along there?" As she spoke she repitted to or seewed to try to life one of the covered rece. pointed to or seemed to try to lift one of the covered vege-table dishes nearer toward the window. I uncovered one dish, but as there was nothing in it I was at a loss to know why it should be moved. Mechanically I uncovered the next one. It contained some potatoes I cooked on Tuesday, in-tending them to warm up, as my little boy is very fond of milk potatoes "like grandma used to cook." I had forgotten them, but she had not.

Fannie S. Raynor writes: After a restful day the peace of a Sabbath twilight falls upon my heart. The silent invo-cation I offer for that special aid I need, of guidance and light seems to be already answered for the morrow, and I neve doubt that whatever comes my steps are ordered. As far as scheme to fill his Church, and it is working like magic. He know I am at one-ment with all the Father's plans. Truth is found it necessary to wake up the adults in his charge, who were more fond of Sunday lounging than Church-going, guests who breathe into my soul such beautiful subjects for Doctrius sermons were no attraction, oyster suppers, straw-berry festivals, mum socials, and New England suppers all longing to hear the experience of others in spiritual matters failed to "draw" and the divine was in desperie. Something Can we sometimes have such condensed, published in the Club corner? I think they are so cheering to those who understand. I can talk with the invisibles cometimes, and have such blessed reflections come back to me, and I for one

> Mrs. M. A. Logue writes: Please send twenty-five tracts entitled Tiger Steps of Theocratic Despotism. We need them here in Colorado, as it looks as if we must either arouse ourselves or shall be called upon to make a choice between going to church Sundays or remaining prisoners in our own houses, as there is an effort being made to close all places of entertainment and smusement. This is a day of deeds, no creeds. We, as Spiritualists, have no personal God, no devil, no infallible Bible, no creeds, no faith, no belief, but we claim to have knowledge of immortality, and we maich under the banner of Thomas Paine: "The world is my country, my religion is to do good." Yours, sisters of the Club,

the house of the Lord had a surprise early Sunday morning. clase is doing her more good than if she frowns while riding a Bat oh, such answers! They were simply parroting over two hundred-dollar safety.

gliest, Ill. J.T. Brigham, Calerain, Mass. Senten, Cheetham Hill, Mantil

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Saturday, March 18, 1893.

they received with reverence your salutary admonitions and orders. Whatever sentence or penalties you shall declare or they received with reverence your naturally automated or orders. Whatever sentence or penalties you shall declare or inflict 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 ordinances, or any other to the contrary. "Given at Rome, in St. Peter's, under the Fisherman's

Ring, this 24th day of January, 1893, of our Pontificate the

(Countersigned.)
SERAFINO CARDINAL VANUTELLI. (Seal of Ring).

DANGER IN ROMANISM.

Extract from a sermon by the Rev. J. Lansing, at Denver, Colo.

In Massachusetts, in 1885, of the 3,426 in prisons, 1,377 had one or both parents born in Ireland; of 3,246 in prisons, only 257 had both their parents born in Massachusetts; of 8,394 paupers, 5,320 had Irish parents; of 122,263 illiterate, 13,898 were native born, while 108,365 were foreign born. Nineteen per cent of the people in Massachusetts in 1885 who could not read and write were Canadian, 55 per cent. were Irish, and 28-100 of the illiterates of Massachusetts were born of par ents who were natives of this State. The Roman Catholic go their rooms, strip their shoulders and lash themselves with ents who were natives of this Stale. The Roman Catholic Church is depending on the least competent and least moral elements of society to govern the State. But they are also re lying on military societies, which they are forming all over this country under the sanction of the priests, preparing for a revolution. The names of some of them are: The Ancient Order of Hibernians, Irish-American Society, Knights of St. Patrick, St. Paul's Cadets, Apostles of Liberty, Knights of the Red Branch, Knights of St. Peter, Benevolent Sons of the Emerald Isle, Knights of Columbkill, the Clanna-Gael, (which has a horrible history in this country) and of late the (which has a horrible history in this country) and of late they are relying to some extent on the Knights of Labor, since they gave their allegiance, through Mr. Powderly, to Cardinal Gibbons and the Pope. In Denver, Colo., there are military companies composed exclusively of Irish Roman Catholics armed with Winchester rifles.

I want to ask you if our militis are armed with Winchester rifles, and if they are not, I want to know who gave these Winchester rifles, the best arms in the military service, to the Irish Roman Catholics? May I ask who would give Winchester rifles to Methodists and Congregationalists, if they cheed arm for the public defence. should arm for the public defense? If I were, as I am not, a member of the Order of United American Mechanics, I would buy guns and learn how to use them. Not because I desire to precipitate conflict, but for the precisely opposite reason, because I desire to make conflict impossible by furnishing a national police who are not in subordination to the Pope of Rome. When I observe these military and semi-military companies: when I know that a very large portion of the police of great cities are of the same nationality in the some.

ton, that she wanted to see her. She came to the convent, but you sand learn how to use them. Not because I desire to precipitate conflict impossible by furnishing a stole that Sixter Mary Elizabet (lithat was my united to make complicit impossible by furnishing a mational police who are not in subordination to the Pope of Rome. When I observe these military and semi-military companies; when I know that a very large portion of the police of great clities are of the same nationality, in the same celesistical relation and all dominated by the priests, I see in it all a fixed plan to precipitate a catastrophe for American. But was a most a mounts to this, that Gregory XVI, said that there was no place in the world where he was Pope so much as he was in a content is to break your spirit. I finally secured course friends, that in every other land on the globe, the Roman America. Plan was proposed as a nearmy, save in the United States, where tits blindfold in the police of the world where he was Pope so much as an enemy, save in the United States, where tits blindfold ing the people and arming the assassins of liberty.

Some When I observe was no place in the world where he was Pope so much as he was in the mounts to this, that Gregory XVI, said that there was no place in the world where he was Pope so much as he was in the confidently relies upon the same enupposition. It reminds me, friends, that in every other land on the globe, the Roman Calholic houses of the south of the policy of the confidently relies upon the same aupposition. It reminds me, friends, that in every other land on the globe, the Roman Calholic houses of the south of the policy of the confidently relies upon the same aupposition. It reminds me, friends, that in every other land on the globe, the Roman Calholic houses of the south of the policy of the policy of the confidently relies upon the same aupposition. It reminds me, friends, that in every other land on the globe, the Roman Calholic houses of the south of the policy of the policy of the The table of America. Notice in New York City, where every thing is subordinate to the Papacy, politically, morally, and financially. The mayor, Hugh J. Grant, publicely knetted to Corrigan, the archbishop, before a great audience in a public hall, in March of 1859, and kissed the prelate's hand in token of submission. This Mayor Grant, says the New York chains and write a respectable English let tert os see his life. A list of the municipal officers of the city of New York shows to what an extent they have gained which is in danger of becoming the modern Cork. The south of the carliest struggles of American liberty and which may be associated with the earliest struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest of the country? It is a military—exclusively Roman organization, which we resumed the most of the form of the country in the Boston of Samula (Helphalms, Larrandence, Approxial). So the William of the proposed of the form of the will be a submission of the American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest struggles of Charles Summer and Wendell Phillips. Forty years ago nearly all the money which was paid out of the public treasury was paid to officers with 4MERICAN NAMES and Protestant English of the struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated with the carliest struggles of American liberty and which may be associated by the contract of the struggles of th every thing is subordinate to the Papacy, politically, morally, and financially. The mayor, Hugh J. Grant, publicely kuelt to Corrigan, the archbishop, before a great audience in a public hall, in March of 1892, and kissed the prelate's hand in token of submission. This Mayor Grant, says the New York Romanists."

Beecher, and under him and ex-Father McNamarra I was converted to Christianity. I was baptized and taken into the Washington Avenue Baptist Church in Brooklyn, July 11, 1886. Ever since then have I labored to break down the walls of Catholicism. In Washington city we converted fourteen ex-Romanists."

This cell ane out of the commerciation in the comme

to leave. Woe, woe to the woman who puts on the dress of a sister and wears it, but greater woe to her who puts it on and then takes it off."

When she first became dissatisfied, which was because the mother made her set the table for dinner twelve times, she started to leave. She met Sister Mary Agnes, now living as an ex-nun in New York, who persuaded her to remain. She did so. She offended the mother again, and when she asked forgiveness she was answered, "I'll have to forgive you, you hussy. Now, kneel down and kiss my feet." She says she was then made to kiss the floor where the foot had been, and, while doing the latter, the mother placed her foot on her while doing the latter, the mother placed her foot on her neck to exemplify her superior power.

Her sisterhood required that novices bring with them

handsome wardrobes. These, she declared, were sold to the young ladies in the school, or shipped to the nearest city to be sold. It also required a vow of poverty, chastity, and obedience. Chastity prevented them from speaking to a man. Even priests were not exceptions. Here she declared significantly that the rules were sometimes made to be broken.

"The sisters do not fast," said she, "but they live on the

fat of the land. The sisters do the praying, the orphans do the fasting."

The familiarity of Father Pat Smith and some other

If they refused they were punished by being forced to do ex-

line. During lent this required that every Friday they should go their rooms, strip their shoulders and lash themselves with a whip. If they failed to do this they were brought into the community room and publicly lashed until their shoulders were raw and bloody. Many would leave if they had any hope of being permitted to live on the outside. Government examination of such institutions and protection to those found therein who want to leave, should be instituted, said she.
For two years and a half, she declared, she endured this

life of torment. Constant bickerings between the sisters, cruelty of the superioress, insults from the priests and humiliation in other ways, she said, were too much for her, and finally she decided for good to leave the institution. As all letters were read by the superioress, and only those she approved allowed to pass, she hardly knew how to act. She wrote a note to a Catholic aunt and slipped it into her hand one day when she came to see her. Instead of helping her this aunt turned it over to the superioress. "Blood may be thicker than water," she declared, "but a Catholic first and a relative afterward."

Finally, after two or three mouths, she succeeded in having the results of the results of the results.

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H. W. Archer is at 183 South Sciota Street, Columbus, O., and will remain there the March 17th, from where he goes to Spring wild, O. He has been giving scances to large an diences, and is meeting with aplendid success. He will return to Unconnatal April 1st, in time for anniversary exercises, being engaged to give platform tests for the Society of Union Sprittualists during the session.

—Active preparations are being made—the Lidies' Aid as usual doing the angelic work—for the anniversary, which is to be celebrated by the Union Society, on April 24, 13, 15, 16 and 3.3h. This time it will be mostly in the hands or home talent. The first day, Sunday, three services will be held at the G. A. R. Hall. Monday alternoon, conference; in the evening lecture and tests. Tuesday, services in the morning and afternoon. Wednesday evening the celebration closes with a supper and dance. All those who love the cause are invited to donate in some form, either by lending their services, or flowers and pictures, or by sending something substantial to the ladies, who are doing the supper act.

—Mra Colby-Luther will lecture on the "Aggressions of the Roman Catholic Church, which, under the guise of religion, is seeking to destroy our public schools, overthrow republican mistutions, and eventually our constitutional and religions liberty," at Greenwood Hall, corner Sixth and Vine Streets, on Wednesday evenings, March 22d and 20th, at 7.50 o'clock sharp. Admission 25 cents. Mrs. Linher was employed by the United State

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HEWS FROM CORRESPONDED IN. Continued, whether a test is acknowledged or not. It makes this part of charming surprise, showing that she possesses dramatic talthe services as interesting to the non-recipion of tests as
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Cregg Wright. Admission, 25 cents.

Mrs. Magaret Fox Kane was removed by me to the residence of her old time friend, Mrs. Emily B. Ruggles, 36 State Street, Brooklyn, N. Y., March 6th. Mrs. Ruggles watched with her through that night. Tuesday night! alone sat by her side till between the hours of four and five o'clock Wednesday morning, when her spirit took its flight, and she passed quietly away without a moan or struggle.

Her runeral services took place at Bradbury Hall, Brooklyn, N. Y., on Friday evening at So'clock, March 10, 1895, and etr the auspices of the Woman's Progressive Union, Mrs. Mary E. Gridley, Mrs. Nellie Brigham, Walter Howell, and others officiating. Her remains were placed beside her Sister Katie in the receiving vault at Greenwood. And now, dear brother, let us appeal to the Spiritualist friends and admirers of Dr. Elisha Kane for contributions towards procuring a suitable burial place for the slaters as soon as possible, as the rules of the cemetery require the removal of Katie's remains from the vault in about two months from this date.

Fraternally, TITUS MERRITT.

In Memoriam of Margaret Fox-Kane.

ling to be known as such, but they have plenty of evening investigators and some Spiritualists who are cowards.

New Orleans, La.

Sunday, March 5th, Dr. H. T. Stanley spoke on different subjects and gave tests. "Big Wood," his Indian guide, after shaking hands with the chuirman and several others on the platform, also gave some good tests.

Mr. Cordingly then took the platform for a few minutes; quoted some poetry and gave a few tests. The meeting was decided as the standard of the standard delivered a lecture on the "Laws of Nature".

On John W. Allen, who was formerly president of our Society here, passed to split life Monday, March 6th, at 7, o'clock, at the age of eighty one years. He was a native of Pennsylvanis, and a resident of New Orleans for the past fifty years, and a Spiritualist for forty-three years. He was the first one who dared to stand up and preach our beautiful philosophy: the first one to put his hand in his pocket to help build up our seciety. His funeral took place Tucsday at two o'clock, from his late residence, 6,39 Magazine street. The funeral services were opened by the Order of the O. d'Fellows. It was requested by Dr. Allen when in the body and the family, that Dr. Geo. P. Benson and Bro. A. C. Ladd would join in the services, which they did by opening with one verse of "Nearer My God to Thee," a favorite of Dr. Allen's, and a lew remarks. Bro. Ladd then, very feelingly, deleved the standard of the st





The Perilous Sleep.



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