

Light of Truth.

An Exposition of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.

CHAPTER VII. EVOLUTION.

A beautiful picture of domestic enjoyment was presented by the Arling family, gathered in the room which was at once parlor and study. Mr. Arling was seated at a table writing, and his wife and Stella were on the opposite side. The first by a wicker crib, the latter reading a magazine. He preferred to sit with his family, constantly interrupted by conversation while preparing his sermons, rather than alone. He received inspiration from the presence of his wife, and it was a rest to pause in the midst of argument and converse on widely diverging topics. From the grim theological dogmas to the light and airy conversation on common things was pleasant relief.

The room was not luxuriously furnished, although feminine taste had made the best use of the means at hand. The tone of the room was faultless. The cheap paper on the wall was subdued in color, and the chairs were covered with cloth to match. Some paintings, neatly framed, the work of Asphodel, were real works of art. It was cheap, plain, cultured, restful, homelike; without an unpleasant note of color or arrangement.

The salary was not sufficient to give more than the ordinary necessities even had it been fully paid. A thousand dollars a year was promised, which usually stopped at about half that amount. A goodly portion of this was eked out by dime socials and penny contributions. The attractions of the socials were varied. Neck-tie parties, sale of lunch-baskets, which carried the right to partake thereof with the fair maker thereof, crazy suppers, rag and donkey parties, grab-bags, fish-pools, lotteries, with now and then a concert and fair were some of the means employed to interest the people and win their shekels. At some of these parties to increase the scanty treasury, the young damsels set themselves up to be kissed for a price, after the manner the pagan women of the ancient world gave their favors to increase the revenues of the temples, handing over to the god the price of money given them by the stranger.

The proud spirit of Mr. Arling revolted, yet he was forced to submit and tacitly sanction. The spectacle of grave Church members striving, blind-folded to place the donkey's tail where it belonged with the probability of fastening it to the opposite wall; of fishing over a screen for tiny dolls, pen-wipers and other impractical nothings was as foolish as absurd. The oyster suppers of the Church were usually profitable, for lucky, indeed, was the man or woman who found an oyster in their flowing bowl. As it was for the benefit of the Church no one murmured, even when the imposition crowded out even the lone little oyster. He felt in his heart that religion was degraded by such exhibitions.

He would have patiently borne the lack of luxurious furnishings could he have had the means to purchase such books as were needful in his calling. He did not accept the old notion that ministers must stand up like Balaam's ass depending on the Lord to furnish their speech. He believed in a cultured ministry, and that there should be a constant effort to gain the highest knowledge for the purpose of instructing his hearers. His library consisted of five standard volumes of Church literature, an encyclopedia, and the Church periodicals. The only library to which he had access was the circulating, which was made up one part travel and ninety-nine fiction, and of which the profound wish-wash of the "Duchess" is worn to dog-eared before Dickens has the leaves cut. Books are the tools with which scholars work, and it is a difficult task to compose two sermons a week, without other assistance than the Bible. There is one important advantage in having only a few books and those eminently orthodox. They may be safely followed without fear of heresy. Changes can be rung on Bible texts with endless verbiage in place of thought. The mind of the speaker becomes dwarfed by its insufficient food and the hearers are fed on the husks of the straw from which the grain has been threshed generations ago, and the obscurity caused by the dust is mistaken for the mystery of godliness. There is satisfaction in knowing that it is all in accordance with the creed and place, and salary is not endangered.

Mr. Arling was busy with his sermon. He had been all the long afternoon engaged in composing the skeleton and writing in eloquent passages, with an illustrative story or comparison. He was, in fact, wrestling with the story of the creation found in Genesis and attempting to harmonize it with the trend of scientific thought. It was the more difficult as he did not fully comprehend the strength of the adversary. He was honest in his efforts and would sooner have stolen a horse than the context of a sermon. Good or indifferent the discourse must be entirely an expression of his own thoughts. He might have obtained his discourses through the sermon agency had he been less conscientious, and perhaps better ones than he could compose—under the conditions which surrounded him. A few dollars subscription to the sermon bureau, and the type-written discourse comes to order, with inflections, gesture, and tone of delivery indicated, so that an hour's study enables the dullest to present them with effectiveness. Mr. Arling scorned such dishonesty and appearance in borrowed plumes, and hence the patient study he gave his two discourses each Sunday consumed the best portion of the week.

He felt called to make greater effort to sustain himself, for since the extraordinary efforts at the revival, there had been a growing apathy which settled down like a chilling frost on an Autumn night, and it seemed impossible to impart life or energy to the members. It was as difficult as to maintain the sea at high tide.

"You ought to have quiet for your meditations, and here we are bringing a dash of the world between every line of your sermon."

"Do not accuse yourselves, for a dash of the world is reliable in the dull monotony of my work. I am so broken up and disturbed that I could not endure it myself if you were not here."

The baby nestled, and the great Bernard dog lying by the grate roused himself and came to the crib looking up in Asphodel's face as much as to say "What will you do about it?"

He was a magnificent animal, tall as the table, with massive limbs and head, a glossy, mahogany-colored coat and white breast. His liquid eyes had a human expression.

"Yes, Brownie, I'll attend to her," said Asphodel, and began singing in a low dreamy voice:

Daylight flies, drowsy eyes
Hold in the shadows
Evening in stary robe
Sweeps o'er the meadows
Up in the trees are the birds asleep,
Under warm wings do the downy chicks creep
Here in the cradle what folly to keep
By-lo-land waiting for baby,
By-lo-land sorrowful maybe
Hushaby, sunny eyes,
Catch at the dream lady's finger, stinger, stinger,
Only to catch her white hinger.

The bell announced a caller, and Mr. Canning entered. "Glad to see you, for I want bracing up," was the hearty greeting of Arling.

"I feared interrupting you," was the reply, but I felt the need of a generous, sympathizing friend and ventured calling."

Mr. Canning preserved his usual calm, dignified, and happy manner. Yet the bitter experience that had been his could not be quite concealed. He had been an ardent disciple of the stoic philosophy and endeavored to hold himself above the changes of fate. He, however, found difficulty, at times, to hold in check human impulses and not repine at the destiny to which he set himself superior.

"I fear you have applied to the wrong place for comfort," responded Arling, "for, the fact is, I am in the valley of despond myself. I am weary of this tread-mill. I am not getting ahead at all. The same round and round! Not a fresh or new idea! The progress of the world is ignored and my sermons might have been just as well written fifty years ago."

"You make easy one of my errands, which is to invite you to attend the lecture on evolution this evening. The lecturer, Professor Marsh, is authority on the subject, and if you do not believe in the theory you ought to know what it is, for you know a great general is as careful to ascertain the position of the enemy as to marshal his own."

"Only too gladly will I accept your invitation," was the reply, "it is exceedingly timely, for I am composing a sermon on that very subject, of course, from a theological point of view."

"Mr. Canning," said Asphodel, "I have greatly desired to see you and inquire concerning Sherwood. He yet remains in jail, and it seems cruel and unjust. Is there no means of liberating him?"

"Dear madam, there is if he would consent. He, however, prefers to remain until his trial. He has been the prisoner's friend, and he desires to remain until he appreciates the hardships of prison life. I really believe he would be willing to be sentenced to the penitentiary for a year or two that he might become acquainted with the hardest forms of prison discipline."

"Do you not feel uncertain about the trial? I fear it will be a farce like the first."

"We can not be certain of anything; least of all of the conclusions of a prejudiced jury. The decision of a jury is as unknowable except it be to an omniscient intelligence."

Stella regarded Mr. Canning with unconcealed admiration. He possessed that conscious strength and self-reliance she prized above all other qualities. She asked:

"Can you not persuade him?"

"You having failed, I can not hope to do so," he replied with a smile. "With his writing and correspondence, Sherwood is not an object of pity. He feels the humiliation keenly, and I have had difficulty in retaining my faith in human nature and the triumph of good deeds over evil. My hope, however, is not yet lost, nor my faith dead."

"You are an example of highest Christian grace outside of the Church," fervently said Arling.

"Will not the ladies accompany us?"

"I would gladly if I could leave Fio."

"She is asleep, and for our brief absence can not the maid care for her?"

"Allow me to say," interposed Canning, "I do not believe in husbands attending lectures without their wives. If there is anything to be learned or enjoyed they should learn and be happy together. If there is error, one if not the other will detect it. When the wife remains at home, the chances are the husband grows away from the wife and then complains that she has not kept up with him. Oh, no, go and learn together, and if there is a step higher to be taken step up together."

This was a fresh view to those who had regarded woman's place as settled by the Bible and custom; a place inferior and acknowledging man as superior.

"Get your wraps," urged Arling, "it is already late and we will make a family party."

The hall was crowded, and Arling contrasted the eagerness manifested, with the silent endurance with which sermons are usually received. There was the wide difference between the living thoughts of the present and the dead thoughts of the past. The lecturer was intensely in earnest and carried conviction by his manner as well as argument.

In a previous lecture he had dealt with the cosmical relations of his theme—the evolution of worlds. He had demonstrated by an experiment how a rotating mass of fluid would throw off rings, which would revolve into spheres rotating around the central body. He began with a cosmic cloud of world-stuff, which by condensation gave rise to an incandescent centre, and by rotation to the planetary system. He confined himself to the earth. When that planet started out of the fire mist and condensed into a fluid, a crust formed over the heating lava mass. Seas formed from the condensation of water vapor, and over the black rocks and seething stretches of ink water the dark atmosphere filled with carbonaceous gases hung like a pall, blotting out the light of sun and stars. This weird scene was thrown on an immense canvas screen by a stereopticon, and the boiling sea, the stormy sky, and terrific discharges of electricity were depicted with startling reality.

Having thus prepared a home for life, the lecturer was ready to bring it into existence. Before he entered this mysterious realm he paused to explain. He was dealing with a

purely scientific problem and left its theological treatment to others. It was not with the record of Moses he had to deal, but the testimony of the rock-strata of the earth. He did not deal with causes, not with *creation* but *formation*. He was there to relate the story of the beginning of life on the earth and the evolution of its myriad forms. He began at the introduction of life on the earth. At the lowest stratum of perhaps ten thousand feet of crust formed by disintegration of the elements since that time. The first form was not a living being; it was living matter or substance, having the capabilities of life—to be organized into living forms. It was not individualized more than a saturated solution is crystalline. As crystals forming from such fluid is individualized, so out of this plasmic matter the first forms of life individualized.

From the homogeneous substance which has been given the name of protoplasm, came the cell, a microscopic speck of this material enclosed in a sack. For countless ages the formless masses into which these cells aggregated were the highest living types. They perished, leaving no trace on the floor of the sea. Then they began to have protecting shells, which were preserved in the rocks. The mollusk came, and the fish. From the fish, saurians; from saurians, mammals, and man is the perfect type of the mammals or of warm-blooded animals.

This process of evolution was by the crowding of living beings until only those best adapted to the environment conditions survived, while the weaker perished. There had thus been a constant change, and the so called species of each age were the representatives of the conditions preceding them.

When the lecturer came to man, he said that it had been taught that an impassable abyss existed between animals and man. He would show that it did not exist. He traced man downward to the lowest savage and through the Ice Age and showed how closely he approached the higher animals. He traced the mental faculties in animals and showed how they unfolded in the civilized man. When did man first appear on the earth? Before the Ice Age, for his remains are found beneath the drift formation. His advent was thus fixed as preceding that period. By the computation of astronomers the beginning of that period was fixed at not less than a million and a half years ago. Man even then had attained considerable culture.

From protoplasmic fleck in the primal ocean, to man there was no break in the continuity of forms, and man, since his appearance had made a continuous advance. Weaker individuals, weaker nations, weaker races had perished and the strong adaptable and capable had survived. It had been a terrible struggle of the strong against the weak, and slaughter had strewn every atom of earth's crust with countless victims yet out of it had come perfection of form, and the balance of forces which we call harmony and design.

All this the lecturer amplified, illustrated, and demonstrated, carrying his hearers with him on the strong current of his argument.

When Arling was again at home in his study he took up his pen and began his sermon where he had been interrupted by the coming of Mr. Canning. At that time he received the story of the six days' labor and resting on the seventh as an axiom. It explained the mystery of the creation and the origin of the Sabbath day. He intended to make a brilliant display of rhetoric on the creation of Eve and the fall from the Garden of Eden.

Only two hours had elapsed, and when he resumed his argument he was met with tremendous difficulties. In those two hours he had met with a mental revolution as complete as was the transformation of imperial France into a republic. In despair he threw down his pen and began walking backward and forward across the narrow room. Asphodel was alarmed at his distracted and wild manner.

"What troubles you, dear husband?" she asked.

"Asphodel, the lecture has cut the very foundations of my faith from beneath my feet. If I can not harmonize the doctrines of science with the Bible I shall be the most wretched of men. I have been ignorant of what sciences has been doing all these years. I am behind the times. I have been attempting to write a sermon on the creation with the Bible only for my guide, while outside that book with infinite sweep, the universe extends, and to the revelations of God in science the narrative in Genesis is as the story of a child."

Asphodel answered soothingly: "It has been some years, as the lecturer said, that the theory had been before the world and as great ministers must know its strength. They have not expressed a belief that there was danger to the faith or sounded an alarm."

"There you mistake. They are as ignorant as I was two hours ago, and if they have heard they have passed it by with a sneer, because 'having ears they hear not.'"

"I fear I am not able to comprehend the lecture," said Stella, "yet the argument was clear and had the force of truth. Mr. Canning regarded it as incontrovertible in its facts and conclusions."

"I do not grasp the theory in all its relations or comprehend it, so strange it is to me, but I understand it sufficiently to feel like one on the sandy shore of an irresistible torrent which will surely sweep away my rapidly disappearing foundation."

"Can not the Bible and evolution be reconciled," cheerfully asked his wife.

"Truth can not contradict truth, and if Moses is correct and evolution true, there can not be conflict between them."

"Ah, yes, truth is truth wherever found, and there is the difficulty. The demonstrations of science must stand as absolutely as those of mathematics. The finding of the remains of man in pre-historic ages is demonstrated beyond a reasonable doubt. Admit this and what becomes of our belief in the creation six thousand years ago? Can such a terrible conflict be reconciled?"

"Why need you? Why not go on with the others in the well-beaten path?"

"What! You, my wife, counselling me to be recreant to my conscience and understanding of the truth!"

He had become almost passionate in his speech.

"I would not advise anything your conscience condemns, you well know, yet here you are not sure, no one appears to be, and until you are, why not go on as before?"

This was a plausible suggestion. The ruts which the past has traversed generation after generation are deep and easy to follow. There can be no mistake along their grooves, and the great crowd go that way. Yet, when a truth takes possession of the soul it can no longer float with the tide but often is forced to break the current.

"I discern no better way than you suggest, at least for the present, for I am as unprepared as a child to teach the new, and the old method is my only safety. I must express my innermost thoughts as relief, for it is darkness, darkness ahead."

He sat down again to his task. Asphodel and Stella sat absorbed in thought, their minds disturbed quite as deeply as the pastor's.

Arling's pen moved in unison with the rapidity of his thoughts. The word day he found the "reconcilers" had interpreted to mean a vast and indefinite duration. Hence the day on which man was created might mean a million or ten million of years. He felt life shouting victory, and was so elated he paused to read the passage aloud to his wife.

"If it means such an epoch of time," she replied, "why is the Sabbath set apart as a day of rest because God had labored the six preceding days? If the word day means twenty-four hours in one verse it ought to be in another, or would you have the Sabbath day a million of years long?"

"By no means, these epochs were of unequal length. The first may have been immeasurably longer than the last. The narrative is not intended as a scientific explanation, but adapted to the capacity and endowments of an uncultured people."

"In your sermon last Sunday," quietly replied his wife, "you said the Bible was an inspired book, absolutely true, designed for the guidance of mankind through all ages. Hence it must be the absolute truth, and I do not see how it can adjust itself to the inferior mental qualities of an ignorant people."

"It is conceded by the most eminent that such condescension is repeatedly made, and universal terms used."

"Admitting this," interposed Stella, "I think you said in the same sermon that the fall of man brought death into the world, while it appears from the lecture that death was introduced with life and was its constant attendant, that the earth's crust is a charnel house, on every atom of which is written the death agonies of a living being. The lecturer proved this by the fossil remains, and showed that the balance of species was wrought by the creation of carnivorous animals expressly to destroy."

"That is no stumbling-block to me, for the words of Paul show that death was limited in its meaning to man. He sentenced himself to death, not the animal world beneath him."

"That is possible," said Asphodel, "yet, it has not the ring of truth. I am in doubt and may be tempted to sin, but I can not accept a pettifogging solution. A revelation from God should be, must be simple, understandable, and so clear any one can comprehend, else it falls in its object, and an infinite being can not fail."

"If we had reached the full knowledge of geology we might speak more unqualifiedly. As it is, there can be no certainty. You know there was a time when Copernicus first taught that the earth revolved around the sun instead of the sun around the earth, that it was thought to conflict with the Bible."

"Ah, yes, and Galileo was put in a dungeon for demonstrating the fact by optical evidence," responded Stella.

"How has this contention been disposed of?" asked his wife.

"It is not now considered worthy of argument. No one speaks of it."

"Yet it exists all the same! It has not been harmonized!"

"Oh, no, the Bible was not intended to teach astronomy any more than geology."

"And yet you are preparing a sermon taking its record as a foundation and by implicit reliance on its story of the fall of man building a scheme of salvation wholly unnecessary and absurd if he did not fall."

Arling was discussing more from habit than conviction. He felt the weakness of his position, that his words were simply pettifogging, and far-fetched from the universal unqualified application to divine Scriptures. Every objection had come up and been canvassed in an agony of mind that was to him a veritable Gethsemane. When spoken these objections became of more importance and offered greater difficulties.

From the lips of Asphodel they were like stinging shafts entering his innermost conscience. It was not expediency that actuated him. He wanted the truth and was not in a temper to compromise or trifling.

"Why do you argue with me?" he exclaimed with petulance, "are not my own doubts enough to bear? You advise me to go on and handicap me!"

He began to write, but a vista of conflict opened, in which the dogmatic Goliath was met by the David of knowledge. He dared not bring on the conflict and threw down his pen in despair, exclaiming:

"It is late, I will do no more. Perhaps to-morrow I shall be less overcome by the flood of new ideas, and the time-honored doctrines will have regained their influence."

[To be Continued.]

[Written for the LIGHT OF TRUTH.]

This is Life.
ELLA LUCY MERRIAM.

Pain and pleasure! Disappointment and glad fruition! Twin consorts! These are the conflicting elements with which we have to contend daily during our earthly life. We need not hope to escape them, nor seek to avoid them, but rather to beat our way through life successfully to the goal of our highest hopes. To learn to cull the brightness from the shadows, to extract the sweetness from the varied blossoms that cluster around our pathway, to frown upon all disappointments, and smile upon all opportunities for self-conquest offered us. Thus we will penetrate the mysteries of life. Thus we will unfold and develop our immortal faculties and discover new and far more glorious possibilities.

Life is continued, it ceases not here. Every germ of knowledge, every flower of spiritual accomplishment we acquire, will deck our future pathway. So shall we hold out in discouragement and apparent defeat. We shall gain new and fairer spiritual proportions each day.

And by patient perseverance we may blend with the celestial or rather develop and enjoy the celestial in this life.

"CHURCHMAN" in a Texas paper criticizes Spiritualism and asks in a manner as if he doubts that the question can be answered, what kind of clothing spirits wear. Does "Churchman" perhaps imagine that spirits go naked or grow feathers and are converted into geese that ask questions like the above?



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to my respectability.
MARK S. STANLEY

OUR CONTRIBUTORS.

PLEASANT READING, No. 2.

An old hymn-book fell into my hands, and, as I had heard so much said by ministers and laymen in praise of their hymnology, I began reading. If I had an opinion it was dispelled. With a few exceptions the hymns are the crude productions of...

How rejoiced would be her heart with withered earthly hopes at the palpating reply: 'Do work in me, O Christ, I claim thee as mine! With blood did I buy thee and all that is thine—The time and the season, the beloved hours...

This sounds like the strait poetry of Swinburn, which his publishers expressed fear of the anti-viv society. How our respectable mothers and daughters sing such without blushing with shame? The following is a remarkable passage: I heard the voice of Jesus say: 'Come with me and rest. Lay down your weary soul, lay down The load upon my breast. In his arms he'll take me and shield me. Thus will I hold a widow there.

From love we turn to the darker imagery of blood and slaughter: Even now by faith I claim him mine. The vision of God: Redemption by His death I find, And crossing through the blood. For nothing good have I Wherewith thy grace to claim— I'll wash my garments white In the blood of Calvary's Lamb.

Emotional Christians may point with rapture to the nails driven into the hands of their god; the common-place inside will shudder at the terrible picture. Why should the "paraded" "plunge into the crimson tide?" We thought that was for the suppurated. The necessities of rhyme made the construction. All Christian hymns are saturated with dependance on Jesus and deprecation of self. They repeat the never ending refrain: Come to Jesus, come to Jesus. Come to Jesus just now. Just now come to Jesus. Come to Jesus just now.

A "broken vessel" is not the best use to make of a man, for when he is broken and so badly, he is "emptied," he would be of little use to the Master or any one else. But if this broken vessel be washed in blood it becomes serviceable. Oh, to be nothing, nothing (only to lie at his feet. A broken and emptied vessel. For the Master's use made meet. This reaches subject degradation in the following: Jesus paid it all. Altho' him I owe. His blood has crimsoned mine. He washed it white as snow.

And here I would like to contend the song literature of Spiritualism, with its infinite sweet of aspiration for perfection and knowledge, and the constant exaltation of man. It is impossible to give a fair representation of its wealth of poetry and music. Take for examples from the numberless others those beginning: Tell me the song of the beautiful stars As grandly they glide on their blue way above us. Looking in spite of our eyes and our ears. Down on us tenderly, yearning to love us.

This is the song in their work-worship song— Down through the world jeweled universe rang. Toward heaven, triumphant upward. And ever they open their loving eyes upward. Or, Meet us angels at the gate With a welcome sweet and warm. Or, Let us live for the right and press onward. Tho' the earth with our blood grow rosy. Our armies are all facing onward. And our banners were in glory.

On the beautiful hills where the blest have trod. When the years when the earth was new. Where our fathers gave from the fields of God. On the vale we are journeying through. And lastly that grand song which has been taken from our literature and placed conspicuously in the Church hymn books in strange contrast with its surroundings. I think of a city I have not seen Except in my hours of dreaming. Where the feet of mortals have never been, Tho' darkness its self, with gleaming.

In the *Millenary Review of the World* there are some statistics of great interest. These may be taken as reliable as it is possible to get with the present information. The population of the earth is: Heathen 374,000,000, Mohammedans 173,000,000, Roman Catholics 295,000,000, Greek Church 95,000,000, Jews 8,000,000, Protestants 135,000,000. Of the latter 40,000,000 only are Church members. It will be thus seen that over 1,000,000,000 human beings are not even nominally Christians, or nearly two thirds of the race. If the preaching of the gospel is essential to salvation, as apparently is the case from the instructions given when the apostles were sent forth, this showing the result of 1,500 years, is discouraging. The race increases out of all proportion to the number converted, and probably the number of Christians at the time of Constantine was greater in proportion to the population of the earth than at present.

It can scarcely be maintained that all Protestant Church members will be saved, but supposing them all saved, they furnish only about one fourth of the entire population. The annual revenue from all sources in England, and the total "working power" in all parts of the world taken, with proper allowances for the necessities of the poor, would support a large number of the world's population. The working force has in effect, at a cost of about twelve millions a year, been concentrated mainly by the Sepoys and Chinese children. It is a pertinent question if the game is worth the powder, is it better to neglect the poor, uneducated, ignorant, and incompetent in our land and waste such vast sums in converting the native of the Congo, that his morality depends on a yorubian shirt and a stove pipe hat? The Methodist Church have in convention assembled voted that their preachers are henceforth to be known as preachers. What would Wesley and the "circuit riders" say to such aristocratic innovations? The new pastor will not be venerated as the preacher was of old, for times have changed and the old-fashioned gatherings at quarterly meetings have lost their hospitality, when the ministers were quartered on the brethren. This brings to mind the story of a Michigan Methodist brother who entertained a half dozen preachers during a "conference." On the morning of the last day as they were gathered at prayer, his boy entered greatly excited. "What's the matter, Isaac?" asked the father in surprise. "Matter enough! Every chicken on the place is eaten except the old rooster, and just now he happened to catch a glimpse of you fellows, and sung out, 'Oh, must this feeble old—d—d—d—, and dropped dead as a stone.'"

The days of these generous gatherings, and proffered feasts of poultry have gone by with the circuit rider. With the primitive preaching of that Church which gained its power and influence by the zeal and fervor of the preachers, the distinctive features of sect is lost. Of the hundreds of itinerants who carried the gospel from one pioneer settlement to another, and gave their lives to the cause so dear to their hearts, scarcely a single name remains in memory. But for them as for all, what has been done remains, though the actors have left no name. A poet has beautifully expressed this idea: "Who sang the strain that thrilled my soul last night? Queried the king. His courtiers, bowing low Before the throne with gold and gems alight. Answered him, muttering: 'Sire we do not know. We heard the song. It echoed in our heart. The singer from our vision passed away: We deemed him only of his song a part. And then it is so long since yesterday..."

The singer heard, nor hearing felt regret: What could it matter where their praise might fall? The song, at least, they did not quite forget. Naught is the singer but the song is all.

ON THE UNPOPULARITY OF SPIRITUALISM.

The communication of C. H. Murray in your number of Feb'y. 11th, entitled "A Gospel in waiting," presents a subject which demands the earnest consideration of every Spiritualist. Why is it that the phenomena and the doctrines of modern Spiritualism take no deeper hold upon the intelligent public? The causes of this are what we should seek to know and to overcome. Modern Spiritualism is a sublime and glorious belief in the abstract, proving as it does beyond cavil to those who will thoroughly investigate, that when a man dies, he does live again in some form of existence. And through this presenting the highest possible inducement to such right living as will insure future happiness—and this forever and ever; so that it would seem that all intelligent men should thoroughly investigate it. Not merely to the extent which satisfies them to say "It may be true," but to such positive knowledge that they can say "It is true." This last is the prerequisite to a desire to bear testimony to its truth before an unbelieving and incredulous world. That there is a moderate increase in the number of such believers from year to year is true; but it is not such an increase as should satisfy us. It must be conceded that a strong prejudice exists against the belief, in the minds of the greatest thinkers of the age; inasmuch that the pages of the more prominent periodicals edited by them, or dependent on their favor for standing and popularity, are altogether closed against all discussion of the subject; which, if mentioned at all, is only with sneers and contumely.

Now, the question is why should this be so? Mainly, I conceive from the following three causes. First: The wild vagaries of so many speakers and writers who come to the front, or are brought there as exponents of the belief. It is well known that the "intelligent public" embracing many good Spiritualists—looks upon three-fourths of these as visionaries, if not worse. In their speeches and writings instead of efforts to set forth clearly the spirit teachings to the moral life Spiritualists should lead, or at times give intelligent explanations of the many mysterious things yet existing, which cause uncertain communication with the spirit world, either of which would interest a world of investigators: their efforts are spent in vilifying the "bigoted" and "creed-bound" Catholics, Presbyterians, and other religious sects, or in fruitless vagaries on subjects foreign to the purpose—as theosophy, re-incarnation, Christian science, mind cure, anti-vaccination, vegetarianism and the countless otherisms, the platitudes of which the "intelligent public" regard with supreme indifference, if not with disgust. It is not strange that when the spiritual exponent attaches one or more of these inane issues to his train the intelligent passenger declines to go aboard. In such ways many of our modern spiritual papers greatly err. One looking over the pages of the *Spiritual Telegraph*, published by Charles Partridge and S. B. Britton 1892 to '93, can not fail to notice with esteem the fervent and charitable tone of their communications, whenever reference is had to unbelievers, as compared to the papers of to-day. It would seem as if time had somewhat embittered the hearts of Spiritualists towards those who have so long and persistently refused to accept their views. Yet this should not be, or should be striven against, if ever felt. The prudent advocate of any cause is always careful not to offend those he desires to convert by animadversions on their present belief. He well knows this only drives them farther away, though it may seem "smart" to some already in accord with him.

It is not asserting much to say the Christian world already holds the initial faith of modern Spiritualism in their belief in a future existence, and if the subject of possible intercourse now between their friends who have passed over and themselves was kindly and earnestly presented to their consideration without any extraneous irritating matter, they would more readily add this addition to their initial belief. But not so when their cherished beliefs are rudely and wantonly assailed. At present they are somewhat in the position of the voter "on the fence," who when invited to come over entirely, replied, "I would but the ground looks too muddy."

Secondly: The too numerous puerile communications which are sent forth by the press as given under spirit control—the most of it unseasoned in ethics, in contravention of scientific facts, and lacking even in common sense, as the "intelligent public" plainly see, for it is visible to the thoughtful Spiritualist, who heartily deprecates its influence. It is such communications that give cause to opponents to say—as I have read lately in one of our prominent dailies—"If such idiotic drivel were fairly presented the extent of knowl-

edge left to us after our entrance into the future state, an eternal existence in such a deplorable condition is not to be desired." A healthful censorship of the press would shut out nine-tenths of these so-called spirit communications, and the cause of Spiritualism would be the gainer. Thirdly: The too great encouragement in public seances and on platform of mediums whose controls are of low grade at best, and often absurd and vulgar, and generally a too exaggerated idea of the importance of mediumistic utterances. I recognize that I am in danger of being arraigned almost for blasphemy in criticisms of mediums. I freely admit that they are the fundamental requisite, as without them modern Spiritualism would have no existence. But there are mediums and — mediums. In the home circle I would not regret the faintest manifestation. Many a convert has been made at home by faint taps on the table or by table tipping, through which in the trustfulness of home life, messages have been sent out from dear ones who have passed over, to the great comfort of those who had long mourned them as dead—dead beyond the hope of recognition again. But it is quite a different matter when such neophytes with their limited medial powers are brought forward into public life and the Spiritualists are called on to support them in efforts to a higher development, and this too often. Not that the cause of Spiritualism is expected to be a gainer thereby, but that the incipient medium may be enabled to live by his gift. From this source comes the "business test," "trance," "pseudomedical," and "fortune-telling" mediums, whose advertisements disgrace our daily papers and whose proceedings too often disgrace the cause of Spiritualism, and tend to always tarnish, more or less its fair name.

The biblical record clearly shows that the mediums of 1850 years ago toiled as other people do to make their living—their mediumistic powers being brought into use at occasional periods. Jesus made his living as a carpenter, going forth on the Sabbath days to the Synagogues or to the hill-sides to heal the sick, restore the blind to sight, and otherwise exercising his wonderful gifts. His followers were humble fishermen mostly, and frequently mentioned as engaged in their work. Paul was a tent-maker, as well as a preacher and a teacher. There is no good reason why such illustrious examples should not be the rule in our day. At least till the medium is so greatly developed that calls come to him from far and near unsought, which take up so much of his time that his business has to be neglected, in which case a charge can not be complained of by non-Spiritualists, who are the ones most unfavorably influenced by such advertisements. What is needed to convert the opponents is clearly marked, intelligent phenomena. Exhibitions of less mark fail to convince skeptics, who readily decide, when they see such presented as examples of spirit influence, that the Spiritualists are too credulous in believing such momentous things from such trivial exhibits.

Then, too, with mediums of greater power, the peculiar ways they often assume or grow into, lead to the discredit of the manifestations through them. Even good Spiritualists are inclined to believe that if a person has mediumistic power he can be erratic without meriting reproach,—and too often the better the medium, the more erratic. The consequence too often is that instead of the humility and meekness befitting those thus made instruments for spirit intercourse with mortals, they exhibit a self-conceit and arrogance, entirely out of place: as if they were the grand actors themselves in the drama, instead of being only the instruments.

The very best medium for independent state writing ever met with by the writer, through whom there would often be a dozen communications on sealed states, each in the peculiar handwriting, and even erroneous spelling of the spirit, as common to him in mortal life, often expressed himself in such a way as to show that at heart he believed that in some unknown way he did the writing himself. Through this he not only grieved the Spiritualist who admitted his great mediumistic power, but disgusted the intelligent non-Spiritualist judges who called on him as investigators, who quite naturally judged of the mysterious phenomena they saw by the certain untruthfulness of the man.

Before the truths of Spiritualism can have a general acceptance by the "intelligent public" some effort must be made to eliminate such hindrances to success. SAMUEL H. TERRY.

Message From a Well Known Spirit.

Mrs. Margaret Fox-Kane withdrew from the mortal form 4:30 a. m. Wednesday, the 8th inst. Soon after I went to Mr. Henry J. Newton's to inform them of the event. Mrs. N. remarked, "I am glad you are here. I received a message from spirit friends this morning through the mediumship of Mrs. Hill (who stopped with us last night) for myself. A little later another spirit message came. Mrs. Hill stated: I do not know who this is for. They would not permit me to read it. I supposed it was for me also, but to my great surprise when I came to examine it, I found it was for you from Mrs. Leah Fox-Underhill, signed by eight witnesses."

I apprehend to publish the names of all the spirits that witnessed her translation, would take an immense volume. A copy of the message I now enclose for publication. Message written through the hand of Mrs. Hill, Thursday, March 9, 1893, for Mr. Titus Merritt. FRIEND MERRITT:

What can we offer you for your faithful and tireless care, and watchful anxiety for the welfare of our poor afflicted one, held so long a captive under the worst forms of captivity? No "spirit in prison" has ever been more rudely handled, and we have seen, since passing over, just the state, yet powerless to aid her. Could we replace the material loss you have suffered so often in your faithful ministrations, how gladly would we bring about the ways and means. The true reward for such acts of a truly generous, sympathetic soul like yours, awaits a higher return, and it will greet you here, where every wrong is righted, every wish so often desired, gratified to its fullest extent. Pa and ma send their blessing rich with endless gratitude.

Poor child! poor child! what heavy mist enshroud her. I would ask the friends of progress everywhere, who knew our sorrow, to sometimes give us their united aid, whenever sitting for manifestations, in silent concentration though, for the furtherance of the work of liberation.—She is in the wise care of experts at present, and we know time will reveal their success in restoring the lost chords of a wrecked life, and therefore we rest content.

I shall greet her with all memories of the unhappy past, entirely forgotten and forgiven. You know what I mean when I confess all bitterness of feeling personally removed, and in its stead only love as it was in the old days when in childish confidence she looked to me for help and advice. God and all goodness by ministering ones bestowed, ever bless and keep you free from dangers unforeseen or undeveloped good, the so-called evil of the world.

Yours gratefully and eternally, ANN LEAH FOX UNDERHILL. Witnesses—Daniel N. Merritt, William T. Merritt, Isaac (Merritt), Charles (Foster), Dr. Robert T. (Hallock), Joan D. (Fox), Margaret (Fox), Kate Fox (Jecker).

The signatures were all first names. I was at once impressed what the signatures should be, which was confirmed through other reliable mediums, Mrs. Meyer and Mrs. C. H. Sutter. The message is all the more important, as neither Mr. or Mrs. Newton, or Mrs. Hill, knew anything about my relatives. It is deeply interesting and requires a more lengthy explanation than I can give at this time. But it does seem to me that those who are anxious to learn more of the laws governing heredity should investigate the Fox family to the fullest extent. The spirit world through their instrumentality have presented humanity with beacon lights and danger signals. Fraternally, TITUS MERRITT, W. Fifty-fourth street, New York.

REMARKABLE PHENOMENA.

Ringling down the ages of time the most intense of questions has been, "If a man die shall he live again?" Coupled with the Nazarene's thought, "What will a man give in exchange for his soul?" the proof of the soul's immortality becomes to-day, as it always has been, the most momentous of all questions that engages the thoughts of the world's profoundest thinkers. Isolated proofs of immortality has ever been given since the earliest historical records; but the superstition and ignorance of the times in which they were given caused them to be misinterpreted and perverted, as to raise a doubt among the simple primitive classes, whether it was wise to cultivate acquaintance with that they knew so little about.

At any rate it remained for our dear spirit friends of today to dissipate so degrading and slavish a fear by demonstrable proofs of the soul's immortality, so world-wide, frequent, and so varied as to leave no doubt with any honest inquirer who will investigate for himself. We have recently received one of the grandest scientific demonstrations of spirit return that it has ever been our privilege to witness. Through the mediumship of Mr. H. W. Archer and his estimable wife, at the home of Dr. Hartwell, of Springfield, O., at a private seance given at the home of those noble-hearted pioneers in the faith, Dr. and Mrs. Hartwell, a circle of six of us witnessed about twenty-five full materialized forms in such ample light as to distinguish form, color of hair, eyes, etc., so that friends and relatives recognized their dear ones as readily as when in the flesh. We shook hands and talked with many of them, and they were tangible as human beings. But they gave demonstrative proof that they were more than human. Belle, the spirit bride of the medium, stood in the midst of the circle, and taking an ordinary linen handkerchief from one of us, and within sight and touch of all, were that handkerchief in a few moments into yards of filmy lace, such as no weaver's shuttle can approach, and then after allowing us all to examine it, gave us a portion as a memento of her work, when in another few moments compressed it back again into the same handkerchief, minus the loss of a corner, representing the portion distributed.

A tiny spirit control, Jimmie Johnson, came out in the midst of the circle and took three yearly subscriptions to the LIGHT OF TRUTH from our hands—his feeling as solid as ours. A little while afterwards he showed how he could float in midair, talking as he went up over the cabinet-curtain, going down inside. The spirit of Dr. W. E. Channing came and spoke and shook hands with all of us, giving the highest masonic grip to a brother mason, as correctly as it was ever given in life. Yarna, a spirit of the lost Atlantean Age, came and was introduced to each, giving a few words of counsel as he shook hands with all of us. Noted spirit artists, sages, and the great of the ages past came, and bringing the medium in full view with themselves, proved beyond a doubt that they were what they claimed to be, the immortal intelligences of human beings once inhabiting this earth. They further proved that Mr. Archer is a medium of the highest gifts, whom the spirits can use to convince the world of the soul's immortality. Springfield, O.

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A Seance with the Bangs' Sisters.

Reading of so many accounts of materializing seances, I would add my testimony by relating what I saw at the Bangs' sisters in Chicago. It was when I was investigating, that I happened to be in the World's Fair City, and through a stranger to the mediums alluded to, called at the domicile, requested to be allowed to attend their seance, and was admitted. I was ushered into a parlor where some twenty persons were already assembled on the same mission bent, but all strangers to me.

The usual program of examining the cabinet, walls, and flooring was gone through, when we led the medium to a chair in the cabinet. We then seated ourselves in two rows in a semi-circle about six feet from the cabinet. The lights were dimmed, and the music-box put into operation. Immediately six or eight forms, fully materialized, male and female of different sizes, made their appearance at the cabinet aperture and called for their friends. Presently a tall, bald-headed man, with long grey whiskers, looked out. I immediately recognized him as my father—though none present knew him, nor me—but I kept my peace to see what would follow. Several persons asked if they were wanted, but none would do until I was forced to ask, when he answered in the affirmative. I went up, shook hands with him, and got all the evidences I needed to convince me that it was my father, and that materialization is true. Before leaving he gave me a few words of advice, and while speaking his hand melted in mine, and he dematerialized before my eyes.

About twenty other spirits materialized, among them several children, who came out of the cabinet and dematerialized within two feet of us on the carpet. Other manifestations also took place, which were equally as startling. I have attended several other seances since, and they grow in interest and marvelousness. Omaha, Wis.

Spirit of Emerson.

The world status of its women is the measure of a nation's integrity. Ignorance and vice are the mortal enemies of immortal truth. Thinkers, philosophers, and statesmen are the allies of unobstructed liberty to the people. Truth and justice are the safe guards from the moral depravity of the race, as an eagle's wings to the car of progress, to roll it forward into the yet unknown regions of eternal peace. Therefore let each commune with God and cultivate brotherhood with the lowest; that true wisdom may run and be gratified in the race. Let us worship woman as the Eve of the future generation of gods, and lift man by the lever of truth into a just position with the goddesses that are now the great women of to-day; that all born hereafter be born in the regalship of love; so that ignorance and vice become a thing of the past, and men and women be in kinship with the Christ of the ages—wound Was it by any known law of coarseness that all were not so born, or by what chemical process in the generation of man was evil and good instilled, and why were not all born in the purple of royal intelligence? Solve me this riddle and reveal the tangled skein of human life.

Spirit Me

At Douglas Hall, of 111 N. Dearborn street, Chicago, Ill., on Wednesday, Feb. 24, 1893, a seance was given by the mediums, Mrs. A. H. Kistner and Mrs. A. H. Kistner. The seance was attended by a large number of persons, and was of a most interesting character. The mediums were in excellent health, and the seance was a most successful one. The spirits were very responsive, and the manifestations were of a most remarkable character. The seance was a most interesting one, and was attended by a large number of persons. The mediums were in excellent health, and the seance was a most successful one. The spirits were very responsive, and the manifestations were of a most remarkable character.

REP

Oh, thou dear thy children, ag thy way. That up and out to se love is connecte the earth plane, penetrates all th noon every for may enable fo each day; we mi hear to one an sons taught be another that o our brother kil the evil and de climb daily th fact peace. W who are near close and love that the loved whist you li spirit side of as through t deavor to tes every day. been brough that heretof you are lea heretofore ing still fr you treat un to that way accep plane or f world just

Let's right kor are ne hope us as if Anx- sy that delibra there is It is tro true lif ing of closer earth p and let and the ego, the stea. taught ditio and w when say, throu ideas I do the been forgit there page you: his bef can out rem it, the coc in p the coc of the tid ce ca pe zc b by fl G 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Spirit Message Department

OUR FREE CIRCLE. Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 7:30. Seance begins at 8:30. No one admitted after services have begun.

REPORT OF SEANCE.

Tuesday afternoon, March 7, 1893.

PROLOGUE.

Oh, thou source of all light, thou spirit of all wisdom, we thy children, again gather that we may learn more of thee and thy way. That we may look down into ourselves, and then up and out to see in what way that great spirit of boundless love is connected with us.

QUESTIONS AND ANSWERS.

QUES.—[By E. F. C., Farmington, O.] Since none of us doeth righteously, and since there is no forgiveness of sin, how are we to get rid of the stains that sin has made? Can we hope to outgrow the memory of misdeeds so it can be with us as if these had not been?

ANS.—In answer to the question of my brother I would say that all of that which has been done through earth life deliberately—that he has known to be wrong—will be as a thorn in his side throughout many ages of the spiritual life. It is true that not one of you upon the earth plane lives a true life of righteousness; but do you understand the meaning of the word righteousness? It seems to me as I draw closer to you that it is almost impossible for a man upon the earth plane at this time, with that great thought-wave of evil and injustice playing around him, to withstand its influence, and thus learn the true doctrine.

QUES.—[By C. M., Fort Worth, Texas.] Is it true that suicides have more difficulty in progressing in the spirit world than others? Why? What can one do to help them?

ANS.—It is true that spirits who free themselves from the material body before they have completed their earth work, find it more difficult to progress than those who abided their time. I have seen unfortunate suicides who have deliberately committed the act, who have been perfectly conscious at the time of what they were doing; I have seen them hovering around and trying in many ways to finish, as it were, their earth experience. I have seen these spirits enter in and live with another spirit in the same house, for the body is the house wherein the spirit dwelleth and have had to live out their existence with this spirit, and that is why you sometimes find a person with whom you are well acquainted, acting so

strongly that you scarcely can understand him. It is on account of the co-partnership, for the spirit must in some way do its earth work. But if the spirit or the mortal is diseased, and the suicide at that time is unconscious of what he does, he will be brought back to work out of the conditions he has placed himself in. But if the spirit is sane at the time he commits the deed, it is pitiable to behold, for that which he has desired he has chosen for himself. No peace, no contentment, no happiness, and then he realizes what a coward he was. If it has been in a fit of anger to seek vengeance upon another, he will return to that one for relief in many instances.

QUES.—[By W. J. H., Philadelphia, Pa.] Do mediums that have passed from a strictly physical to a strictly mental phase ever return to the former?

ANS.—My dear friends, if you have studied mediumship very closely you will find that the physical always precedes the mental. You will find that almost invariably the first thing is the table-tipping and the tiny raps. After that, possibly your hands may be controlled and you will write, and when the controlling elements which surround you, or intelligences which surround you have gained full possession of your mental, then they can use you through the thought element or through impression, just as they choose to express it. There are very few cases where they return again to the physical when they do this. It is as a child going to school. At first they must learn the alphabet. After a while they are able to spell, and after a while they can read, and by and by they can solve some of the greater problems that are brought to them. So it is with all mediums. First, it must be physical, for through the physical and through the motions that you use—the contraction and relaxation of the body—do the spirits gain perfect control, then they take possession of the mind and try as best they can to teach some of the higher truths. If you will notice an instrument that is being developed by the spirit world, you will find his disposition even to the taste has changed; you will also find him getting out of one condition into another, and advance into higher conditions. Thus mediums should live a true life, be true to themselves; be true to the spirits who guide them, and if, perchance, any one should falter, it is because he has not obeyed the instructions given. I answer this from the thought sent up in this audience, "Are the mediums who are controlled by the spirit world always moral?" Yes, if they are spiritual mediums, they can not be immoral. And, friends, I now hear another thought and it is this: "We have mediums who are not strictly moral." Well, friends, if you have a medium who is not strictly moral, then he or she has disobeyed the law. Physical mediumship leads to a higher phase if the medium so desires. But so brought up they are taken possession of mentally, and this means mental work. But still they go on and on and on until they gain the highest good possible upon the earth plane.

QUES.—[By C. M. K., Washington, D. C.] Is Spiritualism undergoing a transition from one period to another?

ANS.—Spiritualism to-day is known in an entirely new phase from what it was in the long ago, and every day it is growing brighter and better; every day it is attached to it some new name. All the good that has been done, and the many things you enjoy to-day as telegraphy, telephones, electric lights, etc., have come to you through Spiritualism, and thus it passes from one step to another all the time. It could not possibly stand still, for as the spirits come to you every day and teach you new lessons, so Spiritualism advances. People do not look upon you as they used to. You seldom hear contempt, unless it is from ignorant persons. Some of our most intelligent people are Spiritualists, and it is not far off, though it might seem a long time, that the ministry will join hands with your mediums and say "Come." The question is often asked: "Why don't Spiritualists build churches; why do they not have their schools?" Their churches and school houses are already built. You have but to take possession of them, and numbers will soon warrant this. Among the Spiritualists to diagnose diseases will be your regular physicians and the law, where it says no one can lay a hand upon a sick person without a diploma from some college, is going to pass away, and Spiritualism is going to be the bright beacon light that will lead each one to happiness. It is constantly undergoing a transition from one period to another, each one encroaching nearer upon the law and the Church, and its ultimate transition will be to control the world. Not through dogma or superstition, but through the people themselves; for Spiritualism is synonymous with freedom—liberty.

QUES.—[By T. S. W., Battle Creek, Mich.] How do spirits prophesy?

ANS.—How do you live? Can you tell me? Do you know anything at all about it? How is it that your elder brother Jesus Christ, could foretell that in 1,500 years all his mighty words would be again upon the face of the earth, and you would startle the world by them? Friends, I can not tell you why, nor in what way, but you know the fact remains that we do see clearer; you know the fact remains that we can tell you some things that you do not know; you know that we redeem you, for we do so every day, but when I try to explain the law to you, I could not so that you could understand it. I stand here to-day before you talking through the lips of a woman. Can you tell me why it is possible for me to so psychologize this instrument that I can give her my thoughts and she can express them? So far as I know I do so through my will-power; I hold this woman by my will-power. Now, I stand on a mountain top compared with you; you are in a valley, and I can see that which surrounds you, and I put the most together and then draw my conclusions, and through this I give to you a prophecy. It is the same law that worked in the past that works now. I do know that that great over-soul that brought you into existence brought me also; but when I look back and see that I always did exist and God never was made, I know, therefore, I never was made. I also know that those who are intelligent, and can look down and understand that which surrounds those on the earth plane, can foretell many things which will happen to you.

SPIRIT MESSAGES.

Alexander Cuscaden.

I desire to greet you this afternoon, Chairman and friends. I have not been very long on the spirit side of life, but I feel to rejoice what spirit life was whilst still upon the earth plane. I have many beside me, and sometimes I was considered strange, yet I am glad that the grand truth was unfolded unto me. As I desire to send a love message to my loved ones in Louisville, Ky., I would have them know that their father visited the free circle this afternoon, that he came with the fullness of his love; that I would have them to seek earnestly that they may find the pearl of great price. You can not tell, friends, the amount of good you are doing by meeting here every week. There are friends who will come unto you who have no other avenue to reach their loved ones, friends who will come and express themselves in this way, and know that their loved ones in some way will hear of

this great, glad truth; but be hopeful and know that the spirit world is rallying around you every day.

Mary Hearse.

I, too, am glad to be able to come this afternoon. I can not say as my brother has just said, for I did not understand this truth, but I feel exceedingly glad that it is so; and, oh, when you sang that last hymn, which was a favorite hymn of mine, I thought: how my soul could sing, and how truly I could say there was no sorrow on earth like what we were repaid for on the spirit side of life. Oh, your troubles and trials here seem hard to bear, but by and by, as you enter into the fullness of your inheritance in your mediums just over there, then you will look backward over all your earth life and feel it was a story told, and all of those memories that press upon your heart and make you feel badly for the moment, yet through the spirit can you understand why this had to be. Say that Mary Hearse, of Pueblo, Col., was here this afternoon, and desires to send her love to her four children who linger upon the earth plane, and also that William, her companion, is with her.

Aunt Mary Anderson.

Charlie Anderson, Harry Mathews, and Mathew Marshall are here, and would like N. R. Whiston, of Allegheny, Pa., to know of their coming, and want him to feel that some one of them is ever with him, trying to cheer and comfort him in his earthly trials and troubles. They all combine in an affectionate greeting, and will soon manifest to him.

Daniel Shields.

Wants his brother John, of Muncie, Ind., to know he is with him at the shop, and enjoys seeing him shoe the horses, and thinks his development is coming out all right. Mary is with him, and takes great interest in his sittings, and wants them to keep on and do not get discouraged. Mr. Petty is with us, and sends love to his wife and boys.

Dr. Freese.

Comes to his dear friend and medium, Mrs. Sallie Royce, of Columbus, O., and brings with him "Sparkle Eyes," Wesley, Eva, and Harriet, to Bro. Dan, and all join in sending love to him, and rejoice to see him in such good condition. H. H. is glad her young protegee is doing so nicely, and begs her to continue her sittings, the two strings are ever ready to help her. William Cox is desirous of communicating with his daughter Ella, and is pleased that she and her dear "papa" are developing so well, and sends them God-speed. To Dan and Sallie, also, comes their little son Jimmie, who will never desert them. Adaline is glad that Dan is trying to fulfill the promise he made to her before she passed on. Snowflake and Adelaide come, too.

Sturgeon Foreman.

I passed out in Denver, Col., by my own hand, from the effects of that horrible drug, morphine, and was very unhappy. My life was blighted; I could not marry the one I loved, but I forgive those who came between us; I have passed through darkness, but I am now very happy. Tell mother I am glad she is in the old home. I will come to her when she sits with the right medium and develops, and can come back to her and console her for the few years she has remained on the earth plane. Tell my dear old chum, Frank, that I am contented and happy in spirit life, and that I wish he would avoid bad company and do what is right, and that I will help him to become a man. Tell mother she can not treat the one I love too well, as it helps me to progress in spirit life. Love to father and all my friends in Denver.

Sarah R. Baldwin.

I, too, am glad to be here this afternoon. I know there is no one in this room who knows me, but still I am glad that I can again come to the earth plane and voice my love to those who are near and dear to me. I have been on the spirit side of life a long time, and still I have never for one moment forgotten or been very far away from the loved ones. I did not know anything of this grand truth whilst I sojourned upon the earth plane; I have learned it all on the spirit side of life. Yet in the earth I tried to do that which was right; I tried to teach my children to live true to themselves, and I am glad to-day that some of my children understand this truth. You can say that Sarah R. Baldwin was here this afternoon, and she comes from Youngstown, O.

Richard Rancevan.

An old gentleman comes and gives his name as Richard Rancevan. This man tells me that his wife, June Ellen, comes with him, that he was a carriage-maker at Carthage, and used to be called "old down-east carriage-maker." He had been in the spirit world just one year before his wife came, and he says he was so lonely during that year until she came. He brings his wife with him, and sends his love to three children.

Charles Goodwin.

Says his mother lives in Covington, Ky., and he wants to send his love to her.

Mattie Copeland, of this City.

I am very glad that I have the strength to manifest to-day, as I am so anxious to come in rapport with my dear parents and my sister Florence, and to let them know that I still live. They know so little of spiritual life, so little of what has come to me, and of the beautiful realities I have found in the summerland. I want to tell my mother that I am often with her, and I see how sad she is—sad, thinking that I am dead; the thought of the cold clay form comes up before her, and she puts me among things of dust. If she could only turn her mind upward and see our happy spirit homes, where we are surrounded by bright-colored flowers, sun light, and dear friends, I think the sadness would all go away, and she would again be cheerful and contented. Ever since I passed out mother has felt as if she had lost her dear daughter, but it is not so; she has lost nothing that ever really belong to her—her daughter is with her as an immortal spirit, and brings her life, love, and spirit strength every day, if she could only understand it. I do hope my dear ones will yet realize this heavenly truth that I may talk it to them. Tell my dear father that I did not think, that last day on earth, when he went out in the cold for the doctor, that I would leave him so soon, but it was to be, and now I want him to know that I am not lost, but a happy, loving spirit in a celestial home, awaiting their coming, to live together forever in everlasting peace and joy, one happy family, never again to be separated.

IN COLUMBUS, O., several society ladies have been summoned to answer a criminal charge based upon the fact that they indulged in progressive euchre. Ohio law forbids gambling, but the law would better be applied to the dens where experts make it their business to fleece strangers of their money than to interfere with those who make a pastime of it in private. A law should be equally applied or not at all. The manner in which some laws are carried out makes one believe that the officers of the law are in touch with professional wrong-doers, and only make occasional arrests among the innocents to make some pretense to earning their salary.

The Progressive Lyceum.

All communications of this Department should be addressed care of Lyceum.

Opening Song.

NEARER MY HOME. (Tune, Bohemian.) Nearer to thee, my home, Nearer to thee! Hell once led me on, Cursed me to roam, But loved ones beckon me, Pointing the way to thee. Nearer to thee, my home, Nearer to thee, my home, Nearer to thee, my home, Nearer to thee, my home.

Lesson, Suggestive Outline.

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

THE LOVE OF TRUTH.

If man is fallen and totally depraved, would it be possible for him to love truth for his own sake?

Is it not a fact that man strives for the truth, giving life itself for its attainment?

Man learns by experience the value of truth, that falsehood and deceit are productive of misery. He finds that it is essential to place confidence and faith in others, and unless they are truthful this is impossible. It is interesting to trace the growth of this virtue from the savage, who regards falsehood honorable, and has no faith in his brother, to its full expression in the angel. Has heredity stored up the results of experience, and thus made the man of the present heir to all that truth has gained over falsehood in the past? You answer yes, and also that the mind has inherently the love of truth, for its own sake, better than all else in the world.

Every effort made in invention and discovery arises from this intense love. The astronomer keeps nightly vigils, intently gazing into the depths of the heavens that he may gain knowledge of the revolving orbs; the geologist delves into the bowels of the mountains, questioning the rocks, in which with fin, tooth, and scale are written in the history of life; the chemist labors in his laboratory, falling countless times to one success; the antiquarian and historian plod the misty labyrinth of the past, that by chance hidden manuscripts or carving on temple wall may shed the light of truth on their conjectures. Truth is a precious gem for which the student burns his midnight taper and man never wearies in the search. For it the hermit renounces the pleasure of life; the martyr cheerfully lays down his life, and the warrior rushes on death. Let even the belief that man has the truth firmly fixed itself into the mind, and no sacrifice is too great, no pain or suffering appalls, no ties are binding before the lofty sense of duty and obligation it imparts.

As the perception of absolute truth is of slow growth, what is our duty?

To maintain the highest light that is ours, and thereby gain still higher grounds.

History is a record of mistakes, and man has been a slave to error, making his eternal happiness depend on beliefs proved false; does this not prove that there is no absolute truth?

It proves the imperfection of man, and that there is absolute truth toward which he constantly approximates and advances.

Will he ever gain the goal?

(NOTE.—Brief thoughts, suggestions, and replies from correspondents for this department will be gladly received. We desire to form the readers of the LIGHT OF TRUTH into one grand lyceum, for mutual improvement of its members, and extending the light of knowledge. For this purpose it is essential that you do not wait passively for others to instruct you, but at once express your own thoughts. After you have had opportunity to compare them with others you may have to modify, or discard, yet man grows enlightened and noble by what he casts aside as well as by what he attains.)

The recitation and closing song is omitted in this number to make room for a more extended lesson and other matter.

A correspondent expresses himself as anxious to organize a lyceum, but is fearful that the means can not be secured to maintain it. We would say to him have faith and go on. There never was an organization so well equipped for dramatic work and giving entertainments, and these are invariably well patronized. A series of entertainments not only give rise to deep interest but replenish the treasury. After the first expenses of books, banners, etc., the society can be made self-supporting.

A social should always be connected with the lyceum after the fashion set by the Churches, to bring its members into closer social relations.

One thing should not be neglected. Singing is an important feature in the sessions, and should be brought to a high standard of excellence. If there are no members, capable of filling the office of musical director, one should be engaged. It is one of the most important offices, and the interest depends greatly on the excellence of the singing.

LITERARY REVIEW.

IDEALS, A ROMANCE OF IDEALISM, By Charles Grissen. San Francisco News Company.

This is a poem by a poet Oregon is proud to own. The plot is charming, departing from the routine in transposing the hero and the heroine in the final canto into the next life, where they find the peace and union of soul deprived them of in this.

The author by his contributions is known to our readers as an earnest thinker, who is devoted to the truth.

THE SPIRITUAL ALPS, AND HOW WE ASCEND THEM.—By Moses Hull. Chicago, 29 Chicago Terrace, pp. 106. Price \$1.00. Gold and muslin binding.

Moses Hull maintains his reputation as a good and clear writer in this little volume. And we don't know but that it is an improvement on many previous ones. Not only in style, but in logic. Add to this the sublime subject under treatment, and we have a work that may be put down as standard in spiritual literature. There are some things in it concerning Spiritualists which might have been left unsaid in a work of this kind, but it may have been so intended to prevent mistakes in the future. Otherwise it is a soul gratifying and meritorious piece of intellectual labor, showing forth the intuitive depth of the author to grasp the subtle truths with which the book is saturated, or showing that he has suffered, and is simply giving his experience. But either makes it a valuable thing to possess and we can recommend it to those seeking spiritual comfort, or those desiring to know something of the higher teachings of Spiritualism.

"The Quarantine Raised," or Twenty Years' Battle Against a Worker Ended, is a twenty-page pamphlet by the same author, setting forth why he has been persecuted and how it has ended to his and others' satisfaction. This will perhaps explain how he found the road leading to the spiritual Alps.

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Editorial: Fifth Page. News from Correspondents. Sixth Page: The Woman's Club, conducted by Emma Hood Tuttle.

Seventh Page: The A. P. A. Principles. The Paribol School System. Conscience or Ignorance.

Eighth Page: Locals and Personal. News from Correspondents. Progressive Lyceum.

Articles: The Farmer and Spiritualism. A large proportion of the subscribers for the LIGHT OF TRUTH belong to the farming class.

Margaret Fox-Kane Ascended to a Higher Life. The strange and eventful life of Margaret Fox Kane came to a close at the home of Mrs. Emily B. Ruggles, Brooklyn.

Compulsory Education. The want of an adequate compulsory education law is one of the crying evils of the times.

Doctors Want Protection. The medical warts, which by the grace of monopoly infest the people of Connecticut, as well as other States are once more rising up in their proverbial asinine cheek to exact protection of the legislature.

As in Canada--Do We Desire it Here. Charles Fillard published a newspaper in the diocese of Quebec, in which he inserted a serial story by a well known author, who happens to be under the ban of the priests.

Blue Laws in Pennsylvania. A newspaper carrier has been fined \$100 for delivering papers on Sunday in Pittsburgh, and a man has been arrested in the same city for hauling papers to railroad trains on Sunday.

Rev. M. J. Savage Tells the Unitarians What They Ought to Do. At the March meeting of the Unitarian Club, M. J. Savage said: We Unitarians, more than any one else, are fitted to deal with these questions.

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Scientists Take a Turn at Spirit Phenomena. Thirty years ago the average scientist treated Spiritualism as a good deal as the fellow with the paste diamond in his shirt front treats a lapidary.

Notice to Speakers and Platform Test Mediums. We are constantly in receipt of requests from all sections of the North, West and Southern States for names and addresses of speakers and platform test mediums whose services could be secured.

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Has Mr. Savage forgotten the Spiritualists? We think their standard of intellectual freedom quite as carefully borne as that of the Unitarians. Mr. Savage, however, while admitting the facts and phenomena of Spiritualism, and admitting manifestations under his personal observation which would make Spiritualists hesitate, denies being a Spiritualist.

As the term is commonly used it covers much that I do not believe, and much which is very distasteful to me. Should I now adopt the name I should certainly misrepresent my position. Even though I should come at last to hold the theory that communication from the spirit world alone could explain my facts, even that would not make me what is generally understood as a Spiritualist.

Yes, Spiritualism is a good deal more than that! Its foundation is the demonstration of man's immortality, on which all religions rest. Spiritualists, forsooth, are so infatuated they believe their "ism is a religion!" All the evangelical sects say the same of Unitarianism.

The Unitarians have not shown any remarkable ability in dealing with the great questions of the hour. Mr. Savage is a representative Unitarian leader, and although he confesses that he is convinced of the phenomena, finds so much in the doctrine distasteful he does not propose to go that way.

We would be glad to see the eminent culture of Unitarianism lead the world. It has attempted to do so, and what a pitiable showing it makes compared with the other sects. Even in its birth place, Boston, it is receding before the Catholic influence. Spiritualism may not be as "cultured," it may not have as erudite and talented advocates, who can tell the east from the west side of a hair, and explain satisfactorily the wherefore and why of the whiteness of the whereas, yet the number of its converts is many times that of Unitarianism.

In the measure Unitarianism takes hold of the skirts of its garments with that ism carried forward in the leadership of the race to higher grounds. If there is a religion for "the intellectual leaders of the world," its warp and woof is furnished ready woven in Spiritualism.

The sisters opened the gateway wide to communication from the angel world, but they knew nothing of the laws of control, and the necessity of holding in reserve the vital forces, and not wasting them in constant sittings for all classes of people and of spirits. Margaret became the hypnotized slave of a spirit control, and in the hands of Catholic priests and Catholic spirits was used to bring Spiritualism into disrepute, and under this influence, with Katie, who was under the same malign power, they even confessed themselves deceivers; and yet while they stood before the audience the raps came on the floor and walls, and neither they nor their exhibitors could explain their coming.

The want of an adequate compulsory education law is one of the crying evils of the times; but as long as our economic notions of property and industrial holdings remain as they are the task of compelling parents to send their children to school will remain an insurmountable obstacle in the way of a better education amongst the poor.

The doctors claim in support of the bill that the standard of education has been rising year by year, and that the public have a right to demand that a man who hangs out a sign can perform what that sign indicates. All of which may be true, so far as the public have a right to make such a demand, but there is no evidence that the public has seen fit to exercise that right.

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Next we have to consider the liquor habit in producing and fostering invited poverty, and the outcome of it, in compelling children who ought to be in school to labor or loaf around in idleness. There are myriads of laboring men having families who regularly draw their weekly earnings, sufficient, in many cases, for their support, but when their whiskey and beer debts are paid, nothing of any consequence remains for their families.

It is a great question, and requires not only energy on the part of the people, but the highest wisdom in those who represent the people. And while measures looking toward compulsory education are on the tapis, some thought should be given to the subject of education itself, to the end that our children shall not always be heirs of a system that stupefies and crams their young brains with rules of syntax, multiplication tables, and the soliloquies of dead and forgotten celebrities.

Our legislatures will fail in their duty, and the people behind the legislatures will reap the harvest, which a too dilatory conservatism is sure to engender, if measures looking toward the betterment and reformation of our school system, and plans to make compulsory attendance practicable, are longer ignored or pushed aside in the interests of partisan politics and cliques.

These medical infants who want the State to provide a prop to hold up their pap, should bear in mind that their nurses have been learning something as well as attending to their dirty linen. If there is anything that will call up a laugh quicker than the antics of these fellows in their struggles for the special privilege of leeching the public we have failed as yet to see it.

It will be noticed that the measure stipulates that certificates shall be issued by the State Board of Health, which means that that board will be composed of members of the Allopath or Homoeopath schools. This of course would shut out healing mediums, magnetists, and all others who could not show a sheep-skin from some medical college.

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Scientists Take a Turn at Spirit Phenomena. Thirty years ago the average scientist treated Spiritualism as a good deal as the fellow with the paste diamond in his shirt front treats a lapidary. The scientist and the theologian were substantially on the same ground except that their conclusions were slightly different.

That in the circumstances given, none of the manifestations obtained in a more or less intense light could have been produced by any artifice whatever. That the same conviction can be affirmed in regard to the greater number of the phenomena taking place in darkness. For the rest we recognize that from a strictly scientific point of view, our experiments still leave much to be desired.

As in Canada--Do We Desire it Here. Charles Fillard published a newspaper in the diocese of Quebec, in which he inserted a serial story by a well known author, who happens to be under the ban of the priests. The Bishop ordered him to stop printing it, and on his continuing he was denounced at the altar and all Catholics forbidden to read it.

Blue Laws in Pennsylvania. A newspaper carrier has been fined \$100 for delivering papers on Sunday in Pittsburgh, and a man has been arrested in the same city for hauling papers to railroad trains on Sunday.

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News from Correspondents

Notes from Mrs. R. S. Lillie.

Sunday, March 23rd, the usual services of the Boston Spiritualist Temple were held at Berkeley Hall, and very good audiences were in attendance...

Boston Letter.

The cause of Spiritualism is moving steadily upward in Boston, which may well be designated the "Mecca" of spiritual truth. The meetings in Berkeley Hall, under the auspices of Mrs. R. S. Lillie, are well attended...

The Helping Hand of the Boston Spiritualist Temple held its usual weekly meeting in Gould Hall on Wednesday evening. Mrs. Alice Waterhouse in the chair, hymns and tests were given...

On Wednesday, March 22d, at Chattanooga, Tenn., Mr. S. A. Jewett of Cleveland, passed to the highest life. Mr. Jewett was an old resident of Cleveland, respected and honored...

Mr. Jewett will be remembered well by the visitors at Chattanooga, as he spent the season or most of it there for many summers. It was there he met the present Mrs. Jewett to whom he was married about three years ago...

Mr. Jewett was the pioneer organ manufacturer of the West, and was the inventor of many improvements now universally used in all cabinet organs...

After an invocation, the guides discoursed upon the life of the soul and the rationale of death, closing with an improvisation. Many were there who knew nothing of Spiritualism, and who expressed themselves as being greatly pleased with the exercises...

The sympathy of all will, I know, be extended to Mrs. Jewett in this her sorrow, and what love and kindness from her children who are living near her can do will be done, but most of all we commend her to her ardent and faithful love, which will be the strongest power to strengthen her and to sustain...

The cause of Spiritualism, especially in Cleveland, has lost a staunch friend and supporter, one who always contributed freely to its furtherance, and the lovers of the cause there will miss his helping hand. R. SHEPARD LILLIE.

Please be so kind as to print the following in your most estimable paper: The First South Side Spiritualist Society met on March 12th at the home of Mr. and Mrs. C. M. Seckner, 1247 East Fifty-ninth Street...

Best Cure For All Disorders of the Throat and Lungs in Ayer's Cherry Pectoral. It has no equal as a cough-cure.

Bronchitis. "When I was a boy, I had a bronchitis of such a persistent and sticky character, that the doctor pronounced it incurable with ordinary remedies...

Cough. "For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhages, the phlegm frequently lasting three or four hours...

La Grippe. "Last spring I was taken down with la grippe. It was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage...

Ayer's Cherry Pectoral. Prompt to act, sure to cure. Prepared by Dr. J. C. Ayer, Lowell, Mass.

Enameline THE MODERN STOVE POLISH. Best for use. Applied with a brush. Cleans, polishes, and preserves. It is the most and most economical Stove Polish in the world.

My New Method FREE. If you are sick, I will mail you a copy of my new method of curing diseases...

A Cure for Disease Without the Use of Medicine! Electro-medicine. Based on new theories of cause and cure.

Topoka, Kan. I have seen nothing for some time in your paper about matters in this city. Spiritualism is not dead here by any means.

Hamilton, Can. The good work is progressing here under the able guidance of Brother G. Walrod, whose endeavor for years past in Great Britain and Canada to raise Spiritualism from the grovelling plane of phenomena-mongers and morbid curiosity-seekers to a plane of spirituality and intellectuality has met with unequalled success...

World. I have sold DAVIS' INFLAMMATORY EXTRA-TOR thirty-eight years thirty-five years as agent and three years as sole proprietor, and I have cured more than thirty thousand people of the troubles named in my circulars.

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AVOID RASH AND WINDURE IN THE COLLEGE OF THERAPEUTICS. LOS ANGELES, CAL.

Free! Free! Free! Minnesota Magnetic Sanitarium. Located in Duluth, Minn. For Cancers, Lung Trouble, Nervous Disorders, All Female Diseases.

Free of Charge. For Cancers, Lung Trouble, Nervous Disorders, All Female Diseases.

America, Columbus, Roman Catholicism. A lecture delivered by J. CLEGG WRIGHT in the France Cafe, in which he gave an account of the civilization of America thousands of years before the time of Columbus and claims that the people of Egypt originally came from Central America.

GAS & GASOLINE ENGINES. STATIONARY AND PORTABLE. All Sizes. Cheaply to Retail. Giant in Strength. Every Engine guaranteed.

VITA-PATHY, The Best. Every Physician and every invalid should take it. Fully 1800 at the American Health Cottage, Cal., U. S. A.

College of Magnetics. An Institute of Refined Therapeutics, including Magnetism, Vital Magnetism, Electricity, and the use of the Ether Ray Apparatus.

A Cure for Disease Without the Use of Medicine! Electro-medicine. Based on new theories of cause and cure.

Spiritual Songs. By J. CLEGG WRIGHT. There are Spirits all Around Us, As the Days are Going By, Waiting, Tolling in the Shadow.

Smoke Stacks Steeples. By WILLARD J. BULL. This is one of Mr. Bull's masterpieces and should be read and circulated far and wide.

HYPNOTISM. By JULES CLARETTE. Price 25 cents, postage prepaid. For sale at this office.

Our Uncle and Aunt. By AMARALA MARTIN. Price 25 cents. AN EYE-OPENER for sleepy, ORTHODOX people. For sale at this office.

THE 30 SYLPHS, OVERLANDS, RUDGES HIGHEST GRADE. Agents Wanted Everywhere.

SYLPH Cycles Run Easy. A revolution in spring frames. No complication. It is fast taking the place of many cherished family bicycles.

ROUSE, HAZARD & CO., 652 C St., PEORIA, ILL. Why suffer from the bad effects of the La Grippe, Lame Back, Kidney and Liver Disease, Rheumatism, Indigestion, Dyspepsia, any kind of weakness, or other diseases when Electricity will cure you and keep you in health?

Free. Dr. Judd's Electric Belt. Why suffer from the bad effects of the La Grippe, Lame Back, Kidney and Liver Disease, Rheumatism, Indigestion, Dyspepsia, any kind of weakness, or other diseases when Electricity will cure you and keep you in health?

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THE WOMEN'S CLUB.

Conducted by EMMA REYNOLDS. SHE WHO IS TO COME. A woman—no far as she beholds...

The Angel Child.

Though an angel came to me With a message of love in his hand...

The Atlanta tragedy, in which Julia Force shot and killed her two sisters, awakens something more than a sensation of horror.

It marks, too, a danger line. It tells what frail human nature can not bear. Julia Force made a brave fight against fate.

Miss Mary Lawrence, daughter of the late Henry C. Lawrence, a wholesale dry goods merchant on Broadway...

The figure stands a trifle over six feet high, and represents Columbus with the standard of Castile and Aragon uplifted in the right hand.

This model is the second one Miss Lawrence has made; the first one was maliciously demolished by an Italian boy.

Miss L. Lawrence is about twenty-five years old, tall, slender, with blue eyes and jet-black hair.

The statement, made by the Rev. Anna Shaw in an address to the Woman's Suffrage Association of Brooklyn...

The bill for giving woman the franchise fell through in the Legislature of New Zealand from the excessive gallantry of some of the members.

Three hundred and twenty-eight thousand divorces have been granted by the courts of this country during the past twenty years, ninety per cent. of them to women.

CLEAN MOUTHS.

The mouth is the most conspicuous feature of the face, and shows slovenliness and neglect more disgustingly than any other organ of the body.

It is an unnecessary annoyance to others to carry a foul mouth, emitting a bad odor into a room in which the air is unavoidably tainted by impure emanations.

We all know good digestion begins in the mouth. The food must be made fine and mixed with saliva, which requires teeth and time.

TYPE-WRITING FOR WOMEN.

To the invention of the type-writer an army of young women owe their positions in the business field, for no business house of any pretensions whatever but has its typewriter, and in the larger firms, railroad offices, and all places where a large correspondence has to be attended to, there are numbers of them.

Notwithstanding all the newspaper talk for and against the "pretty type-writer girl," she is largely a creature of the reporter's imagination, and does not exist to any great extent.

As a rule, women, because of their pliable fingers, make better operators than men. Many firms prefer the services of a woman, considering them less liable to talk or make use of the secrets of the business.

It is estimated that not one-fifth of the number of women who study type-writing become experts. This is due in some instances to a faulty education, and in others to their not possessing the pliability of fingering necessary to manipulate the instrument with rapidity.

In a recent type writing contest, for the purpose of creating a record, two women and two men competed. The victory was won by a woman, Miss Ella Sherman, who wrote 179 words in a minute.

WOMEN'S CLUB CORRESPONDENCE.

In your issue of March 11th I find the inquiry as to whether a woman owns the clothes she wears, and what is the law upon the subject.

Your inquirers ask where the law may be found. The mutual obligations of husband and wife are defined, as far as may be, by legislation, on page 76 of our Revised Statutes.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps.

Abbie N. Barnham, of Boston, is speaking this month in Brooklyn, N. Y., Conservatory Hall, to 6 and 8 and 10, for April. He also resumes his place as Chairman of Haslet Park Camp Mich. the coming Summer.

Mrs. F. A. Wiggins, lecturer and test-medium, Salem, has the following disengaged Sundays for the year 1899: June 24th and 17th, and November 17th. All other Sundays for 1899 are engaged.

The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh.

MEDIUMS AND LECTURERS.

W. W. Bates and wife will lecture in Toledo, Ohio, on Saturday, March 25th, at 8 o'clock.

Will C. Hodge would be pleased to make lecture engagements. Address: 31 West Van Buren Street, Chicago, Ill.

Abbie E. Watkins desires engagements to lecture, especially on Roman Catholicism. Her address is Greenwood, O.

Mrs. Mary A. Carter's address at present is P. O. Brooklyn, N. Y. Will answer calls to labor wherever her services are desired.

F. Gordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location, 21 Bishop's Court, Flat C, Chicago.

Dr. T. F. Esterline, of Edgar, Neb., would like to arrange with societies for lectures and experiments in hypnosis during next fall and winter.

Mrs. S. C. Scovell, lecturer, trance, test, and psychometric reader, will accept engagements. All correspondence answered promptly. Address, 1205 McGee Street, Kansas City, Mo.

Dr. J. M. Temple has closed his engagement in Washington, D. C., and desires for Marshalltown, Iowa, where he may be addressed for engagements for societies and camp-meetings.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements. Will also speak at funerals. Address, 494 South State Street, Chicago, Ill.

E. J. Howell would like to arrange for lecture dates and camp-meetings. Address for the next three or four weeks, 160 Fountain Street, Providence, R. I. Afterward, Asbury Park, N. J.

Until further notice, Dr. C. T. H. Benton can be addressed for lectures, etc., at 771 Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 400 Buckner ave., Peoria, Ill. Will also attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address, 139 Locust Street, Mt. Auburn, Cincinnati, O.

Mrs. Julia E. Davis, inspirational and test-medium, will speak at Lynn, Mass., March 25th; Pittsburgh, Pa., April 2d; and at various places for engagements, 237 Windsor Street, Cambridge, Mass.

Owing to the discontinuance of the Gould Independent Lecture Course in Cleveland Willard J. Hull has the month of May on his hands and is open for an engagement for that month. Address, 51 East Broad Street, Norwich, Conn.

Lyman C. Howe speaks at Williamsport, Pa., the Sundays of March. Will be at anniversary exercises on 31st at Lockport, N. Y. Address until 20th at 495 Eight Street, Williamsport, Pa., and from 20th to April 2d at Lockport, N. Y.

Mrs. F. Adams, formerly at 130 East Twenty-sixth Street, Minneapolis, Minn., is now principal of the female department of the Minnesota Magnific Sanitarium, and should be addressed Mrs. F. Adams, Lock Box 557, Austin, Minn.

R. Andrus Titus, South Abington, Mass., who has come into Spiritualism through the doorway of incontestable demonstration, after having for years held a strong post in the Baptist denomination, will answer calls to speak wherever his services are desired.

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

Mrs. A. H. Luther may be addressed during February and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, camp-meetings, September and October are open dates. November and December of 1899 are engaged.

G. H. Brooks is engaged in Topeka, Kan., for March, and St. Louis, Mo., for April. He also resumes his place as Chairman of Haslet Park Camp Mich. the coming Summer. His permanent address is 14 North Liberty Street, Elgin, Ill.; but while in Topeka it is 127 Tepeka Avenue. He will attend funerals or weddings.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April at platform test medium. Address 261 East Main Street, Piqua, Ohio.

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Good Night. Do you keep Dr. Hoxie's Catarrh Cure in the house? If not, lose no time in purchasing it. It is a life-saver.

Unselfishness is never self-conscious. The person who is always conscious that he is a martyr is one of the most selfish persons on earth.

A. WILLIS. Materializing Medium.

264 E. Third St., Cincinnati. Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 3 o'clock.

Harry W. Archer. MEDIUM.

For Half-Hour Materialization, Trumpet and Physical Manifestations. Seances for Trumpet and Independent Voices Tuesday and Thursday at 7 p. m., and Tuesdays and Fridays at 10 p. m.

MRS. A. E. KIBBY. TRANCE MEDIUM.

130 Lorain St., near Sanders Mt., Mt. Auburn, CINCINNATI, O. Will give sittings for information and tests every day, Tuesdays and Saturdays excepted.

Mrs. J. H. Stowell. TRANCE MEDIUM.

468 Baymiller Street, CINCINNATI, O. Sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. Josephine Ropp. TRUMPET MEDIUM.

534 Powers St., Cumminsville, CINCINNATI, O. Will hold circles on Mondays and Wednesdays at two and eight o'clock p. m., and Saturdays evenings at eight o'clock at 135 Central ave.

D. S. Johnson. MATERIALIZING and TRUMPET MEDIUM.

25 W. Eighth St., Cincinnati, O. Circles daily at 7 and 9 o'clock p. m., Saturdays excepted. No one without recommendation or introduction from some well-known Spiritualist.

F. M. DONOVAN. Independent Slate-Writing Medium.

525 McMillan Ave., Walnut Hills, Cincinnati, O. Will give sittings daily, Wednesdays excepted.

Mrs. Hannah Clayton. Deputy N. D. C. Developing Medium.

Will attend private classes at her own homes in and around Cincinnati. For terms, address, Box 105, Carthage, Ohio.

MRS. PLYMOUTH B. WEEKS. Trance and Test Medium.

43 Kenyon Ave., CINCINNATI, O. At home every day, Tuesday and Wednesday afternoons excepted, from 9 a. m. till 5 p. m.

MRS. M. KEMP. Materializing Medium.

Seance Tuesdays and Fridays at 5 p. m. Private sittings by appointment. Open for engagements by application.

MR. & MRS. F. N. FOSTER. Spirit Photographers.

Box 133, ANDERSON, IND. We are prepared to take spirit photos from a lock of hair or photograph.

FOR YOU. send four cents postage.

DR. M. E. HILL, Mechanicville, Iowa. send four cents postage, a lock of your hair name, age, and sex and receive Clairvoyant diagnosis of your disease free.

Magnetic Physicians. Send ten cents, lock of hair to the magnetic and spirit-healing physicians, who will diagnose your case free of charge.

DRS. ABBOTT & BOYD. MARSHALLTOWN, IA.

Psycho-Magnetograph. This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship.

Better than Gold. Have you the Catarrh, Weak Eyes, Impure Blood, or Indigestion, my treatment will cure you.

You Can Have Good Eye-Sight. Melted Peble Spectacles restore lost vision.

A LIBERAL OFFER. Send two 3-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free.

SOUL-READING. Psychometric Delineation.

Mrs. A. B. Severance, the world-renowned clairvoyant, has always been noted for her delicate powers in diagnosing and curing diseases, also in giving character studies, as well as past and future events, and those intending marriage, adaptation, news and business advice.

Harry W. Archer. MEDIUM. For Half-Hour Materialization, Trumpet and Physical Manifestations.

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Miscellaneous.

THE A. See H. Jackson, president of the "American Protection Society" has a membership of 100,000 in the United States.

- 1. Nationality is not a religion. 2. We ask no man where he is from. 3. We interfere with no man's religion. 4. We attack no man's religion. 5. We unite to protect the rights of all. 6. We are in favor of peace. 7. It is in our interest to make his country a better one. 8. We are in favor of general unsectarian all attempts to unite. 9. We are opposed to public funds. 10. We are in favor of such a manner that the evil influence through the institutions, and in the influence of educated American citizens. 11. We are patriots, who are our future political power. 12. We are from their own national vigilance. 13. This republic strength, are quietly doing and term.

Euchalyne.

A tonic for the nerves, an antidote for rheumatism and a preventive of cholera. Price 50 cents per bottle. Address this office.

DR. J. C. POWER. Chronic Diseases.

Chronic diseases particularly solicited. Standing chronic troubles, considered by the general practitioner, ready for my treatment.

An Astonishing Offer.

Send three 2-cent stamps, lock of hair, name, sex, one leading symptom, and disease will be diagnosed free by spirit power.

DR. A. B. DOBSON. San Jose, California.

The Blind Clairvoyant, Prof. HENRY W. SINCLAIR.

Will send by letter a life-reading of the past and future with DATES. Mail lock of hair and One Dollar. Address, Prof. HENRY W. SINCLAIR, Bayden House, 76 Union St., Lynn, Mass.

YES YOU CAN. Get well. Send \$1 for a Bottle of Elixir of Life.

Send three 2-cent stamps, lock of hair, name, sex, one leading symptom, and I will diagnose your case free by spirit power. DR. S. S. WILLIAMS, Lake Geneva, S. W. 3.

A LIBERAL OFFER. By a Reliable Clairvoyant and Magnetic Healer.

Send four 2-cent stamps, lock of hair, name, sex, will diagnose your case free by spirit power. DR. J. S. LOUCKS, Shirley, Mass.

VITAPATHY. THE NEW SYSTEM OF PRACTICE.

Is the only system of the treatment of disease, which will include character delineation and other valuable information. Hundreds of first-class testimonials on request. Address, DR. N. H. PIERCE, N. Main St., Ann Arbor, Mich.

DR. F. L. H. WILLIS. 40 Avenue B, Vink Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. This paper has been placed in the hands of the general public, and it is hoped that it will be of service to many who are suffering from disease.

Inspirational Hymns.

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PSYCHOMETRY. Consult with PROF. A. B. SEVERANCE in all matters pertaining to physical life and your spirit friends.

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Arch 28, 1898
READING

Saturday, March 28, 1898.

← LIGHT OF TRUTH →

Miscellaneous Articles

THE A. P. A. PRINCIPLES.

One R. Jackson, president of the State Council of Deacons of the "American Protective Association," says: This organization has a membership of about 100,000 in Iowa, and about 1,000,000 in the United States, although it is only about five years old. 1. Nationality is not a bar to membership in our order. We ask no man where he was born. 2. We interfere with no man's political opinions. 3. We attack no man's religion, so long as he does not attempt to make his religion an element of political power. 4. We are in favor of protecting our country, and its free institutions, against the secret, insidious, and aggressive efforts that are persistently being set forth by a certain religious-political organization, to control the government of the United States and destroy our sacred rights and religious liberties. 5. We are in favor of preserving constitutional liberty and maintaining the government of the United States. 6. We regard all religious-political organizations as the enemies of civil and religious liberty. 7. It is in our opinion unsafe and unwise to appoint or elect, to civil, political, or military office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power, and who are sworn to obey such power. 8. We are in favor of maintaining the principle of one general nonsectarian free school organization, and will oppose all attempts to supplant it by any sectarian institution. 9. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose. 10. We are in favor of laws taxing all Church property. 11. We are in favor of changing our immigration laws in such a manner that they will protect our citizen laborers from the evil influence of cheap labor and criminal labor, which through the instrumentality of European propagandist societies, and in this country by the aid of strikes, and the subtle influence of priests, are rapidly supplanting our free and educated American citizens in every line of industry. 12. We believe there should be an educational qualification for the elective franchise that will require every "American citizen" to be Americanized. 13. We are in favor of putting into office honest and true patriots, who are best qualified to fill the position regardless of political parties. 14. We are willing to be governed by these principles in our future political action. 15. Our mission is to awaken the people of free America from their lethargy, indifference, and over-confidence. "Eternal vigilance is the price of liberty," yet the Protestants of this republic have ceased to be vigilant, and in conscious strength, are either intently chasing the almighty dollar, or quietly dozing, while we swiftly drift toward a more tremendous and terrible crisis than this country has yet known.

THE FARIBAUT SCHOOL SYSTEM.

The much-discussed Faribault school system is one which Archbishop Ireland, of St. Paul, has championed in Minnesota, and takes its name from the fact that it has been in operation at Faribault, Minn. It provides that the Catholic parochial schools be turned over to the management of the public school boards, who shall supply such schools with teachers and liquidate all expenses incurred in their operation. During the regular school hours of the day the instruction shall be entirely secular. After the regular school hours the Catholic children may be instructed in the religious tenets of the Church in such schools.

A certain element of the Church has apparently been pleased with the plan. Archbishop Ireland led in its support. It was understood that even Cardinal Gibbons rather favored the new departure, though not an avowed champion of it. On the other hand, Archbishop Corrigan is opposed to it, as are many others of equal influence in Catholic circles. The decision of the Pope on the question was to the effect that where Catholics are without sufficient means to establish and support parochial schools they may send their children to the public school.

This brings us to one of the objects sought by the change, which is to shift the expense of maintaining the schools from poor Catholic communities, unable to bear such a burden, to the treasury of the State. Archbishop Ireland has made all that he possibly could out of this plea, and it was with this argument that he won a sort of half-victory at Rome, in which the Pope agreed to exceptions in special cases, while condemning the system itself.

This, of course, does not remove or abate the pronounced antagonism of the Roman Catholic hierarchy to our American public school system. Our public schools are still "social plagues," "godless," and "non-Christian." The question, then, naturally occurs as to the real character and animus of the change. Do the public schools of Faribault furnish religious instruction acceptably to Catholics? If not, why are they not "godless" like other public schools? If by the parochial schools of Faribault and Stillwater have been genuinely transferred have they, too, become "godless" schools? If they are not "godless" schools, then some element must have been retained which makes them essentially different from ordinary public schools. The conclusion is irresistible.

What is this alien element that has been retained in these so-called transferred schools? It is that "instruction in the Catholic faith is to be permitted after school hours by Catholic teachers wearing 'the religious habit' of the Church." It requires only a moment's reflection to realize what these concessions mean. Nuns, an ecclesiastical body pledged to the sectarian teaching of the Roman Catholic Church, are the teachers in these schools. The picture of the Pope, the head of the Roman Catholic hierarchy, remains in a prominent place, in the gaze of all, in the Faribault school. In Stillwater the buildings of the parochial school have not been made over to the public school board, but are simply rented by them, and part of this school holds its sessions in a neighboring Catholic convent.

There are some people who can not see but that in these instances the State is paying the expenses of sectarian schools for Catholic communities too poor to support them without such assistance. So long as a Catholic school sustains itself without asking for public money it is entitled to all of the privileges of any other well-ordered private school. In such case, however, it should be subject to such public supervision as to make sure that it afforded the equivalent of that form of education given in the public schools, and which is deemed requisite to good citizenship.

The State should not, and, according to the whole theory and spirit of our institutions, can not contribute one cent, directly or indirectly, to the support of sectarian schools. To concede anything on this point is to surrender all.—Mail and Express.

COWARDICE OR IGNORANCE.

The Commercial Appeal of this city shows its attachment to the Roman pontiff by reporting the following item from the Catholic Telegraph among its Church news: "There are numerous Catholics in the United States, and they are as loyal to the Republic and its institutions as any other religious body. Pope Leo XIII, whose every Catholic here and there, has repeatedly expressed his affection for this country, and has urged his faithful children in Christ to support its institutions and its form of government with loyalty. The real foes of America, the men and women who are overthrowing Americanism, are those who would demand religious dissent, and deny to all classes the right to worship God according to the dictates of their consciences, a privilege guaranteed by the American constitution." Under the same head a little farther on it adds the following on its own responsibility, which patriotic Americans of Cincinnati and the State of Ohio—especially the A. P. A.—will not forget in a hurry.

The editor of some irresponsible persons in circulating slanderous and Catholic literature about the city has secured many persons to make a volume of warning to the full. The venerable Rev. Thomas J. Conroy, pastor of the Holy Trinity church, has written a volume of warning to the full, and the editor of the Catholic Telegraph has written a volume of warning to the full. The venerable Rev. Thomas J. Conroy, pastor of the Holy Trinity church, has written a volume of warning to the full, and the editor of the Catholic Telegraph has written a volume of warning to the full. The venerable Rev. Thomas J. Conroy, pastor of the Holy Trinity church, has written a volume of warning to the full, and the editor of the Catholic Telegraph has written a volume of warning to the full.

Planting Heaps of Trees. The priest in Bloomington, Ill., has received a consignment of Winchester rifles which he billed "ornamental trees." If our enemies who are taking so much pleasure in attempting to deny the genuineness of the encyclical published by us some time since, and also an article headed "A Pamphlet" will deny this, we shall take particular pains and great pleasure in proving the truth of our statements. The priests and bishops who received rifles some time ago did not deny our charges, nor dare they. They know we possess conclusive proof of the truth of our assertions, and, if necessary, could use it, and that make them falterers as well as traitors. It is about time that we were awakening to a true realization of the true State of affairs, and taking a voice, and if necessary, a hand, in this question of secret armament.—The City Blade.

Some may feel disposed to treat the foregoing lightly, and for their benefit we publish the following, which we clip from the Catholic Telegraph, a recognized Roman organ: "Uniform Rank, Catholic Knights of St. John, in Tiffin, Sandusky, Potosi, Findlay, Port Clinton, Bellevue, Marble Head, and Norwalk, have organized a battalion, and the representatives of these commanderies met in Tiffin, January 23d, perfected the organization by electing as colonel Lewis J. Fleck, of Tiffin; lieutenant-colonel J. A. Dempsey, of Bellevue; major, Jas. J. Ineichen, of Port Clinton. The Sixth Regiment Pythian Band, of Tiffin, was elected regimental band. The Fourth Battalion of the above organization gave a great military reception later in Music Hall. The installation of the new officers also took place on this occasion." Suppose the A. P. A. were to do as the Catholic Knights are doing? Wouldn't a Romish white be heard at once? And yet the A. P. A. has the first right, if any there be, to maintain an armament.—American Idea.

Is Bob Really so Bad?

It is not the intention of this paper to defend the doctrine of Bob Ingersoll, far from it, but upon observing the magnanimity(?) running through the following paragraph taken from the Catholic Telegraph we are led to wonder wherein lies the greater evil, in Bob's agnosticism, or the creed that permits the use of such references to a great humanitarian: "That prince of liars, R. Ingersoll, eulogizing the champion liar of the world, Voltaire, such was [the spectacle presented last Sunday evening in the Grand Opera House of this city."

Bob may be away wrong on theology, but on our system of free education he is unmistakably sound. He may live to repent his attacks upon Christian faith, but he fought long and valiantly to abolish slavery and preserve the union, nor is he a traitor to our American institutions now. With all his faults there is much to admire in his character, and we are constrained to remark that the fellow who owes his allegiance to a foreign potentate, is not worthy to tie the great lawyer's shoe laces, much less to damn him with the anguifroid of a steamboat mate who curses a roustabout.—American Idea.

Consistency is never out of place, even though it is used in a campaign against the inconsistent Romanists. A few weeks ago some anti-Catholic organ praised Gov. Altgeld, the free-thought and reform governor of Illinois, for compelling the Hibernian Rifles of Chicago into the National Guard, thus keeping them under surveillance. Now comes another of these organs and says the Illinois governor ought to be ashamed of himself to put Papist soldiers into the National Guard. Have these papers, perhaps, their personal prejudices, religious and political, aside from the anti-Catholic principles they are advocating? If so, they would better be laid away if they expect to keep a unity of action in the rank and file of their combatants and supporters. An issue of that kind should be well defined and its principles strictly adhered to. Or, is it, perhaps, too comprehensive or broad to be reduced to a code or platform?

The Romanist may preach against Protestantism all he has a mind to; nobody interferes with him. He is allowed to enjoy the liberties of this land, of which one is free speech. But let someone not a Romanist, whether foreigner or American, claim the same right in a city or community governed by Romanists, and a mob is ready to stop him or impede his freedom as much as possible. Why is this true? Are we thereby to be notified that free speech is only a sentiment, so far as non-Romanists are concerned? Let us begin to put the boot on the other leg a little, and see who is most entitled to the rights of citizenship—Americans or Romanists? It is about time that the country be aroused from its lethargy and take a hand in the shaping of affairs that have too long been left to aliens and men not in sympathy with our free institutions.

Speaking of the celebration of the festival of the Holy Name in the Catholic cathedral a careful reporter says that two thousand were present and "nearly all these visited the archbishop in the sacristy of the cathedral, kissed his ring and wished him a happy new year. 'Kissed the ring!' Think how medieval that is, and how repugnant such effusive humiliation must be to such of them as have imbibed any republican principles. Imagine visitors kissing President Harrison's eye glasses or President Cleveland's cane.—Independent.

Father Watery, a prominent Catholic priest of Ashland, Cal., has left his Church to join a Protestant denomination. There was too much Romanism and not enough Americanism in the old creed for him. Mr. Watery believes in progress.

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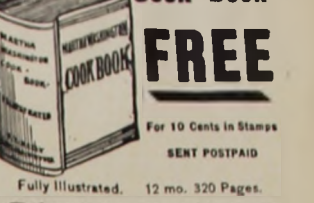
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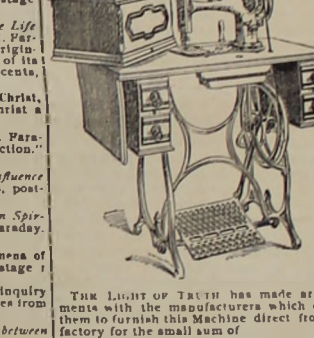
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