POINTS.

ies writes: "The First with them for the past e spiritual evangelists, and Liberal Hall, to a elections, accompanied the they gave short adcrealings from articular evangelists. They have ery short time, and set

f Eskridge were called by Dr. Lee, who or-ett was elected presi-rs. Carrie A. Simmons, Sunday and Wednes-e A. Simmons.

og is speaking here p. m. Sundays, and in the hall of Foot's ety. Her address is ables on Thursday : Children's Lyceum ton gave each child

cty during the the selectures and ed the lectures they had ever speakers and s. Lake in elects in delivery. In the selection of the selection

K J. CHENEY. nce, this 6th day

GLEASON, Notary Public.

directly on the stimonials, free.

graph.

ury, and at the remarkable in-lout the world, very seldom, if sminent physi-mediumship or mediumship or

Light of Truth. An Exponent of the New Philosophy of Life, Here and Hereaster.

SUBSCRIPTION PRICE.

Cincinnati, Saturday, April 22, 1893.

Volume XII, No. 16.

the are on his haudeness of a his feet, walked to the door and began to whine.

"You naughty dog! You must stay with me to right. You must not go back to the grave. Two mouths you have been there, and you must not be allowed to kill yourself."

Still Brownie whined, and at last, in pity for him, Stella opened the door. "Go, dear fellow," she exclaimed, "you shame our grief by your devotion. Go, and carry to her grave our undying regards."

The dog met a man coming up the walk, and before the door closed the new visitor entered.

"Good evening. Miss Stanwick," said he effusively, "I hope every blessing of the Lord is yours."

"It cuse me for not at first recognizing you, Mr. Howarth," replied Stella in embarrassment; "you came quite unexpectedly."

"It was my fault; I ought to have asked permission to call before I carre, but I was on a flying visit and have but an hour before the train."

There was the commonplace to say, and she said it.

The church, I presume, is prospering like a green bay,

"I regret I can not answer you affirmatively. If the truth be told, since the great flood at the revival there has been a lukewarmness and growing want of interest."

"Mr. Arling does not put feeling enough into his sermons. The people want to be stirred."

"Mr. Arling," quietly replied Stella, to whom her brother-in-law was as dear as a brother, "relies on the presentation of the truth, and does not believe any good permanently comes from exciting the feelings."

"There he mistakes, but never mind; we all here are

"There he mistakes, but never mind; we all have our own ideas and must continue to hold them until we are taught by experience our errors. I beard that you have long entertained the ambition to enter the missionary field."

"Yes, my father educated me for that purpose, and I should have gone last year had opportunity offered."

"It seems a great sacrifice for one like you, surrounded by the comforts and luxuries of a civilized home, with troops of friends, admired and courted for your beauty and intelligence, to forsake all for the hard life among savages. You are a saint indeed, if you can do this." indeed, if you can do this."

"Many have made the sacrifice, with whom I am not com parable. My way is not clear to me, yet I shall go as duty de

mands."
"Where have you planned to go?" asked the evangelist.

"My intention is to join the African mission."

"What a singular coincident. The Lord has called me to
that same field with a voice so loud I dare not disobey."

"When are you going?" asked Stella in surprise.
"Withing a month. I am not going directly to my station.
I wish to take a bit of travel first. I intend to visit London,
Paris, and Berlin. Then by easy stages to Italy, and, after visiting
the hallowed places of history and become satisfied with the
soft skies and sunny landscapes, to sail over the classic seas for Egipt, visit the temples of the Nile, and climb the pyramids, and from thence by caravan across the desert to the

"You will have a delightful journey," exclaimed Stella, her eyes brightening with the visions of travel, which was her

There is only one disadvantage-I shall be alone. Oce only half enjoys when there is no one to appreciate, to con-Under the influence of his words and the inexplicable

power cast over her, the repulsion she had experienced wore away, and she became charmed with his musical language.

deprayed being ; to is not with stiff-necked will, going away poorest paid toilers."

poorest paid toilers."

"A sad ending, and one with a lesson. It is difficult to away, and she became charmed with his musical language.

Miss Stanwick, if I appear rude and hasty. But I have no sweep away to their foundations my old beliefs. I have been "There unfortunately has been no new evidence. Circumtime for explanation or preface. We are both going as lataking with other ministers, and I find that they are like stances are against him. His character ought to be sufficient borers for our Lord and Master in the same vineyard. not go together?" He took her unresisting hand.

She did not grasp the full meaning of his words and

looked up into his face with questioning eyes. "We can take this lovely tour of Europe and tarry in each beautiful place as long as we please. We shall not be obliged to make haste, and when we have reached the African field we ministers, as a rule, are well educated, and, as teachers, ought shall be better content to accept the work and stronger as to be informed as to the strength of the opposition they have

His meaning suddenly broke on her mind, and, disallusioned, she sprang to her feet with impatient gesture.

misconstrued your words or I should not have listened to the end," she exclaimed. "Your proposal is quite beyond

I be allowed to know your reasons?" he asked with I do not choose to give them. It is enough that acceptance

May I indulge in hope? May I venture to believe that e day you may take my offer more favorably? If you give a single word of encouragement I will come from the

As you say." His eyes flashed with the glitter of a ser- ing, I regard as one having sublime capabilities.

clave."
"You have still the sermon on the creation to write?"
"Aye, and with the certainty that on the line I began I shall not complete it," replied Arling with feeling.

"You must have a care, Mr. Arling, and take your steps with wisdom. You are, as I need not inform you, on dangerous ground; and if you fail to lead your Church to the acceptance of the views of science there will be the cry of heresy."

"I have studied the matter with care; with mingled sor-row and regret, and can see no compromise, no plausible scheme to harmonize the Mosaic account of the creation with that of science."
"It has been attempted for the past generation. Dick mad-

a reputation in his day as a "Christian philosopher." The Bridgewater treatise brought out all the wit of its age, and

This point demands no argument to confirm my belief. We can not argue against facts. The facts are that man has existed on the earth countless ages before the beginning of the Mosaic Era, and has progressed from a very low conditised to lecture on that subject." the Mosaic Era, and has progressed from a very low condi-tion. The story of Genesis is a myth, a pleasing narrative,

"he hesitated. "Pardon me, my dear tal horizon like a dark, stormy cloud, and when it comes it will are you strengthening Sherwood's case to together?" He took her unresisting hand. "Why not their forces on one side, and have begun an aggressive adout destinies as God has so evidently decreed?" vance, while the theologians can only act on the defensive. It vance, while the theologians can only act on the defensive. It ition for opinion, for, had he been a Church member, he would is true the ministers do not admit that there is danger. To

do so would be to give over the'r cause as lost." "I can not understand how a man of ordinary honesty can go on teaching doctrines he knows to be untrue, and the

to meet."
'Ought to be informed! Ah, Mr. Canning, you overlook
the limitatious of human nature. The study of theology is peculiar, as it fixes the attention on the past, sanctifies the

Cincinnati, Saturday, April 22, 1893.

Formation and the Lorent Extraction

Led to the Light

By HUDSON TUTTLE.

CHAPTER NI.

A STEP DAWARD.

Stell were stored by us poor short sighted mortals.

The paths meet in Mircs. A meet with the starting of the Lord on an about the patient and an another the patient and as the continued of the patient and as the lord of the patient and as the lord of the patient and as the lord of the lord of an about the continued and as the lord of the lord of an about the continued and as the lord of the lord of an about the continued and as the lord of the lord of an about the continued and as the first of the lord of an about the continued and as the first of the lord of an about the continued and as the lord of the lord of an about the lord of the lord of the lord of an about the lord

yield to your grief. Life is not all dark, and you have duties to others. It seems unjust, but in the end we may see it was "You wrote him to act true to his convictions," interposed advise, and he did not knoa what view I would take."
"You wrote him to act true to his convictions," interposed them all without his saying a word. There was no need of him expressing his sympathy by words, for it was felt as gentle, soothing influence, to which words are a mockery.
"I am more than usually glad to see you," said Arling. "I am at work on my sermon, the everlasting treadmill of sermons! It is very well if you have zeal in the work and unbounded faith in your position. When you are forced to trim and hedge against heretical views, one might as well be a bond slave."
"Aye, and with the certainty that on the line I began I shall not complete it," replied Arling with feeling.
"You wrote him to know what view I would take."
"You wrote him to act true to his convictions," interposed there was no need of him to saying moth the work and unbounded faith in your position. When you are forced to trim and hedge against heretical views, one might as well be a bond slave."
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"You wrote him to know what view I would take."
"You was the what what him to the new what his brother preachers would advise, and he did not knoo a wist view I would take."
"You wrote him to know what view I would take."
"You was the head of not knoo a wist view I would take."
"You was the minister should consult me, avowed Aguoustic as I will be knew what his brother preachers would advise, and he did not knoo a wist view I would take."
"You wrote him to the ue to the tue to his convictions," interposed there was no evidence of life after death. His investigations of Spiritual-issue overdence of life after death. His investigations of limit to the world of an other leads of the world of an other la

"On the contrary, he replied that had the heavens fallen, he would not have been more surprised, even pained, than he was at my letter. He expected strong words and encourage-ment to stand by his convictions at all hazzard. I was not the

man I had been represented to him."
"Then he went out of the Church?"
"Not exactly as he had planned. He attempted to lead an unwilling flock, which did not know or heed the voice of their shepherd. He did not follow the slow process of growth. He could not wait until the germ matured would break the shell tive left for scientific (?) bigots was to generously spologize for this exceptional mental weakness of this great man, by broke the eggs to assist their hatching. He was not persecalling him mildly insane on Spiritualism, but perfectly sane Bridgewater treatise brought out all the wit of the satis-Hugh Miller harmonized geology and the Bible to the satis-faction of none less than himself. Overwhelmed with his broke the eggs to assist their hatching. He was not perse-cuted for heresy, nor cast off as an innovator. He simply received notice that his services were not wanted, and he re-

the Mosaic Era, and has progressed from a very low condition. The story of Genesis is a myth, a pleasing narrative, written by, and satisfactory to, ignorant man. I find all the learned men of the world admit this, even our leading theologians."

"Admitting this we have a foundation on which to stand. Have you gone farther; have you arrived at the conclusions to which this admission logically leads?"

"It confess that I have been so absorbed on this point that I have not."

"Then you have a greater shock to your preconceived ideas than you have yet sustained. If man was, when first observed, a sawage, and has come up to his present civilization by the many forces of evolution, then it logically followed that he did not fall from a high estate. The Garden of Eden was not in the past but is in the future. The next step is a tremendous one, reared in such beliefs as were taught you. If man did not fall, he does not need a savire. If he is not at corrupt and utterly depraved being; he is not with stiff-necked will, going away (core the little by the interval to the bediefs as a matter when devices a that subject."

"He failed there, I can well divine."

"He failed there, I can well divine."

"Pailed: It takes a life-time to learn how little we really show. He rushed in and attempted to speak intelligently in a field of thought where he knew nothing. Therein you may say he ought to have been successful, as an Agnostic is devoted to the study of the most of thought where he knew nothing. Therein you may say he ought to have been successful, as an Agnostic is devoted to the study of the two wonderful and attractive of all subjects that ever enlow the his have in the know, where the knew hothing. Therein you may say he ought to have been successful, as an Agnostic is devoted to the study of the two wonderful and attractive of all subjects that ever enlowed to the high have illustrated this phase had be not unluckily brought the tain of the possible of the thought when he is not a corrupt with the past should be present

desense, yet there seems to be somewhere a persistent effort tion for opinion, for, had he been a Church-member, he would tion is that he is an unbeliever.

"He maintains a philosophical view of his position and he informed me at my last visit, he had acquired invaluable knowledge of prison life, and the necessity of reform, and when he regains his liberty, as he feels certain in the justice of his cause, he has determined to devote his life to prison spirit to enter the new life in your house at a time when I

it is ruin. I advised him to consult his wife, who, as equal sufferer, should have equal voice."

am not surprised at such advice from you, unexpected as it would be who knew you less intimately. Of course, this minister received it kindly and followed your wise direction."

"On the contrary, he replied that had the heavest followed your wise direction."

for the good of mankind.

The proud, superficial representatives of science, religion, and social caste and custom, sneered, ridicated, and pronounced Prof. Robert Hare insane on Spiritualism, or in his dotage, and losing his mind. He was still good authority in chemistry and kindred sciences, and continued to be until he took leave of the firsh; but, as no one could gainsay the evidence, or impeach his integrity, or explain the phenomena upon which he predicated his conclusions, the only alternaand sensible on all other subjects.

It was stated on presumably good authority that on one

occasion Prof. Have introduced a resolution at a meeting of the scientific association at the Smithsonian Institute, proposing the investigation of Spiritualism, but was promptly snubbed by Vtof. Henry, and the subject was ruled out as a

Communication from Margaret Fox-Kane.

Mrs. Marvin Cross writes to Mrs. Ruggles: "I enclosed some blank paper in a scaled envelope last week and gave it to Mr. George Cole, just saying: 'This paper is dedicated to any spirit friend who wishes to write, and I found the enclosed message for you, as the one who wrote gives your address and requested me to send it to you. It is written very curiously. You must hold the blank side of the paper to you, looking or reading through the paper by holding it to the light." The message reads thus

"Dear Friend: I am permitted to manifest in this way. I thought perhaps yourself and friends would like to hear from In the first p'sce let me han't you for your sisterly as so friendless and in such distress. I want to thank "It is a needed work," said Stella, "which has engaged the friends of Bradbury Hall for their kindness over my mortal remains, and for the beautiful services with which my not this noble mission, and will have my prayers for his sucpeculiar, as it fixes the attention on the past, canctifies the past and makes the present only a stage where the ideas of the past are presented. To one who believes all truth is contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained in the Bible the moment he goes away from the Book and finds confliction, he returns with disgust and clings the closer to the Book. Ob, I know how it was with me. I contained by the fair spesker was of profound appreciation. "We shall all on him to-morrow," said Asphodel. "I have not had the strength to do so before."

"Indeed, it will be kind of you, and I appreciate your friendship, now that friends of sunny days have deserted us."

"The obligations are on our part," replied Asphodel, tears coming into her eyes. "Your knudness to us when our Five this with my own spirit band, inside a sealed envelope, the same sty

Mrs. Phillips, now relating to me her experience of trans-ition, says: "I was conscious of passing out of my body, the spirit body withdrawing itself from the person immediately above the eyes. There was no feeling of pain or effor-at the moment of withdrawal; there was a slight sound as o

at the moment of withdrawal; there was a sight sound as of the anapping of a cord. I was a cultiely conscious, noticing the surroundings of the room, even to seeing my own body lying on the bed, and the presence of the angel band. My brother, who is one of my spirit guides, took me in charge, and passing with me out of the open window I soon found myself at my mother's home in the East, and as soon back again to the waiting angel host. I was then taken in charge by two aged male spirits. In passing out of the window, a line of spirits was formed on either side of me. I was conscious of passing over the city and away from the fast-re-ceding world, and soon seemed floating in space. After what seemed to me several hours, we arrived at an archway of an immense inclosure, the entrance to which was my first intro-duction to the heavenly spheres, no other incident occurring while en route, except at one time meeting a large 'pirit band. At the entrance to this vast inclosure we were met by an angel host. I was conducted to a fountain called the Fountain of Truth, when a ceremony of initiation was per-formed and a baptism administered. At first I was robed in formed and a Deptism administered. At this I was rooted in a vesture of shining silver. The fluid used was taken from the fountain with a silver cup and poured on my head, run ning all over my person; a wreath of flowers twined about my head; I was christened 'White Flower, Queen of Truth.' I felt an exultation of joy I can not describe. The ceremony performed was preparatory to being taken to a vast temple in an adjoining inclosure. After being robed again in a cream-colored silken garment, I was taken to the temple into the presence of one seated near the center, recognized as the master of the order, and there was performed the ceremony of my initiation into the order (I will here say that I do not of my initiation into the order (I will here say that I do not feel at liberty to give the name), who receiving me, and taking me by the hand, I knelt at his feet, and by him questioned and instructed into truths which would not here be proper for me to relate. Everywhere there was a halo, giving the color or tint of crimson, but more pronounced in the immediate presence of the master. After leaving the master, I was conducted by my special guides to an apartment for rest, there being an attendant who robed me in a different garnuent. I was placed on a conch lined with velvet everything ment. I was placed on a couch lined with velvet, everything being of richest texture. The apartments were separated by hauging draperies, and everywhere was the halo of crimson which was true not only within the temple but throughout der. After being rested I was then conducted to a large roon where refreshments were served. There was one very long table in the center and a number of side-tables, all ladened with fruits and nuts, with fluids, contained in transparent pars, and served in silver cups. Many of the fruits resem-bled peaches of large size, and when broken seemed to melt in the mouth. There was a profusion of flowers decorating the tables and filling the air with fragrance. Ladies were in attendance as waiters here as in all departments, giving willing servitude. Everywhere were busy people, but perfect harmony reigned all through the vast temple (covering man acres). Messengers were constantly going and coming to a from the master, with an order that led to no confusion.

OUR CONTRIBUTORS.

the grounds. There were no trees inside the inclose copy fruit trees in the rear of the temple. Men were the first, while some were bringing it gathering the fruit, while some were bringing it gathering the fruit, while some were bringing in the real of spirit that fill myself to be in every in the real of spirit that fill myself to be in every good ambituated human being, and therefore not surprigate that the spirit that the man being, and therefore not surprigate that the spirit that The common that we have a contract to the common to the co

Thus, Mr. Editor, ends the recital of one of the most remarkable events of which I have any knowledge, and, like Solomon's glory, the half has not been told; and yet this is not the ending of Mrs. Phillip's celestial experience. After her return her physical condition was much improved, but not healed or her body free from pain. She was yet confined to her bed, and on the night of March 13th was again advised that preparations were being made for another transition. Mrs. Hartman was soon advised by Po-onto, saying that the high lady comes with a book in her hand, and that the angel band would come for the spirit at 10 30 a. m. on the following day, and just prior to the time named (I being) following day, and just prior to the time named (I being present with Mrs. Hartman) Lady Jane Gray took control, gave instruction similarly to the first, except that the falthful Po-outo, holding the body, there would be no need for any one to sit up through the night, with special request that quiet be maintained, and that Mrs. Hartman have no other assistant than the magnetic healer in caring for the body, and that non-other except the writer be admitted to the room. After a invocation, he said, "Now take charge of her body as we do of her spirit." She bade us adieu. Then again occurred the leath-like trance, remaining in this condition while held by Lady Jane Gray during the afternoon.

as soon as Po-onto took possession of the body there was a marked change, and the individuality was very pronounced.

His salutation to me on the following morning was, "Me here, chief; my medium gone to heaven; look at my angel

here, thier, my gown!"

During this trance, lasting five days, he would wake up at times, talk freely, and take nourishment. He seemed to enjoy living in a borrowed body and being cared for by Mrs. Hartman. On asking whether he could continue to live in this body, and when healed er joy mortal life until natural and healed er joy mortal life until natural death claim the body, he was puzzled. It seemed that in the office he was now called on to per

form was an opportunity to him of rich experience, helping him to higher advancement. Several times he requested mo to read to him, and in every way that knowledge came to nim said, "Me never forget." He said to me one day tha when the time came that his medium no longer was in need of his service that the higher spirits would instruct him, and then he would find his ancient people in their spirit homes and be a missionary teacher to them. He has been in spiri onger than he could tell. He has nobility of character, with ntense love for his medium, and she has learned to be erned by his council, and seems much to her as would be

father. I add a prayer made by him after her first return, which i

PO-ONTO'S PRAYER FOR HIS MEDIUM. Oh Infinite Truth, hear Po-onto now
As he breathes a few prayer—
Talk words for his medium, White Flower:
Me come like the wind, oh White-Chief God;
Me try to get big falk sand pray for my medium.
Her be trying so hard to learn the new way,
Me know her pure heart, if nobody says,
And you know, oh White-Chief God,
What me want to say. say. ome sud stay or White I'lower to say the same and shap of come and shape of come and shape of come and shape of come and shape of come come hear it in the wind, actining mighty, me think, from your land, me now to heal the mind—ast they tell me you do, elleve it every word, lite talk, chief, when me come to you—shape face every day,—shape face every day,—shape face every day. help Po onto, Chief, od Spirit, Mighty God. Ame

acres). Messengers were constantly going and coming to and from the master, with an order that led to no confusion. I could go at will to the master to be instructed in the truth feeling no timidity, and was permitted to reat on a lounge near his presence. I would utterly fall in any attempt to convey a just conception of the beauty, order, and harmony that everywhere prevailed. I had a room assigned to me, and the truth time here I retired for rest. There was an attendant to wait time here I retired for rest. There was an attendant to wait time here I retired for rest. There was an attendant to wait the grass of light green, containing beds of flowers of many varieties, but violets greatly prevailing. The balmy air was fragrant with the perfumes of flowers; singling birds of bright plumage having no fear; people assated and wandering the grass of light green, containing beds of flowers of many varieties, but violets greatly prevailing. The balmy air was fragrant with the perfumes of flowers; singling birds of bright plumage having no fear; people assated and wandering the was violenced and wandering the was violenced and wandering the was violenced and broad the promote of the series of the series of the promote of the series of the promote of t

are, esthe sagel world are fitting her more eminestly in her higher
to basy and more grateful phase of mediumship that of teacher and
baskets bealer, and that there is for her a mission yet in this world
to lifte for good of which we but little dream. I have felt the
ways a burthen of anxious care in the past few weeks, but the
leasons learned are of priceless value. I know there is no
death, and a reality to human life beyond the grave.

NETTIK HARTMAN,

BIOGRAPHICAL SKETCH OF JUDGE J. W. EDMONDS.



Of all the early advocates of Spiritualism Judge Ed-monds was one of the most conspicuous. He gave his name and influence when it was the acceptance of martyrdom, and equivalent to voluntarily courting the speers and acorn of the unasses. His hold acknowledgurent and defense called public attention to the aubject, and was a most important factor in gaining it notice and just attention. As the years go by the character of those who first espoused the cause will become of deeper interest, and the sacrifices they made more appre-

Judge Edmonds was the son of a revolutionary officer, and grandson of Thomas Worth, one of the first settlers in Hudson, N. Y., where he was born in 1799. After receiving a collegiste education, he began the study of law at Coopertown, and in 1819 he entered the office of Martin Van Buren at Albany. The following year he began the practice of law at Hudson, where he remained for officen years, filling various offices. As a number of the Assembly he did much to amelior-

offices. As a member of the Assembly he did nuch to ameliorate the condition of the working men. He was then sent on a mission among the Indians, and while living among them learned several Indian languages.

In 1837 he removed to New York City and began practice as a lawyer, and soon secured a high reputation among his associates. Appointed State Prison Inspector he founded the Prison Association for the amelioration of the condition of convicted criminals. By his exertion corporeal punishment was removed, and a series of rewards for good conduct instituted. instituted.

From 1845 to 1853 he was Circuit Judge of the Supreme Court and Judge of the Court of Appeals. In 1853 he retired from the bench on account of his having declared his belief n Spiritualism. Such retirement would not be thought neces an Spiritualism. Such retirement would not be thought neces-sary at present. Three years before this event he said he dia-tinctly heard the voice of his wife, with whom he had lived over thirty years, and who had died a month before, calling him. This caused him to investigate the subject of spiritual Intercourse, and he soon became a believer. This hold acknowledgment of the theory brought on him merciless criticism, notwithstanding which he regularly attended sences and traveled over the country to meet with mediums. He became a medium himself, and asserted that many of him

previous judicial decisions were influenced by the opinion of jurists who had passed away, and whose forms he could see around him on the bench. He went forth like an apostle of old, lecturing in nearly all the large cities, and wher ever he went the balls were crowded, and his time complete ly occupied by auxious callers who wished to gain a mor definite knowledge of the all-absorbing subject. He published a series of tracts, mainly at his own expense

as a missionary work, for gratuitous distribution and, in con nection with Dr. Dexter, a large work on Spiritualism, in which he attempted to harmon'ze that subject with the old belief. His visions therein narrated have been mercilessly ridiculed. He undoubtedly confused earthly and apiritua scenes, an error untrained clairvoyants are liable to commit

Notwithstanding the great amount of time he gave to Spir includes a mount of the legal practice, and even amid his growing physical disabilities he would appear in court leaning on his crutch, and argue the case he thought demanding his special attention. His practice constantly increased up to the time of his death, showing that the reports of his imbecilty and it sanity were not believed. In a conversation with the writer a short time before his departure he said that he knew that the public respect honest integrity, and belief actualized in nobility of character, and while he never at-tacked others' falths, he maintained his own, and was respected and trusted far more than he would have been had he weakly yielded.

fully prepared. Here he again exemplified his implicit belief in the communications he had received, and views of the philosophy of life. Expecting death did not cause him to werve from his duties on this plane of existence. He died in harness, working until the last moment. While on earth he rightly believed that his work was here, except so much as looked forward and prepared him for the next.

minute written directions for his funeral, es pecially enjoining that his body should be placed in the same grave with that of his wife, "that our ashes may mingle and be one on earth, as our souls will be one in the spirit world." Just before the casket was closed, Dr. Grey,

CAN I FINISH MY TASK?

CAN I FINISH MY TASK?

To do is to succeed. Our fight
is wared in Heaves approving within

An old man queried, wondered, feared. Wearied with age
and troubled with ills, weak and feeble, and yet life's duties
were pressing, and so many thought of or commenced work
for home, duty, and heaven, all unfinished. Thus he queried
anxiously: "Can I finish my task? Will days and years and
opportunities yet come to bless my efforts with the pipties
of fraition?" Listening to the earthly, letting in the doubt
and fears, remembering past discouragements, losses, and
trais, he faltered, and oft times felt that it was worse tha
uscless further to attempt, only to fail-only to fail school
around—provided you thus reckon on your own efforts. For
how oft we sigh for opportunity of doing good, neglecting the
chances of Providence in little things, and how often on
high beachers look down upon our alender sees and yee,
formances.

And thus it is ever through all life's lessons and house.
At each stoppling place, with every character and suppreculiar page of existence, the great question to the earner
good, and true, is, "Can I finish my task?"

The school boy with books and diagrams, charts and
angles, and all the multiplicity of lessons which meet him
journeying up the hill of acience, or to a life of usefulness
make him often question and wonder, weary and perplesse.

"Can I finish my task? Is the gain sufficient to the toll?"

The fair young girl just blooming into womanhood often
sits pensively dreaming of love, union, and motherhood, and
all the vast duties resultant, sometimes rejoice; publishing,
and rushes on, but very often the tear-drops mingle with
hopeful anticipations, and cause her, also, at times to weep and
mourn, fearing leat these ideals vanish forever, and she cas
not accomplish her realization.

The business man, weavy, perplexed, beset with evils and
many temptations, driving with might and main, ever seek-

The business man, weary, perplexed, beset with evils and many temptations, driving with might and main, ever seek. Ing the fortune which so often evades him, or the politician fried by visions of fame and glory, seeking laurels which the world seems to offer, and which so often prove cheats, and the scholar or genius, with proud ambition filling their souls seeking fame, and laurels to come their effects each executive. scholar or genius, with proud ambition filling their souls seeking fame and laurels to crown their efforts and make their names immortal—all these, with so many of lifes voyagers, gliding gayly or sorrowfully down the river of time, with feelings of pride and hope, with sighings, toilings, fallings, rejoicings, and at last dying. All these feel the joy or doubt of the soul's longing desires, with the great questioning, "Ob, how can I finish my task, and succeed in life for fame, name, and immortality?"

This is our experience. Life's lesson, from birth through all the verying years and assess of time unto the coding

This is our experience. Life's lesson, from birth through all the varying years and scenes of time unto the ending, forever seeking, hoping for the gold and goal of luxury, ease of fortune, happiness, or the rewards, pleasures, and profits, which like the everlasting hills and the proud cloud-capped summits, are luring us ever onward yet so continually exading us, whilst the voices of the spirits beckon us onward and upward, calling us to higher, mobler, and more beautiful realizations. And thus the question is ever unanswered, of "littons. And thus the question is ever unanswered, of "littons."

ward, calling us to higher, nobler, and more beautiful realizations. And thus the question is ever unanswered, of "How can I finish my task," excepting in these high ideals and beatitudes of the soul.

And now the old man was reviewing past acenes, and in aoul reveries was thus questioning: "Can I finish all these, my tasks, with the years, cares, and so many duties pressing, besides home and family, these works of love, deeds of charity, and something for humanity? And, oh, to bless and aid a little the needy ones, and to cheer and encourage the laborers and the poor." For he was one who often sorrowed is spirit, feeling the burdens of humanity, and thus questioned often sorrowfully such beautiful thoughts and soul-longings like visions, for long years filled his mind and blossomed from every hope the great good which could bless so much and cost ao little, for which he had labored so faithfully. Praying for fulfillment, and thus he asked, "Can I finish there tasks, like so many others, or will life end a failure—longing that the contraction of the contraction of the contraction of the contraction." tasks, like so many others, or will life end a failure—lost efforts, lost opportunities, and so little good accomplished?

Was it a forgotten hope, or lost joy returned, some mem-ory dear come back to cheer? It could not be the same old doubts and fears. And may it not have been angel voices answering lovingly, "Child, have we not ever and can we not lways bless to complete fulfillment all true desires and holy prayers for good? and if not, with the aid of the angels and the Father's approving smile, then better no work com-menced, and far better never finished.

WHAT IS SPIRITUALISM? DR. I. D. SKELV

Forty years ago, when people began to investigate Spirit-slism, I could not see wherein they understood anything about the philosophy, for it was simply a seeking after phenomens. It always seemed to me that the first thing a liever should learn was the nature of the spirit, followed by the position it occupied in the spirit world; but ignorance caused people to believe that any spirit friend could control a medium two or three days or weeks after transition, and tell about spirit life. In my opinion we are born into spirit life as into this life—an infant—and must grow and learn. We undoubtedly progress faster as spirits, but study and experience are needed, as here, to advance. The misunderstanding of spirit life was the cause of the side issues in Spiritualism Even to-day we know nothing of the soul and its location in the human entity. Everyone has in him an element or principle which causes involuntary action, and one which may be used for voluntary or conscious action—the former commaning while the body is asleep, and is what I consider the spirit, also a material condition or element; the other is incomprehensible, though it is that life principle through which we do all our conscious or voluntary acts; this may be designated as the soul or intelligent part of man. This is also matter, only that its manifestations are not material.

As to their origin, my theory is that the universe is filled with living germs. These germs are male and female. In the mineral kingdom they do their work singly, and thus can only manifest one phase of life-motion; gressed to the vegetable a small degree of intelligence begins to be noticeable, for here the two germs interblend, the male being the starting-point of the physical and the female that of the spiritual life individualized. Change stops where individuality or perfection in vegetable and animal life have been attained, and this grows less in degree as we advance to

BATUFBAY, ADMIL EE, 1898.

Spirit Message Depa OUR FREE CIRC

livery Tuesday After All hora Melania Mes 1

the street most

REPORT OF SE Tuesday Afternoon, April !

Tuesday Atternoon, April 8

PROLOGUE

Oh, thou source of sil wisdom! that throughout all life and causes all things; tence! We, as creature of thy creation afternoon to learn more of three and the between this life and the between the life and the large of the control light, realizing the necessity ment and of more knowledge even of it spuoranes, we would reach out and class telligences who have passed onward, a neer sit this time, that they may be enabled counfort into those who grieve for the 1 see over this auditence many spirits o love, but ob, how grand and beautiful and great truth has come unto mankit open wide the door-way between this audience on the subject of the control of th pen wide the door-way between this open wide the door-way between this that to day the curtain is drawn and catch glimpaes of those they love. I prove to you that life is immortal, a case, my friends, it is true with those five years this knowledge has been the nations. Men from all parts of day that their lovel once at and closs under five years there have been sufficient to the provider of the pr under favorable conditions, comm under favorable conditions, commu-can say to you that we not only rejo but we rejoice with you on the spiri and know that from it we are draw can the door way be closed when a neither do we desire to do so, but re nuge! (riends may throug in, and a the tie becomes stronger and pur truer to himself, he becomes mo you as well as those who worship have great cause of rejoicing. Mo fore be kind, may all your acts be and every one of you will clasp b who have gone before.

QUESTIONS AN.
QUESTIONS AN.
rtage or given in marriage in It
situated who enter the future life
panions?
Ave ANS .- My dear friends, marri

understoood by mortals upon th woman appearing before a preac to live together as man and wife If you are truly wedded you mube a strong bond of love and er run in the same channel. As earth life and find so many i have not one thought in unisc all this is. But this condition when they are taking such his selves, never thinking of the love and perfect knowledge must know each other truly, assembled here who are marr each other? How well does perchance has lived with hi Does she understand her hus thoughts even before express and there see the love beam with the husband? Can he there see in it thoughtful cas in her eye? How many are his life for his wife, or a wil few, so then according to th have simply entered into a on the business of life as h your land and see so many welcomed, I wonder not at to-day. There should nev hear a child who desires it conditions or contract, as i the higher laws of marris that I can explain it to yo in marriage in the true se actly what was meant in strange passages in the d freed from his wife for no him. How many men an if that law existed at this when you look upon the thing as sacred and holy convenience, it is not a riage comes, it should b think deeply should strive to know ea together by the holy bo who are trying to have trying to have some of This is not necessary. their own battles, marr as they please; but frie marry a woman unless ion in deed and in trutl ing a woman who will and you find outside of to. I would say the sa inner soul that he is could not live without

> OUES .- IBy E. F. C question and another would the control co question or the copy

would lay down your l as this, then marriage

ANS .- My friends to follow the thought tioner. It is no mor the question would b the question. We m copies the question, I feel in this instance be answered the que 8881

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souls make life's time,

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Saturday, April 22. 1895.

Spirit Message Department
OUR FREE CIRCLE.

OUR

all this is. But this condition will last many years, yet where man is selfish and woman also, and think only of self, even when they are taking such high and holy mission upon them. selves, never thinking of the necessity of perfect undefiled love and perfect knowledge necessary to be happy. You must know each other truly, and I will ask the few that are assembled here who are married: "How well do you know each other? How well does the wife know the husband who perchance has lived with him twenty-five or thirty years? was possible for the spirits to communicate with us mortals, pleasant the earth experience. All the brighter and more beaudones she understand her husband? Does she understand his and when the freedom came to me, I was glad indeed that I tiful will be the heavenly home. White Eagle is often in attendance to the communicate with us mortals, pleasant the earth experience. All the brighter and more beaudones and when the freedom came to me, I was glad indeed that I tiful will be the heavenly home. White Eagle is often in attendance to me, I was glad indeed that I tiful will be the heavenly home. White Eagle is often in attendance to me, I was glad indeed that I tiful will be the heavenly home. and there see the love beaming toward her? And how is it with the husband? Can he look into the face of the wife and there see in it thoughtful care? Can he see the love beaming there see in it thoughtful care? Can he see the love beaming there see in it thoughtful care? Can he see the love beaming there see in it thoughtful care? Can he see the love beaming there see in it thoughtful care? Can he see the love beaming there see in it thoughtful care? Can he see the love beaming there see in it thoughtful care? Can he see the love beaming there see in it thoughtful care? Can he see the love beaming there said to say I am learning every day. I have met many of my loved ones and many of those who would lay down there see? How many are there to-day who would lay down the see in it in the said to say I am learning every day. I have met many of my loved ones and many of those who were only friends to me, and I find that a man receives his reward for his just dues. A great flow of peace and happiness are and is delighted with the development. Although under the shadow of the cross the children will grow up a pride der the shadow of the cross the children will grow up a pride and credit to their mother.

Arthur Blake.

I am so happy, my dear sister is such a good medium I comes unto me and I am rejoiced that I can return to the comes up to me. White E agle is often in attendance and is delighted with the development. Although under the shadow of the cross the children will grow up a pride and credit to their mother.

I am so happy, my dear sister is such a good medium I his life for his wife, or a wife for her husband?" I find but few, so then according to the old prophet, in marriage you have simply entered into a co-partnership, and are carrying on the business of life as best you can; and as I look out over your land and see so many children ushered into this life unwelcomed, I wonder not at the condition wherein man stands to-day. There should never be a child born into this life!

I am so happy, my dear sister is such a good medium I often write on the slates for her and am one of her chief contactor, have simply entred into a co-partnership, and are carrying ones unto me, and I am rejoiced that I can return to the slates for her and am one of her chief contactor, and Miss Dent, by her training as teacher, is admirably qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, is admirably qualified for guardian. Her rare exceptionally well qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, is admirably qualified for guardian. Her rare exceptionally well often write on the slates for her and am one of her chief contactor. I sam not very old, but I know a good deal. My sister's name is Ethel, and she lives in Indianapolis and is looked upon as a great wonder. I go to Lizzle Chills and help her, as she is a good medium I often write on the slates for her and am one of her chief contactor, and Miss Dent, by her training as teacher, is admirably qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, is admirably qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, is admirably qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, is admirably qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, is admirably qualified. Mr. Herrick will make an excellent conductor, and Miss Dent, by her training as teacher, to-day. There should never be a child born into this life that is not welcome. There should never be a wife forced to conditions or contract, as it is now, exists, you will never [n] fill the higher laws of marriage. So, friends, it is the only way that I can explain it to you. There is no marriage or given in marriage in the true sense of the word. It may not be exactly what was meant in the days agone. You find many actly what was meant in the days agone. You find many strange passages in the days agone. You find many strange passages in the days long ago, when man could be freed from his wife for not being able to cook a meil to suit him. How many men and women would be together to-day if that law existed at this time. I fear but few. So, friends, but I want them. I want them if that law existed at this time. I fear but few. So, friends, but I want them if that law existed at this time. I fear but few. So, friends, but I want them if that law existed at this time. I fear but few. So, friends, but I want them to laid on these results as a preparation for the work to do my duty, and through doing my duty I have earned happiness on the spirit side of life, but I want to tell the law existed at this time. I fear but few. So, friends, but I want them to laid on these results as a preparation for the work to do my duty, and through doing my duty I have earned happiness on the spirit side of life, but I want to tell the law existed at this time. I fear but few. So, friends, but I want them to laid on these results as a preparation for the work to do my duty, and through doing my duty I have earned happiness on the spirit side of life, but I want to tell the law existed at this time. I fear but few. So, friends, but I want them to laid on these results as a preparation for the work to do my duty, and through doing my duty I have earned happiness on the spirit side of life, but I want to tell the law existed at this time. I fear but few cannot be resulted to suit to do my duty I have earned happiness on the spirit side of life, but I want to tell the law existed at this time. I fear but few cannot be resulted to suit to do my duty I have earned happiness on the spirit side of life, but I want to tell the law existed at this time. I fear but few cannot have earned happiness on the spirit side of life, but I want to tell the law existed at this time. I fear but few cannot have earned happiness on the spirit side of life, but I want to tell the law law existed at this time. I fear but f when you look upon the marriage relation, look upon something as sacred and holy. Remember if you only marry for convenience, it is not a true marriage. Remember when marriage comes, it should be sacred. Men should think deeply; women should think deeply; women should think deeply; they should strive to know each other well before they are bound. should strive to know each other well before they are bound together by the holy bonds of wedlock. We find to-day many Ohio. who are trying to have the marriage ceremony more simple

question and another copies it and sends it to the Free Circle would the control come in contact with the one writing the

SPIRIT MESSAGES.

1001. Spiritualism was dear to me whilst I sojourned upon trouble she has adhered to the path of virtue, and has not the earth plane, for I learned through my own self that it listened to the voice of the tempter, although humble and un-

J. R. Willet.

Nevertheless, I have nothing to regret for being a Church-I passed over is right. My name is J. R. Willet, of Cleveland,

Miss H. E. K.

of this medium that brought me here to-day. I am not alone but Father Harry, Brothers Joe and Johnny, my soldier boys little Joseph, and many other loved friends send love and John Matthews.

Chairman and friends: I am glad to be here this afterblessing to her. We feel proud of her that through all her

spiritual and would not quarrel so much, it makes it so hard for us to come to them as we like to, we take on their condi-

VERIFICATIONS.

To the Editor of the LIGHT OF TRUIN

Pleasant Corners O. April S. (Sor

em into narmony with the Ligher needs and aspirati

Con - In what departments of being do they appear

Rt. Div - In all that relates to Man and Nature.
Lt. Div. - Progress is the sequence of reforms.
Con. - Who among mankind attain to the effice of Re-

Rt. Div.—The wise, the just, the good, and the inspired.
Lt. Div.—All who are above or beyond their own day.
Con.—What is their reward for signal services in the

Rt. Dix.—On earth, persecution, neglect, and sorrow I.t. Dix.—Beyond it, love, honor, and power.

Con.—What is reform in its highest sense?

Rt. Div.—The redeemers and benefactors of mankind.

1.t. Div.—The angelic ministers of Divine Providence
Con.—The first task of the Reformer is within himself ut of his own character he manifests his mission to

[Note.-All questions have many answers, and we wish to have it onsatantly home in mind that questions and answers here given, are o lead to others, and the free expression of thought and of views, with the humility of acckers after truth and light, and never in autagen-

THE SPIRITUAL NATURE OF MAN.

What is the spiritual nature of man?
All that takes us upward out of the realm of the senses, the appetites, passions, and selfish desires.

How best is it to be cultivated?

By adjusting the life to the laws of spirit.

That the higher shall rule the lower; the unselfish the

The ideal is the perfect angel, free from any stain of self-

In this cultivation are we to ignore the things of this

By no means. We are facing two worlds, the physical as well as spiritual, and must care for the body and its wants; but we must not stop there. A pure and healthful body is the requilite for a rightly unfolding spirit. The responsibilities of earthly life are the teachers of the spirit

Notes.

The Progressive Lyceum organized at Columbus, O, starts out with the promise of great excellence. The members are enthusiastic, and the corps of officers are exceptionally well

LITERARY REVIEW.

Nick Tomlinson.

I feel now the influence of a very strange person. He says, they call me Nicholas. Why, he says, I scarcely know their own battles, married or unmarried, and do pretty much as they please; but friends, one thing I feel no man should marry a woman unless he intended to make her his competence in a dealer of the work that is necessary, and you find outside of the home-life some one else to cilling to I would say the same to the womans. Never marry a man just for a home, but marry him because you feel within your inner soul that he is your congenial companion: that you would lay down your life for him, and when love is as strong as this, then marriage is lawful; but if love is not this strong at the lawful.

Quest.—[Hy E. F. C. Farmington, O] If a friend write a week of lawfull and and another copies it and sends it to the I'rec Circle.]

Nick Tomlinson.

I feel now the influence of a very strange person. He says, I scarcely know the influence of a very strange person. He says, I scarcely know the influence of a very strange person. He says, I scarcely know the influence of a very strange person. He says, I scarcely know the influence of a very strange person. He says, I scarcely know the influence of a very strange person. He says, I scarcely know the influence of a very strange person. He says, I scarcely know the says, I scarcely know the says, I scarcely know the says topole as you look upon up face. I went to say to you peope as you look upon up face. I went to say to you obly upon up face. I went to say to you on the one of the says, I scarcely know the says, I scarcely know the to say to you obly upon up face. I went to say to you obly upon up face. I went to say to you and Red Ving are two of my controls. All on the says, I scarcely know the says trange person. He says, I scarcely know the face and provided the chart of the Licent of III will have the face and Ephraim are my nephews. Elects is true. Dr. I hand the face two of my spiritual life, Its ethics, dynamics, and elivation to say to As IT Is To BE .- By Cora Linn Daniels. We have before ory; Thought; The drama; A Day in Heaven. The chief Miss H. E. K.

Cood afternoon, Mr. Chairman and friends. It is with follow the thought-wave that carries us out to the question. We may also come in contact with the one who propounded the question. We may also come in contact with the one who propounded the question, and thus endeavor to answer both. But I feel in this instance that the question was one necessary to be answered the questioner, as it would be of more interest.

Miss H. E. K.

Pleasant Corners, O, April 8, 1893.

Cod afternoon, Mr. Chairman and friends. It is with great joy and pleasure that we are able to greet you to-day, although it seems very strange to us as we reach out from the sublime conditions into the different occasions, and her words were almost identical with mundance elements of earth, and I feel as I reach out unto you the formation of the Question was one necessary to be answered the questioner, as it would be of more interest.

Miss H. E. K.

Good afternoon, Mr. Chairman and friends. It is with I recognize a message from my mother, Nancy Hoover, in your issue of April 8th. I have conversed with her on three different occasions, and her words were almost identical with mundance elements of earth, and I feel as I reach out unto you be answered to the one who propounded to dearwhat the one who complete the question was one necessary to be answered to the one who propounded the productive of good by all mortality all such as the productive of good by all mortality also and spirits. As a stranger reaching out to you this after-last the questioners, O, April 10, 1893.

Charm of the Loute of the Lioute of the Lioute of the Lioute of April 11, 1893.

I recognize a message from my mother, Nancy Hoover, in your issue of April 12, 1893.

The author has contributed a valuable work to the cause of the sure of April 12, 1893.

The author has contributed a valuable work to the cause of the Ritions.

The author has contributed a valuable interested motive and the thrilling intensity of its situations.

The author has contributed a valuable wor charm of the book is found in its simple style, pure and dis-

THE LIGHT OF TRUTH,

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CINCINNATE . - - SATURDAY, APRIL 22, 1893

f parties whom they have proved to action.

ses of Tun Leour or Turre subscribers is should give us two weeks' previous notice, resent as well as future address, estings, in order to insure promot insert a Tuesday of each week, as Tun Liour or this office on Tuesday of each week, as Tue Limit of this office on Tuesday of each week, as Tue Limit of the every Wednesday. Will not be followed without posture accompanying reserved.

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TAMES RUSSELL LOWELL

More Facts Concerning the License Law in Ohio.

Great alarm is being manifested on the part of Spiritualists in this State by reason of irresponsible and wholly unauthentireports having been sent out concerning the action of the Ohio Legislature in the amendment to the law governing license on certain trades and occupations. Reference to the Ohio laws shows that in 1883 a general license law applying to the large cities was passed. In one of its sections was provided "Astrologers, fortune-tellers, clairvoyants, mediums, and seers shall pay a license of \$300." Laws of 1883, vol. 80, page 136. The following year this law was amended as follows:

Sec. 1. Be it enacted by the General Assembly of the State of Ohio that the word "medium" be stricken from the title of section 36 of said act, and that said section 36 be so amended as to read as follows : Astrologers, fortune-tellers, clairvoyants palmisters, and seers shall pay a license of \$300. Laws of 1884, vol. 81, page 11.

This law has been in force in this State for nine years, and nobody has been prosecuted nor required to pay a license who was engaged as a bone fide spirit medium. The presen action of the Legislature has been to extend the license law in order to cover some other subjects, and the only effect in the previous existing laws that could be construed to affect the persons referred to in section 36 was to reduce the fee from three hundred to two hundred dollars.

Tee only criticism this paper has to offer on the action of the Legislature is that it did not raise the fee instead of lowering it. There is no honest, fair-minded Spiritualist in the State who does not approve of a law that compels the harpies who prey upon the credulous at least to pay something for the nefarious privilege. The LIGHT OF TRUTH reiterates its oft-repeated statement that no true medium will be allowed to suffer persecution without a protest and a defense, but we are just as determined to help rid the field of the shysters and contemptible villains who are using mediumship and Phenomenal Spiritualism as vehicles to ride into the cessools of their own dishonor. We have the satisfaction of knowing that the publisher of this paper has been instru mental in having the police drive at least three of these vampires out of the city of Cincinnati, and more will follow them No medium has found fault about it either.

The gentleman who fathered the present bill, Mr. Bruck did not contemplate any assault upon our mediums, but he did have in mind the "Arizona Gypsies," the "Great Western Clairvoyants and Tea Grounds Readers," the "Great Egyptian, Born with a Veil on the Banks of the Nile," and all the other raft of moral sewers who advertise to unite people in marriage and divulge facts necessary to secure divorces. Spirit nalism is heavily loaded enough in carrying shameless poltroons and barnacles that infest its platform and seancerooms, and which the old aunties of the movement are afraid to shake off, without being coupled in with the stream of mountebanks this bill provides for.

Any medium who does so we shall regard as tainted with the goods the law under discussion is to brand with a license

CONGRESS OF RELIGIONS.

One of the most notable events of the times is the grea religious congress that is to meet at the Columbian Exposi It has been heralded with all the methods of a circu and the surpassing advertising of the "greatest show on earth." Buddhist and Brahmin, Moslem and Chinese, with representatives of all Protestant Churches and the bishops of the Holy Mother Church, are to sit in solemn deliberation over the presentation of the claims of each for the supreme place as the "world's religion," and some are so enthusiastic as to express opinion that the result will be, that the Windy City will become the Mecca of a new faith which will be the outgrowth of the war of words.

Protestant divines are elated because the Catholics have accepted the situation, and are among the most ready to com-

to the discussions, will waste time and opportunity.

It is, however, the intention of the LIGHT OF TRUTH to give its readers all advantages the occasion furnishes, by presenting them such a complete report of all that is said (not done, for nothing will be done); that although they may not attend, they will thus have the matter before them for their calm consideration.

THE RIGHTS OF WOMAN.

In the "Religion of Man" the rights of woman are pre ented as resting on the single question: "Is she a human leing?" If she is, then has she all the rights and privileges of the man who represents the other half of her race or lation? We have nowhere else seen the subject placed on nation? We have nowhere else seen the subject placed on such radical grounds, but must confess to its logical correctness; and as the question can not be answered otherwise than affirmatively, the conclusion is inevitable.

Were it not for ages of training under a false idea of woman's sphere, engendered and sustained by theology, she would be the equal with man in rights and opportunities.

The time old fable of Eve and the forbidden fruit has wrought the ages of suffering for woman. She brought sin and death into the world; and as her some crystald the head

and death into the world; and as her sons crushed the head of the serpent with their heels, they have made her bear the burden of the primal curse. Marriage, the union of heart in heart, has been her subjugation and enslavement, by means of man-made laws which closed all avenues against her inde-pendent existence, and left her no more legal control of her

The average man is better than the laws, and this fact partially conceals the monstrous enactments which yet remain on our statute books.

Is this an overstatement? As one item, read that in the great State of Obio, which of itself is an opulent empire, a man may die leaving a will that shall dispose of his children, even of an unborn child, so that they may be taken from the wife and mother, and sent to the other side of the globe, according to its requisition. Go to the desolution of the dark. est years of slavery, and you will find nothing more diabol

The LIGHT OF TRUTH has a Woman's Club, which ha awakened great interest, and is becoming an educationa force which will increase. We believe that the grandes achievements in reform, in temperance, in religion, in politics, can only come through the absolute enfranchisement of

The wonderful results shown by her political power Wyoming is lesson enough for those who think at all on this

subject.

The issue is before us, and will never be staid until fully granted. The wonderful cosmopolitanism of Spiritualism is shown by its unqualified advocacy, from its advent, of the equality of woman. equality of woman. It has swep: away all the myths which have given rise to the prejudice of her inferiority. It teaches that in the great work of life, for the highest and best results, she must stand side by side with man, in perfect equality. Whatever she can do she has the right to do, and to receive the full reward for her labor.

In other words, the great questions of reform arise above the qualities of sex, and show no distinction. They can not be discussed without admitting to their parliament man and woman, not with invidious distinctions and limitations, but as human beings, each in their individualism capable of con tributing to the symposium of the competent, and elevating the resulting conclusions to the perfection of this perfect sphere of thought, of which each is a segment,

More implicitly, then can not be rights distinctly man's or woman's. If woman has not her just rights, man is equally the loser. That she has been denied her rights has shadowed the civilizations of the past, and held the race in the bondage of passion, while it should have gained the heights of pure, unselfish love.

to all comers, and declaring unconstitutional any restriction imposed by legislation which deprives a man from earning living in any honest manner. This decision, of course strikes at the medical tyrants who in nearly every State in Union have succeeded in bulldozing the legislatures nto the belief that the people demand that the doctors who kill them off shall have a monopoly of the business.

A statement made by an M.D. in the St. Louis Globe

Democrat, of the 8th inst., says that "the medical profession has been accused of selfishness because of its efforts to se cure State legislation calling for examining boards for both physicians and druggists, but the thinking public generally ommend their action in this respect. Public opinion has been so well educated in this matter that there is only one State in the Union in which a man who has failed in every calling he has attempted can commence business as a physician or a druggist without an examination.'

ion" are perceived in the fat graveyards, tomb stone factories, and undertakers' ware-rooms, which form one of the most pare notes on the great occasion.

The conclusion is drawn that the object of all these conhowever, to assert that the thinking public generally com500 lots. Let us hear from you.

and seataneding, that they will with alsertly accept it.

It is forgotten that religious faths can not change. Their power depends entirely in their institutions, while one content in the content of the power depends entirely in the institutions, while one content in the content of the compounding incling sects is to arrive at the truth, and having guined its independent and the action of the doctors in securing special legislation. As a matter of fact, the thinking public does not approve the problem of the property on their infallibility, which once heart property on their infallibility, which once heart presented demanding freedom in the choice of physicantioned, their pressing is forever lost. The Catholic where, for example, is based on an infallible revelation, inpresent by an inspired priesthood. It has not a belief, in their me, there is no charge or experimently in draws.

To the geologist is assigned the task of lifting the veil which covers the age of this planet. In looking at the subject of age in the processes of evolution the picture of a world 6,000 years old is absurd. Sir Archibald Gerkie at a recent 6,000 years old is absurd. Sir Archibald Gerkie at a recent meeting of the British Association delivered a lecture on the age of the world. According to Sir Archibald we have to use millions instead of thousands in computing the vast periods of time in years which have passed in piling up the layers of rock which are the true pages in earth's history, organic and inorganic. By the inspection of river banks it has been learned that the sediment carried down has reduced the surface of the land in certain places at the rate of a foot in 730 years. In other places where the sail was more subbonn in years. In other places where the soil was more stubborn in has taken 6,800 years to lower the surface over one foot These deposits form the sedimentary rock, and Sir Archi-bald Gerkie states that on a reasonable computation they attain an average thickness of 100 000 feet. Thus the tim required to build up these masses of stratified rock has varied from 73 000 000 to 680,000,000 years

A study of fossila teaches the steady uniformity of these

creative processes, but so vast has been the interval of the recent or human period, which has been shaded from the recent or human period, which has been shaded from the Post-Tertiary or Quartenary Period, that man, since he began to observe, has seen no change in the forms of animal and vegetable life. A few species have disappeared, but no new species has been evolved. Yet the rocks contain the footbody or of her children than the negro slave mother of the South had over hers.

The average man is better than the laws, and this fact as the flora and fauna of the laws, and this fact as the flora and fauna of to-day, but shells have been found in the region of the Rocky Mountains that are identical with those found in the Chesapeake Bay, showing the existence of an ocean whose bed was the Rocky Mountains prior to the Ice Age. And we have no clear perception of the age subsequent to the Ice Age, when ice half a mile thick swept down from the north, driving men and mammoth to the regions of the tropics, nor can we determine the life of the epoch after the ice retreated or melted and tropical jungle grew up in the morasses left by it, swamps steaming with torrid heat and filled with strange life forms and great mountain ranges poured a flood of lava down : beic sides.

This is a page of history set to be written. When psy chometry becomes a recognized science and its utility taken into consideration the true historian will find his material

PROF. WALLACE ON LAND OWNERSHIP.

Prof. A. R. Wallace's article in the Arena, on "The Social Quagmire and the Way Out," is a valuable contribution to the current discussion on land ownership, and by reason of the distinguished naturalist's position with regard to spiritual

phenomena is of peculiar interest to Spiritualists.

Prof. Wallace takes the ground occupied by Henry George, that no title, save that of use, should inhere in the possessor of land. He believes that land monopoly, or private property in land, is at the core of all discrepancies in wealth equaliza As a remedy the professor would abolish heirship is land inheritance, or at least prohibiting heirs other than direct ones from such inheritance. Land would then revert to the State or government, and be parcelled out by lease or rent to those who would use it, the ground rent proportioned to the user's value as an actual tiller or occupier.

Certain it is that if use were to be made the basis of ten-ure, actitious prices could not be placed on land unoccupied and held for speculation. Nobody would want to hold land under these conditions, because it would not pay. The principle involves the abolition of all taxes on improvements levying the tax on the bare land.

Prof. Wallace can plainly see that such a course presages the obliteration of the millionaire and the betterment of the pauper. Doubtless there are many rich men in the country who would hail some measure looking toward a more just equalization of wealth, because it is a short-sighted econo-The Spiritualists of this State may rest secure. There The Supreme Court and Expert Medical Opinion. equalization of wealth, occause it is a short-signed economist who fails to see a paramount danger to the principle of will be no law passed that infringes on their rights, and no true medium need feel called upon to move out of the State.

States has rendered a decision throwing open all professions nomic resources, resulting in the millionaires on one hand and the paupers on the other. While there were 100,000 homeless people in New York City last year, one dozen indi viduals in the same city laid claim to \$825,000,000. Private ownership in a natural heritage designed for all lies at the We hope to see more and stronger articles from the trenchaut pen of Prof. Wallace on this core at the heart of the modern Dead-Sea apple.

WE AGAIN call attention to our tracts, numbers one and wo. They are in every sense educational, and no better mode of introducing Spiritualism to the new beginners could be used. They fill a want long felt, and as the LIGHT of TRUTH is the only Spiritualist paper that has taken up this kind of publication, we feel that as the project becomes more generally known a corresponding interest will be aroused Thousands of them have already been sold, but there are many societies that have not as yet called for them. To such we say buy and distribute these tracts. Others will be published in the same form if we are sustained. Write to us for prices. One half of the back page of cover may be used for your advertisement, if desired, without charge if ordered in subject of scientific investigation as the cholera microbe is.

TO MEDIUMS.

Another Wince from the Galled Jade.

The Common is petting insculated with the herey vitus. To decourse as hereited the dogma that probation comes with the death of the body has always been regarded by Arminian and Calvinistic theology as the vitest attack that could be leveled against the Christian achiem of salvation. And yet the staid Charmon the modelares this dogma to be acre, in that it antagonizes the spoatles' creed. That creed contains the clause that Christ "descended into bades" I, e. the abode of spirits who had departed from this life unsaved, for the purpose of preaching the gospel to them.

The dogma is, moreover, declared a daugerous heresy level to the common the clause that this who had be compared to the death mbre mysterious; attributes to the Riemal lather a pily for mankind less than that with which he has endowed his children, substitutes fear for hope as the motive of Carlatian activity; broods despair in human hearts, and lays on loving souls a barden heavier than they can bear."

Verily, the old orthodox bum boat of salvation is getting into the shoals and reefs. Hereay is a convenient epithet and iddees not hurt so bad as burning at the stake. It is to be hoped that the changes mug between the pilots and the processor will exceed a design the resident processor.

hoped that the changes rung between the pilots and the navigators will result in unloading the craft of a part, at le of its burdensome and worthless load.

A HILL, has passed the Ohio Senate "prohibiting the pub-A fill, has passed the only Seane promoting the publication in newspapers of advertisements of medicine or devices for the cure of venereal diseases. Litter the Senate must be charge with the cure to have the people of these diseases, or excessive prudery governed by the stupidity. If the Senate wanted to make a display of the virtue, why did it not strike at the root of the the cause, not the effect. If it can not, why does it want to punish poor unferee by hiding from them the avenues of rellef? Such advertisements are but natural effects of causes that a left intimed by legislators, because they have not yet risen above what has been apologetically termed a necessary limit is like punishing a man for allowing best for the probled and permitting the thirst to go free. Or in the problem of decirity in a force of decirity. the bill intended as a class-legislation in favor of doctors?

THE dispatches announce that clairvoyants allowed to operate in Columbus, Ohio, the only city affected by the recent legislation against fakirs, without a license; the Senate amendment to Mr. Bruck's bill on this point having been concurred in by the House. Thus the bogy in the path of mediums is removed, and nothing obser-ious remains in the law.

Mr. Bruck, the author and advocate of the bill, took sion to score the fakirs and mountebanks who deal in the art of humbugging the people, and explained very emphatically that Spiritualists and Spiritualism were not in any manne sought to be affected, but rather the protection of the honest mediums. Spiritualism has not been on trial and will not be placed on trial in Ohio. There has been no phase of the recent legislation that required the services of a Munchausen.

To LEGISLATE against any one class of healers or medical practitioners in favor of another, is equal to deciding what grammar shall be adopted by which to learn the proper use of language. But medical science, like religion, is still too imper-fect to stand on its own merit, and thus clamors for legislative aid to uphold it. To free religion, let us add free doctoring. We believe with its advent the death-rate in civilized communi-ties would decrease. A few might be recorded as dying from neglect or false treatment, but a hundred for one would be saved from death on account of "professional" treatment.

THE unsavory Dis DeBar has again been sequestrated to the haunts most congenial to her, i.e., a penitentiary. This time the proud priestess of the purblind has taken up her residence for the coming two years in the Illinois State Prison, her offense being the usual one of awindling. Now, if a few more of the moral lepers who infest the societies of credulous Spiritualists, so called, were given their just deserts the air would be purified and no serious loss accrue to the personel of modern mediumship.

IT MIGHT be a judicious thing for the Ohio Legislature, while it is devoting so much time to the license business, to pass a law prohibiting newspapers from publishing advertisements of the malodorous sharks who hoodwink the gullible by means of "fortune-telling," "palmistry," clairvoyance," etc., on the same ground that forbids the publication of obscene literature and advertisements. There is no difference in moral turpitude and decency between many newspapers and the fakirs they advertise.

THE Kaiser has ordered that at a certain Church inauguation in Germany the sermon be cut down to six minutes, which heretofore took fifty minutes on similar occasions. The preachers are very much disturbed about this, as it means the inauguration of a shorter time for pulpit sermonizing generally. The Kaiser prefers fact to fiction na to philosophy. The inauguration of something of the same kind in this country would be very welcome to many

IN ANOTHER column will be found an interesting letter from our esteemed friend and contributor, Dr. G. B. Crane, of St. Helena, Cal. Dr. Crane has lost none of his old time spiciness, and his words carry conviction. Naught that militates against the cause of Spiritualism finds much welcome with this veteran. In other words, he is not a Spiritualist for revenue only

PROF. J. R. BUCHANAN, M. D., thinks that medical students should be permitted to study with private preceptors. Why not? Are not some of our best scholars in other sciences the fruits of private tuition, where an expert can give his whole attention to one or a few apt pupils? Further com-ments on the above by the erudite professor will appear in a

A WOULD-BE progressive city paper, among its leading editorials, calls hypnotism a humbug fad. Except those in their dotage and those who have just crawled out of their Easter eggs, all have learned by this time that hypnotism is not a humbug fad, but a demonstrable fact, and as much a Galileo has still to combat against bigoted ignorance.

Saturday, April 22

News from

to Mrs. George Smith passed to the time, the always feal the machinery weard more spirit than bod fined and beautiful a beloved. Their bon tirelity a thread and blessarine benefits are continued to the second them. Nevert world of comfort to the second them, Nevert world of comfort to the second them. Nevert world of comfort to the second them, Nevert world of comfort to the second them, Nevert world of comfort to the second until to to its resting place and the second until the second them to the second until the second until

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News from Correspondents

Since writing you leat, the usual number of changes have been causing piece. The spiritualists have accepted to them, and with the many changes, as in my time country of the highest light which comes to them. And with the many changes, as in my time country of them, and with the many changes, as in my time country of them, and with the by many of the old waters, repectably near crank. I feefer to Mrs. George Smith, of 500. Dadley Street, Bacton. My many of the old waters, repectably near crank. I feefer to Mrs. George Smith, of 500. Dadley Street, Bacton. My time, the always fentl had ylas been gradaally giving wey, the mechanical body, being one of those for sensitive, refind on the sensitive production of the sensitive p

say ignorance of the subtle law and forces is the rule not the exception.

The Helping Hand Society is doing an excellent work as a social uniting element; also as a financial help to The Boston Spiritual Temple. Its meetings are well attended and a most genial good feeling pervades.

Wednesday, the 5th, being the first Wednesday in the month, was given entirely to social enjoyment, and the ladies utilized this by spreading a table with the fancy articles donated and made for this purpose, and realized quite a nice sum. On the 12th inst, the usual order of literary exercises, readings, songa, etc., was participated in; a large number were present and a general good time enjoyed.

The Children's Progressive Lyceum is one of the prosperous movements here in Boston. Ardent, earnest workers—self-sacrificing and devoted—are at the helm, and a good work is being done.

self-sacrificing and devoted—are at the factor, as is being done.

The Ladies' Aid Society met as usual at 1.031 Washington Street. Supper, short speeches, singing, etc., were enjoyed by all. Dr. Richardson (so helpful in all these gatherings) and his wife will be missed greatly, as they take their departure the last of this week to their country-house, followed by the best wishes of their numerous friends, until me meet again at the summer camps.

R. S. LILLIE.

Boston Letter.

We are glad to know that Spiritualism is being recognized as a religion, and that its ministers are fully able to hold the attention of the large audiences which gather from time to time to listen to its truths. We are also very glad to hear that the "Bruck Bill," so called, was not intended as a direct blow against Spiritualism or clairvoyants, but to discountenance trands of whatever name, and in this every honest Spiritualist should be agreed. We consider mediumship too sacred to be trifled with; its interests are too far-reaching, and too closely allied with the destiny of the entire human race, to admit of anything save the truth and the whole truth.

The International Spiritualist Association.

The International Spiritualist Association.

Feeling the necessity of having a home where those interested in the spiritual advancement of humanity from all parts of the world can be properly represented during the coming great event of the World's Fair, the above association was organized March 18, 1893. Having received numerous letters in response to our "earnest call," we have decided to hold a World's Fair Convention.

Program:—This association will convene once or twice every week at their place of meeting (which will be announced later on) throughout the entire fair season, to discuss the best means and methods of organizing "Spiritualisism," to insure the greatest liberty of thought and make the best conditions for human happiness, development, and progress throughout the entire world. We urgently requestevery spiritualistic, theosophical, psychological, and scientist association by whatever name, throughout the world to send at least one delegate, who can and will, properly represent them and the interest of human progress at this most important convention. Good mediums, psychics, and speakers are cordially invited to our free platform and should correspond with us at once, especially those auticipating coming to the Fair—state time of coming and phases of mediumship. All people, regardless of race, creed, or nationality, are cordially invited from all parts of the world to participate in this spiritual and intellectual feast of good things. To be cared for which you recommend it will prove a greating to the world to participate in this spiritual and intellectual feast of good things. To be cared for which you recommend it will prove a greating in the study of the world to participate in this spiritual and intellectual feast of good things. To be cared for which you recommend it will prove a greating in the study of the world to participate in this spiritual state of the world to participate in this spiritual and intellectual feast of good things. To be cared for which you recommend it will prove a grea

Spiritualist should be agreed. We consider mediamship to accord to be trifide with. In interests are too farrent control to be trifide with. In the rest are too farrent control to be trifide with. In the rest are too farrent control to be trifide with. In the rest are too farrent control to the farth.

The meeting of the Boston Spiritual Temple was well at tenders, and all is. R. S. Lulle spoke in response to the following who have exalted mediumship, and can not we trust our spirit controls to furnish them, feeling that they are the only true educators? Mark. Lillie said that "mediumship is the course we white Moure Spiritualist Association, which was a subject to said liberal pipers please copy).

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MRS D.

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—Frank Spillman, Sulphur, Ky. *

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N. W. Cor. Race and Sixth S'*. J. B. CONNELLY, Cor. Sec'y. 6 Cook Street. Cincinnati, O.



THE WOMEN'S CLUB.

so far as she benoteen overed's face; the a great heart that emblideth as of the Racowitt that high heavily of perfect use, is built thereof, tree Reason ruleth over Duty, reigns with Love.

Toyal soul, heavil wise, and peads ind and dumb; go of yet unknown beloaden.

Right Conquers Might.

advancement from the darkness of the pa-improvement which is solid and will last tumbugs and the shams of modern life, ivilization, built on luxury and strife?

ou can't work within the Churches to bring in the poor and mer or they was suggested from the teachings of the humble Nazarene: they are filled with pride and fashion, and ambition's earthly dro hich so covers up the golden grain, they do not feel their loss. to are bought and sold like stock on the exhange; two for honest men, they direct alone and strang y a press, once strong and free, is now securely to the Mammon's clinking spile, they hear no other a

tely, e en to author for the right, corank reformers at one port or another, as in the meanest. Sellow man and broth

who walk the earth as Jesus did imidst ridicule and scorn, ramidst travalls and waits of nations new erras have been born to one of earth's reformers tred the path so il Swery ease, such were looked upon in fear, with minds warped and disea where tooked upon in fear, with minds warped a semicred persecutions, imprisonment, and scorn, labored on undanuted till a better time should dawn, a faint ye not nor falter in our present social night, now as ever in the past, in time, right conquers might, irway. Maine

A Columbus banker is in the van in according justice to women. Mr. John G. Deshler, Vice-President of the Deshler National Bank, has placed two ladies on the working force of his institution, according them important position and giving them the same pay that he would give men in the same positions. They are giving good satisfaction, and the innovation promises to be an advantage.

The Ohio House refused school suffrage to women by a vote of 47 to 39. And yet her State motto is "Equality before the Law." Ye mothers, who rocked the cradles of these men voters, do you not feel honored? It is indeed strange that women are competent to care for their children at home, but are denied any part in regulating the schools where they spend most of the halance of their time. California has extended school suffrage to women, being the twenty-first State

"THE DEAR TOGETHERNESS."

Spiritual truth reaches humanity so burdened with the su perstitions and ignorance of the past, that it is with difficulty that the grain is separated from the chaff. No wonder mising the abomination called the crinoline. Our present style
understandings are constantly occurring. But out of all
chaotic conditions will yet arise the white lily of truth pure
such an abominable style as that which the wearing of the

to become quite familiar with it before it meets with any simple style of dress. And I hope the two C's are but a scare

The serpent is emblematical of new thought, which has ever made its appearance in the world in some humble position and worked its way through crevices too small to be at first noticeable. But it has ever been proven the faithful

truth than anything that has preceded it.

Another symbol in that legend was Eve and her desire for knowledge and straightforward method of obtaining it, plucking and eating of the forbidden fruit. Women's intuition has always recognized an approaching truth, and the doors of he inner being have spontaneously opened for its reception. She has then been ready to share with her slower, more logical brother, who has always been considered guardian of the wisdom accumulated, and very jealous of anything that might in any way disturb the present order of things. Man and woman, two equal parts, distinct from each other and yet insoluble, must study together the deep mysteries of the spirit in order to unfold the great harmonious whole of eternal truth

Given automatically through the mediumship o

ool Commissioner Charles B. Hubbell has expressed himself on the question of having women on the School Board with startling originality. He says that he is opposed to having women on the School Board, because the commissioners have generally only business matters to attend to and there is nothing in the sex of woman which makes her especially adapted to such work.

He has built up an argument against employing women commissioners based entirely on the admirable work that women commissioners have done. He says they committed the unpardonable sin of making it seem desirable to have them with us, therefore let us do without them. WHAT SHALL THE FASHION BE?

And still the heralds of Dame a school are crying the agrowsch of the hosp. Well, if it drives out the trail let it come. But why either. If we admit their grace and beauty, which is only a matter of taste after all, why sacrifice so much to merely please the eye. The good taste born of an understanding judgment can find both grace and beauty, it was not a series charm that always momes from a spirit of it. I was of useless conventional restrictions, either in parts or petitional. Study the never changing anatomical plates of the human organism, as well as the ever-waying fashion plates of human plaguarism; learn the physiological influence of hygienic and physiological laws, weed out the lean and tone down the fat by an understanding application of Delsartian principles through the divine agency of useful labor; reconstruct the halt and the lame, the dissipared and deformed through the laws of electric force applied to the circulation that both builds and wastes, then, with a right application of pure ar, water, and proper diet invest this asymmetrical entirety with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness, presidently with a skin of velvety softness and silken amonthness.

But the millennum is not just now, and we may suffer another siliction of hoops if it be possible that Wort

physique, that always jets on the accorded development of humanity.

But the millennium is not just now, and we may suffer another sulliction of hoops if it be possible that Worth and Redfern can enslave the sensible, practical women of our day, or the butterfly world that has so reveled in the delightful freedom of tennis, rowing, riding, etc., in the jaunty costumes so suitable and becoming! Will the vast army of self-aupporting girls and women submit to the bondage of crinoline with all its attendant demands because some fashion edict is promutgating it? Nay, nay, the old days of crinoline with all its attendant demands because some fashion to be tolerated among e nation of women who have felt the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser and lighter habiliments and recognize the freedom of lesser light to return the evening lettures and sho for the bundary of Christians (I.) Will have a receive each several general store turner can be evening lettures and also for the truit.

In the free lotture, the sundary of Christians (I.) Will have a receive subject to the current for the receive seve

Tuesday, Wednesday, and Thursday, May 9th, 10th, and 1th, 1801.

All persons interested in women's suffrage are cordially invited to attend and will be heartily welcomed. The day sessions are to be free, but an admission of ten cents will be given by Susan B. Anthony, Ruth G. Navena, Rev. Anna H. Shaw, and others. It is hoped as Delaware is easy of access that the southern counties of the State will be largely represented, as there is a lively interest existing there. Organized bodies of all privileges except voting. Any town where no suffrage failed to pass, the vote being to seed one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate. Those wishing entertainment are invited to send one delegate on the state to Delaware. The purchasers of tickless pay regular fare one way, securing a certificate of purchases from their sgent, which bring to Delaware, and a reduction on return fare will be given below to the send one delegate and the state to Delaware, and a reduction on return fare will be given. It is lies, turn out, and speak for yourselves!

A Columbus banker is in the van in according justional Bank have and the send of the state to Delaware. The purchasers of tickless pay regular fare one way, securing to according to the state to Delaware, and a reduction on return fare will be given to be send one delegate of pass I believe woman should have the ballot, because in justice she should be man's political equal, and man would show wisdom in according her her right in this direction, but since he is so loath to do so, and so little headway is made, why not try some other plan to bring about woman's jeunancipation. No doubt suffrage would be of great benefit to woman, but I fail to see in it her perfect emancipation; this can only come through Nationalism, therefore I am its advocate, and my best efforts are given to its advancement, knowing that in it slove the ballot to see in the perfect freedom for woman. I really not the see in the perfect freedom for woman. I really not the see in the perfect freedom for woman. I really not the see in the perfect freedom for woman. I really not the see in the see in the perfect freedom for woman. I really not the see in the see in the perfect freedom for woman. I really not the see in the see in the second second see in the second second see in the second seco the ballot is going to entirely emancipate woman. The men would still own our clothes (according to Sister Paine) should would still own our clothes (according to Sister Paine) should we have the right to vote to morrow, unless we had force to call an extra session and pass a law to the contrary. So while I am in full sympathy with women's suffrage, I am more interested in Nationalism for the reason that it not only makes women equal politically, but also makes her forever financially independent of man. Another thing, it is not well to be bound by one idea and think there is only one way to do a thing, for if we are our usefulness is impaired. I am not an absorbed in Nationalism that I could not see a better plan if so absorbed in Nationalism that I could not see a better plan if one were proposed, so if any of the sisters have a better one I hope they will let us know what it is. JANE D. CHURCHILL.

"The Whip of Fashion," by Sister Bertha J. Freuch, in the LIGHT OF TRUTH of April 1st, cracks clear, and sounds as if the whip-crack was made of pure stuff. It is to be devoutly hoped that we may have sufficient strength of character to withstand the sarcasm that may be flung at us for not wearhoops will force us into? Narrow skirts will have to be set No soul ever repressed itself in matter without being more or less enwrapped by the swaddling clothes of past ages which have been cast off, even as some reptiles yearly cast off their outer coat to assume new and better. The Satan of the old fable of Eden was simply a symbol, representing what is a fact, apparent to every thinking mind, that every new thought unfolded in the mind of man is considered an innovation and an enemy of humanity, and the race has to become quite familiar with it before it meets with any simplestyle of dress. And I hope the two C's are but a verge. Let us hear from others on this all-important matter of style. MRS. MAGGIE STEWART.

"WHAT SHALL WE DO WITH THE MEN?"

Allow a reader of your interesting paper to make a few instruction through elevated inspirational conuggestions. Let them do as they have always done, take care trols. Address 700 Scott Street, Little Rock of themselves. They have ever usurped every honorable business adapted to women. Every occupation has ever open to men; the railroads, the navigation of the world, the millions of acres of untilled soil, only awaiting his bands to build up beautiful homes and fill his coffers with wealth. It never was necessary he should crowd into all manner of women's work, become dressmaker, tell her what she and must not wear. He cramps his brawny form behind the by the use of HALL'S CATARRII CURE counter and does up little bundles of lace and ribbons; he sells—to the blushing girl—ladies' corsets and underwear, or he watches with a sinister grin the agony of the expectant mother as she tremblingly asks for a few yards each o she has so long dreaded to do of the male clerk. Now let me ask, is not their place rightly a woman's? Men have placed the African negro shead of their own mothers and sisters and daughters. Is it any wonder the nation is trembling on the brink of destruction? A lady speaks of tramps; well, what has our wonderful man made government been about, letting everything slip into the hands of monopoly? If woman, with her often superior intellect, had had a voice in the government this would never have occurred. Men can not raise babies nor become mothers. Granted Mrs. B, do you really think it necessary to be raising babies?
Would it not be better to raise less babies, taking good care to have them of a better quality?

Laura DeForce Gordon has made an application for the Consulship of Honolulu.

MEDIUMS AND LECTURERS.

Picase do not send any more letters or seal gestions, as I cannot answer them. MISS P. G. BALL. Manina Station, Portage Co.

in Anderson, Ind., every Sunday.

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 as plat form test medium. Address 264 East Meir Street, Piqua, Ohlo.

Mr. George Walrond, trance and inspirations aspeaker, Hamilton, Canada, is open to engagivith spiritualistic associations and societie in the Stats or Canada. Spiritualists or in quirers visiting Hamilton may have board an accommodation at his residence, 198 Locke St. North. Public services every Sunday events.

North. Public services every Sunday evening at Macabee's Hall at 7 o'clock.

At Macabee's Hall at 7 o'clock.

Oscar A. Edgerly is filting an engagement during the present mouth with the Religio-Philosophical Society of Baltimore, Md. As he is at present making up his list of engagements for the lecture season of '03-94, he will be pleased to hear from secretaries desiring to employ a trance speaker and test medium. Address for April 1031 Caroline Street, Baltimore, Md.

April 1031 Caroline Street, Baltimore, Md.

W.H. Bach of St. Paul, Minu, may be address id at 303 Commercial Street, Springfield, Mo., during April, where he has a lecture engagement. Mr. Bach gives psychometric readings and clairvoyant descriptions after cach lecture, and during his leisure time gives sittings for medial development, and may be engaged for mesuneric entertainments as well. Mr. Bach is a gentleman of culture and refuement.
Edgar W. Emerson, having been reasting and recuperating in the South for some weeks, laid over in this city to visit friends, on his return East. He spoke for the Society of Union Spiritualists March 26, and also took a leading part in the anniversary exercises of the same society, April and, 3rd, and 4th. He will be in Hartford, Conn., Sundays the 10th and 2rd, and Haverhill, Mass., 30th Inst.

Mr. Geo. W. Dale, a new inspirational speaker

Mr. Goo W. Dale, a new luspirational speaker and writer, who is highly endorsed by those who know him, is now prepared to correspond with societies who desire high-class lectures on all pinses of splittual philosophy, particularly those phases that connect the spiritual with the mortal life. His present cugagements extend to June 1st, after which time he is free to serve such societies as may desire advanced

ATK.

STATE OF OHIO, CITY OF TOLEDO. LUCAS COUNTY.

FRANK J. CHENKY makes oath that he is the senior partner of the firm of F. J. CHENKY &Co. doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE, HUNDRED DOLLARS for each and every each of Carter that cannot be cured. and every case of Catarrh that cannot be cured

FRANK J. CHENEY.

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Sworn to and subscribed before me in my resence, this 6th day of December, A. D. 1886 SEAL. A. W. GLEASON, Notary Public.

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B. POOLE, Clinton, Iowa. Dear Bro. Poole—The glasses came O. K., and Mrs. Howe is much pleased with hers, and her

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Miscellaneous

ROAD EXHIBIT AT THE

The following letter is self-capitall who apprehend the necessity of building. We print it in the hope feel disposed to do something tow ment, will see their way clearly, urgent in Road Reformation than the World's Fair. Mr. Pope has provided that a sum sufficient to Mr. Buchaoan speaks, its secured \$70,000. There ought to be nine up the required amount. But quickly, as the time for opening Workh's Co.

WORLD'S CO DIRECTOR GENERAL THEFARTMENT OF AGRICULT

FORK MFG. Co., CHICAGO, ILI Gentlemen: In explanat dressed you, in connection w dressed you, in connection witon, it may be stated that the tion distributed the generatory of the state of t for an exhibit that would I
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I have written a numbe

the production of machin struction, but the answer It is but just to the I great demands made on mous increase in expenof the exposition, and t ing the Exposition Cor impossible at this late and provided for, to m illustrating road const careful consideration,

only one in my judge
A roadway in length, extending
thropological Buildi
nies to the Live Sto of this Department tion of all kinds. The plan propos tions, beginning w a wagon mired in t average road in th and then show in

different methods try, ending with s each section show drainage and ma If manufactus granite blocks, c block wood, asp tion with man this plan would in the direction to build sections as indicated al sociations whi ment in favor incident to sb

to foreign me struction of ing the exhi To find c road associa facturers o work is the once advis the Depar firmative, not, I wil as an exh

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193,

PRINCELLAND APTICLES

BODD EXHITIR AT THE WORDS TAIL.

The filtures give the sample has no regardly the sample has been regardly to the sample has no regard incident to showing these sections of the roadways devoted to foreign methods of construction. I do nothing unless I have the assurance from those directly interested in the con struction of roads in this country that they will join in mak

ing the exhibit. work is the purpose of this letter; and I would esteem it a special favor if you will give this careful consideration and at once advise me whether or not you will undertake to assist the Department in this work. If the answers are in the afformative, I shall at once proceed to carry this planout, and it is see that I am exceeding the limits of your already over-crowded paper, but if you do not think the above smacks too muchof sinility, or that the writer is a "crank," as charged by a contemporary, you will publish it, and your readers may expect to see more from me of a kindred nature, poco tempo, as Don would put it.

St. Helens, Cot. firmative, I shall at once proceed to carry this plan out, and if not, I will be obliged to drop the subject entirely.

It might be proper to say that the Department will enter as an exhibit each section built, in the name of the builder and that the material used can, in this way, pass under the eye of the judges and be entitled to award.

I sincerely trust that you will assist in making this edu cational side of the question a practical success. Respectfully W. I. BUCHANAN,

Chief, Department of Agriculture. Written for the LIGHT OF TRUTH.

"HOW SHALL I SPEND ETERNITY." G. B. CRANE.

This interrogation very naturally engages the attention of people who feel themselves to be in the ante-chamber of the great beyond, having, like myself, endured life's burdens, in the quaint language of the "Autocrat at the Breakfast Table,"

But the great mass of mankind habitually act as if they expect earth to be their perpetual "dwelling place," and this in spite of the obsequies they so often witness. "All men think remission of sins," and that the "killing of an excommunicated person is not murder in a legal sense?" Now, come in public debate, prove that I have been kicked

all other discoveries in science dwindle into insignificance. The new discoveries prove that: "There is no death! what This, the grandest of all revelations more convincing than all its predecessors, because of its at testation by living witnesses instead of hearsay testimony, is actively dethroning "the king of terrors," hitherto a terror alike to "all kings" and all men. It is teaching and assuring all, that a careful observance of the injunction of the Naza rene, found in the book of Matthew vii., 12, will insure continued life and progress in a more exalted sphere of existence during the cons of eternity, regardless of the technical and incomprehensible theories of metaphysical ecclesiasticism

may regard as a mere fault-finding letter. And the first complaint I will make against our spiritual weeklies is they are going out of their legitmate province to make war on theology. Such warfare is a pigmy fighting a giant. Beginning at our Federal capital with a presidential is a chance for Romish orators. Address your challenge in cabinet, all Presbyterians save one, and the President himself care of the Patriotic American. Detroit Mich. or to my address.

So far I have written as an introduction to what I expect you

He soliloquised in verse:

Be there the hell they paint,
Is there the heaven they desire,
'Twere hard to choose a devil or a saint,
Eternal sing-song or eternal fire."

INVITES THE CHARGE.

Ex priest Rudolph, who was mobbed at Lafayette, Ind., short while ago, writes to the Patriotic American concerning a Romish threat made to expose him:

"I hereby challenge, dare, and defy all the Romish priests and bishops in the United States of America, to prove that I was ever suspended, excommunicated, or kicked out of the Church of which I was a priest in good standing for twelve vears and ten months. Name the crimes of which you accuse me; give us a copy of the bishop's letter of suspension When, where, and by whom was I kicked out of the Church? Did the Romish rioters of Lafayette attempt to kill me because I was kicked out of the Church? Suppose I was guilty of just such crimes as your Romish priests are still committing every week of the year, and for which they are not molested, does your Church allow them to live in peace while an But the great mass of mankind habitually act as if they expect earth to be their perpetual "dwelling place," and this in fallible Church that "the persecution of heretics causes the spite of the obsequies they so often witness. "All men think all men mortal but themselves!"

Sixty years ago I was astonished to hear a preacher say that people did not believe the solemn meaning of any part of his text—"It is appointed unto man once to die and after death the judgment"—but he explained, they believe it caches allowed by the pended until three months after I had incurred excommunicated by joining the Kuights of Honor, at Clyde, speculatively but not practically, and that is equivalent to disbelief.

Of course, this was before the "Rochester knockings" became the initial postulate in demonstrating the truth of a new theory of death, and compared with, which in importance, all other discoveries in science dwindle into insignificance.

The sty Family, by Mrs. Sarsh P. Hervey. A delightful story. Neatly bound in cloth For Est, Family, by Mrs. Sarsh P. Hervey. A delightful story. Neatly bound in cloth For Est, Family, by Mrs. Sarsh P. Hervey. A delightful story. Neatly bound in cloth For Est, Sarsh P. Hervey. A delightful story. Neatly bound in cloth Edife, presented to humanity through the medianship of B. E. Litchfield. Containing on the Church, and I will prove that I never was suspended until three months after I had incurred excommunicative descriptions of the Church, and I will prove to the Knights of Honor, at Clyde, medianship of B. E. Litchfield. Containing on the Knights of Honor, at Clyde, medianship of B. E. Litchfield. Containing on the Knights of Honor, at Clyde, medianship of B. E. Litchfield. Containing on the Knights of Honor, at Clyde, medianship of B. E. Litchfield. Containing on the Knights of Honor, at Clyde, medianship of B. E. Litchfield. Containing on the Knights of Honor, at Clyde, medianship of B. E. Litchfield. Containing on the Knights of Honor, at Clyde, medianship of B. E. Litchfield. Conta

Romanism, an enlightened audience of Protestants would be horrified, and the obscene language would have to be sup pressed by law. I am not lecturing on the crimes of the clergy, but on the rank treason of povernment and the Constitution of the United States. I vant the American people to understand that Rome teaches treason, rank, unqualified treason.

"Suppose I should excite my A. P. A. friends to mob every Romish priest, bishop, or missionary in the land, would I not be guilty of tresson? Did I ever excite Protestants against Romanists? I am discussing a debitable question. I that Rome teaches treason ageinst our government. Now, let he Romish bishops, priests, and missionaries come out and debate with me. Let them prove their accusations against my character, let them produce evidence that I have been suspended, excommunicated, or kicked out of the Church. Here cabinet, all Presbyterians save one, and the President himself care of the Patriotic American, Detroit, Mich., or to my adof inherent Presbyterian proclivities, every city and hamlet dress at Clyde, Ohio."

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beautiful zert, which were also recognized, to the salisations of the brogst, little spirt, "Mannia," who is ever welcome to of the brogst, little spirt, "Mannia," who is ever welcome to of the property of

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SUBSCRIPTION PE

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CHAPT "I have been sustained by said Aspholel, "or I could no "You refer to the strength

Not that. Something a can not describe. At times felt her arms around my a mine. You may call it dels mortal ever knew."

"I have a paper, given a Wiracted to Spiritualism."

hold not lightly the anse Stelly road the story

A golden-halved gold smallgat desced on the siz. To har the world face a look of constant out of paralise none or surprise at the strenge "Dat are you don mar versing." "Looking at the siz "Looking at the siz "Looking at he siz

"I presume gracares for him, as all a law and hid standard at the standard him was that stormy he had been and the spirit the from a faster class agony for those redected a new stretched out he "Grandma—She had four received her! w perfume, and f who had no na "A sad, sad

"A sad, sad Asphodel. "Here is an

Communicatio says that then the family tal us; where of est prayer an and possible Arling. Is lic mediums.

"If I cou Canning, with portals of d world as no caive comm on the clar vert it."

> his salan fally rejoi "I have position s and past with evol of my be can com daughter swep: av been was death is stage of No:hing be pray sign to in bear The

lamp s feeling rotion of the timat her e