was also is of the He aided etings at a lather own and the believe entiration applished, for humand, and ard, and ardening the street of the s

DOT MATCH. So part COPY.

Committee will be supply as the process of the copy of the supply as the copy of the cop

ents.
The crisis had been reached, and, indeed, it would be difficult to imagin the manifestations of the spirit more intense. That sixth evening, the Methodist preachers should "Amer," "Sixeed be God," "Hailenjah, all through the sermon, which was thetoric at white-heat with the fires of perdicular to the sermon, which was the sermon of Hamarth's preaching was that he had tion. The effectiveness of Howarth's preaching was that he had that intense imagination that his word pictures became real that intense imagination that his word pictures became real to himself, and he believed for the time what he preached, and thus made others see and believe. His most wonderful effort that evening was a description of a lost soul. Had he read the Inferno, or seen the dreadful paintings of Michael Angelo? His picture was more vivid and terrible.

"Died in his sins! Ves, that was said of him. Died in his

sins, noregenerated, unpardoned, unwashed by the blood of the Lamb of God! Struck down, without a moment's warning, in his sins, and lost! Oh, God, can I describe to this people a lost soul? Through every vein and artery pours a stream of molten fire. Along every nerve fibre rushes electric streams of fire. His towner is at a white heat his new and with heat of fire. His tongue is at a white heat, his eyes red with heat his hair a flame. The sulphurous vapors heated by the blasts of God's wrath seethe around him. There is not one drop of water to appease his raging thirst, not a breath of air to alleviate his suffication. It is thus to-day, it will be the same to-morrow. Next week no relief, next month, next year no change, unless it be to whiter flame, a hundred years, a thousand millions, sye, until the earth itself rolls away in flames into choas. For that lost soul is doomed and damned to eternal punishment. Are you sinuers? If you have not come to Jesus, you are, for you are deprayed from birth. Sinners, I stand here to-night to invite you, to beseech you to go down on your knees, and implore you to save yourselves be-fore it is too late. Now is the appointed time. Now is the hour to make your appointment sure, for the last time I call

Then women sank into a dead trance, became bysterical eeping or laughing wildly, and strong men shouted "glory" until they fell into convulsions. Ladies, noted for their re tiring modesty, threw their arms around the necks of strangers and besought them to come forward. There were shoutings, wailing, laughter, and weeping, and above the con-stant periodical explosions of the "Amens" and "Blessed Je-

addience was asking for prayers.

At the close of the meeting, which had been prolonged un til the clock struck eleven, Mr. Baum rushed forward and seized Howarth's hand. He had no words to express his admiration, and in his enthusiasm embraced the pale and ex hausted evangelist. They were joined by Mrs. Baum, and the trio walked home together.

"I believe Providence sent you to this town," said Mr Baum, "and as my guest, for my conversion was not yet com. hete—only half way, and I was unconsciously standing on

What Howarth's thoughts were it would be difficult to divine, for he had prolonged the meeting to a later hour that Keller and his moistant might have time to gather the spoils of his amiable boot's store, what he said was the usual comuplace. He was a weak laborer in the Master's vineyard He hoped a few souls might be saved by his labor.

(Ob, you are too modest cried Mrs. Banm. "There are to others who are as successful as you. Even the Apostles

mediatly above the jewelry store. At one side was an ele-ment hall with stairs leading to the parlors. Beautiful paint-in educated the walls, and at the leading was a statue of the holding a torch in her extended hand. The parlor

Cincinnati, Saturday, May 6, 1893.

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

Light of Truth.

fright, stammered

"Two men came in at about eight o'clock, and wished to make purchases. They were pleasant and sat down by the register to warm. Sudden! 7, I can't tell how, I was knocked down, gagged, and bound as you found me."

floor or on top of the counter. The elegant watches, chains, rings, bracelets, broaches, set with rare gems, which he had nas been much discussion about the emacy of prayer. When special divine interference is reliefed on for results, the erist of habit, a vague idea that he had placed them in the safe, he went there. The door was wide open, and the contents scattered on the floor. The safe was, not locked until the cases were packed away at night, but the money compartment was always kept so. He anxiously looked at the small doth not appear. They were probably time-killers, and very door which received its. He had over one thousand, allows hit they cannot have been much discussion about the emack of prayer. When written, but would speak only of what he had seen and heard written, but would speak only of what he had seen and heard dence for success is very meagre, if not entirely wanting; but I will not attempt to relate the various phenomena which occurred in his presence, for want of room, and fear of doing him and his observations injustice. Suffice it to say, he had no doubt of the genzineness of the phenomena as he could dot not appear. They were probably time-killers, and very closely and one in his own family, sealed around his own table.

When the devotees take the matter in their own hands, and well the same which occurred in his presence, for want of room, and fear of doing him and his observations injustice. Suffice it to say, he had no doubt of the genzineness of the phenomena as he could dot not appear. They were probably time-killers, and very close and the contents are the provided as the same of the provided as the same door which protected it. He had over one thousand dollars sleepy, but they seem to have been successful. When the coltherein for a payment coming duejin a few days. A glance showed him that this door had been burst off, and the money been taken. For a moment he stood as one paralyzed. Then he was seized with the impulse to tell his wife of the terrible de Lord to send dis nigger a nice, fat turkey, de Lord done distributions to the theorem in the stood as one paralyzed. Then he was seized with the impulse to tell his wife of the terrible de Lord to send dis nigger a nice, fat turkey, de Lord done distributions to the power which produced the phenomera, but, to other them. disaster. She shared every thought with him, and was his pay no attention to dat prayer; but if I ask de Lord to send and dear relatives and friends.

On April 22d, it was announces ascended the stairway. His face was pullid and days are pullid and days. ascended the stairway. His face was pallid and drawn with afore daylight next mornin, sure." This Methodist divine the intensity of his feelings. On entering the room he sank may not have asked for a turkey, but it is plain that the moseak on the subject of "Myths and Modern Miracles," on into a chair and resting his face in his hands and cried:

"Wife? Oh, I can not tell her said soothingly:
"What is it? Are you ill? Have you hurt yourself

of comfort. The evangelist had disposed of the two glasses tion. of brandy, and was testing the boquet of port wine, sipping world. it and holding it up to the light with graceful gesture.

arth, as he placed both his hands on the head of the distracted been earned. To a large degree, the primary object is to we had only the word of Swedenborg to substantiate the coman, as though he were pronouncing a blessing.

robbed of everything of value, and the money I had reserved the finite worshipers. In this sense, moved by such motives, though somewhat lengthy, was characterized more for indefinio meet a payment has been taken from the safe. Oh, we are prayer is a mockery, a monstrous travestry an the character teness than for any expression of approval or disapproval It aprulned. What will, become of you, wife. All we have of God. But the instinct of devotion is, I think, inste in all peared to me that he wanted to say as much as possible in a gathered for a life-time is gone. The debts come due, [they human beings. A reverent, uplifting aspiration that thrills non-committal manner, but wound up with a caution to his can not be paid. Our house is sold, we shall not have a roof with sweet emotion, emancipates from the bands of sordid hearers not to be too credulous in receiving as evidences

valuable jewels taken !" exclaimed Howarth. "Every one, and we are ruined

"Oh, husband, do not speak in this cruel manner. You Written for the LIGHT OF TRUTE have the boys, and me, and yourself. We can live and enjoy each other, whether here or in a cabin."

"Calm yourself, dear brother," said Howarth, "remembe the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

"It is hard, bard."

PRACTICAL PRAYERS.

tive and feeling that actuated his conduct were quite as perscual and worldly in character as a prayer for a good dinner Mrs. Baum, with true German feeling, came to him, and that had not been earned or deserved. Can there be any piety considered him a speaker of superior ability, I determined to in such prayers? When the mind is on the warpath, and mind prayers as a means to defeat the law, can there be any feeling of spiritual devotion or loveful reverence?

Miracles" referred to Spiritualism, although Spiritualists, for good and sufficient reasons, deny all miraculous power in the

"What dreadful thing has happened."

such cases, unless prayer is to be regarded as a mere tempor. He made no reply, and she turned to Howarth for a word iring agent to circumvent justice and serve personal ambi-

The object of prayer is usually to change the program What has happened, my dear Brother Baum?" asked How mapped out by divine order, and secure favors that have not impressed with this specimen of clairvoyance, especially as escape a deserved punishment and secure an undeserved currence. We are suined. While at Church the store has been blessing to modify the infinite to suit the selfish wishes of to shelter us, thelboys will have to leave school, and become sensuousness, inspires spiritual affections, and merges the doubtful exhibitions of phenomena, unsustained by sufficient common laborers. That will kill me." soul in the glory of the Infinite, is prayer that profiteth, and critical observation. These are not his exact words, but they "You do not say the store has been broken into and your evokes an answer in the sphere of causes from which the convey a correct idea of his general remarks. prayer originates. In this sense let us pray.

SPACE, TIME, AND DEITY. C. H. MURRAY.

much of the three dimensions in trying to measure space. A menced examining the phenomena of Spiritualism for the ex-The parlor of the extended hand. The parlor of the extended hand of the extended hand. The parlor of the extended hands of the extended hand. The parlor of the extended hands of the exten

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and going there, found the cierk, bound and gagged. A moment and he was released.

"Tell me," cried Banm, "what this means? Why are you wited sleeplessly the slow coming of the morning, the evan.

The clerk, scarcely able to move from the constrained position and the tightness of the cords, and nearly dead from which he was aroused by the late breakfast bill.

To be Continued. talent, and fearless in the expression of his opinion on any subject he announces.

After a few introductory remarks to the effect that he was "Were they robbers?" shouted Baum.

"They were kere for an hour and then left. I could not see what they were doing."

Mr. Baum rushed to the cases, to find them empty. A few common watches were there, such as he did not think of sufficient value to place in the safe, and some cases of plated jewelry. The valuable cases were empty and thrown on the door or on top of the counter. The elegant watches, chains.

EALTIMORE, April 20.—Pastor Thompson held the fort at Fairmount Methodist Episcopal Church all last night and early this morning. The opposition element had obtained an injunction to restrain him from presiding at the meeting, of the congregation to elect trustees, to be held after the prayer meeting. To prevent the meeting, which would have outside him, he even invited free criticism of his utterances on this or any other topic.

nalism. He would not relate what others had experienced or written, but would speak only of what he had seen and heard himself, and in his own family, seated around his own table. not have any suspicion of fraud or trickery by any one in his chosen rooms and society. This andience might differ from

On April 223, it was announced in a city daily that the Rev

As I had often heard Mr. Thayer on various subjects, and "No, no, better I had killed myself, for that would have not feeling of spiritual devotion or loveful reverence?"

"No, no, better I had killed myself, for that would have not feeling of spiritual devotion or loveful reverence?"

"No, no, better I had killed myself, for that would have not hat med you, this has struck you and the boys, as well as me."

"The eternal fitness of things" seems to be ignored in production of spiritualistic phenomens. Mr. Thayer, after a This, however, is the general spirit of the praying good moral and intellectual character; and related his claiming to have seen a destructive fire raging in Stockholm when three hundred miles away. He did not seem to be very much

This direct reference to Spiritualism and its phenomena,

I could not gather from what he said that he had ever spent any time in investigating the subject, and I can not believe he had ever read the critical investigations of such men as Indge Edmonds, of the Superior Court of New York, or Prof. Hare, emeritus professor of chemistry in the University of Pennsylvania, or the later examinations of Profs. Wallace It has often seemed to me that mathematicians make too and Crookes, of England, and hundreds of others who com-

eral, but postulates soul and intelligence superior to organi-ation, thus implying force acting upon matter as well as within it. But however these differences may be, the great truth of gradual development and growth, as against arbitrary creation of the forms of life, is held by all.

The nebular hypothesis, which explains world building by reason of inherent forces operating upon and within matter in a gaseous state, is now accepted by all the leading physi-cists and philosophers of the world. Some things may be said to be settled. Experiment has followed upon experi-ment; science has associated with science, and throughout long periods of careful analysis the fundamental processes which effect life, and by which life organisms produce new forms, may be said to rest upon absolute knowledge. Al-though the mystery which envelopes life per w is and ever has been unraveled, we need not be in the dark any longer as to the process by which life is manifested, and the purs of its manifestation.

the inquiry before us, let us so down to the primary depart

Unlimited ages, inconceivable by any appliance or compu tation with which we are acquainted, have elapsed since this planet became detached from the parent sun and began to bey the attractive and repulsive forces with which the body was charged. At that remote period the gaseous envelope surrounded the nucleus extended beyond the orbit of the moon, and our satellite is the effect of the same force in this independent mass as that which obtained in the sun prior to

Heat, producing condensation and contraction, began in the nebu'æ, by virtue of which the satellite was left to whirits eternal course around the primary. At this time, had man existed, no faculty he now possesses could have revealed to him the elemental nature of the earth. It was etherealized, diffused, and extremely attenuated. Long ages passed, and gradually—condensation continuing—the planet assumed its spheroidal shape, and its crust appeared. The whole domain of earth was free from the existence of any form of life possessing sensation. Intense heat had acted its great part in the work, and by its gradual withdrawal into the nucleus, a shrinking of the material at the surface, caused a uniting o its particles in an elastic coating.

Long ages elapsed from the time the earth assumed this condition before the consolidation was sufficiently hardened oduce the primary rocks, and vast upheavals and catas hic revulsions occurred, during which mountain chains volcanoes were reared above the sea. All these developments preceded life by immense periods of time. Nothing has ever come before there was a place and a time for it, and nothing has ever failed of eventuating the purposes which brought it forth. Conditions have ever existed prior to the appearance of forms dependent thereupon. The great struct are called the world is a true structure. It lines and dimen sions, its laws and forces, its attractions and repulsions, are the outcome of a geometrical problem that reposed in the in-telligence of an Infinite Architect. It was just as necessary to the production of man that mica, quartz, feld spar, and horn-blende should unite to form granite, as that the oxygen and silicon contained therein should combine with the carbon in the old red sandstone, and which combination produced

laws acting in harmony therewith. Chemistry will tell you that light, when confined in a certain condition, will produce water: take water thus formed, and place it where lis strike it vertically and watch it. Pretty soon you will note an agitation or an internal commotion going on in the water condensation following, finally a substance will be seen hav us nature, in the form of a spirifer, which is the name of a kind of moliusk having a shell, with two internal spiral appendages, and this will be seen to have a motion, which indicates life. This experiment exemplifies in a striking manner the processes through and by which the forceof light and heat produced or brought forth the lowest forms of life in the sea beds of the Silurian epoch. The united ac tion of oxygen and carbon, and the warmth generated there y, together with a favorable blending of water, evolved in ne portions of the sea beds and promontories a composi tion which, in its decomposition, united certain atoms having a principle of activity. Masses of this composition existed on various parts of the earth's crust, and they gradually proon various parts of the earth's crust, and they gradually pro-duced the marine plant life, the highest type of which is sea weed. Remember that in the chemical experiment above alluded to, the mollusk, or spirifer, being subjected to evapo-ration and becoming decomposed, the atoms, which are indi-visible, remain, and will produce, with proper care and obedi-ence to the same laws, the same plant life that nature pro-duces in the sea beds; that is, you will see a plant form known

Now, this is the beginning of life in its cellular form. A same.

Now, this is the beginning of life in its cellular form. A same.

Now, let me say that nobody, except the spiritual evoluplasm, which is invested with the energy necessary to take tionst, can make this statement. The materialistic idea of may be looking into the eyes of Robespierre, or, heaven to itself other like forms, which in time build up the tis-

OUR CONTRIBUTORS

The time primarile decision, there should have a primary to the first of physical post of the should have a single post of the should have a single

cing forms, even as the brain of man is constantly evolving, conformably with its growth and expansion, new thoughts, and each form of nature is determined by the existing circumstances, which were the cause, or held the cause, of such formation. This fact explains why it is that although species of animals and crustacea persist and survive, they are modi-

fied in accordance with their surrounding conditions.

The volcanic and seismic upheavals of the primary stratifications no more changed the topography of the planet than they did the life organisms inhabiting the planet.

Man came upon the theater of action by virtue of the order of time and the conditions which produced him. He

could not have existed in the Carboniferous age; neither could the marine animals and articulats of that age have existed in the Silurian age. All things come in time, and all things have been the forerunner of an ultimate, which was encysted in the first life forms. That ultimate is man, and in encysted in the nrst life forms. That utilize is main, and in this production nature has exhausted her efforts and com-pleted her mission. No structure can supercede it. It is a repository of every force and substance of the known uni-verse, the only organization capable of reasoning upon its life, and knowing something of its purpose; and man himself in the present civilized state is an infinite remove from the primeval man who roamed the forests of Europe in the archarological ages of the past. Man evolves his inherent powers by virtue of a knowledge of his attributes. Transformation here is seen in the improved character of the in habitant as well as the perfection of the habitation. The ad herence to laws which in their operation produce higher

The first of these laws is heredity. The race is not by any means aware of the importance of the law of hereditary transmissions; if it were, there would be fewer failures in There would be no room for a recourse to theories which transform progress into retrogression to account for the blunders of educated ignorance. That truly great and noble reformer, Charles Fourier, whose life was devoted to the work of moral regeneration, saw the prime factor of harmony and rythm in nature's laws. He saw that harmony exists among all the bodies of the universe, and because of this narmony can prevail and join inseparably all the races of human kind. When this essential harmonization of fur tions and motion is adjusted in man, the full scope of his life will be understood. It is the apostasy of the spirit that plays havoc with the body. Man's body is as he makes it, and every attribute of his character is tinctured by the frame through which it is evolved and brought forth. Were the laws of being understood and obeyed, there would be no occups tion for doctors. Eve y time I hear of a new batch of doc ors being turned loose upon the miseries of mankind, l think of the monkeys of Africa, and heave a sigh of regre that men don't take a lesson from them.

As I have said, man stands at the spex of nature's plan of material unfoldment. In following the lines of his evolution, briefly, the laws through and by which the grand climax has been reached have been adverted to, but nothing has as et been said as to the essence of law. Now, law effects changes and operates as a governing power in all the manipulations of nature, but law is in itself a form, an impetus o something behind it. Like matter which it governs, moulds destroys, and revivilies, it has a soul-an intelligence, if you please-which like everything else in our outward, external iew of things, is never recognized.

The facts of psychometry clearly demonstrate that which the hopes and aspirations of the mind have always craved, ubted, and scoffed at ; viz., the existence and potency of ar interior, spiritual energy and form to every exterior mani estation of nature; that nature, indeed, is a manifestation only, and that back of the beauty and the grind and th poilation there is the energy which controls and fashions all The facts of Spiritualism have ever intimated the apirit world as the reservoir from which and to which the materia orld draws and bestows its energy. A constant reciproca action is going on, and one can not exist without the other any more than one species of organic life can exist without the other to draw from or produce

It is impossible in the time at our disposal to do more than onnect impersectly the different sections of the subject in and. The thought advanced is largely suggestive, and mus f necessity be so. The prime purpose is to show that man as an immortal, progressive being is such by virtue of a pur-pose which knows no recession. I affirmed at the outset that he various outworkings of nature's processes indicate com pleteness. Carry the analysis as far back as you please, and he correspondences are everywhere complete. It is true n ess in the moral than in the physical realms of her divine and all powerful government; and whether her devastative forces strike down and obliterate a community, and carry error to mourning hearts, or in the calm and peaceful eve of sge the souls of men take leave of earth, her provisions for the ultimate accomplishment of life's purposes remain the

evolution has drawn a curtain dark and impenetrable across the mark! it may be John Calvin or Henry the VIII.

ter to perform intelligent acts (as in psychography), but this unseen force answers questions, assumes an identity and proves it, and not unfrequently points out the future with marvelous precision and truth.

These are the facts as yet uncontroverted which are opening up the great and hitherto unexplored field of dynamics destined to answer the problems of all philosophy and al eculation

Now, in presenting the laws of life and action, as I perceive them, I have had in view the impaneling of the doctrine of re-incarnation, and endeavor, if possible, to find a basis for it that will accord with the palpable laws and sequences of the universe. And I am frank to say that I can find no place for it, and I say so because I have been asked frequently to explain how certain things occur—how the inequalities of so-ciety, the prodigies and the fools of the world, can be accounted for on any other ground than the necessity for re-incarnation. I have no prejudice. I am perfectly willing to bob up in the form and mental calibre of a Caffre Indian some time in the future æons, if this be the law and my eternal destiny requires it; I never kick against the pricks. But if there is nothing in the known laws of cause and effect that can be twisted around sufficiently to bolster up such a theory, then I am bound to repudiate it, and relegate it to that bourne which is crammed with the speculations and exploded dogmas of unripe intellect. This doctrine of re incarnation, like all other speculations

ipon the omniscience of Deity, is an entailment handed down from century to century for more than two thousand years, and like all other antique dogmas, it lives and thrives mainly on the prerogative of age. Old dreams are still true, and are reverenced because they are old. This particular speculation was called metempsychosis, and was taught by Pythagoras, who held that the soul, as an immortal essence transmigrated into successive bodily forms, either human or animal. Large numbers of people accepted the theory, even Plato adapting the Pythagorean doctrine to his allegory about the soul of the philosopher, as you will find in "The

Phraedrus."

It is not surprising that with the limited research and appliances of the past that a fantastic idea of this character hould be the logical outcome of the prevailing notions regarding the physical and spiritual elements of man's being.

Like all other movements, either in the physical or men-tal realms, it came in the order of time, and judging by the tenacity with which it still holds out, it is like many other rudiments of pre-existing species found in our every-day life, for which no use can be assigned.

It does not appear to me that reincarnationists, as I have met them, are careful enough about their position with reference to well established facts and sequences of law. A fundamental, incontrovertible law in nature is the persist ce of species. The character and habits originally endowed and exercised retaining their individuality through untold ages and through every vicisaitude. Some species of Terebratuls of the present time are identical with those of the cre ceous period, and there are fish swimming in some of the streams of earth to-day whose prototypes lived in the chalk stratification of the upper cretaceous. We know that identity is one of the mainstays of organic development, and erceive that any break in character or individuality here formed is inconsistent with the correspondences of nature.

Yet here is a class of people who teach that the mechanical or materialistic theory of evolution is false and that the succes ive re incarnation of the human spirit is in harmony with evolution. They tell us they have gotten beyond Spiritualism oo, and I do not doubt it. Certainly there is Spiritualism that re-incarnation can tie a stick to. There fore I am never dismayed when one of these believers tells me he or she has gotten ahead of Spiritualism. From the cerulian height of their wisdom they tell us that the way to count for a prodigy or a fool is to study the necessity for man to be his own grandfather. The office of motherhood, which the love of humanity has exalted above all other offices, is here reduced to a sort of occult prostitution, and every bed of accouchement becomes a vicarious atonement. What be

of accouchement becomes a vicarious atonement. What becomes of the gentle and holy relationship of parentage, if it is simply the vehicle by which some wandering shell, whose last father may have been Pope Gregory the 1N., can have an opportunity to encumber the earth again and "progress" into a better sphere of activity and experience?

How do you know, mothers before me, that the sweet buds upon whom you lavish your holiest love, and whom you lavish your holiest love, and whom you feeb, and life of your life, may not be the refuse of earth that some pre-historic cataclysm swallowed up, and who have been all these past ages tramping around on God's eminent domain, Macawber-like, "waiting for something to turn up."

When you gaze in rapture into the eyes of your boy you may be looking into the eyes of Robesplerre, or, heaven save the mark! it may be John Calvin or Henry the VIII.

For this emptiness, then, have all the endearing and holy and life of your life, may not be the refuse of earth that some pre-historic cataclysm swallowed up, and who have been all these past ages tramping around on God's eminent domain

For this emptiness, then, have all the endearing and holy abiding in us.

child is entitled. That right is the guarantee of an integent parentage. I believe every child is entitled to this.

We charge the orthodox God as being a tyrant, because

lution.

Mind is not dependent on physical laws nor a material structure for an existence. The psychic phenomena of the day are bringing to the thinking minds of the world at large the indubitable fact that an unseen force not only moves material. But how much better are we who bring children indubitable fact that an unseen force not only moves material. dren into the world unasked, unconsulted, to be the sport of our own debasement,

When the laws of prenatal conditions and heredity are ecognized and put into practice civilization will begin to be what the term implies, and there will be no need for speca-

lating on salvation, re-incarnation, or regeneration.

We are told, as I have heretofore cited, that reincarnation is compatible with evolution. I can admit it, perhaps, if evolution be limited to the materialistic theory. But I can not admit it if progress is a factor of the after-life, or, if, indeed, an after-life is essential to the doctrine.

The teachings of the re-incarnationists limit the laws of evolution to material organisms. This is precisely the position of Materialism. If material organisms are the essential requisite for the ultimate estate of the human spirit, where do the laws of progressive development find a purpose or anything to work on in the spirit world?

I have been a Spiritualist all my life, have come into con-

tact with many spirits, some of them wise, some of them act so wise; have been told something about these, laws of progress, and no spirit has yet informed me that there was the slightest necessity or desire for their return into earth conditions, other than a compliance with the general work of enlightening mankind. Now, I am aware that others, some of them teachers on the spiritual rostrum, claim have had just such teaching as I have failed to get in this matter. I have no wish to dispute that. But I want to say it is not a matter of this spirit or that spirit's say-so. It is

I am not to be bound by the teaching of any spirit, be he carnated or decarnated, that runs counter to natural law, ethi-cal or physical. I have never been asked so to do. My experience has been that some grades of spirits speculate and theorize as much as some grades of mortals do, and the only safeguard against the errors of any theory is a sound ground in the principles of cause and effect.

The reason offered for an explanation of strange mental experiences is a prior life of which those experiences were a part. Psychic uncovering will eventually make this clear. We know as yet very little about the psychometric powers of the oul; we know as little about the identities of individual experience and thought-transference, which are capable of explaining so much of the arcana of soul-life.

These in turn will be unearthed and made plain.

The facts of somnambulism strengthen the hypothesis that many, if not all of the revivined recollections and strange coincidents of our mental activity may be correctly chargeable to subconsciousness, and very likely by the time ologists get through with their researches these purling things will be catagored in the realms of somnar

I hold that it is not incumbent upon us to soar into spec ations, which transcend and contradict experience, to find remedies for the failures and shortcomings of experience.

There is room in the spirit world and abundance of oportunity to outgrow all earthly defects. If not then there is no use for the spirit world and con-

sciousness and individuality are farces. There is nothing in the laws of evolution, there is nothing in the realm of human experience which calls for a succession of uncertainties, as re-incarnation implies, to produce

ultimate certainty or completeness Until Spiritualists and Infidels killed him, the monster whom the Jew created and the Christian remodeled and called God, was supposed to thrust his children into a den of woe from which there was no escape, and yet these teaching advance the doctrine that the spirit of man has to be dragged down through a succession of incarnations in a sphere of existence which all reason and aualogy demonstrates to be the lowest in the scale of the human nature. This is as if a parent should take a burnt child and thrust it into the fite

a parent should take a burnt child and thrust it into the fit to tech it another lesson.

Another thought and I am done. The entire population of the earth is estimated by a German savant at 1.455,000,000. The annual increase he calculates at 16,000,000, and the total increase since the downfall of the Roman Empire has been 700,000,000. That is to say there have been 700,000,000 this long period. Now, it is quite evident to me, in view of these figures, that the demands on the doctrine of re-incaration since the days of the Roman Empire have been greater than the supply, and, unless some of the souls decarnated

Saturday, May 5, 1891

Spirit Messa OUR FRI

ness & the constitute total ner out it such that the

> REPORT Tuesday Aft

on realm of person user " of our realm of person user " of our fatherhood of nature. other lives. As we did away to do all we can presented. Though we have besties of ariginal. the beauties of spirit earnestly asks for ligh stand ever ready at the

> QUEST Ques. - (By M. P. regular times of rel.

ANS -Yes, friend when we seem to lo cessary for the rene that we may oursel all of the spirit res we on the spirit sid you with me this a me beautiful indee express its beauty dim alongside of we never tire in vi we do rest, and we hours of repose, whilst they are la member, we are b have all of the fac they feel, they ke the brother has swer each one o spirits est at reg our food at regu our food as you take of no mes take of the ess kinds, and we b life, and all the have on the sp and you seem earth plane by and partake o wear garmen that I could n the same as y must gather almost instar us and it is b strange garb and, althong do you cony generally.

> vocal organ understand so, friends. selves, our tiful accord for every d which you ing possib with, and y ers and thi tions preve it on the s will love o my home and under spiritual realize a look at th quickly y forget it

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Saturday, May 6, 1893

QUES. -[By M. P. R., Clear Lake, Iowa.] Do spirits have regular times of rest and repose similar to our sleeping hours on earth?

ANS-Yes, friends, we as spirits rest. We have hours

when we seem to lose self for a little time, not that it is ne-cessary for the renewing of the spiritual strength as it is with you necessary for the renewal of physical strength, but more

whilst they are laying perfectly still upon their couch, for remember, we are beings. Spirits are much like you. They have all of the faculties that you have. They see, they hear, they feel, they know, and they taste, and they smell, and as the brother has asked three questions I shall endeavor to answer each one of them at this time. One question is, "Do the spirits eat at regalar times, and do they partake of their food much in the same manner as you do?" Yes, we partake of our food at regular intervals but we do not have to prepare our food as you do are all live apon the entire to a life. our food as you do, as we live upon the spiritual part of life so we live upon the spiritual part of food, and whilst we par-take of no meat, we eat no animal food, neither do we partake of the essence thereof, but we partake of fruits of all religion he left constitutes but a tenet in the philosophy of kinds, and we have them in abundance on the spirit side of life. Christianity embraces it as "over coming;" Spiritualism life, and all that you have here upon your earth plane, we have on the spirit side of life. We to you are but the shadows and you seem to be the real to yourself, but to the spiri world the spirit seems to be the real and the mortals upon the earth plaue but the shadows. So whilst we have our homes and partake of our food and rest much as you do, we stil wear garments, garments that are gathered together in a way that I could not tell you but from the elements of the earth the same as your garments are gatherel together; but you must gather your cotton; you must spin and weave, but almost instantaneously gather together that which will clothe us and it is bright and beautiful according to the spiritual conditions. Sometimes we find men and women dressed in strange garbs surely, but it is the garb belonging to them, and, although the brother has not asked the question, "How do you converse?" I will answer it. We converse by thought generally. We can use the vocal organs if we so desire, but the conversation in the spirit world is through the thought wave, and that is why we so often come to you in the thought We can touch you better in that way. If to-day every spirit in this room were to express one word through the vocal organs, there would be quite a din here, you could no understand what any one of the spirits were saying to you so, friends, we eat, we sleep, we wear garments suited to our selves, our success, and our conditions. Our homes are beau tiful according to the work done whilst upon the earth plane; for every day are you making for yourselves conditions in which you will have to live in the by and by. You are paint ing possibly beautiful pictures that you will adorn your home with, and you will look at them and many a soul to-day hung. ers and thirsts for something that is beautiful, but earth condi tions prevent this soul from real zing this, but he will realize it on the spirit side of life. That which you love here you will love on in spirit, and whilst I look down upon you from my home I often wonder why it is that the spiritual eye of each one can not be opened that he might see more clearly death changes no man. As the spirit lives in this body, so it tie, the former wife of his brother Cyuns (not Si), speaks for death changes no man. and understand better that which surrounds him. If your spiritusl eyes were open to all of this earth plane you would new truth every day. I will not take up more of your time, markable strong and bright grand-child of ours, died within ealize a little more of the beauty of the spiritual realm. You look at the flower; you say the flower is beautiful, but how quickly you throw the beauty of that flower from you, you forget it, as it were. You smell the perfume and the fragrance thereof, but how little do you realize that the fragrance is How little do you realize that although these flowers bloom and then drop away that they bloom again in brighter and more beautiful realm than here. So through out all nature there is naught that can pass away, but every thing that is true, and I have heard many ask the question "If this is so, what becomes of the beast of the field?" They also have eternal life, but the most hideous are often more cautiful to look upon than you could possibly conceive of whilst here. The garments that you shall wear will be such garments as you have woven. If you have sympathized with ir brothers, and if you have lived the purer and the higher life, then your garments will shine with brightness and there be many a gem woven therein, for every tear drop that is shed in sympathy with another, brings to you a beautiful gem n the garments that you shall wear; and every home wil more therein all of those things which you love, the home be ug fashioned according to the state of your heart, and cheer or sunny, chilled or congenial, according to the love acts

erformed in the interest of your fellow man.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesdy Afternoon, and the second of the second of

ANS.—As nearly every encyclopedia contains an elabora-tion of the Buddhistic doctrine, we presume that the ques-tioner desires a more spiritual insight into Buddhism than is found in books, why he applies at this source for information.

Well, Buddha was a medium like the many that speak from your rostrum to-day. Furthermore, he was a prince, but at an early age abjured all worldly vanities and pleasures, and started out to reform the world after his inspiration—as he was capable of understanding the truth. And, as it is the case with most mediums and revelators, his inspirations were confirmed to his own preeds but of course which resched cessary for the renewing of the spiritual strength, but more that we may ourselves become for a little time at peace with all of the spirit realms as well as at rest from our labors, for we on the spirits ide of life labor spiritually. If I could carry you with me this afternoon to my spirit home, the home to me beautiful indeed, so beautiful that your language could not express its beauty you would look upon the most beautiful picture that has ever been presented to true eye of the mortal is but dim alongside of the beauty of the spiritual world. Whilst we never tire in viewing the beauty of our spirit home, yet we do rest, and we not only res; as you rest, but even in these hours of repose, we reach out, I might say much as you do in the dreamland sometimes whilst the spirit is resting, whilst they are laying perfectly still upon their couch, for remember, we are beings. Spirits are much like you. They ing its own according to original planning by the spirit world. Buddha was in his time what Andrew Jackson Davis was to Modern Spiritualism—a man and a medium, whose was to mouth appliess depended on his good behavior with the rest of his coadjutors. Because a man can be inspired by spirits to reveal facts of spirit existence is no more of a pre-rogative to him than to be inspired to reveal barmonious sounds or scenes, that is, to make music or paint. It is simoly a matter of genius so-called. But the world has been in the habit of deifying such, and thus the Christs or saviors that are recorded in history. Buddha is one of these, and the religion he left constitutes but a tenet in the philosophy of as temperance in all things.

SPIRIT MESSAGES.

E. V. Wilson. Chairman and friends: I am glad to be here this a fternoon It is nothing new for me to speak in a public place. Whilst I sojourned upon the earth plane I worked earnestly for the uplifting of humanity. I tried to voice messages from the spirit side of life, and I return to-day to encourage you on the way. Oh, what a beautiful sight it is to see so many earnest inquirers after the light, so many asking the question "Can my loved ones communicate with me?" And I suswer yes; and although at times you may not be satisfied with that which is given you, although at times you feel that the spirit mother or spirit father, brother, sister, husband, or friend might give to you much more than they do, yet remember that they can not always do just as you desire, not that there is a law that binds them to secrecy, but on account of the many conflicting conditions through which a spirit must pass ch you. I never realized this myself so fully as I in the last two years. This may sound strange to you, for I have been quite awhile on the spirit side of life; and still in the last two years it has seemed to me as though in some places the conditions were so dense, so heavy around mortal that I scarcely could bring to them any love messages from the spirit side of life, and as I speak in this way you may understand that I am a controlling spirit of one or two, yes, I will say two mediums. But I want each one to know that it is well to listen to your friends. That which seems good treasure it, and that which seems not to suit your judgment which you would not accept from the spirit incarnated in the body—accept it not, but never treat a spirit rudely that comes to you. Be kind to each and every one, and remember that two ago from the effects of a wound received at the battle of spirits do not enter the spirit world fully educated. There but I felt these few words necessary, and in answer to some thoughts that I have seen surging from some of your minds this afternoon. My name is E. V. Wilson, an old worker on the spiritual rostrum. I come from Chicago, Ill. I belong to they testified.

Sarah R. Gibson.

The next spirit that speaks to me is a lady. She says: " am glad to be permitted to speak here this afternoon. In a dis-tant place I have loved ones who are waiting and watching for a message from me, and I would say to my loved ones in their Eastern home that I am often with them, and I would bring them my spirit love to-day. I would have them understand that mother is never far off, but lingers close beside them. I have viewed all of the conditions which surround them from the spirit side of life, and I feel that although at times Elizabeth and Mary become very weary, 'I would say wait a little longer and all will be well.' My name is Sarah R. Gibson, and I belong to Otto, N. Y."

Julia Harris.

Life, beautiful life! I reach out from the real life to the oved ones in the land of shadows, and there comes stealing over my spirit a sweetness that I try with the same to blend living in Carlisle, and was an upright, conscientious, and with the loved of earth that they might know as well as I more undely read and that I am coming constantly into all the conditions in, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin, and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and some of his family now reside at Oberlin and Spirit at the loved of earth.

them. My name is Julia Harris.

Johnny Hildreth.

This is a funny place, ain't it? The lady and gentleman said I could talk if I came. I know the gentleman who bosses this place. I kind o' like you already. I just like to come around and have a good time. Those flowers smell good, the don't they? I feel pretty proud to day. I was a little boy when I went away, but I have grown a mustache pretty quick. I want to send my love to my papa and mamms. They live a good ways off from here, away off io New England; that is a good ways off, ain't it? It costs lots of monry to go down uthere. It did not cost me a cent, and I want papa san'l mamma to feel that Johnny comes to them in spirit every day of his life, and I felt pretty bad when I went away. I used to see tears in my mamma's eyes, and papa felt pretty bad, but it was all inside. He did not cry so much as mamma did, but I want them to know that their boy is happy in beaven, and when I have grown to be a man, then I shall go around and do lots to help everybody that I love. This is an awful noisy city. I would think it is thundering all the time. You may city. I would think it is thundering all the time. You may say I came to this strange place because my teacher in spirit often as pleasant emotions kindle to the word expressing thy life helped me to come here, and said that I could come and relation, shalt thou feel that thou art not fighting life's batkisses to those we love in earth life. You may also say I am going to come again soon in that sweet by and by, and when darkness goes away and all is joy and gladness, then I shall welcome my papa and mamma over here in heaven. Do you want to know my name? It is Johnny Hildreth, Gardner, Mass. They make lots of chairs there.

Gertie Bronenberg.

I now see the light. You are right, ma, in your imprestions, that is the way I passed out. Dear ma, do try and be more cheerful, I have not left you, and come home every day How nice the grass looks on my grave; the flowers will soon be blooming, and as the warm Summer sun sends its golden rays on the resting [place of my physical body my spirit is with you, trying to cheer and conosole you. Pa is all camp now. Oh, what a good time we will have. I have so man new to ads I am going to bring to you to the seances. I gues the whole family is with me to day. My other mother is here and sends love to you both. I helped grandma over to our side; she saw me before she passed out. Aunt Sue Nel son, Henry Barracks, Aunt Huldah, Maggie, Lydia, Jerry, Sammy Tilden, and hosts of others send their love to you all, and they are anxiously awaiting the time when our dear mediums come to the grounds, so we can have a jubilee. I am from Chesterfield, Ind.

Johnny Westerfield.

I am glad to be here to-day, for loving hearts are waiting for a few words from those who have preceded them to the bigher life. I have been in spirit life a long time, but have often returned to my dear parents through mediums. With me to-day are Grandpa John, Grandma Mary, Alice, Lou, Martha, Elsie, Inez, Eunice, and Dr. Hunt all send blessing and love to the dear ones at home. We are looking forwa with pleasant anticipations to the camp-meeting, and will do all we can to assist both spirits and mortals to make a grand success. We feel grateful to my beloved father and mother for the noble way in which they have battled for our holy cause, and now as they are approaching the golden sunset of life and about to enter into the joys of the everlasting kingdom, we want them to feel that they are not alone, as we are all awaiting their coming, and when the toils of life are o'e we will meet them at the gateway and pilot them to our eternal home in the summerland. I am am from Anderson, Indiana.

VERIFICATIONS.

To the Editor of the Lient of TRUID |
A more remarkable and convincing proof of spirit-return could scarcely be given, than is the message on page three of your issue of April 22d, headed Mack and Sammy. Both were husbands of my present wife, and each had on several occasions given proof of their love for her and respect for me. Bert, one of her sons by MacIntosh, who died a year or two ago from the effects of a wound received at the battle of X:nia, O , April 22, 189;

To the Hidtor of the Light of TRUTH. I noticed a message in the LIGHT OF TRUTH and wish to

state the little spirit Arthur Blake is identified as correct. Thanks to the medium and guides. I developed this sister Miss Ethel Blake, as an independent slate-writer, and never hear the last of it from some of our people, she being too young they claim. The message was correct as to quarrel ing and I know this spirit often comes here. Perhaps you have beard of me. Others of our city can also verify the mes sage. Thank you all, I remain yours for the truth,
MISS LIZZIE CHILL.

Indianapolis, Ind., April 24, 1893

To the Editor of the LIGHT OF TRUTH.

Dear Sir : In your paper for April 5th, I recognize the pirit message of Sylvester Hart, who died in Oberlin, this ounty, some years since. He was a trustee of Carlisle Town ship, Lorain County, for several years when I was township clerk, consequently I knew him well. He was a farmer while

This is a pleasing execute. The lyceum, led by the guardian reads that presage, and the musical director leads with lost stanca of the song. This number is taken from the Lycom train where the

A country of true homes is a country of true greatness. A beautiful home, musical with loving voices, is the ursery of heaven.

Thou shalt rise up before the hoary-headed : thou shalt listen reverently to the wisdom of the aged; thou shall honor thy father, and let thy words to him be full of tender

The mother is the guardian angel of the life : her virtues are registered fuddibly upon thy heart; preserve the integri-ty of her good name; bless her with kindness and sympa-

LET US LOVE WITLE WE MAY.

Music on page: of the Guide

Let us love while we may: for the storms will arise.

As we sail o'er the dim waves of time.

And the hopes of to-day maythe hid, from her eyes

By the noon-clouds that darken our prime.

We may look for the loat hills of moralug, and grieve

But the soft hush of twilight will come.

And our souls, on the rose-tinted billows of eve,

Ploat calmiy, away to their home.

Repeal.—Let us love while we may, etc.

Let us love while we live; and our memory will rise.

Like a halo of light from the grave.

As the day from the deep lends a glow to the eyea.

That are guarding the gloom of the wave.

There's a life in the soul that is better by far. Than the glitter of glory or gold:
It may fade in the noon, but will shine like a star
When the proud world is darksome and cold.

Repeal,—Let us love while we may, etc.

Suggestive Lesson.

[NOTE.—All questions have many answers, and we wish to have it constantly borne in mind that questions and answers here given, are to lead to others, and the free expression of thought and of views, with the humility of seekersiafter truth and light, and never in anisgontic discussion.

Should the truth be spoken at all times and places? If yes, why?

If no, for what reasons should it not?

It would not be wise to walk against a beam, if by bowing

ne could safely pass. The question involves the welfare of the individual against orinciple. It allows him to be his own judge, whether it were less to escape certain disastrous results, or be false.

The martyrs of all ages have decided that manliness denanded of them to stand fixed as adamant in their adhesion to what they regarded as the right.

"Tear my body to pieces by wild beasts," said Polycarp, primitive Christian Bishop of Africa, to the Roman Empeor, "burn it to ashes, and scatter them to the winds, I never will renounce the truth."

That the world worships such devotion shows that it is the ideal, certain to triumph.

Closing Song.

THE BEACTIFUL LAND
A beautiful land of joy I seeA land of rest, from sorrow free,
The home of the spirit, bright and fair.
And loving hearts are beating there.

CHORUS.
Will you go?
Go to that beautiful land with me
Will you go? Will you go?
Go to that beautiful land? The beautiful land, the land of light

Has never known the shades of night.

The sunbright glow of endless day
Hath driven the darkness far away.—Cho. vision I see the shining shore

The flowers that bloom for evermore The river of life, the crystal ses.

The ambrosial fruit of life's fair tree.—Cno.

The heavenly throng, arrayed in white, In rapture range the plains of light In one harmonious choir they rise To nature's God a song of praise.-CHO

LITERARY REVIEW.

PSYCHOGRAPHY. Marvelous Manifestations of Psychic Power, given through the mediumship of Fred P. Evans, known as the "Independent Slate-writer." pp. 214. Large type. Price \$2 50. Address Fred Evans, 1242 McAllister Street, San Francisco, Cal.

San Francisco, Cal.

This is a remarkable book. It contains the life and experiences of Fred Evans—we may say thrilling, and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prossic age has undergone as much as one of Capt. Marryatt's boy sailors; for a mariner he was before mediumship led him out of his course. His slate-writing is truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve different languages on it, while the medium is conversant with but one. Hon. J. J. Owet, former editor of the Golden Gale, vouches for a number of them. This gentleman is also the compiler and suthor of the book, and assures as to the correct testimony of the rest. This book should have a wide circulation, as it is calculated to become a standard testimonial in favor of Spiritualism. Send orders as above or to this office.

Peter J. Clark, 'riest Rudolph, at tere, has returned it at four years in

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Saturday, May 6, 1898

News from Correspondents

Britany Later Comments of the control of

J. W. COOPER.

John II. McBride, of 1723 Taylor Avenue, slao writers: "We have bad, for the past two months, a remarkable medium, Mr. Jules Wallace, who has given us several public seances, and demonstrated to skeptics, of which he has converted many, that there is a life beyond the grave. He has given six public seances to the most refined and cultured people of our city, demonstrating at those seances that these friends still live, giving from thirty to fifty messages, with full names, incidents, and places in nearly every case, the recipients of those messages being perfect strangers to the medium. He has incompleted himself as a gentleman in both private and public since his first appearance in our city."

Mr. McBride also sends us a clipping from the Globe-Democrat, from which we extract the following:

"Mr. Vallace's style of conducting a seance is to have his audience write out the question on a card, and then seal it in audience write out the question on a card, and then seal it in a leavy excelope. This is done while the medium is absent from the room. When he returns he takes the envelope

News from Correspondents

Boston Letter.

Good reports are daily reaching us from all parts of the lune and count from the land t

To Preserve

THE HAIR

ir Vigor, and it is causing a new Yigor, and it is causing a new Jones Prairie, Texas.

J. Lowry, Jones Prairie, Texas.
Over a year ago I had a severe fever i when I recovered, my hair began to dont, and what little remained turne 49.7. I tried various remedies, but thout success, till at last I began to

USE

Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."—Mrs. Annie Collins, Dighton, Mass.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have raties the plains for twenty-five years."—It is, Heary Ott, allos "Mussian Elli," Newcastle, Wyo.

Ayer's Hair Vigor



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Allow me to express my appreciation of the wooderful poles. Allow me to express my appreciation of the wooderful poles." A severe cough, following a stubborn case of "Grippe," suddently disappeared by its use. I have known of remarkable results in several forms of disease, and I feel confident that its intelligent use in the various disease for which you recommend it will prove a great worthy of commendation, and to which I would worthly of commendation, and to which I would pladly call the attention of all those seeking health or relief from suffering is, that you are so conservative and anxious to have the fact equal to your statements, that your patient will frequently find the results will far exceed

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to give satisfaction when used as directed. It is fast taking the place of many cherished fam liv medicines. It contains No Poiscn, No Opiates or Camphor, or Cayenne Pepper.

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N. U. LYON.

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W. D. BABBITT. M. D., Dean,
W. 14th B. near 5th Ave., NEW YORK.

America, Columbus,

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Cincinnati, O., and at this office.

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HELL RESURRECTED AND ILLUMINATED.

Notwithstanding chemistry has found a better use for sulgredients of God's moral goodness, which demands an eternal hell for the unrepentent. Archbishop Ireland, of St. Paul, has recently preached on hell in the regulation Passy-Farness-Spurgeon-Edwards style, and if the faithful do not come into a realization of God's holiness and justice it will not be because they have not had the true teaching. The paternal and father's archbishop says. and father!v archbishop says :

"God's wisdom demands hell, because it demands order in the universe, moral order for rational creatures, physical order for the universe, moral order for rational creatures, physical order for the universe, moral order for rational creatures, physical order for the universe, moral order for rational selection in fact without a sanction in the next life. God's own moral goodness, or holiness, demands hell. " " To allow sin to go unpunished is in God the dethronement of his power, and the assertion impotency before his creatures. " " " The existence of hell—a state of punishment for the wicked after death—is the clearest of the teachings of the Christian religion. The denial of hell is the complete setting aside of Christianity. The whole burden of the Goospel is the salvation from sin and hell offered to men through the merits of Christ and the punishment awaiting the unrepentent sinner.

"The teaching of Christ as to the duration of the punishment of hell is that it is eternal. " " " The Church in her councils has more than once formally declared the dogma of the eternity of the pains of hell, so that there is no room for hesitation or quibbling of any kind. The Christian religion is unalterably committed to maintain the dogma of the eternity of the punishment of the lost souls in hell."

The architishop is at least consistent. He perceives the

eternity of the punushment of the lost souls in hell."

The archbishop is at least consistent. He perceives the fact that Christianity as formulated by the Church can not sustain itself nor its upholders be in harmony with it if a denial of hell is allowed to stand uncontroverted. For many years the scientific and thinking minds of the world have been, not only denying hell, but denying the premises upon which all argument has been made relative to the inervancy of so called Christianity. The teachings of the reputed founder of the system clearly indicate the doctrine of eternal hell, and as clearly teach the opposite, so that no stability can be attached to either side of the matter so far as he is concerned, but the framers of the system saw the percetuity of he attached to either side of the matter so far as he is con-cerned, but the framers of the system saw the perpetuity of it only in the proportion that a policy attached to goodness brought about by the exercise of fear as to the consequences of a failure to perform good works. This idea implanted in the minds of men made the priesthood safe in all events, and Christianity can not be Christianity without a priesthood any more than eggs can hatch in a snow drift. For this much we have to thank Archbishop Ireland. He is true to his Church and is doubtless true to himself. He could stand on the alpine hills of the celestial kingdom and look over into the caldron of hell and say mass with a divine unction, thank God for dealing out justice to mankind, and ever and anon God for dealing out justice to mankind, and ever and anon swell the breeze with a reiteration of his old love for a Christian revelation that came direct and unerringly from the fount of all wisdom. Indeed "the Christian religion is unal terably committed to maintain the dogma of the eternity of the punishment of the lost souls in hell," and we are glad that so exalted a prelate as Archbishop Ireland is intrepid enough to call a halt on the prevailing apostasy of Christen dom and sound aloud the praises and adoration of God in that the divinity and far-reaching attributes of his almighty love and justice hath enabled him to so abundantly provide for ninety, nine one hundredths of his creatures.

mendacity of this clarion note from the Thermop theorem. In this clarical to make one blush for he think that the women of America should band their gether as a feeder for the tyrauts and despoilers of liberty. Here is a compilar to the lusts it to be this world's king, as the composition of the ceremony that woman may expect is a law compell take her place with St. Paul and keep silent, be a minister to the lusts and flesh-pots of priesteraft. The Roman Church, in its invidious intrigues for ninety, nine one hundredths of his creatures.

Let there be no more carping on the necessity and truth-fulness of eternal hell, and let us not forget that although millions of spirits who have died in the full belief of it have since given it the most emphatic repudiation, still the true Church has the authority to say that the universe is not perfect without it and her office is to minister in extremis to an

It is to be regretted that space will not allow the reprint of this great sermon of Archbishop Ireland in full. He declares that "God's wisdom demands hell because it demands order in the universe, moral order for rational creatures, physical order for the irrational, and moral order would be meaningless in fact without a sauction in the next life." But if Jesus Christ is an atonement for sin there is the end of moral obligation, and this the Church teaches. It teaches it
every time a priest rubs a crucifix under the mose of a condemned murderer; it teaches it every time purgatory is
emptied by a supplication to God while the palm of a priest
is tickled with the dollars of the superstitions. But of course
far failing to be obtained. Of the 230 presbyteries, eightythese transfer are and a failing to be obtained. Of the 230 presbyteries, eighty-

MIRRORED IN ITS OWN SHADOW.

MIRRORED IN ITS OWN SHADOW.

The street of this city asys in an apotheosis at the Fox assers. Tank they were investigated and but the delusion was too deep-rooted in thomsands of illogical minds to be dispelled by any expose. To a mind it would seem more "illogical" to believe or accept unproven statements as recorded in the Bible than to investigate demonstrable facts, though they need not be regarded as apriritual until so proven. But they are facts-governed y laws or powers as wonderful as that of gravitation—and as much so as those referred to by the same paper in another column on the same page, as follows: "One must conclude with him (Kellar) that those magicians (of India) have knowledge of occult powers of nature, of which we, with all our boasted science are ignorant."

have knowledge of occult powers of nature, of which we, with all our boasted science are ignorant."

Now, the Bible also asya, "to your faith add knowledge." If the spiritual phenomena in the Bible are believed, why not practice the philosophy as well, and seek knowledge, especially such as might prove the Christian doctrine of immortality true, and thus put a veto on inhidelity.

From all appearances the opening quotation is more applicable to Christianity than to Spiritualism: for a theory of salvation built on faith is certainly more of a "delusion" than one built on fact as Spiritualism is despite the "groose" cable to Christianity than to Spiritualism: for a theory of Laslvation built on faith is certainly more of a "delusion" than lone built on fact, as Spiritualism is, despite the "expose" alluded to. Galileo recanted when pressed to the wall by priesteraft, but it did not destroy the facts he discovered. So the forced recantation of two unprotected females did not destroy the facts of spiritual phenomena. They came to stay, in and are with us to day stronger than ever; and instead of being demonstrated through but three unprotected females, they are being demonstrated through about twelve thousand well-protected mediums (male and female) in the United States alone, counting their "illogical minds" by the millions. And among these "illogical minds," by the way, are Rev. Menry Frank, Prof. Elliott Coues, of the Smithsonian Institute Astronomer M. Flammarion, W. T. Stead, editor Review of Hoysical order and ands order in chysical order and and so order in chysical of his Bible had to his "faith if he believes the teachings of his Bible had the unproven phenomena on which the Christian religion is dependent for its existence—except he considers it more logical to close his eyes to the truth than to seek it. In the latter event we can not serve him, and must leave him to grope in darkness with the priests of old until the sun of immortality wakens him from his dream on resurrection day, which will be when physical death overon resurred takes him.

The Woman's Christian Temperance Union and the Roman Catholics.

To those who think on one line only, and imagine that Roman Catholicism is the single foe to American institutions and laws, we would suggest a glance at another—and in many respects parallel—force in breaking down the work of four centuries of science, research, and free thought; viz., the Woman's Christian Temperance Union, an organization of fanatics which draws its inspiration from Caligula, Attila, and Nero, and is as antagonistic to liberty as a hyena is to an Below is a scrap of its intention, and the sentiments of its world-famed and bigoted president, Frances E. Willard

The Wonan's Christian Temperance Union, local, state, national, world-wide, has one vital, organic thought, one ab sorbing purpose, one undying enthusiasm. It is that Christ shall be this world's king—king of its courts, its camps, and its commerce; king of its colleges and its cloisters; king of its customs and constitutions.

• Concerning the platform of our next national prohibition convention, I am content to leave it substantially as it is, save that it should declare Christ and his law to be the basis of government, and the supreme authority in national as in individual life.

We submit that no blow ever simed at the constitution mendacity of this clarion note from the Thermopyle of pet-ticoats. It is enough to make one blush for humanity to think that the women of America should band themselves to gether as a feeder for the tyrants and despoilers of religiou liberty. Here is a conspiracy that parallels the treason of Arnold. If Christ is to be this world's king, as these femi-nine bobolinks desire, the first thing after the coronation ceremony that woman may expect is a law compelling her to take her place with St. Paul and keep silent, be a slave, and jails and prisons would be empty.

natitutions of free thought and free speech, nowhere has ore able ally than the Woman's Christian Temperance Union, and the latter has the advantage of giving the Catho-lics points on the means to be employed in subverting the principles of free government. It might be well for numerous Protestant papers devoted to the exposure of Cath olic pretense to take hold of this horn of the dilemms, and entilate the un-American, unpatriotic, and treasonable position of this Protestant organization.

The LIGHT OF TRUTH is the friend and defender of wom an's cause. It does not believe, however, that her advancement lies in the methods and purposes of Miss Willard and

THE PRESBYTERIAN MUDDLE.

these trenchant reasons would have no weight with a the-law have had the question before them—thirteen of the ologian like Archbishop Ireland.

the Church the beastlest sinner that ever lived can be transformed into a winged cherub of the skies in fifteen minutes if he is only fessilized and pays the stipulated fee.

The such hishop concludes his sermon [with a percention that would turn Pather Parness or John Calvin green with entry. He says:

"I restant to one of my first ideas: primeval love permitted hell. The benefit to come to you and to me from a consideration of the same and the power to still our passions, and to direct our souls upward boward God. Heaven calling us upward, hell opening under our feet, O, my God, can I besitate Can it be possible that I yet sin, sparm thy love, despite thy threats, and so live as to compel the to close against me the partials of thy kingdom of truth and boliness, and to permitted the first of the control of the control

and has had his forgs abstracted and claws cut short? The following is the monstrons expression of bigoted ignorance it and produced the montal principles of Christianity transcends all proper bounds. Contra and public opinion have always recognized distributions. Contra and public opinion have always recognized distribution to contra and public opinion have always recognized distribution to contra and public opinion have always recognized distribution to contra and public opinion have always recognized distribution to contra and sanaults upon it ought to be as treasonable loss that it is not treasonable to bring into contempt the essentials of Christianity, septently since this is a time of war. Christianity waging a conflict in which there is no discharge, and which will last as long as the world? Nothing is more injurious to the Sate than a lack of confidence between man and man. This is the risk that is run in allowing religious discussion to go on indefinitely and wantonly, roubing men of their faith in God and Christ, and so, in time, of their faith in one another; for faith in man has its highest development among those who believe in God. What are the fundamental principes in Christianity which ought not to be questioned or discussed? First is the belief in the person saity of Jesus Christi, ext is the belief in thim as both God and man. A lew question the fact of his existence; more refuse to acknowledge his civility. We know that he is more than human, and therefore peticet beyonder it is more than human, and therefore peticet beyonder it is, and assaults upon his goodness can have no place in a Christiania land. Christianity is the religion of reason, and of reason in its strength and purity. It is founded on facts. Christiani be its assaulted; and in assaulting him, all virtue and grace is assaulted; and in assaulting him, all virtue and grace is assaulted; and in assaulting him, all virtue and grace is residually and the production of the well of them to feel in assaultance that intil be its assaul

It will be news to most liberalists that "Christianity is the religion of reason," or that "courts and public opinion have always recognized Christianity as the national religion of

The Bishop would by force prevent discussion of its claims,

He would have infidelity and free thought
made recognicable by the Supreme Court of the United States
as one of the highest crimes! and yet declares Christianity
the "religion of reason"; rather Bishop Coleman's Chris.
tisnity is of the dungeon, the thumb-screw, the fagot, and the pillory of religious intolerance and hate

HALLUCINATION.

A writer in Belford's Megazine, who in utter shame for his slanderous ignorance does not sign a name, after quot-ing largely from Maudsley, who has been the ready resource for those who would gain chesp notoriety by attacking Spir-itualism, closes with the following paragraph. To this author it is clear that the phenomena are entirely referable to frand and hallucination, and cught to be put down by law

it is clear that the phenomena are entirely referable to fraud and hallucination, and cught to be put down by law:

Is this monstrosity to go unchecked because the Constitution recognizes religious freedom? Has not the State a right to prevent the making of lunatics and the bringing up of families under such conditions, to say nothing of the transmission of deranged nervous systems to children, even if all this be done under the cloak of religion? Is it supposable that Americans would stand for one hour the horrors of the luquisition, though in the name of Christianity? There can be no possible objection to those who desire to believe in spirits; since man made records such a belief has been known to exist, and, be it for good or evil, it is part of the world's life, and probably as long as idealism lasts so long will endure some form of belief in supernaturalism. This, however, is not in the least to be compared with a belief that deceased persons can be and are brought back and do converse, and act like living beings. The mere belief in those apparitions would not be so objectionable were it confined to them; but when spirits are materialized, and poor, deluded persons are derauged in consequence by such practices, is it not of grave enough importance to call for more than contemptuous sneers, poolpoohings, and supercilions superiority on the part of the average unbeliever in spookism? If you knew that your neighbor indulged excessively in belladonna so as to produce ghosts for his own private satisfaction—that he taught openly that belladonna was the only simon pure spirit-medium, and administered it freely to all the simpletons who from curios ity or imbecility cared to take it—do you think it would be safe to allow such a lunatic to go unchecked, because he claimed it was his religion to raise ghosts for his proma edification? Indeed you would not; and we earnestly and emphatically think society has a right to thoroughly investit gate the matter, and to stop, if possible, the apparition creating business.

THE TIGER'S CLAWS ARE CUT.

Who that has the cause of liberty dear to his heart, when a gain.

MISS CORNELIA MARTIN, of New York City, was marked to will be the following contribution to the North American to William George Robert, seventh English Earl of Craven state, in our glad that the old tiger of theoretic despotism is chained by laws made by inidels like Paine and Jameson, and has had his fougs abstracted and claws out short? The following is the monatrons expression of bigoted ignorance:

Any discussion which involves disrepped to the fundamental principles of Christianity transcends all proper to bounds. Courts and public opinion have always recognized Christianity as the national religion of America, and assaults upon it ought to be as treasonable as attacks on the government. Is it not treasonable to bring into contempt the ease.

Werily, "Casar's Column" is rising in New York Clip when \$5,000 can be spent for flowers at a single whack whip beggars crowd the public off the sidewalks, there must be something wrong.

THE Sterritt Medical bill has foundered in the hands of a Senate committee, and with a lot of other obnoxious measure died with the legislature. This is the bill which provided the life of doctors before a board consultated of old-line medical schools, and the general persecution of healers and mediums. Great pressure was brought to bear against its pa-sage by the liberal schools of physicians and the general

THE valuable contribution from the pen of Prof. Joseph Rhodes Buchanar, on the three-fold constitution of man, our issue of the 29th ult., should be read and studied by every those in the and and particularly is it applicable to the schools of medical practice which are striving to bend the whole realm of wisdom down to the ant hil notions.

is the have "FATHER" FLAHERTY, the beloved pastor of St. Patrick's have Catholic Church, Mt. Morris, N. V., whose trial for as sult on Catholic Church, Mt. Morris, N. Y., whose trial for as-sult on Marie Noonan we mentioned last week, was found guilty, and sentenced to seven years in State prison.

SPIRITUALISM IN NEWBURG, 0.

To the Editor of the Light or TRUTH. The ladies of that part of the city of Cleveland which has always retained its old name of Newburg, have organized a society under the name of the Ladies' Spiritual Society of South Cleveland, O., auxiliary to Lake Brady, the object of which is expressed in a rucle eleven of the constitution in the following language:

"Spiritual unfoldment, social uplifting and co-operation that the second language is the second language."

with Lake Brady." They are an intellectual go-ahead lot of avowed Spiritualists, and it i confidently believed will do a great work.

They have nearly all become well acquainted with that ex-cellent and reliable medium, C. J. Barnes, who has been sojourneying here for about a month continuously, and, who by the way, we all parted with very reluctantly on Monday evening, April 17th, the eve of his departure for Akron, enroute to Cincinnati, thence to Indiana and Chicago. has a sister, and hopes to enjoy the sights on exhibition at the World's Fair, intending to return here about the 1st of June, and will occupy apartments especially fitted for him at Lake Brady, and will rest and recuperate during the month marshaling his spirit forces for the great work we are consdenthe has before him, and which he will do during the sea-

When in Newburg Brother Barnes makes his home with Brother C. Thomas and his excellent wife at their beautiful residence on Miles Avenue, where he holds from one to two seances each week, the doors of the finest home in this parto, the city being open to all who wish to attend, without regard to sex sect, or denomination, thus converting the grand struc ture into a veritable spiritual temple, where inflorances pervading the entrance to the grounds inspires one with the certain of a hearty welcome and fraternal greeting from Brother and Sister Thomas

At one of the seances Brother Barnes announced that he would hold a circle for the benefit of the ladies' society, with an admission fee of twenty five cents each, which was held Friday evening, April 14th, and invited Mr. H. E. Chase, the spirit photographer and independent slate-writer, to assist him, who suggested that they make it a joint scance and

edification? Indeed you would not, and we earnestly and emphatically think society has a right to thoroughly investigent emphatically think society has a right to thoroughly investigent emphatically think society has a right to thoroughly investigent emphatically think society has a right to thoroughly investigent emphatically the purchased two slates, as given the part with The Century or Harper's, it is sixth, both in literary and my matter and illustrations, and the writer of the article in question is among the poorest of its contributors. While its often regulation, they show the venom that lurks in some quarters, which demands the constant viglance of Spiritualists.

In all the asylams of this country there is not a Spiritualist, and in all the prisons of this country there is not a Spiritualist, were all to become Spiritualists with the next generation, the joint and prisons would be empty.

The Rev. Dr. James T. Edwards, Senator, at turns out that Senator Edwards, of New York, who is the father of the infamous bill against mediumship, to which the Light of the Cambra of the crisis of the site of the Cambra of the crisis of the State.

This explains the Miss Nancy ism of the affair, a property of the crown of the crisis of the State will take a hand in this postion of the scheme of the crisis of the State will take a hand in this portion of the scheme is the same of the forcible exposition of the scheme is the same of the forcible exposition of the sold time spirit of the state will take a hand in this portion of the scheme is the same of the forcible exposition of the sold time spirit of the state will take a hand in this portion of the scheme is the same of the spirit both that the care of the spirit both the surface of the crisis of the State will take a hand in this portion of the scheme is the spirit of the spirit photographer and independent slate write, to such that them through the state will be sufficiently provided the state of the spirit of the spirit of the spirit of the spirit of the spirit

these trenchant reasons would have no weight with a the ologian like Archbishop Ireland.

The learned priest speaks admiringly upon the work of Mr. George Mivart, entitled "Happiness in Hell," saying "of the great Catholic truths regarding hell, Mr. Mivart has no doubtings, and no Catholic believer is allowed to have (the italics are ours); and it may be added that no doubtings are allowed to exist in suy true Catholic mind regarding say other "Catholic truth" the Church may teach. To doubt is to be damned, and hell is not so much for the sinner per se as it is for the unrepentent. Through the divine hoose for the manner of the globy-two ignore it, thirteen approve entirely of the revision, that he quity when the reasons we list is subtance of the eighty-two ignore it, thirteen approve in part, twenty-seven disapprove entirely of the revision, twenty-nine approve in part, twenty-seven disapprove entirely of the revision, the string of the revision, the proposed in part, twenty-seven disapprove entirely of the revision, that is issue.

This great reformer hrs lost none of his old-time spirit of independence, and, voicing his sentiments through a medium through a medium the stude to the reasons are the proposed to perfectly natural and palpable. It is within a short distance of his birth place, and just across the street are of the suitance of the common herd, but the reasons are through and by the distance of his birth place, and just across the street are of the suitance of the common herd, but the reasons are the student through an depletion that it is a time to present himself to that its is should be sufficiently interested to present himself to that its is should be sufficiently interested to present himself to that its list is the student of the common herd, but the reasons are the stu

paturday, May 0, 1891

News from (

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Letters are be information a inalists Uaic chester, Mass:
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Dr.J.W. Delloo

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Tell Me, Angela.

the abstract Memories where the boat with a listed on-reprise our the laper are appreciate from the earth life free. Tell me, tell me if ye know One who passed to be given and are for that land to be given and are angels, relime, to be there.

Angels was me, to be force.

From my childhood haunts he chery
Where height garlands oft we made
Dreaming those should earthly fame
What to temples fair above
Can have won his purest love.
That he never comes to me
O er the silent paper sea.

Tell bim, angels, this from me-for his home in heaven must be. That my heart some whispers waits When I feel from opening gates Some sweet breath of heaven descend. Then I look for my lost friend. Angels, if ye know him there, and him answer to my prayer.

THOUGHTS FOR THE WEEK.

Hours crawl like spails over the wretched, but fly like

It is a joy to think the best we can of human kind.

It requires great fortitude to get on with "those sanguine people who never healtste to undertake anything, and are never absahed by their herculean inability."

Many a woman who has married unwisely finds herself auddenly out of a comfortable home and face to face with the fact that she has a white elephant on her hands.

Rise, for the day is passing
The sound that you scarcely hear
Is the enemy marching to battle.
Arise for the foe is here.
Stay not to sharpen your weapons,
Or the hour will artike at last,
When from dreams of a coming battle
You may wake to find it past,
—Adelaide Anne Proctor.

This picture of a New York tenement house I copy from

This picture of a New York tenement house I copy from "Civilization's Inferno," by B. O. Flower:

The frontage is not more than thirty feet, the depth not more than sixty feet, and still eighty families live within those four walls! Live? No, exist.

Push open the grimy door. Faugh! The air is fetld. There is a confused murmur of voices, the shrill cry of children, the shouts of quarreling women, the guttural oaths of drunken men, the jargon of many languages. The narrow stairway is crowded with children; some clothed and some almost naked.

dren became quiet and stared at the intruder. "I guess so," said a little chap, "most every body lives here."

This is in ghastly contrast with Ward McAllister's de-

scription of a ten thousand dollar banquet, to which seventy-two persons sat down at Delmonico's in the same city. The two persons at down at Demonicos in the same city. The bright-eyed women, the flowers, the lake with swans upon it the picked "males" from the "four hundred," the songsters singing in golden cages, nor the '48 claret, nor superb Burgundies, nor blue-seal Johannisberg wines could so deaden the brains of a human being not brutalized by luxury that he could forget the contrast, nor help shrinking from helping to present it.

Those lecture courses which are made out with reference to what Mrs. Grundy will think of "our meetings" are not likely to be conducive to fame nor progress. Respect yourselves and your convictions and other people will do the same. If they do not the world will still go "round and round" and you will live on.

The Spiritualist Church of Columbus, O., on April 2d organized a Progressive Lyceum and Band of Mercy which are well officered and promise most excellent work. Mr. D. A. Herrick, an enthusiastic young Englishman, a medium and speaker, is conductor, and Miss Dent, a most accomplished, respected, loveable young lady, is guardian. Miss Dent is a teacher in the public schools, well up in music, gymnastics, etc., and is a great acquisition. Miss DeLong, the Musical Director, and Miss Band are as a new term of the spirit of the Christ, whether that Christ be Jesus or Buddha or Confuclus, it matters not. "Whatsoever ye would that men about the many distance of the spirit of the Christ, and Miss Band are as a new term of the spirit of the Christ, whether that Christ be Jesus or Buddha or Confuclus, it matters not. "Whatsoever ye would that men about the many distance of the spirit of the Christ, and Miss Band are as a new term of the spirit of the Christ, whether that Christ be Jesus or Buddha or Confuclus, it matters not. "Whatsoever ye would that men about the confusion of God and his righteousness; and all these things aball these things aball these things aball the added unto you."

It the their is falling out, or turning gray, requiring a flowing and provent pneumonia by promptly allaying all conjection. No oplum. So cents, A. P. Horsele, nuffelo, N. Y. Manufacturer.

If the hair is falling out, or turning gray, requiring a flowing and in the cherist the specific of spiritualism, and the other members think of him, as an old lided against themselves because a member has accepted the truth of spiritualism, and the other members think of him, as an old lided against themselves because a member has accepted the truth of spiritualism, and the other members think of him, as an old lided against themselves because a member has accepted the truth of spiritualism, and the other members think of him, as an old lady said to me: "Why, you Spiritualists don't believe in God, Hall's Vegetable Bicilian Hatr Kenew of Spiritualis Director, and Miss Baird are as well chosen and as sweet girls as can be found in any Sunday-chool in the city. The

A Bravado Invitation Fully Answered.

namer was returned:

To the President and Secretary of the Stang Brewing Co.,
Sandasky, O.

GENTLEMEN:—Your cordial invitation to attend the opening feativities of the new brewery duly received, and by unanimous vote we are instructed to send our regrets. With our over and respect for our country, our homes, our husbands, our wives, and our children we could not consistently accept the invitation, and we very much present the send of should think first to use their means to both up a business the secrets of which means the works of the secret of which means the water of the secrets of which means the secrets of the secret of the secrets of the secret of th

MES E F. McDowell, Dist. Sec'y.

Miss Spac Cleveland, sister of the President, is traveling over Usrope, and recently visited the House of Commons to bear a specth on Home Rule. She is an enthusiast in favo of Mr. Gladatone's bill.

How One Woman Manages Her Husband in Religious Matters.

M. I. C.

After the hurry and flurry incident to Christimas feativities is over we settle ourselves to rest and think awhile over the year that is now among the dead years.

Of course we have learned some lessons of joy or sorrow, and we think of a mistake here and how we might have done differently there, and then we begin to plan for the new year that is already with us, so that when we settle its accounts we shall not see so manyerrors recorded, and of blots there shall be none. We have learned some lessons and we are going to

prout by them.

Just last week I learned one, and I am going to tell you of it. One of those bleak, cold days I was hurrying along the atrect intent on my Christmas shopping when I met a friend, and we stopped for a moment's chat. She is a member of the Congregational Church, a consistent Christian, but having laid two of her darlings "under the attention that is a member of the congregational Church, a consistent Christian, but having and we stopped for a moment's chat. She is a member of the Congregational Church, a consistent Christiau, but having laid two of her darlings "under the daisies" her heart has since felt the need of something more assuring, more comforting, than what the Church could give. She came to me a year ago, saying: "Tell me, what is it you Spiritualist teach of death? What do you believe?" I replied: "We know there is no death; what seems so is transition." Then I culightened her as best I could concerning the philosophy of Spiritualism, finishing my talk by giving her the name of a trance medium whom I knew would give her the proof of spirit return.

Mich. Mrs. A. E. Sheets Inaptrational speaker, will answer calls for engagements, or attend tunning the star with societies for sum mer work. Address P. O. Bus as Grand Ledge, Mich. One that the coming dummer. His permsent address is 144 North Liberty Street, Pigin, 11., but white in Topeka trance medium whom I knew would give her the proof of spirit return.

spirit return.

As a natural consequence she became convinced, and to-day is quite happy in her new belief. I asked if her husband accepted the truth as it appeared to us. "No, not yet," was her reply, "but he will, oh, yes, he will! When we were married I was a Church member. He was not, nor would he attend Church, but I never asid anything to him about it; never importuned him to go with me, but was pvery mindful of my every work. married I was a Church member. He was not, nor would be attend Church, but I never said anything to him about it; never importuned him to go with me, but was avery mindful of my every word and act, for I knew he was watching me to see if my profession of Christianity had any effect on my dress 264 Hast Main Street, Plqs, Ohio. never importuned and act, for I knew he was watching me to see if my profession of Christianity had any effect on my every-day life. After a short time he began attending service with me, and when another brief interval had elapsed he connected himself with the Church, saying to me that his reason for doing so was: 'liecause I always felt that you had something in your life which I had not in mine; something the began and during June in Colorade springs, Colo. They will accept occasional calls to lecture. reason for doing so was "rectained a tablogy seet that you will something in your life which I had not in mine; something which you could not share with me because of myself? Non-said she, "I am going to make him feel just so about Spiritualism. When I sit I tell him all that comes to me, talk to him of our children and deliver their messages of love to him. At first he simply listened to me. Now he asks questions, and is becoming interested. I go to Church with him as I have always done. I don't want him to think I am less a believer in Christ because I have progressed to a more soulful belief, but by-sud-by we will attend your meetings; I shall never be satisfied till I go there, but I shall not go till he goes with me. And he will, you will see, he will!"

Returning home I sat me down before a glowing fire, and immediately my mind reverted to my friend; I could see here dear, good face branking with love her beautiful brown even

dear, good face beaming with love, her beautiful brown eyes suffused with tears as she talked of her loved ones and the joy that was here in communicating with them, and the method she was employing to bring her husband into the light. And there seemed to me there was a lesson in it which might be a help to many. To be mindful of every word and act is what we Spiritualists most need to do. To live as if always in the company of sure is instead of calculating. live as if always in the company of angels, instead of claiming their companionship, and then leading such lives. It is small wonder we are so often told that "none but evil aplrita small wonder we are so often told that "none but evil apirits can communicate with those in earth life! We want our every day dealing with our neighbor to be such that others observing us shall say: "They, too, have something in their lives we have not." Let us possess our souls of patience. Of that "love which suffereth long and is kind," and all else will follow in a natural sequence. Jesus said: "Steek ye first the every day dealing with our neighbor to be such that others observing us shall say: "They, too, have something in their lives we have not." Let us possess our soils of patience. Of that "love which suffereth long and is kind," and all else will refleve these dangerous attacks at ones, and follow in a natural sequence. Jesus said: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

girls as can be found in any Sunday-school in the city. The entire efficial force is excellent. We shall hear more of this new society.

The forty-fifth anniverary was duly celebrated by the society, and was most enjoyable. The banquet on the evening of April 1st was a sumptuous affair, and I never saw that uses the sunday were decorated with flowers, and the menu artistic in every way.

The floral decorations Sunday were beautiful. They were mostly presentations to angel friends, who were expected to

ones? Leading sorrow-stricken souls into the light, helping them to become partakers of the "peace that passes all under

standing?"

Live the life if you would accomplish the work: "By their fruits ye shall know them."

"Won't you try to love me?" he pleaded. 'No, Mr Adams, I can not," she answered. "I am not over atrong, and my physician has advised me not to do too much."—I ogue

Mamma.—Did you and Ethel play Church with your dolls?
Little Dors.—We tried to, but we couldn't, 'cause we hadn't any boy doll for a preacher. We dressed up Johnny's jumpin' jack au' tried him, but he was too lively for a reg'lar Church, as we turned it in'o a revival,—Good New.

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Dear liro, Poole-The glasses came O. K., and Mrs. Howe is much pleased with hers. and her eyes seem to be improving since she commence of using them. Mine, too, are all I could wish—the heat of any I have ever used, and I have lad several pairs before them, that did me were good service. They give an easy, restful feeling to the eye, and are so clear that one almost forgets that they are not every the country of the eye and the services of the eye, and are so clear that one almost forgets that they are not every the eye and eye.

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At a recent benefit of an with Mr. H. V forms made th number no tw istic in itself. Before beg-went a right

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Miscellaneous Articles

From our Reporter's Note Bush.

At a recent seance held in this city, and given for the henefit of an investigating committee on materialization with Mr. H. W. Archer as the medium Christy were distinct forms made themselves visible to the circle. Of this large native ment a rigid examination. Among those who were accorded this privilege were Mr. Willard J. Hull, the lecturer, Mr. M. Voumans, Vice-President of the Union Society, and Mr. Archer seated himself besaide the cabinet down. But he was hardly entranced when a bright female spirit parted the catein, came forth, greeted the audience, and proceeded to sell the medium. As soon as the curtain had droped upon the two receding figures, Jimme Johnson, a little spirit, not more fall and the wond a half feet in height, came forth, and in his childs hove spoke a few words to everyone present, mentoning such by mane in so doing and aking of some continued to me. In they right hand do not of the entrance subject and the substance and began to tap the state of trates of This is and the privalege were Mr. Willard J. Hull, the lecturer, Mr. M. M. Ancher seated himself besaide the cabinet dove the substance and began to tap the table and to write, independently from the hand which continued to write, independently from the hand which continued to the cate of the cabinet, thereby giving indisputable evidence that the form was made up independent of the medium. As soon as the curtain had dropped upon the two of the draw and a half feet in height, came forth, and in his childs having spoke a few words to everyone present, men of the felt and the wood and a half feet in height, came forth, and in his childsh voice spoke a few words to everyone present, men of the felt and the wood and the invention of the felt and the wood and the proposed provided the state of the anticology of some controlling and the felt of the provided the provided the state of the anticology of the state of t of hard and heavy body, of a white color, which had formed the two and a half feet in height, came forth, and in his childish voice spoke a few words to everyone present, mentioning each by name in so doing and asking of some concerning those who were absent. To demonstrate his spiritual procivities and that he was not a mortal confederate, he asked if the audience desired to see him that. The offer being accepted, he requested that "I'd like to be an angel" be sung. As the voices got into accord the little spirit began to ascend from the floor; and when at the top of the cabinet, he went over, his etherealized apparel trailing after him. But before disappearing he cried out to watch the proceeding, upon which he dematerialized—the object of his speaking evidently being to prove that the sitters were not the subjects of a delusion or an illusion. Both of these manifestations were according to their powers of holding the form intact.

Another remark bile manifestation was the materializing in the cabinet of a male spirit in dark costume, coming out that the sitters were not the subjects of a decidence of the subjects of the subjects of the subjects of the subje

Author remark able manifestation was the materializing in the cabinet of a male spirit in dark costume, coming out into the centre of the circle for recognition, and speaking in hallowed voice to several of the auditors who had risen to greet him. While thus conversing a female spirit began to greet him. While thus conversing a female spirit began to those standing and to the sight of everybody else. As the female reached her full height, the male began to dematerialize, upon which the female spirit retired to the cabinet from whence the male had previously emerged, the two changing places. This evidencity was to prove that the dark male apirit was not of mortal make, and that spirits could materialize outside of the cabinet as well as inside under favorable conditions.

The next remarkable and beautiful manifestation was the presenting of two half-form materializations at the cabinet window. They were two preity damsels in their teens—one as tretched in an arm-chair and covered, down to his waist, with that wonderful luminous fabric, which filling the room with others, being called to the cabinet. The writer, with tothers, being called to the cabinet, was permitted a close and the other a brunette. The writer, with tothers, being called to the cabinet, was permitted a close and to the spirits chatted affably, showing it visible.

perfect blond and the other a brunette. The writer, with others, being called to the cabinet, was permitted a close and extended acrutiny. The two spirits chatted affably, showing their pearly white teeth and bright sparkling eyes to advantage. Upon being complimented on her pretty appearance and exquisite toilet, the blonde gave a hearty laugh—in appearance, though not beyond a whisper so far as the voice was concerned—and dematerialized, followed by the brunette. Of course, between these varied acenes, individual spirits appearance and called for their friends. Some were recognized.

sppeared and called for their friends. Some were recognized by their forms, and some by their words and other modes of identification, the writer also recognizing his mother among the number. During much of this time the medium could be heard giving directions under control, and frequently while the spirits were speaking to prove the distinct individuality between the medium and spirit, there being no transfigura-tions of the medium on this occasion, and probably due to the fact that there were several other mediums in the circle from which the spirits could draw. Thus the varied and very

pronounced manifestations.

E. V. Wilson presented himself at one of these intervals, being a tall fine-looking spirit, erect in stature, and very perfect in make-up. After delivering a neat little address on spiritual culture, he descended to the floor, speaking as he was dematerializing, and keeping this up almost to the last. Peggy Jackson, a colored female spirit, showed herself long enough to be seen by all. The handsome lace making spirit came out into the circle, asked for a handkerchief, which was handed to her by one of the investigating committee. Then, before the eyes of all, she wove the handkerchief into lace as fine as spider web, the spread of which made about sixteen square feet. One corner of this was cut off by the committee as a test. The test was complete, for when the handkerchief was restored to the original fabric (by the spirit drawing it in and doubling it up) one corner of the handkerchief was missing.

most pronounced evidences of Spiritualism existing to-day. Immediately afterwards the curtains were thrown aside, and the medium came forth, still entranced, which it took him some minutes to throw off, and the cabinet was again opened to inspection. But further tests as to the reliability of the medium and the genuineness of the spirit forms were unneces-sary, everyone having been convinced of that from the first "What are you going to do about at?"

THE ASTRAL BODY.

Translated from La Re: no Spirite, by P. F. de Cournay

Mr. Bodisco publishes the following report of an experi

ment during which he was enab ed to see the astral body. "For the last five years I have given myself up to the study the fruit of my researches to the persons who take an interest in these sorts of experiments. The results I have obtained have long been thought probable, but the realization was lack

profess the most complete confidence in each other; more over, fraud of any kind would have been impossible, material ly, since the observation lasted two hours in a perfectly bright room, though it was lighted only by the astral body, a body which not only has not yet been studied, but has not been ap-

which not only has not yet been studied, but has not been appreciated by experimental sciences.

"In my book, 'Flashes of Light,' published in Paris, I speak of this body as being the essential matter in nature; it constitutes the connecting link between the visible and the importance in the spirit world, and that any alleged communications from the dramatist appearing elsewhere are my dearest dream; I am convinced that the knowledge of the laws to which this body is subject will produce an immense the life of people.

The grave announcement is made by a Spiritualistic periodical that it has secured the "exclusive" collaboration of William Shakespeare in the spirit world, and that any alleged communications from the dramatist appearing elsewhere are spurious.—Boston Investigator.

Comment is unnecessary. When the advertising list is exhausted, perhaps "John Smith" or "Richard Roe" will get

it visible.
"The entranced man rose from the arm-chair, gathered slowly the miraculous veil over his head, came up to the table and wrapped this substance round each of us in his turn.

"Three of us have seen and heard all that took place; they can confirm the correctness of my narrative. The fourth person was awake only during the second half of the seance, and, consequently, can testify only to part of this experiment. "K. Bodisco."

MARVELOUS SLATE-WRITING.

(To the Editor of the LIGHT OF TRUTE.)

I would like a little space in your paper to give an accoun of a private sitting I had with two mediums, and the results thereof.

On Saturday evening, the 15th ult, on my regular run to On Sturday evening, the 15th uit, on my regular run to St. Louis, I took my wife and her mother with me for the purpose of hearing Mr. Wallace. After attending the lyceum and a lecture by Mr. Brooks at Howard Hall in the morning, we went to Mr. Wallace's rooms for a sitting, which my wife's mother wished to have. He gave full names, business tests, a prescription which in correctness of phraseology and compounding was pronounced both accurate and entirely origina by the druggist who filled it and which has already been very beneficial for a chronic stomach trouble. In fact, she pronounced the whole sitting the most satisfactory of any she ever had. Another object of our trip was to enable her to have a sitting for slate-writing with Mr. John A. Johnson, And right here I wish to explain the conditions under which the slate-writing was obtained. Before leaving home I pure classed two ordinary school slates, which I took to the store of the classed two ordinary school slates, which I took to the store of Mr. J. A. Rice, a dry-goods merchant of this city. There, after they were cleaned and examined by three or four people who were present, they were then screwed together with four screws, the heads of the screws covered with scaling wax, on which Mr. Rice put his private mark. These slates were took to St. Louis with us to Mr. Johnson at his home, corner of Franklin Avenue and Thirty-fifth Street. On pluy many other casava or smiller subjects. Price \$1.35, postspid.

The franklin Avenue and Thirty-fifth Street. On pluy many other casava or smiller subjects. Price \$1.35, postspid.

The GATES BETWEEN, Price, postspaid, \$1.30. THE have a sitting for slate-writing with Mr. John A. Johnson chief was missing.

As a finale, the committee, including the writer and a lew others, were called to the cabinet-window and requested to form a compact semi-circle close to the aperture. This being accomplished, the curtain was raised, and there stood in the atrongest possible light, the medium in dead trance with a transport of Franklin Avenue and Thirty-fith Street. On my next trip to St. Louis I got them, brought them back to Mr. Rice's store, and had him after he had examined the seals and impressions thereon, open them himself in the presence of three

menon that took place. The only question left now is utes until they announce by raps that the work is finished.

IS GOD A DEMOCRAT?

President Cleveland, though not a member of any Church the close of his inaugural address, he said:

"Above all I know there is alsupreme being who rules the affairs of men, and whose goodness and mercy have always followed the American people, and I know he will not turn from us now if we humbly and reverently seek his powerful

may believe it, but he does not know any such thing. He may believe it, but he does not know it. We suppose God, seconding to his belief, is a Democrat, though four years ago he must have been a Republican. This is not the first time he has changed his mind, if the Bible can be trusted, and who knows but that his next move will be to it op over to the People's party.—Independent Pulpit.

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Last evening I shared a rare treat at the home of Mr. and Mrs. Paharm, whose musical accomplishments are of a high order. They have been employed to make music for the Temple meetings, but owing to Mrs. Paharm's illness we have been deprived of their help this month. With Mr. and Mrs. Jones, Mr. and Mrs. Mattison, Sen., and Mr. and Mrs. Mattison, Jr., we "were all in one place of one accord," and the social cheer, wit, humor, and spiritual awakening, the exquisite music by Mr. and Mrs. Paharm and Mr. Jones filled the hours with rare sweetness and intelligent uses, and was a time long to be remembered. As a social tonic it was more than a thousand formal, straight jacketed, stiff-jointed, culand-made-to-order, touch-me not gatherings of the dress-parade aristocracy, and as a spiritual feast it was more than ten thousand ordinary prayer-meetings. If they have such music in heaven, associated with the spontaneous literature of the heart, which flowed from the switt flying hours during this charmed season in the home of Mr. and Mrs. Paharm, it can not fail to draw his Satanic Mejesty from his sulphurous abode, and all his victims with nim, and depopulate the "bottomless pit." Such attractions count more for the Church to day than all the dull, dismal theology, however well dressed, that dominates modern pulpits. Spiritual societies may greatly improve their "means of grace," and increase their strength and influence, by cultivating such social attractions in all ways open to them. Social influences are as important as platform sensations to draw and hold the people.

April 24th.

This is the greatest my stery of the nineteenth century, and at the same time a well-attented scientific fact. Through this remarkable is a same time a well-attented scientific fact. Through this remarkable is a strument spirit Dr. Wella, now no well known throughout the world diagnosas and prescribes for patients everywhere, and very seldom, if a diagnosas and prescribes for patients everywhere, and very seldom, if we shall be selded to the world diagnosas and prescribes for patients of the medical college of Chicago altopaths; and the Relectic Medical Institute of Clincinnail, 0, and there for is four competent to carry out any and all instructions and please the about the Relection of the selded in the selded of the s

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