of the First Society iday evening, April to serve as officera k, President, 226 resident; Charles Hooker, Financial W. Dennis, J. J.

Cincinnati, Saturday, May 13, 1803.

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

Light of Truth.

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DESCRIPTION PRICE.

CONTROLLED AND TOTILE.

CONTROLLED

and communicated. He had investigated the claims of Modern Spiritualism, and was ready to publicly espouse the cause, however unpopular it might be.

The younger portion of the members were delighted with the new thoughts, fresh and clear, which Mr. Arling gave them. They had become weary with the old mannerisms and dry phraseology, and effete doctrines. They were readers and thinkers, and, although they could not define their thoughts, there was a growing sentiment of the incongruity of the new views of life and nature with those handed down from the past. These were the larger portion, and that departed spirits returned and communicated with their friends.

The other charges were dependent on these, as the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if he did not fall was useless.

Within this phraseology of the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if he did not fall was useless. The Savior was thereby denied, and if the past is the scheme of salvation was called for by the fall of man, and if the did not fall was usel from the past. These were the larger portion, and they could not -ound the praise of the minister in sufficiently expressive

unguage.
When persons have arrived at conclusions by the force of facts, offered to their preconceived convictions, and they stand halting in doubt and fear, if there comes another in whom they place confidence, who expresses their half-formed thoughts, they are strengthened and assured, while they ac cord highest honors to their exponent. The most successful speaker is the one who gives expression to the withheld thoughts of his hearers. He becomes truly their exponent and representative of the majority. Mr. Arling filled this place admirably. He possessed a fine delivery and the earnestness of a new disciple. The empty pews began to be filled, and an early attendance was required to secure a seat. Camptools were scattered in the sieles and come strudies research. stools were scattered in the sisles, and even standing room at times was not to be had. People drove from adjoining towns to hear a preacher who put fresh life into the dead doctrines, and went away with minds expanded and uplifted by the piritual wine, which he poured out as from an exhaustless

At first this was pleasing even to the conservatives, who measured the prosperity of the Church by the size of the sudience, and had constantly complained of Arling's want of zeal. As they listened Sunday after Sunday they began to have a dim perception that the teachings were not soundly

Deacon Lane was sure there had been a great change from the old style of sermons. There, was not a word about hell or allusion to the devil.

"What kind of religion was this that was all knowledge, tempered with love? How could there be Christianity with-out hell fire? The fact is," he blurted out, "the fact is that we have a full fledged Spiritualist in our pulpit, and the quicker we get him out the better for us.

Now the secret was out, others had thought the same, and the matter grew, and was enlarged on at the sewing-circle where the ladies gathered to make breeches for the benighte Africans who had imbibed enough Christianty to make then ashamed of their comfortable deficiency of costume.

"I'll tell you what it is," said an aged dame, "he has been

reaching Spiritualism, and I'm disgusted."

and we don't want it in our Church.

"But why do you object to the discourses, are they im-noral?" again questioned Stells.
"No, not immoral, but Mr. Arling told us all about spirits

"That ought to be pleasant; to have our loved ones return and speak to us would be a very great pleasure."
"Oh, not to me. I should be frightened to death, I know be

"I've heard," said another old lady, "that the Spiritualists
on the believe in God or existence after death."
Said another: "This Spiritualism is a small offence to his

field, and difficult in deciding the important from the unim-portant. Mr. Arling, although he had anticipated some sort of a revolt, was surprised by attack, and shrank from the notoriety it gave him. He was inclined to send in his resignation and leave the ministry, where he felt bound and handi-capped. If the Church, after his efforts in its behalf, were so ungrateful and preferred another minister, he would not stand in the way. To this Mr. Canning would not listen. He quite inconsistantly to advice given before, now urged Mr. Arling to meet the issue and combat it step by step, and not recede from the line of advance. Of course, the Church meeting was preiminary to the trial before the Presbytery, which duly sat or the momentuous issue. There were over fifty divines present, and a trial of a heretic before the tribunal of the Inquisi tion was not attended by more august and imposing attention to detail, nor pressed with more unscrupulous venom Rev. McGilpig represented the prosecution, and he had ar rauged to have the high court sit in Arling's own church, intending to thus humilate the minister there before his peo ple, and show them the strength and zeal of McGilpig.

The ministers came from near and far. Each having that ineffable look between arrogance and a complacent smile of satisfaction, and were quartered on the brethern, or rather sisters, for the latter had the entire care of them. The trial lasted a week, and was not only a local event, but widely heralded through the press. The church, large as was its capacity, was crowded to the utmost with an audience esgerly partizan for one or the other side. The ministerial parliament was evidently prejudiced and had prejudged the case. The prosecutor was determined to prove the guilt of the ac- prosecutor was angry at the effect of Arling's speech and was strongly represented there. It was proposed to send a

cused, and had thoroughly equipped himself.

Mr. Arling pled his own case, with the assistance of his father-in-law, the professor of theology, in his alma mater.

The first day was entirely taken up with preliminaries and determining which version of the Bible should be taken as authority for reference. Some hot words were exchanged translation. The former by a two-thirds vote was adopted.

The theological professor was regarded as authority by e ministerial body, almost all of whom had patiently en dured his lectures in the college, and they were thrown off their guard when he moved to act on the mejor points of the charges, and drop the others.

"For," said he, "to prove them all would be an endless task. If we convict on the major, the dependent follow. There are two leading accusations: Denying the Mosaic account of the creation, and accepting the doctrine that spirits return

nim, and thinking the matter now resolved itself into a sim-ple question of evidence, called witnesses who had heard Mr. arling make such and such statements in his sermons. For Arling make such and such statements in his sermons. For ing dungeon, or anything but suspend from the ministry, four days he had his undisputed way, and accumulated a mountain of say and hearsay. The defence made no effort to grown, and did not wish to advocate, because he knew them prevent damaging testimony and took no exceptions. Half to be false.

allow me the right to interpret it, which, as a Protestant, I have. Where shall we go for an interpretation if not to the rabbis, who have made it a study for thousands of years and have cherished the traditions handed down from earliest The chapter on the creation is a fragment of a hymi chanted by the priests in their worship.

"There is not an eminent scientist in the world to day who

does not believe in the theory of evolution. It is God's law of formation. We must accept the facts of science and allow them to give us the light of higher criticism. If we do not do this we shall be obliged to yield the citadel of our faith. I elieve that my friends and yours who have gone from morta life, exist as angels and return, and at favorable times con verse with us. This is sound Bible doctrine. I challenge any one to bring a passage in the Bible opposing that such spiritual beings shall not return or commune with mortals. Vot may say it was forbidden to hold such converse, and cite the witch of Endor. In the correct translation it reads the wo man of Endor. She saw the spirit of the prophet Samuel, and he gave as clear and correct prophesy as when he was in the flesh. The Bible then affirms that spirits exist, return, and communicate, for what was possible for Samuel is possit

belfor all.
"Moses and Elias appeared to certain apostles, and an angel came to the sepulchre. The active powers of the Bible are these intelligences. The belief in guardian spirits has been held in all ages. It has formed the lullaby song with which our mothers rocked us to sleep in childhood. It is our assurance at death that these beloved, though unseen beings will lead us over the river and up the shining shores of immortal life.

Such is an outline of a part of the speech, which was over two hours in length, and was listened to with breathless attention. It was broad, generous, and comprehensive. The the apperior ability with which he had managed his case. As vote of approbation to the legislature, of a bill granting prosecutor, he introduced the stock arguments and appealed woman's suffrage, the said bill being the work of the W. C. o the prejudices of his hearers. If heresy was allowed, rain to the Church would surely follow.

The mysteries of a heresy trial and decision are smong the infathomable secrets of godliness. When the ballot was taken twenty three voted for acquittal and twenty four that the charges had been sustained. It was a victory for the ubilant conservatives. The changing of a single vote would have reversed the decision. Why should we take that single

The career of Mr. Arling had suddenly terminated by his nonesty of purpose. In a previous century he would have been burned at the stake after due exposure in the pillory, or aggelation at the cart's end. Now, with the refinements of nanners, the result of the reception of knowledge, the tiger said that I was a Spiritualist, and a free woman f theocratic despotism being chained, the heresy-hunters ave to content themselves with hanging the heretic whose error is in knowing more than themselves, and hone-tly delaring his conviction, in the rude blasts of public opinion n opinion constantly becoming more favorable to the thinker and innovater. The self-constituted tribunal of forty-

I do not think it best to hand spiritual papers to strangers; it is too obtrusive, too much like the old fashion of forcing tracts on people. A paper that is apparently "found makes no feeling of resentment, and stands a much better chance of

Whether any of the seed thus sown has ever fallen on good ground I have no means of knowing; but this I do know, I am not keeping the good seed stored up in the attic for the mice to destroy. I merely offer this as a suggestion to those who consider a spiritual paper too good to be destroyed outright, and yet can see no use in letting old papers accumulate year after year. What do you think of the plan would be glad if some one would suggest a still better plan. If I who am only a skeptic am willing to do what little I can to spread "my hope," how much more reason have you old, confirmed Spiritualists for spreading "your knowledge"?

I also with to express my approval of the editor's plan of having us mail certain copies to our friends, yet we ought to try to send the right paper to the right person; for instance, the number containing Rev. Savage's lecture was just the thing for those who still love the name of " Rev.," A little care in sowing the seed would be wise that it may fall on good ground.

SPIRITUALISM NOT UNPOPULAR.

I have not time this morning to write you either a lengthy or a formal article, but I want to jot down a thought on an important subject. One of your correspondents writes of the unpopularity of Spiritualism. He or she is under a misap

I arose and opposed the vote, saying that the W. C. T. U was of a body of women who were not in a free State, and that they were asking freedom from the civil government, while the Church government, which they represented, did not give them freedom; and that I held that while the Church did not think them worthy of freedom, it could not ask the civil government to do so, and that until they were ote as of more value than the twenty three which opposed eligible to the highest affairs within the gift of the Church, Were not those twenty-three heretics equally with the they could not ask to be eligible to the highest affairs within the gift of the civil government. I declared they wished the civil suffrage as so many slaves who wished to fulfill the decrees of their masters. I told them that I was in favor of woman's suffrage when women of themselves asked for it, but not when sought by the W. C. T. U.

said that I was a Spiritualist, and a free woman.

At the close of the meeting I was taken by the hand, and complimented on my speech. Women came to me merely to talk to me of Spiritualism; they had heard of it, but knew nothing about it, and they wanted to learn. Some of them evidently thought that to be a Spiritualist meant that you were a medium, and I was asked by two ladies whether I could not "get something for them" one of these was secretary for the W. C. T. U. of some place. I lunched with her, and before I left her she had three times besought me to try and "get something for her."

Spiritualism unpopular I believe there was not a more desired friend in that convention than I was as a Spiritualist.

VIRGINIA CHAUNGEY FORWARD.

VIRGINIA CHAUNCEY FORWARD.

OUR CONTRIBUTORS.

"Uncle, I am the spirit of your nephew that you believe to be alive and well in St. Louia. Von do not believe this, but when I relate our parting conversation while standing on the bridge, that no one knows anything about but you and I, you will be compelled to believe it is I." The talk included deliwill be compelled to believe it is I." The talk included deli-cate advice to bachelor young men, pertaining to morals, con-tinency, etc. Then followed "My life-insurance policy I left with Uncle M. in Kentucky; if it is not forfeited by the mistake in the last payment, it will meet all claims against me, and I want you to be sure to pay yourself what you have insisted that I should accept as a gift."

Letters soon confirmed the truth of all the automatic

writing. Mr. Ferguson went to Kentucky and found the policy at the uncle's, and that the mistake, or rather nonayment in time, was the fault of the post-office, and did no

The war came. Unwilling to fight with carnal weapon The war came. Unwilling to fight with carral weapons, Mr. Ferguson went to Europe as the business manager of the Davenport mediums, and created a sensation in high circles. Lord — said to him: "I believe those phenomens are what they appear to be, but my friends say they may be jugglery. I want you to bring the boys to my mansion that I may be able to say that I know of my own knowledge that no appliances of necromancy are used."

Mr. Ferguson said to me. "If ever I felt myself in a tight place, I did then. A refusal to oblige his lordship I knew would receive but one construction, and I knew also that our seances sometimes proved failures. A failure would be ruin and refusal to comply with the courteous request about as damaging.

no furniture, but a large wardrobe in the center of the room to serve as a cabinet, and some chairs. The Davenport brothers were taken into another room, and their clothes enso of visitors admitted. The scance was conducted in the usual way; and when I saw that the invisibles appeared to assus way, and when I saw that the invisions appeared to appreciate our trying condition, and work with more than usual activity, you may imagine my relief."

But, to return to Nashville, Ferguson was bold and defiant in teaching, even from his pulpit, that new lights were being

received, conflicting with existing orthodoxies. The clergy took the alarm. The Calvinistic portion were indignant that a leading clergyman should raise a doubt that they and their pers, in the language of George Bancroft, the historian, had been "preordained in the council chamber of eternity, and absolutely spotless in its escutcheon." The Arminians felt the loss of being deprived of the privilege of stealing Urlah's wife or cognate acts, repenting at leisure and being restored, like the Jewish libertine king, to divine

Revenge, the usual penalty for heresy in all ages, was pu in requisition. A flaw was thought to exist in Ferguson's title papers to the church edifice. He was long harrassed by a suit at law, but during its pendancy he told me that he was constantly instructed how to act, through the mediumship of his wife. The final decision awarded to him an unquestion able right to the property.

This controlling question being settled, a greater one stose, involving conscientiousness—was he justly entitled to so much pay for his former erroneous testing? He magnaninously relinquished all claim to the house and grounds thereby setting a grand example of making legal decisions give place to moral justice, a denouement he had intended give place to moral justice, a denouement he had intended from the beginning of the contest. How many orthodox money-grabbers would "go and do likewise?" They, as Bonaparte said to Talyrand, "while professing that their kingdom is not of this world, manage to get as much of it

with paganism by the Council of Nice, shows a persistent de-termination to prove that the Great Reformer was mistaken when he enunciated the impossibility of worshiping "God poral interest.

Mr. Ferguson escaped the fate of Galileo, Hypatia, Bruno Servetus, and tens of thousands of others who believed that truth was as sacred outside of the Bible as within its pages and dared to proclaim it; for this we are to be thankful t

and dared to preclaim it; for this we are to be thankful to
the increased intelligence of the age rather than an abatement of the spirit of persecution that originated the Inquisition, and fired the fagot in the day of Joan of Arc.

All history, not excepting what is regarded as sacred
proves that mankind have habitually crucified their redeemers, and my friend Jesse B. Ferguson would not have enjoyed
the luxury of a natural death-bed, had he lived in the times of

Creeds to the Front.

LYMAN C. HOWE

BE ACCURATE.

DUR CONTRIBUTORS.

The filler of the Line of the Part of the Control of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of April 184, Mr. C. H. Green, of Noar correspondent of Mr.

ROVER, Controls

If Mr. Greene doubts this let him come here and satisfy imself. Five of these sitters are in business here, and are

reliable persons. Their affidavits can be given if asked for.
Through another medium, a Mrs. Fitz, a professional, but
not an independent slate writer, I got the following on the Saturday evening after this event. The lady had requested me o sit with her, as she wished to develop as a slate-writer, an elieved I could help her. So we sat at the table, and the fol owing is verbatim of what was written upon the slate

John Boyd, sheriff, Hurrah Hickman. How is this? "Abraham Lincoln, president, fought for my country, or

nd all.

"George Washington, nobleman, did all things near right.

"Andrew Jackson, willing to come.

"John Brown, friend Hickman, I am here to-night.

"Hooker, I am not going to let anyone beat me."

Mr. Dwelley and I are receiving from Joe Hooker a de
ription of the battle of Lookout Mountain. I have submitted it to an old officer who was in that battle, and one who does not believe in Spiritualism, but he pronounces it as exact, although not one sentence of what he has given appears in "authentic history

Pat Murphy, once a Catholic, but not now. Hurrah for "Henry Ward Beecher to Henry Hickman: How happy I felt when I met the friends that had gone before me. I wish I could have met you before, but it is never too late. "Asleep, but not forever, meet me beyond the river."

Here I made the remark that I was glad to get that, when "I am sorry I had not. But I did not know what to do. But it is not loo late, thank God. since I have found this me-lium. Good bye, friends, to all."

The next writing was

The next writing was:

"Jeff Davis, used to be a Democrat, but that makes no difference I love to see you all."

To this I replied: "Mr. Davis, I am glad you have
come. Let the dead past go. I would like to take you by
the haud. Would you be willing? To this there were three
loud knocks, but no further writings from him.

Now, Mr. Editor and Mr. Greene, what is the proper thing ome again. Shall I receive them as a gentleman should re eive his friends? Shall I ask them courteously to identif hemselves by stating incidents in their lives? or shall I dis niss them as deceivers. Respectfully, HENRY HICKMAN.

Commenting on the church extension in Berlin, a secta ian paper says, "it is one of the most hopeful evidences that ationalism is on the decline in the land of Luther." Ration rationalism is on the decline in the land of Luther. Actionalism on the decline! A pity the Church employs this word to mean irreligion. But there is something startling in the phrase nevertheless. Its suithesis, unreason, would appear to be a more welcome force in its literal definition. And per-

If all readers of human character could see their own de-cts as well as those of others the world would be filled with

FAIRY-LIKE PHENOMENA.

studies in spiritusly phenomena I have always found that skeptics object to certain communications said to have emanated from spiritusly national constructions are dropped in front of him, the spirit forms because the subject to certain communications said to have emanated from spirits on account of poor grammatical constructions. One in the same process are dropped in front of him, the spirit forms because the subject to certain communications said to have emanated from spirits on account of poor grammatical constructions. One in the same that the spirit forms because the spirit forms bec tion, but this is the first time I have seen an objection on identified by those sitting in the circles as friends or relaccount of a 'high, flowery style."

Identified by those sitting in the circles as friends or relaccount of a 'high, flowery style." scount of a 'high, flowery style."

Since then I have called upon the medium, Mr. H. D. Dwelley, and called his attention to the communication. We sat down to the table, and having called the attention of the controls to the article we placed the slate under the table without pencil and in full light. There were seven persons present, and the following is a transcription of what we found written upon the slate:

"When to the table, and having called the attention of the science of the slate under the table without pencil and in full light. There were seven persons present, and the following is a transcription of what we found written upon the slate:

"When to the table, and having called the attention of the science of this new revelation—Spiritualism. But every medium the solution of the snowy white garments is wafted to all parts of the room; furnishes different manifestations, and to gain a primary knowledge of it, one must study without ceasing, and attend as many seauces as circumstances will permit.

"When to the table, and having called the attention of the spirits at these seances for the science of this new revelation—Spiritualism. But every medium when applauded, she comes again in response to the encore and repeas the dance three or four times. Minnebaha, the light are the dance three or four times. Minnebaha, the light are the dance three or four times.

"When to the table, and having called the attention of the spirits at these seances and of missing something. And this the investigator can not not the science of this new revelation—Spiritualism. But every medium the science of the room; furnishes different manifestations, and to gain a primary knowledge of it, one must study without ceasing, and attend as many seances as circumstances will permit. of what we wan applianced, she comes again in response to the encore found written upon the slate:

"What I told you about him was true. I did not then give you the whole of his little affairs. Your correspondent does not know as much about it as he thinks. He gets what little he knows by hearsay. I did not go into details, but I told you the truth. There was hooting and yelling there. There is no man living that knows all of old John Brown's movements. It was only the spirits that saw him in the dark of night."

RED WOLF.

When applanded, she comes again in response to the encore and repeats the dance three or four times. Minnehaha, the and repeats the dance three or four times. Minnehaha, the trices and throws out a sheet of fine lace, after which she gathers it in a bunch and presses it upon the foreheads to the circle most in rapport with her. Twice she has placed the lace on my forehead and once in my hend; the first time the lace felt somewhat coarse, but the next time it has placed the lace on my forehead and once in my hand; the and held three seances. While the results were not as good first time the lace felt somewhat coarse, but the next time it as I saw at her seances last Fall at camp meeting, yet to me was as fine as a cobweb. Another of the medium's controls and to most of her visitors they were entirely satisfactory. Is little Nellie, a child apparently about twelve years of age. There were quite a number of mediums' cabinet controls or She is a lively, little chatter-box, and calls everybody uncle or

Many of the materialized forms are recognized as having been well known citizens here. As many as twenty five to with an illuminated crown on her head, with the letters thirty have appeared at a single seance. On two occasions. H-y-p-a-t-i a in letters at least two inches long, which sparkled when the circle was especially harmonious, a male form came and played upon the piano, the music reminding one of Jesse betppard's performances or Blind Tom's "Battle of Man ame. Lola, an Indian girl, one of the guides of a local me. these seapces is the dematerialization of forms outside the cabinet. Once, while the writer was talking to the spirit, Prof. Wm. Denton, dematerialized slowly to the floor. ing good-bye three times while going down, the last time when his head was just above the floor. On another occasion I stood close to the opening in the curtains, while a spirit havng a very large head, and as bald as a billiard ball, talked with a lady. As before, his body slowly dematerialized, the last seen of him was his shining bald pate as it disappeared through the carpet.

All of Mr. Aber's seances are beld in private residences. He wears black clothing throughout, and a frock cost. The taked with me and fully identified herself to me. One night male forms sppear mostly in sack coats, white shirt bosome. collars and cuffs. The color of their garments are dark, grey, also called my wife to her and talked with her and kissed and light; sometimes they have long, flowing beards, at times mustaches only, or without beard. The females are invariably dressed in white, loose-fitting robes, with hair hanging down feed me beyond a doubt. She also called my wife to her an extraction of the spirit world over forty years, came out two nights, called me by my name, and sails feed me beyond a doubt. She also called my wife to her an extraction of the spirit world over forty years, came out two nights, called me by my name, and sails distributed in the spirit world over forty years, came out two nights, called my wife to her an extraction of the spirit world over forty years, came out two nights, called my wife to her and taked with her and

when he enunciated the impossibility of worshiping "God and Alammon," and that his golden rule, "Do unto others, courage of his convictions. By this time I had cleaned off attention and the courage of his convictions. By this time I had cleaned off attention and the courage of his convictions. By this time I had cleaned off attention and the courage of his convictions. By this time I had cleaned off attention and the courage of his convictions. By this time I had cleaned off attention and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off attention and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off attention and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. By this time I had cleaned off and the courage of his convictions. The courage of his convictions are converged in the courage of his convictions. The courage of his convictions are converged in the courage of his convictions. The courage of his convictions are converged in the courage of his convictions. The courage of his convictions are converged in the courage of his convictions are converged in the courage of his conver side the cabinet. The shock to the medium was so severe said: "You have my spirit picture with mother, in which I that it was several weeks before he was in condition to properly give seances, and in fact is not fully recovered from its effects yet. Spiritualists everywhere can not be too careful in excluding "smart Alecks" from their circles, as sudden interruptions of conditions work disaster to mediums, and may

anse death.

A branch society of the Texas State Spiritualist Association, incorporated, has recently been formed here, James A. Brock, president. Hereafter we will be able to give mediums

gal protection who may come our way.

Last Sunday evening Mr. Aber was presented by the Spiritualists of El Pano with a handsome gold watch in ap-preciation of the good work he has done while in our midst. He leaves in a few days for Dallas, this State, where he will emain a short time, and then go to Topeka and Minnespolis. El Peso, Tex., April 25, 1893.

WAS IT A TEST?

A few days previous to the inditing of this report the author was scanning an illustration purporting to be the three Fox sisters in their arisen state. It occurred to him that he would like to hear from Katle, she who passed over last summer. Why the preference, can only be accounted for on the supposition that Katle was present or in rapport with the thinker at the time, and impressed him with the desire to come into communication with her. Nothing, however, was said of this mental wish, and so no living mortal knew of it, or could know of it even by mind-reading, for there was nobody present at the time, and later it was entirely forgotten until reminded of the same by Katle's materializing at one of Mr.

A. Willis' seances in this city last Friday levening, and there

giving the recipient to understand that she had one is response to his desire. Had snything been said of it, or we hinted at to the medium, skeptics could maintain reasons, deception; but this is precluded by the fact that the win-himself had too far forgotten the circumstance to even the

the music bax is based being wound up, etc., etc. Sometimes agree in detail? And if not must one of them necessarily the medium is drawn back a few feet, and the curtains drawn back a few feet in drawn back a few feet in drawn back a few feet in a pan of the most pleasing drawn back as few feet in a pan of the most pleasing drawn back as few feet, and the curtains drawn back as few feet in a pan of the most pleasing drawn back as few feet in a pan of the most pleasing drawn back as few feet in a pan of the most pleasing drawn back as few feet in a pan of the most pleasing drawn back as few feet in a female figure was gone. The distance from the organ to the cabinet was too long to have allowed the spirit to move bodily into it. She must have dematerialized in the flash of two seconds—the same process generally taking from twelve to lifteen econds in the flash of two seconds.

> The rapidity with which Mr. Willis' spirits manifest is marvelous, and keeps once constantly on the watch for fear

PHENOMENA AND ITS DEFENSE. JUDGE S. M. TUCKER,

Mrs. Mabel L. Aber, of Kansas City, Mo., has been here guides come out in good light, some of whom talked freely with members of the circle. Hypatia, one of Mrs. Aber's guides, came out in the dark with her robes brightly illuminated, and name. Lola, an Indian girl, one of the guides of a local me-One of the most peculiar and pleasing features of dium who was present, also came out in the dark with her beautiful costume so illuminated as to show her form and color plainly, and danced to the music of an organ, in a manner equal to that of a professional dancer. One young lady was taken by the spirit form of her grandmother and an aunt, inside the cabinet, and while one stood on each side of her she was allowed to pass her bands over the face and form of ge head, and as bald as a billiard ball, talked the medium, who was lying in what appeared to be a death. As before, his body slowly dematerialized, the like trance. On two occasions a spirit form came out into the room before the medium had gone into the cabinet and while her hands were held by members of the circle. vorite neice of mine came out each night in good light and she sat upon my knee with her arm around my neck her. My mother, who had been in the spirit world over forty fied me beyond a doubt. She also called my wife to her and the medium replied: "Why? Who is he?" I answered that he was the greatest preacher this country ever produced, and when in the form believed in Spiritualism, but had not the Aber came here, he encountered difficulty in obtaining circles came out and called for Dr. Richmond. When he came to her spirit mother and sister, in which the sister's head is in an opposite direction from the others. I recognied the spirit by her likeness to the picture, as did Richmond and others in the the circle. Several forms came out and were recognized by their friends. Maggie, one of the guides came out in good light and in the middle of the room in plain sight of everyone, tooks white handkerchief from a lady and by some means made it into several yards of white lace of the finest texture, placing one end over the head of the musician and the other over the head of the manager, eight or ten feet apart. We met with much opposition from the church members,

and from skeptics generally, and, I am sorry to say, from some professed Spiritualists, who are not yet in a condition to un-derstand this phenomens, and from that reason, from their dpoint of cause, the whole thing is a fraud.

Saturday, May

Spirit Me OUR

At Douglass Hall, (

); seance begins at 2 3
Questions to be ans
these conditions: I. T
contain one enquiry or
name of the questioner
Mas. A. E. Kirny, Mo

to have our friends ve

REP

As the bright draw close unto y fully the great jo-they would teach life which awaits the lessons of life this afternoon, h nearness than ev some the doubts into their lives b we fined clouds of that which is the seed may bu into existence is within you. apirit from circ life, for at time that had all thi dows, you wou trials that you Each ex tiful spirituall every lesson le plane or in th you. I would clouds in you have been bro whatever may

> Ques-[8 even those of health, who, years, are no else? Woul. Ans.-Ch

spirit side of

surround you ing that care wherein you weakened by many of the be able to de for this bod of your will can and doo why this br Llways plac be the most to help tho is unable to til this bod and decrep each day a spirit. Ye live in, an soul, I see upon the I see new learn mor hands wit this spiri weary at "How do old spirit body wea youths lc Thus I w while you will begin will retur extremel Carry you effects up

> ANS free you the long

one of t benefit ! trous to spirit, a down to tach the that the a spirit liquor, whiske: bility o plane, down i up or

take of many freed ! pass o the sp the

of that which is beautiful, not only necessary to soften and moisten the ground as the rain of this day, but necessary that the seed may burst open and the beautiful flowers may spring into existence—so the clouds and trials of this life are to you into existence—so the clouds and trials of this life are to you as the rains that water the earth. They bring out that which is within you. They prove to you the power of your own spirit from circumstances which come to you through earth life, for at times you doubt the love of the father or the love of those who have passed on. Friends, did you ever think that had all things been heautiful, with no clouds nor shadows, you would have stood still? It is only through the trials that you are tested, just as though the fire had refined trials that you are tested, just as though the fire had refined you. Each experience brings you out more bright and beautiful spiritually. Each experience to you is a lesson, and every lesson learned is something gained, either on the earth plane or in the realms beyond, and so I come to encourage you. I would say rejoice and be glad that there has been clouds in you life; rejoice that through these many trials you have been brought out into higher thoughts, and remember, whatever may come the low which here was whatever may come, the love which has bound you together as families here, still binds you together there.

QUESTIONS AND ANSWERS.

QUES-[By E. L., Xenia, O] Why do spirits admonish even those of their friends, to take the best care of their health, who, enfeebled in body and mind by the weight of many years, are no longer able to benefit themselves nor any one else? Would their progression not be greater in spirit life? ANS.—Chairman and friends, as we view you from the spirit side of life, understanding the many conditions which surround you far better than you do yourselves, and knowing that care is needed, whether in youth or old age, we feelit a duty to admonish you to take great care of the house wherein you dwell. Although the structure may be old and weakened by the wear and tear of earth life, and although many of the faculties may be so weak that you can scarcely be able to do that which seems necessary, we would say care for this body as well as you possibly can, and bring forth all of your will nower to invigorate it for the strangth of well. of your will power to invigorate it for the strength of will can and does overcome many weaknesses. We understand why this brother has asked this question. We see that he is not always placed injeonditions in earth life, which seem to him to be the most pleasant, and while he reaches out in spirit to try to help those who are near and dear to him, he feels that he is unable to do so through the weaknesses of his physical body, yet it is far better for this brother to live on and on until this body is entirely worn out, until it has become so old and decrepit that the spirit can no longer reside therein, for each day and hour doth this spirit fulfill some form of duty. Remember, it is not the body that is the ego, but it is the spirit. You are spirits. This is only the house that you live in each the spirit was being the spirit and the spirit and the spirit was being the spirit and the spirit spirit and the spirit s the house may be old. While I look down into this brother's soul, I see budding there bright buds which will never bloom upon the earth plane, but which will bloom in spirit instead. I see new buds putting forth spiritually. He is trying to learn more and more even while upon the earth plane, and he rejoices at much that pertains to the spiritual, and clasps rejoices at much that pertains to the spiritual, and clasps hands with the many loved onces that have passed to the spirit realm, and it will only be a few short months more that this spirit will be encased in this poor body that feels so weary at times. But still if you should ask this brother, "How do you feel spiritually?" he would say, "I do not grow old spiritually. I seem to grow stronger spiritually as my body weakens and I see bright beckoning hands of beautiful youths looking down and waiting for my spirit to be freed." youths looking down and waiting for my spirit to be freed."
Thus I would say to my brother, be patient and in a little while you will join those who have preceded you, and then will begin the joy of your life on the spirit shore. Then you will return to sing a soft glad song unto those who remain.

Do not weary, for the way is so short now that you should be extremely glad to know that you have knowledge which will

ANS --- Whatsoever you partake of in this life and become a slave to, is that which will be the hardest from which to free your spirit in the beyond. Every day I see spirits freed from the body entering into the spirit world; and I also see the longings for that which they can not have. Whilst each us on this side of life can have all of that which is of benefit to us, yet we can not partake of that which is disas trous to us spiritually. You ask me what is the injury to that spirit, and I will tell you that these appetites hold this spirit down to the earth, for they will come again and again and at-tach themselves to some other spirit that use these stimulants that their appetites may be satisfied. Not long ago there was a spirit freed from earth life whilst under the influence of spire freed from earth life whilst under the following of liquor, and upon wakening from the stupor which surrounded him, almost the first question asked was, "Can I have whiskey?" The attending spirit said, "No, you can not have whiskey." The spirit waited a while, realizing the impossibility of gaining that which he desired, returned to the earth that we wait on the golden strand of the new life, and we will plane, found a sensitive, and through that sensitive is to day gratifying the appetite of liquor, and driving this sensitive down into the depths. My dear friends, you must not particle of liquor, for if any of you do, or use tobacco or morphine, remember it will be a long time before you can give up or overcome the appetite for these stimulants. I find many things which may seem very strange to you. Many of you have been smaph to believe that as soon as the spirit is most fleinds; I desire to send a love message to my loved ones in Marshall, Texas. I want them to know that many things which may seem very strange to you have been smaph to believe that as soon as the spirit is most the case. You pass out of this room into another room, and you are the same of possible to the same spersoon. A spirit passing out of the material body in the same spirit side of life. Yes, I have a home and I have loved ones in the same spirit realing is the plane, having the same castrang to the plane. So you hat the same spirit side of life. Yes, I have a home and I have loved ones in the same spirit that it was whilst upon the same spirit that it was whilst upon the same spirit side of life. Yes, I have a home and I have loved ones in the cast of the plane. So you have received happiness.

Spirit Message Department
OUR FREE CIRCLE.

Every Tuesday Afternoon. April 19, 1893.

**Sport the savered from the control washing and the spirit show desires no temporalise as the spirit show the savered from understand all things better. Therefore, be pure, for, friends, whatever you do to destroy the body, leaves a mark upon the spirit.

QUES .- [By A. J., Port William, O.] In cases of suspended animation or of accident, when a person becomes unconscious and remains so for days, why is it upon return of consciousness that the mind, soul, or spirit has no remembrance of any-thing that has transpired? As Spiritualists believe that the mind or soul can act independently of the body, should not the hirit have just as much knowledge of surrounding circumtances, while the boby is unconscious as when in the normal

ANS .- It should be noted at once that there is a difference between natural suspended animation and unconsciousues caused by accident. In the first instance the spirit's remem caused by actions. In the first instance the spirit's fement brance of transpiring events will depend upon its own ad-vancement as a spiritual being. Sleep is a form of suspended animation, and releases the spirit to the extent that it is un-folded in spirituality and enabled to cognize its spiritual sur-roundings, which include the spiritual counterparts of material things and mortals as well. Dreams are the remem-brances of this temporary release, if the brain is not too dense or uncultured to receive impressions as the released spirit cognizes them. Mediumship, not only makes these im-pressions very clear and vivid, but aids in their remembrance Trance, somnsmbulism, and catalepsy are modes of sleep, sometimes natural and sometimes induced by spirits for purposes well known to Spiritualists. Unconsciousness produced by accidents temporarily deadens the brain and pre vents impressions from being received, or felt when made, especially when the brain itself is the subject of the accident Unconsciousness caused by loss of blood temporarily robs the brain of ils supply and consequently its thinking powers The answer to the second question is involved in the first Much more could be said on the subject, but we would have to go into a long scientific dissertation. For this you have such mediums as Dr. J. R. Buchanan and Prof. J. Clegg Wright as the mouthpieces of the spirit world. Read their essays or listen to their lectures.

SPIRIT MESSAGES.

B. Howard Rowell.

Chairman and friends: I am glad to be enabled to speak here this afternoon. The beautiful strains of music have filled my soul with joy, and although a stranger to each one of you, yet I will voice a few words from our realms that you may feel and know that not only those who are near and dear to you, but all on this side who have been liberal in thought whilst upon the earth plane can not help but feel an interest in the work that is going on in this city and through the Free Circle. I lived in the East. I have many loved ones there and have endeavored to manifest to them, and I know that they do sppreciate these manifestations, for I know my mother loves to hear from her boy, and I know that all of those who are near and dear to me by the tie of nature or kin-ship still love me, and I feel that the great influence, that great love-wave that is sent out from the All-father is ng stronger and stronger throughout the world. Men are realizing their near kinship one to another, and although I have not been very long on the spirit side of life, yet I have learned some beautiful lessons, and there is such grand and beautiful music that flows around and about us throughout the spirit world that even the air is filled with it. If your spiritual ears were open you would be charmed by it. will now stop to send a love message to the dear ones in Bos-ton. I want them to know that B. Howard Rowell is here and that he is happy and satisfied.

Byron Tully. I assure you, friends, it is a plessure for me to come here, nd the reason that I am here is because there is one that I ove as my own life who has requested that we make our extremely glad to know that you have a non-tag carry you high on the spirit side of life.

QUES - By W. J. H., Buffalo, N. Y | Name the general content of the use of stimulants, and sadness to us in the spirit to ever feel that we are with the part of certain friends who are with me, and 1 want to loved one of my life who has reached out in her loneliness and sadness to us in the spirit to ever feel that we are with the sadness to us in the spirit to ever feel that we are with the sadness to us in the spirit to ever feel that we are with the part of certain friends who are with me, and 1 want to love the part of certain friends who has reached out in her love the part of certain friends who has reached out in her love the part of certain friends who have t ast days her best days. We have seen the mother and the trouble him to-day will pass over better than he thinks it will, wife filled with darkness and sadness, and she has been long-ing for some light to come to her. She has been anxious that some kind spirit would give her some consolation and knowledge. My loved one in earth life sees this paper, and it brings to her a light as as well as truth, and I want her to feel the beauties of the new world as we experienced them. We are trying to throw some light in her pathway that she may realize that there is a nearness of spirit as well as the guardianship of angel loved ones. One, who a few months go has passed to spirit life, is with me, and he whom I loved as I did her who is in earth life, sends a greeting this hour, and I want her to feel that the one who went away quite a while ago is as a watching spirit, is as a staff, and is reaching out to bring happiness, joy, and comfort in the hour of sadness, of affliction in her declining years. Tell her for me that we wait on the golden strand of the new life, and we will reach out and welcome her into the beautiful haven of im-

although they do not believe as she does. They will in time. They will receive through Emma undoubted proofs of Spiritualism. Please send my love to my dear wife Helens and to my children Emma, Amelia, Rose, Lens, Frust, and Otto. They are in Hamilton, Ohio. Charles Ainsworth sends love to Emms.

Dr. Crider.

I am a strong spirit, and desire to communicate to my trol over these matters in any way whatever. The medium is dear friend and medium, Mrs. Annette Krekler, of Dayton, O. I am accompanied by loved friends—Annette DeArmo, sister present are permitted to take control. It is not a matter of the provided of the provide Lizzie, Dr. David C. Kumler, and other bright, guardia spirits. We are all at the home circles, and see a decided im guardian provement in the conditions. We are well pleased with the interest Charlie has taken in the work, and are very certain be will not have cause to regret it. Follow the instructions the guides have given you, and you will be amply rewarded.

Carl Gegner.

Now comes a little boy who gives me the name of Carl Gegner. He wants to send love to his parents who live at Terrace Park, O.

Frank Davis.

me "John Morris wants to know how you enjoyed your trip to Florida." Medium: "Was he a musician?" No, but I am. Medium: "This accounts for the music that I hear in connection with this spirit."

at the time I took the trouble to ve.ify it. I was not personally acquisinted with the person, but it was an easy matter to find many who were, and they all testified to the truthfulness of the message.

F. M. Davis. nection with this spirit."

James R. Humphrey.

I am glad to be here this afternoon. I want everybody to know that I am satisfied. I want them to know that I earned a happy inheritance on the spirit side of life, although some thought that I did not know what I was doing. Men who think they know it all are the ones who need to learn the lessons. Tell Nathan I am glad he has bad just a little peep into the reality of spirit life, and that the manifestations that have come to him will grow stronger and stronger until he will have to acknowledge them. Tell Helen she need not fear that that which comes to her is not for her own good. I am from Troy, O.

Louella Latta

She says, "I want my mamma to know that I was here this afternoon. I want her to know that I am well contented and happy, and all of us send love to you. I passed out in Lud-

Willie and Georgie Greenwood.

My friends and chairman, Willie and I desire to send a communication to our papa and mama, as we see many a grain of the hands of inexperienced quacks, who have never realized and do as she desires. Oh, how often we enter into the home and do as she desires. Oh, how often we enter into the home and do as she desires. Oh, how often we enter into the home and do as she desires. Oh, how often we enter into the home and do as she desires. Oh, how often we enter into the home and do as she desires. Oh, how often we enter into the home. I want the effects these drugs produce.

Again, if they would pass a law prohibiting the writing of the product of the home and abbreviating they would confer anclose beside them all the time. They desire this message to be sent to Weldon, Ill. They say they are grown up men in the spirit world.

Sarah Elkhart.

The next spirit that comes to me is a lady who seems to have passed out by fire. She does not tell this, but I feel the condition. She says "I desire to send my love to the many who know and love me upon the earth plane. It seemed ter rible to you I know, but the suffering was not as great to me as you suppose. I am free to-day and happy on the spirit side of life. I have endeavored to impress upon your minds to investigate and learn of Spiritualism." This spirit sends this message to Elizabeth and Mary and Frank who are her sisters and brother, and she says her name is Sarah Elkhart, of Cleveland, Ohio.

Henry H. Patterson.

The next spirit that comes to me calls himself Henry H Patterson of Columbus, Obio. I passed to spirit world many years ago, and I have come here this afternoon to send a message to my son who is W. H. Pattersov. I want him to know that his father is with him, and that which seems to and had it not been for the few experiences he has had during the last few years of his life, he would never have turned his attention to anything pertaining to the spirit world, and I, his father, desire him to know that I am helping him all these s all right and he will hear from her before long.

Col. George B. Hunt

Chairman: Well this is strange indeed, but I hear a soft pice calling, and I answer back and say I am here. Across the jasper sea I come again, my loved one, to thee, and re-member Helen, child, that although father left you in the long go and you felt so lonely as you reached out your tiny hand and called again and again, jet father was never far off and with the angel mother who delivered up her life that you might live, we live just over the way together. Ah, what a beautiful thought is this, and how glad I am that through the

Reuben H. Jackson

Desires to send love to his wife Julia. I have the child with me. I am contented. Satisfied with that which you have done. All things will come out right for you. Remember that a low an see all. I send you my spirit love.

Chester Budge. me, and sends his love to me in Arcua, Wis. I and my eldest son Edwin are all the relatives here.

Albert Boyer, Sr.

Areas, Wis., April 22

To the Editor of the Light of Thyrin !

I got a letter from Capt. S. E. Maya, of Peru, Fla., who mays he can verify the message that appeared some time ago in reference to Maj. Robert Wheat, of the C. S. A., and as he read the account in one of the papers I sent him, it is likely, he may look to me to make the acknowledgment, which I cheerfully do, even at this late date. Yours Fraternally,
M. I. TOMPKINS

Jolly, Clay County, Texas The writer also asks if any of his spirit friends are present, and if so, to beg them to communicate. This question is asked by many, and to all we must say that we have no confavoritism, but of conditions or law

To the Editor of the LIGHT OF TRUTH.

The message given by Mary E. Kail [not Keil] in your is-me of April 5th, I recognize as jan old friend and poetess. she wrote words for music, both sacred and secular. Her home was Leesville, O., but she spent a number of years in Washington engaged in one of the departments of the government. During Cleveland's first term she was dismissed for writing Republican campaign songs. The message from John Doyle, of Jacksonville, Fla, which was in one of your issues a few weeks ago, I found to be true, as I was in Jacksonville at the time I took the trouble to ve.ify it. I was not per-

A Regular Opposes the Monopoly Bill.

To the Editor of the Light of Thurst]
I saw one or two paragraphs in the last issue of your paper in relation to some laws contemplated at Columbus. As near as I am able to ascertain the alopathy portion of the profession claim that the law is for the protection of the sfflicted. I should like to make a few suggestions. First, our modern doctors must learn how to remove the cause of suffering instead of striving to paliate by treating the symp

toms. I have practiced my profession nearly fifty years, and I never was guilty of treating symptoms, and calling them diseases. When the causes of the symptoms. toms are removed the patient soon recovers. The law they contemplate would be a failure more ways than one. It would be unconstitutional and could not be enforced. The afflicted need protection from quack-men, who claim to heal the sick and have not the ability to do so. If the legislature would pass a law prohibiting the indiscriminate use of the following poisonous drugs they would confer a great blessing upon humanity, viz: Calomel, quinine, opium, morphia, chloral, cocaine, digi-talis, aconite, arsenic, belladonna, iodine, and;tincture of iron. All the above are death-dealing drugs and ought not to be of the used, internally or externally. I am satisfied that one-

other great benefit upon humanity, as hundreds of men and women and children lose their lives by prescriptions written in Latin. It is alarming how many mistakes are made by drug-clerks, and a great many by doctors. I never use any of the above drugs in my practice; never write a prescription in Latin; and I have had cases off the hands of the very best physicians in the United States.

The above suggestions, if embodied into laws, would protect the people from quackery and save hundreds of lives every year. I have known mediums who have never studied medicine take patients off the hands of some of the best men in the practice of homeopathy and alopathy that these schools could not reach and cure. But I will not take up any more space, although I might open the eyes of your readers very much wider by telling just what I know. Yours,
I. D. SEELV, M. D.

Franklin, O.

STRAY THOUGHTS.

A stubborn boy, like a nail, can not be coaxed; therefore

The meal unshared is food unblessed, Thou hoard'st in vain what love should spend Self ease is pain, thy only rest Is labor for a noble end.

A thing becomes "unlawful" as soon as it offends others, though it be a truth.

NO CHILDREN WANTED. I'here was a model man, And he went a model mile Built in a model style He saw the model house

Those who wish to have the golden opinion of others must be good in heart-not merely in seutiment or belief. The world may judge by appearances, but not without mental reservation. The true inwardness of things is kept for the

C. C. STOWELL. Terms of Subscript Laure or Thorn will be faculabed us g torms, invertedly in advance. singue organic production of the production of t

CINCINNATI, . . SATURDAY, MAY 13, 1893

Fun Linear or Pairts cannot will undertake to vouch for the hones, of its mainy advertisers. Advertisements which appear (air and/low-tiss sous their four are accepted, and whenever it is made having dishouses to improper persons are using our advertising columns. cify us promptly in case they discover in

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THE BARBARISM OF COLLEGE.

THE BARBARISM OF COLLEGE.

The outrage perpetrated on five students at the college at Delaware, O., calls for unmeasured execration. The college step of the most approved orthodox type, with forced attendance at sermons and prayers, with regular revivals, and every effect to extend religion. The ultimate of this kind of instruction is exhibited by cruelty which would appal an Apache. A crowd of young men, many of them fitting themselves for the ministry, force themselves into a private room, acide five young men, whose only offense is that they belong to another class, and stripping and binding them, brand with the training causatic three Greek letters on each cheek, rude horns on their foreheads, with other ornamentation of their fiendiah cruelty, best them with red-hot fire-shovels, and carry one of the number to the stables and tie him to the leg of a cow. It is said the professors belong to the "Greek letter societies," and hence, according to the decision which made the Achicago Anarchists responsible for the outrage as the direct perpetrators. It is a somewhat remarkable fact that while "hazing," " athletic sports," and cruelty prevail at all the religious colleges, nothing of the kind is known at the liberal State universities. If the management of Delaware college can not control the students, if there must be such beastly conduct during college life, they had better resign or close the doors of that institution. The State has no use for such a brood of cruel men as it is "educating," and turning loose.

As a commentary, at the same time that the young men (%) if makes us blush to be a man when such are called men) were at their fiendish work, the young ladies (?) perpetrated a

As a commentary, at the same time that the young men (?) it makes us blush to be a man when such are called men) were at their fiendish work, the young ladies (?) perpetrated a similar outrage on several lady students. Not as cruel, for they did not disfigure them for life as the men did their victims; for a woman, death to that would have been preferable. They bared their arms, necks, and bosoms, and branded with caustic Greek letters and such ornamentation as the fancy of the moment dictated. The wounds were painful and difficult to heal, but a high collar concealed them.

Women are not as cruel as men, and this seems to be an

Women are not as cruel as men, and this seems to be ar apish imitation. The good girls were made cruel by contact with the bad young men; instead of elevating the latter, they were dragged down to their level. Some of the leading apers have made a point of this in opposition to the co-ducation of the sexes. It strikes us that it is asking too such of the woman. Man ought not to expect to be carried by her to higher grounds.

What is demanded is an abolition of present college.

What is demanded it an abolition of present conege ideals, which makes heros of Sullivans and Corbetts, and popularizes foot-ball, which is a fit play for savages; and still more a strong and inflexible rule of justice, and aboli-tion of not only "Greek letter," but all secret societies and clauship. Expulsion is a poor remedy to correct a corruption which is a direct outgrowth of the methods of instruction and college government.

THE ROAD-CONSTRUCTION REFORM.

It is a matter for congratulation to the friends of improved roads to know that indications point to an exhibit of road construction at the World's Fair. The reply of W. I. Buchanan chief, Dep. of Agriculture, to Mr. A. A. Pope's communi-cation, which we printed a short time ago, shows that al-though a little late the project is going through.

Here will be given an object lesson in scientific road-making, and it will be an invaluable method in educating the

Here will be given an object leason in scientific roadmaking, and it will be an invaluable method in educating the
people on that line. The agricultural interests of the coun
try particularly demand a thorough investigation into the
subject of good roads.

The Senate Agricultural Committee of the Fifty-Third
Congress is composed of the following members. Hon.
James Z. George, Chairman, Carrollton, Miss.; Hon. William
R. Bate, Nashville, Tenn.; Hon. M. W. Ransom, Weldon, N. C.;
Hon. Wm. A. Peffer, Topeka, Kan; Hon. Wm. N. Roach, North
DaEota; Hon. James McMillan, Detroit, Mich.; Hon. W. D.
Westburn, Minneapolis, Minn; Hon. Redfield Proctor, Vermont; and Hon. H. C. Hansborough, Devil's Lake, N. D.
We give the names of the committee for the purpose of
impensing upon our readers the necessity of communicating
to the emmittee the great importance of a thorough investigation of road-building in connection with agricultural interests. Editorial commens is a thousands of newspapers and
periodicals of all kinds last Fail resulted in recognition by
Congress for national aid in the work, and provision was
made by appropriation for the Agricultural Department for
the fiscal year ending June 52, 1894.
Col. Albert A. Pope is one of the great pioneers in this re-

by the following:

"But we must admit that a free tricks, such as those of frofessor Crookes with Home, concerning of the setting of inanimate objects in motion without touching them, appear to lie entirely outside the sphere of jugglery. And so, personally, I must close with the confession, doubtless unexpected to many readers, that I feel unable to explain as certain small percentage of apiritual manifestations by psychological jugglery. I do not mean that these can not be traced back to deceptive manipulation, or at least to the employment of known means; I only frankly and honestly admit that up to the present time such a method of emplanation has not been found."

Mr. Max Dessoir advocates the scientific method and certain the second of the se

Mr. Max Dessoir advocates the scientific method, and ye he attempts the solution of the profound mysteries of Spirit ance he admits so much, it is unfortunate he does not investi gate for himself. Should be do so, "the small percentage" of facts he can not explain by jugglery would increase and be-

SUGGESTION TO THE IRREGULARS.

While the old school physicians are making such a wa con the irregulars and magnetic healers, why would it no apon the irregulars and magnetic healers, why would it not be a good idea for the latter to get together and demand before the State legislatures the abolishment of the allopathic system of medical practice? With the proper persons at the head of the movement the accomplishment of the object might be attained with little difficulty. It is only necessary to cite the amount of poison that the regulars use in their practice, and plenty of druggists stand ready to testify to the fact and to the terrible havoc yearly wrought amongst the sick by reason of it. In fact, one druggist who was a member of the by reason of it. In fact, one druggist who was a member of the last Indiana Legislature cid take this ground, and made a strong showing in an amendment to a pending bill against the regulars, who at that time were trying to inveigle the legislature to make concessions to them, and the proposed law was not passed. Is it not time for the spiritual healers and magnetists to take the aggressive and show up the false and appointing of law makers out of the hands of corrupt politicians. pernicious system which their enemies are seeking to apon the people, thus driving the new and improved methods

There need be no slarm felt about public opinion in this of his prophecy concerning the end of things mundane

on tof the field?

There need be no alarm felt about public opinion in this matter. We believe that the people at large would give the irregulars their moral if not financial support. While there may be some efficacy in allopathy in certain cases the grave yards of the country attest its complete failure as a whole, and the time has come for its relegation together with its Latin tongue and Chinese hieroglyphics to the bourne of exploded ideas.

A FALSE CHARGE.

(To the Editor of the Lucar or Taura)

In the American (dag, published in this city, of April 19th, is an address by Rev. A. B. Reshody, D. D., from the sale address the sale to the following paragraph: "In Citicin, nat it is a notorious fact that the infield leaders and free religionists on the one hand, and the Romanists on the or the sale of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring and influence in behalf of special appropriations for sectaring an

Spiritual Manifestations Not Juggling.

The Court has been so persistently opposed to the intelligence of articles on the "Psychology of Legerdemain," and led care of articles on the "Psychology of Legerdemain," and led care of the policy, and we hall any measure looking toward the conclusion that it was fully explainable with other illusions. Not so, however, for he surprises his readers by the following:

"But we must admit that a contributed a series of the relice, such as those of the surprises his readers and would, moreover, be a more acceptable service to a just of the size of the policy, and entertainments, and that therefore they are subject to the imposition of a license tax.

The proved for this opinion is said to be the fact that a small fee is charged at the doors of the halls where these spiritualistic seances are held, the assumption being that the gatherings are for money-making purposes.

The Spiritualistic seances are held, the assumption being that the eight of the unational capital claim that as they have no regular meeting-house they are compelled to take up an collection at the door to defray the expenses of their halls.

They also claim—and therefore they are subject to the imposition of a license tax.

The provided the doors of the halls where these small fee is charged at the doors of the halls where these small fee is charged at the doors of the patients of the province of supporting churches, by treatment of the province of any provest of the province of any provest of the provent of the province of any provest of the province of any provest of the provent of the province of any provest of the province of any provest of the provent of the province of any provest of the provent of the proven deity

"A MEDIUM for spirit manifestations is merely an instru-"A MEDIUM for spirit manifestations is merely an instrument for the manifestation of invisible forces over which he
has no control, and the more mediumistic a person is the
less will he be liable to exercise a will of his own. The best
of such mediums have been very unjustly blamed for cheating,
for a medium who would not 'cheat' is as unthinkable as a
mirror that would not reflect the objects before it. The
thoughts of the persons visiting a medium, and who are trying to find out his 'impostures,' are taken up by the medium
and reflected by him. It is therefore not the medium's person that cheats, but his visitors cheating themselves through
his instrumentality. A mirror that would not reflect all the

phatically dissent from the opinion of the District of Columbia Judge. The whole thing is unwise and unjust, and constitutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious worship. Many peotutes a shab at the freedom of religious presidents and practice its
tenest, hence they are unquestionably entitled to full nalism confessedly ignorant of its claims. He says "Our son that cheats, but his visitors cheating themselves through knowledge of mediumistic performances has been obtained, his instrumentality. A mirror that would not reflect all the almost without exception, from written reports." In other object that are brought before it, would be a very unnatural words, he has personally made no investigations and knows and deceptive thing. A medium who would only reflect such nothing of the subject. If, with all his prejudice and ignorthoughts as he chooses to reflect would be an imposter, for being able to exercise his own will he would not be in that passive condition which constitutes his mediumship.' Franz Hartmann.

All of which we fully endorse and prescribe for the "know it-alls" who atten I seances for the purpose of finding out how far a medium can disarm their suspicions and prove himself honest

A STATE that makes class laws, or such laws that are in nded to crush out the poor, must expect to have a large crim inal and pauper list to support as a result of such legislation. whether these laws are the effect of bribery or stupidity. If punishment were meted out to unjust law makers with the ame readiness that it is to the unjust laborer or com izen, there would be more care exercised in the legislative depertments of the land. Simply to punish them by not re-electing them to office is insufficient; for many do not need more than one term of service to be able to retire on their accumulations-money which is the cause of a number of their fellow men and women being supported by the States, either as paupers or criminals. When will the people ever become aroused to elect their own legislators, and to take the

IT is evident that the agonies of prophecy have essed up on Ex-Lieutenant Totten. Here are the latest modifications

Des Moires, Ia.

The Rev. A. B. Peabody, D. D., is a fair sample of his kind.
There is absolutely no foundation for any such charge, and if the reverend gentleman would come to Cincinnati and look about some he would find it to be a "notorious fact" that he redictions about some he would find it to be a "notorious fact" that he

The World's Fair.

The great World's Fair.

The great World's Fair.

The great World's Fair.

The Epidemic of Holidays.

Consistency is to be developed with the season of the control of

The Property believes that very many people, even those who have no sympathy with the Spiritualistic tenets, will emphatically dissent from the opinion of the District of Colum-

To all liberty loving people of the State of Net.

FRIENDS: The hour is fast approaching when those who would not be slaves must be active. The enemies of liberty are concentrating their forces, and free America is to be the battle ground. Not a tyrant, potentate, or other enemy of liberty is safe upon his throne while free speech, free press free religious discussion, and the free exercise of the rights and privileges of religious liberty, are permitted to exist in this free republic.

And the tyrants know it. The enemies of justice and liberty are beginning to recognize Spiritualism as being the most deadly foe to all forms of oppression.

Especially is it an enemy to mental slavery because that Spiritualism seeks to abolish all ignorance, and to educate and enlighten the world, and thereby emancipate the world. Hence this concentrated action to suppress Spiritualism, by acts of legislation, in several States of the Usion.

Mr. Edwards, of New York, has been selve ed as the toolite instrument, to do the work of "crucifying" for the Pharises—the real origin of his bill, or the powers and forces which brought it into existence, yet being unknown to the most through the instrument to the American Republic.

I have formulated resolutions, protest, and petition in opposition to the Edwards Bill, and presented it to cur a city for their approval. They were unanimously adopted, and one the resolutions, protest, and petition in opposition to the Edwards Bill, and presented it to cur a city for their approval. They were unanimously adopted, and one the proposition to the Edwards Bill, and presented it to cur a city for their approval. They were unanimously adopted, and one the spinic, to assist in procuring signatures to this probable, to assist in procuring signatures to the principles of this government as established by the principles of this government as estab

President First Spirituslist Church, Edmira, N. V.

Providence, R. I.

the reverend gentleman would come to Cincinnati and look about some he would find it to be a "notorious fact" that he did not know quite as much as he thought he knew when he made his address.

The United States has one million Canadians registered by appropriation for the Agricultural Department for made his address.

The "infidel leaders" are not in coalition with any movement having the subversion of any American institution for the contrary, every effort is being put forth to that "the country is indebted to the newspapers and distinct from sectarian control. Charges of this chartant that the bettarment of highways," and closes.

The providence, R. I.

The United States has one million Canadians registered as citizens, the great bulk of which are scattered along the morthern and eastern boundary. Maine claims from the passed out suddenly on April 13th. But all reverse of the translated brother were held at his bonne in Powber, Memorial and the country is indebted to the newspapers and distinct from sectarian control. Charges of this chartant that the been accomplished during the past years acter have no force other than to illustrate the vacuity of concentrated in cities, and act as a recutably line of the platform. F. A. Wiggin and Mrs. Spinnes formists the contrary Hands.

Baturday, May 13, 1893.

News from Co

Notes from M Suiteday April h, closed m itual Temple for the present ful; a beautiful forerunner of the set of the present set of the been our pertion most of the

whine.

But to return to to our Large assumes were present the state of the state o

deed. Mr. Edson, at

The chairman

The chairman of the Bos on Spi that he had tence ter one more Sun of course, his met tive rest and chan health. Mr. Kni, the time unable than dreakatton from the will continue to He is assisted panist.

panist.

It is gratify:
have had enging
know that the
at least to any our work at the The Helping H The Heiping H regular meetin Temple Society same evening. I encouraging recity. Meetings bers to indicate trushism.

Already we gatherings—that if you we found of humo Cassadage. So things, have there.

there. inght things noticed the pa an attentive for one, fell in presence in a panion's selection

"Repetition from the "his must bry the same "old at marching or and the mes

Berkeley whose stren, for the past all the best loving messing wherever light, and strengthen, with the different light with the different light Mrs. R. 55 Hall platfo worker, C. her long h throws nated pin which we go of the teach theolog pie to gra suit the pand to be and to be at that lower nature. We full naive old ocean to do of love in Saturday, May 13, 1893

UTB, so

The Cassadagan came to us yesterday with a good many right things, but among the sad ones to us in the mortal I butced the passing on of Dr. Mackrus, who has been so long a attentive listener—a genial and kindly presence, that I, or one, felt it was all too soon. May a consciousness of his resence in spirit be the healing balm to his faithful commanion's wounded spirit.

R. Shepard Lillie.

America, Columbus,

Roman Catholicism,

NEW ENGLAND CONSERVATORY Free! Free! Free! Free!

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Minnesota : Magnetic SANITARIUM.

Baseased parts over night heidled by the parameter and me let-

Buchanan Therapeutic GUARANTER REMADIES REVOUS Debility, all Permis Diseases and Bairenness.

SUCHANAN I HICHAPOTTE. INSTITUTE. for Catarrh, Lost Mennoon, billty, all Femnio Diseases and Barrenness. Box 837, Austin, Jinn. G. A. R. NOTICE! take this opportunity of informing our contribers that the new Commissioner of

College of Fine Forces.

An Institute of Refined Therapeutics, inclinate the State of State o Ten Test Circles

If the class of Conditions, being a full account if the effect that various conditions will have pon aprit modifestations. How to make conditions which will produce certain manifestations flow to foreied what the manifestations are consistent which will produce certain manifestations are consistent with the conditions are consistent with the conditions are consistent with the conditions and the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the kind of influence they exert over person who alts in a circle or who ever consistent with the conditions and the conditions are circle as a constant with the conditions and the circle are consistent with the conditions are circle as a constant with the cond

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MRS. F. N. FOSTER.

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J. Clegg Wright,

The Society of Union Spiritualists, Grand Army Hall

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M G. YOUMANS. Cor. Sec'y.
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Weaknesses, Lost Manhood, etc., are fully restored. Ac dress, R. PECK FELLOWS, M. Wincland New Jersey, and say where you saw this advertisement.

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duries the past to year, truthfully applies to-day. It is, in every sense, The Superior Medicine. Its curricular properties, strength, effect, and flavor are always the same; and for whatever blood diseases AYFR'S Sarsaparilla is taken, they yield to this treatment. When you ask for

AYER'S

News from Correspondents

News from Correspondents

Note from Mrs. R. S. Lillie

The Property of the Correspondents of the Correspon

Some particles from the set once to use in the month; of the set o

Sarsaparilla

Sarsaparilla don't be induced to purchase any of the worthless substitutes, which are mostly mixtures of the cheapest in-

Sarsaparilla

Prepared by Dr. J. C. Aver & Co., Lowell, Mass. Sold by all Drugglets: Price \$1; six bottles, \$5.

Cures others, will cure you

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BASED ON NEW THRORIES OF CAUSE AND CURE.

Suffered from Rheumathin over 40 years, also had Indigestion Neurcalgin and Catarrh.

NASSIVILE, TANN, Oct. 2, 1891.
Gentlemen—I feel that I owe it to suffering humanity to testify as to what the Electropoise has done and is doing for me. Although I studiously avoid public notoriety, you can make use of many part of this communication you deem advisable. I have been a great sufferer from Rheumatism for over forty years, but for two years previous to using the Electropoise I became almost helpless, and after trying all the linaments and patent medicines, recommended for its cure, and trying four different physicians without benefit. I read of the Electropoise, and as a last resort concluded to try that.

Central Electropoise Co. Room 6, S. E. Cor. Race and Longworth Sts., CINCINNATI. O.



THE WOMEN'S CLUB. WILLIAM OF THE WHO IS TO COME."

Afficial and so are as a second control of the cont

Baby Bumped His Head.

What is the matter She pray tell
And why this make to make one deef.
And is hat grief too great to well
Why, John, while remaining on the loss
He feet got rangled in my thread.
So body (ell and humped his head,
teel hard against the owne door,
and the old man writing this
Who heard the little toddler ery.
Heard, too, the question and reply
and trust there lines are not amine.
The state of the

And treat these lines are not amis.
Thought I, 'tis thue with larger folks'
tur lives are full of humps and lears
New marca are set for older years,
Vile try clings to aged oder.
Pur back the day I coarre recall,
When 'gainst the oven door I fell.
But though from tunks my head did swell
we fumbled worse since I waxed tall
for mother's hand are above a below.

I we tumbled worse since I waxed tail My mother's bund was then a baim. How great its charm, its touch how smooth. How great its charm, its touch how smooth of the while my little heart grew calm. The hand that long since smoothed my brow. And belped my infant form to walk. The lips that convel my lips to tail, teturn to help and convel my lips to tail.

Return to help and comfort now.

Though the dark night and angrystor m
Though the dark night and angrystor m
Though old, white hairs and this howed form
Are stroked by mother's axially hand.

When watchful, worn with anxious care,
And all the world save me doth sleep.
A whisper bids me not to weep,
And then I know whose lips are there

As though emerging from a cloud

Sometimes I are her heavenly shape.

Though once we wore the funeral crape, and at her tomb our heads were bowed.

MRS. MARTIN ENTERTAINS THE CLUB. Amusing and Encouraging Experiences.

DEAR LADIES:—Since you have kindly followed me through some of the woes besetting the suffrage cause here, I will test your patience with later developments.

On April 15th an election was held to fill two vacancies on the Board of Education. We women, who were denied the right to vote a year ago and also last fall, determined to

try our luck again. And not only that, but to run two of our own sex for the positions. We did not expect to elect our candidates, but we wished to show our interest in the matter, candidates, but which we would do our duty, and stand by our guos. Both candidates were prominent women. One had been County Superintendent of Schools for ten or fifteen years, the other was State President of the Women's Relief Corps. One of them was at the polls all day supported by other ladies, and the other was there half the day. On former occasions very little interest was manifested in On former occasions very little interest was manifested in such elections, and not over 300 or 400 votes were polled. This time, however, 936 were cast, and of which 393 were for one lady, and 273 for the other, but neither one was successful. Women cast 125 votes, which number was a gain of just 100 since we tried to vote last spring. This, if you recollect, is the third attempt we have made. Some of the judges were the same who treated us so shabbily and dishonestly before. They looked as brave as lambs, being conscious that the former circumstances were yet fresh in our minds. And being compelled to accept our votes, these gentlemen dined very freely all day on—crow.

very freely all day on—crow.

Llease pardon this bit of slang as it is the only error I have indulged in to express my jubilant feelings. I have worked in their cause with what feeble force I had for nearly thirty years, and feel that even this small victory is encouraging. I realized when I dropped my ticket in the box that for one brief moment I was almost the political equal of the colored man. That while I could only vote on one subject, yet that expression of my opinion counted one.

For several years, and as far back as '74' 75, I went out

For several years, and as lar back as 74, 75.1 went out alone and circulated a suffrage petition. Few, indeed, were prepared for the subject, and when, by the utmost perseverance, I obtained eighteen or twenty signatures, I felt proud of my success. It took some moral courage at that time to meet the insans arguments and dreadful intolerance encountered. But the world moves, and to prove it I will relate an incident which occurred about twenty years ago, or rechanse little later.

Later on, however, there was a public call for me through the local press, and I accepted. My subject was mentioned a few days before its delivery, and that killed my chance of being heard in the high school room. One of the directors, who considered himself the pivot on which the world turned, refused point blank to give me the use of the building, and rather than raise a commotion my friends obtained the operahouse. The building was packed, and my lecture, "Woman, Man's Companion and Equal," was very favorably received. With a slight addition it is contained in the book, "Our Uncle and Anut," advertised and for sale by the editor of the LIGHT OF TRUTH.

Now, the gentleman who (figuratively) used to snort and dig up the earth at the mere thought of quals suffrage, walked meekly down to the polls last week with his daughter and they both roted.

Narrow-minded, unjust, and supremely selfish, some years ago, this gentleman is opening his eyes to the daylight. He will undoubtedly fight every step we try to gain, but when gained he will gallantly usurp the benefits for himself and family. I understand that he and his daughter both voted against our women candidates, and this small persecution was probably the secret of his conversion. But his object is of small consequence so long as he strengthens our cause in his efforts to carry his point.

All the teachers in our public schools are women, excepting two. Why, then, should not some of the Board of Education be women? Who could feel more interest in the teachers and children than women and mothers?

Let us hope that a brighter era is dawning for women; that in receiving her tardy justice she may give to man the receiving her tardy justice she may give to man the receiving her tardy justice she may give to man the receiving her tardy justice she may give to man the receiving her tardy justice she may give to man the receiving her tardy justice she may give to man the receiving her tardy justice she may give to man the receiving her tardy justice she may give to man Later on, however, there was a public call for me through the local press, and I accepted. My subject was mentioned a few days before its delivery, and that killed my chance of being heard in the high school room. One of the directors,

From the above sign that swings at your door I am tempted to an admittance into your Club, that I may tell my sisters of the signs of encouragement. I meet along life's highway. As I look over the field of humanity and its manifold the signs of encouragement in meet along life's highway. As I look over the field of humanity and its manifold the signs of the signs and less and less upon the myths of the signs, and more and more for the development of the love element in behalf of true manboot and somanhood now. And right here comes the woman, with her pure spirit and atrong love nature, to lead humanity its nobler conceptions of earth duties. She it is who is clearing the way for a new dispensation. It is through here, alway, that the angel world has come, from the dawn of civill's tilon down to the time when the tipy ray were first heard through the For sisters. All the purest, highest moral, i. e., spiritual progress, is led by woman singing, "Where our van is camped to day the rear shall rest to-morrow." It is her loving hand that is first at the cradle of high aspirations and last at the grave of buried hopes, at all times beckoning the comforter to come. On the other hand, all the grandest material—earthly—discoveries and inventions are in the hands of man. Thus min lifts matter, and woman clasps the hand of man and draws all things up into the realm of spirit.

Now, then, my dear sisters, when sorrow and darkness en-

apirit.

Now, then, my dear sisters, when sorrow and darkness enfold you as a garment, let your soul call a halt in its work and dwell for a period upon the relations you thus sustain toward humanity, and you will arise from such contemplations with renewed courage and stronger love and devotion for the work set before you by the angel world, remembering truly that what you win here you will wear on some fairer shore. Then, at all times be cheerful, hopeful, helpful.

ONE VOICE FOR CRINOLINE.

Can you tell me why women are seemingly so afraid of hoop-skirts? We all know that they will cater in a general way to fashion, viz., by wearing the very full skirts from seven to nine yards around the bottom. Should one of us take up such a skirt to weight it we should wonder how a woman could wear the weight without a backache. If women are to wear such heavy skirts, why not wear the crinoline as in days of yore? I am sure that it is much better than trying to walk with such a heavy parcel to push first with one foot then the other. Stop an instant and think how a woman looks propelling herself with all sails set and a stiff breeze either before or sit of her. Is it any wonder we need so many doctors for diseases of women? Bertha J. French says "The style of dress should be chosen that allows comfort, convenience, health, modesty, and beauty. Hoops are antepodal with all these." Allow me to differ. I claim a woman is more healthy when there is something like an old-fashioned hoop-skirt to prevent the skirts wrapping around the legs. sies were not of fashioned to the convenience are both done away with, and as to assist that measure from seven to nine yards around the bottom? The prevailing style of dress is surely unhealthy, for many, yes, the majority, are wearing uniform suits, not any underskirt, and the present style of dress-skirt with a thin lining, claiming it is healthy. But how healthy? The uniform suit can set be heavy weight, not even as heavy as men's wear, and they defy nature's laws by going out in severely cold weather with only this to protect the person. If they were small hoop-skirts they would be obliged to wear heavier underwear or a skirt.

Is the prevailing style modest? No. For a woman newsteep loafers and those who delight many women as

many women are sensible enough to see and understand this. As to beauty, there is nothing under the sun more beautiful than a perfectly formed woman, consequently let us say: Woman, wear hoop-skirts; gain better health, more comfort, more modesty, and beauty.

Written for the LIGHT OF TRUTH, What I Thought About Christmas. CARRIE M. SMITH.

No matter how the individual may celebrate Christmas the fact remains that the day is based on the 'deas of Chris-tianity. Protestantism, whose forces are moving forward,

and Romanism, whose tendency is backward, unite to cele-brate the birth of a redeemer.

Fashion, gluttony, wine-bibbing, and ostentations gift-making have their place in it along with the peace principle, love and devotion; but of all these ideas the one that a savior was given to earth on that day, rises heavenward and apreadenthward, vibrating predominant above all others.

Spiritualists are variously estimated as numbering between five and eleven millions here in the United States! Wha would be the psychical effect, I ask of you Spiritualists, should five million people suddenly withdraw from supporting Sunday-schools and celebrating all Church holidays and direct

No doubt, Brother Suddick, that our minds were working

MEDIUMS AND LECTURERS

Edgar W. Emerson has the following engage ments during May: Providence, R. 1, May yit Worcester, Mass., May 18th. Fitchburgh Mass., May 18th. New Bedford, Mass., May 218 and 18th.

L. M. Lydy will snawer calls to lecture or biblical and ethical Spiritualism, and atten-funerals ansywhere within a radius of fort miles from his home. Address, Delaware Ohio.

Miss. A. R. Kibby, trance speaker and platfors est medium, will answer calls for above and purposes in neighboring towns an ities. Address 130 Locust Street, Mt. Auburn Suclausal, O.

Cincinsati, O.

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D. M. King will be able to fill a few Sunds engagements through May and June; also two or three Sundays for camp work in July an August. Will attend calls for funerals at a times. Address Mantua Station, O. Mrs. Sophronia E. Warner-Blahop, who habeen in the lecture field thirty-nine years, desires to receive calls to lecture for the remaining time of 1893 and for the entire lecture set son of 1894. Address box 774, Traverse City Mich.

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G. W. Kates and wife have changed their permanent address May 1st, to Manitou, Colo. where they will engage in a local business During May Mrs. Kates will lecture in Dubuque, Iowa, and during June in Colorade Springs, Colo. They will accept occasional calls to lecture.

alls to lecture.

Will C Hodge would be pleased to make ceture engagements for May and June. July and August will be be devoted to the camp work of the Mississippl Valley Association. Would like to correspond with societies for Pall and Winter months. Address the West an ituren Street, Chicago, Ills.

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Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or rinquirers visiting Hamilton may have board and accommodation at his residence, 105 Locke St., North. Public services every Sunday evening at Macabee's Hall at 7 o'clock.

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did not feel competent, but thanked him for the courtesy.

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COLLEGE SANITARIUM,

materday, May 13, 1893.

rliscellaneous Article

AN ALLEGORICAL TALE.

AN ALLEGORICAL TALE.

O. W. HEMPHREY.

Staire, it may be said, at times becomes a virtue. Wit is desired to point out the path of error or folls it serviceful purpose. Cervantes grotesque Iron Quaxote at lated the lingering remnants of mediaval chivalry, had degenerated from a high lideal, and doughty he certain and valuant men-atterns, who pursued abadows it pile of antique curios, nevermore to be resurrected. The chasm existing between dogmatic theology as propone orthodox pupilist, and the heautiful philosophy of Spiritualism, as presented in our literature and on forms, is forcibly illustrated in the following verse by of personified types. Apology for the style may be o the admirable strength of Anglo-Saxon expression demands of sentiment.

Miss Spiritualism met, one day, his Theology going his way. What is your mission, friend, I pray? wanth she to him, " if ask I may."

Ab cried be, with queer grimace,
'I doom to bell the entire race.'
And of love and mercy there was no trace
On his sinister, grim, and moribund face

Satan is my prime minister. Weak human nature mast not ere And none from my baten track n That man is damned, I do aver. The pulpitarian shouts aloud.

And upon good nature casts a cloud,

For he knows that I have mankind cow

On all brave thoughts I throw a shroud

No natural trath to men I teach.
Instead, redemption I do preach.
Upon their knees they must beseed
and prayers for mercy be their apo For man did fall from, high estate; So runs the fable—It is fate. His God is but a God of hate; 'Vengeance is mine' he cries, elate

Miss Spiritualism heard aghast,
And on this creature odd she cast
A look of doubtful wonder rast,
As he spoke these words both loud and fa

Your mission, Miss?" the old man sne As to her side he arraightway recred, Then looked askance, as if he feared. His form, unsightly, would be jeered. My mission, sir," she gently sighed, is to help the fallen, not to chide, The west and erring, who have tried, Their human nature, frail, to hide.

instead of hell, and terrors grim, I teach that man has good in him, And not unpardonable sin, And God and man alike are kin.

And angel voices, sir, I say, Are faintly heard across the way, Where sire, and dame, and kindre In happy land as bright as day.

Progression is the song I sing.
Its music in men's ears does ring,
'Tis endless, and no despot king
A horrid threat at them shall fling. At her he glanced in speechless awa As one evading black-robed law On her sweet face a light he saw, Of truth and justice without flaw

He guashed his teeth, and turned i His 6tfal eye did seek the ground He did not crave this truth new-fo This winsome maid with laurel or And thus these two, so strangely m Are striving with each other yet, But on his fate a scal in set. Whilst she, methinks, the world w

SPIRIT MANIFESTATION To the Editor of the Liver of Theya.

After returning from a week's trip is
and calling on Brother Razer I was hanaddressed to "J. G. F.," in care of Dr. seven of the writers requested that I w Emma Eva Fay's performance, for pub TRUTH. The remaining seven wer Brother Razer's powers and what I conthat he can cure them. To the latter dress your inquiries to Dr. Razer. H abundant evidence of his powers, source I found my deliverance from

strangers. Brother Razer is now be M. D.'s, but is holding them pretty n

Before entering upon an explanat it may be well to state that my profe illusionist, or sleight of hand perfe never have been "converted" to Spir cal" manifestations. I am now a Sp there is such a thing as materiali manifestations, and that mediums we down as frauds are genuine, and as make the amendelhonorable. I was what Brother Rezer did for me. I ble kidney disease and inflammator called upon Dr. Rezer I had been u more than a year and expected to d had no idea that he could help me. was a Spiritualist, else I should ha send me to my grave. During his learned that he claimed to heal th so much improved that I conclude power came from so that be cur missed cured, his "control" had to was compelled to join the ranks.

In Miss Fay's performance of aided by a confederate save the l is plainly seen by audience and pected. In the opening act Miss committee a board about three fe that is stood on end on the stage examined the lecturer starts a ri of the board, and asks one of th the wood flush up the eye. The two inches in diameter and won same color, unbleached, that he ring safely in and examined, to a strip of muslin, each about th now placed behind her and the wrist tied together between he the ends cut off. Another strip length and width of the others the committee ties this atrip a wrists, leaving the ends of takes a seat on a camp-stool w ivance, ertaining to the WITH THE

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STEE HERE

tying with at death's rail journal

Saturday, May 13, 1893.

The pulpitarian shouts aloud,
And upon good nature casts a cloud,
For he knows that I have mankind cow
On all brave thoughts I throw a shroud. No natural truth to men I teach; Iustead, redemption I do preach. Upon their knees they must beseech, and prayers for mercy be their speech.

For man did fall from high estate; So runs the fable—it is fate. His God is but a God of hate; 'Vengeance is mine!' he cries, elate.' II.
Miss Spiritualism heard aghast,
And on this creature odd she cast
A look of doubtful wonder vast,
As he spoke these words both loud and fast.

Your mission, Miss?" the old man sneered As to her side he straightway veered, Then looked askance, as if he feared, His form, unsightly, would be jeered. My mission, sir," she gently sighed, Is to help the fallen: not to chide, The weak and erring, who have tried, Their human nature, frail, to hide.

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At her he glanced in speechless awe, As one evading black-robed law; Oa her sweet face a light he saw, Of truth and justice without flaw He goashed his teeth, and turned him 'round; His Si(al eye did seek the ground; He did not crave this truth new-found, This winsome maid with laurel crowned.

And thus these two so strangely met, Are striving with each other yet, But on his fate a seal is set, Whilst she, methinks, the world will get.

SPIRIT MANIFESTATIONS IMITATED.

To the Editor of the Light of Truth.]
After returning from a week's trip in the country recently, and calling on Brother Razer I was handed about thirty letters addressed to "J. G. F.," in care of Dr. J. P. Razer. All but seven of the writers requested that I write an explanation of for you."

seven of the writers requested that I write an explanation of Emma Eva Fay's performance, for publication in Light of TRUTH. The remaining seven were inquiries regarding Brother Razer's powers and what I could offer as a guarantee that he can cure them. To the latter seven I would say, address your inquiries to Dr. Razer. He can furnish you with abundant evidence of his powers, as it was through this source I found my deliverance from disease, and not writing strangers. Brother Razer is now being persecuted by the M. D.'s, but is holding them pretty near "level."

Before entering upon an explanation of Miss Fay's feats

Before entering upon an explanation of Miss Fay's feats it may be well to state that my profession has heen that of illusionist, or sleight of hand performer, and that I could never have been "converted" to Spiritualism through "physically and the property of the property of the parties whose names I am permitted to use in the foregoing connection, permit me to state that they are perfectly reliable in every respect.

Mrs. D. L. McIntyre is a medium, she sits in her own home cal" manifestations. I am now a Spiritualist and know that there is such a thing as materialization and other physical manifestations, and that mediums whom I had visited and set down as frauds are genuine, and as soon as I meet them shall make the amende honorable. I was made a Spiritualist by what Brother Razer did for me. I was sellicted with a terri-ble kidney disease and inflammatory zheumatism, and when I called upon Dr. Rezer I had been unable to do any work for more than a year and expected to die within three months. I had no idea that he could help me, and did not know that he was a Spiritualist, else I should have allowed my prejudice to send me to my grave. During his treatment of my case I learned that he claimed to heal through spirit power, but was but to us who know whereof we speak, one line, a word even so much improved that I concluded I did not care where his power came from so that be cured me. Before I was dismissed cured, his "control" had told me so many facts that I

In Miss Fay's performance of the cabinet feats she is un-aided by a confederate save the lecturer, and as his every act is plainly seen by audience and committee, he is not sus-In the opening act Miss Fay's lecturer shows to the mmittee a board about three feet long and ten inches wide that is stood on end on the stage-floor and firmly nailed and atayed to retain that position. After this has been thoroughly examined the lecturer starts a ringed staple into the middle of the board, and asks one of the committee to turn it into the wood flush up the eye. The ring in this staple is about two inches in diameter and wound around with muslin of the same color, unbleached, that her wrists are tied with. The ring safely in and examined, two of the committee are given a strip of muslin, each about three feet long. These are tied around the lady's wrists, and the knots sewed. Her hands are now placed behind her and the ends of the strips from each wrist tied together between her wrists, the knot sewed, and the ends cut off. Another strip of muslin, about the same length and width of the others, is now produced, and one of the committee ties this strip around the knots between her wrists, leaving the ends of equal length. Miss Fay now minded, and toleration in word or deed for the actions and opinious of one's fellow-men. None but the truly humble can be at once patient with the short-comings of the simple-minded, and tolerant toward the opposing thought of their takes a seat on a camp-stool with her back close to the board

PRINCELLANDER ARTICLES

and her hands against the ring, which presents its edge perpendicularly, then permitting the ring to pass in between her writing.

AN ALLEGORICAL TALE,

O. WIMPITEEV.

Satire, it may be said, at times becomes a virtue. When it is desired to point out the path of error or folls, it serves ausful purpose. Cervantes grotesque Dao, Quissets and the ends are carried behind the board and tacked fast. Two more strips are produced and are passed the lingering remnants of the leaf, and doughty heights error at each carried remnants of early and doughty heights error the result of the ends are carried behind the board and seepen desired promates are many who pursued shadows in the squise of flapping wind-mills, were relegated to the lumber guise of flapping wind-mills, were shown and winds at will the performance in the box after the cabinet manifestations are easy enough. Another thing to notice is, that the last act, while tied in this way, is the "self-acting knife." A knife is passed into the box and Mrs Fay is cut loose. The reason for this act is, if the committeee were to do the releasing they would at once find the solution of the whole affair for they would find the bands already cut is described. Try it, reader, and see how easy it is. You will not need Chese's staple nor a small, precocious boy. This is Miss Fay's principal act, and I will not explain the other feats, except I receive other requests from your readers.

I feel sure Brother Razer will have to carry his case to the higher courts and test the constitutionality of the State medical laws.

J. G. F.

A GIRL MEDIUM.

MRS. L. L. JACKS

In this infinite age of tricks and frauds, wholesome truths stand forth like sentinels from God. The Free Circle Department in your excellent paper gives each week proof upon proof and fact piled upon fact of the "glad tidings of great joy" from messengers on the other aide. I subjoin the following extract published in last weeks issue of LIGHT op TRUTH from Arthur Blake's spirit message to friends in In-dianapolis. "I am so happy. My sister (Ethel) is such a good medium. I often write on the slate for her; she lives in

good medium. Totten write in the size for her; she lives in Indianapolis and is looked upon as a great wonder. I go to Lizzie Chills, and help her; she is a good medium, etc."

Ethel Blake is a bright little girl of thirteen years, and quite a wonder. She and her mother have been toour house. Her slate-writing tests are surprising and convincing. Seances have been held Saturday evenings at 371 East McCarty Street, in this city. Mr. and Mrs. P. S. Dyer, Mrs. J. G. Tee-guarden, and Ethel Blake form the circle, which is held in Mrs. Dyer's parlor. They are sitting for their mutual develop-ment, and the results obtained are wonderful. Flowers are brought and placed upon the slate; among them carnation prints, white and colored roses, hyacinths, and ferns, as fresh and dewy as though just plucked. They are brought, no doubt, as represented from Washington State. At one sitting a stem was found broken, and when Mrs. Teeguarden asked the cause, the answer was written on the slate, "I tried to get it from Willie Wales (Mrs. Dyer's spirit brother) for you, John Teeguarden."

Subsequently at a materializing seance in another part of the city by Mr. Charles Winans, Mr. Teeguarden's spirit ap-peared, and Mrs. Teeguarden asked again about the flowers

for you."

If time afforded could get any number of re liable wi nesses to attest the truth of the foregoing, and of Arthur Blake's spirit message in every particular.

Blake's spirit message in every particular.

Witnesses to the above: Mr. and Mrs. P. S. Dyer and Mrs. J. G. Teeguarden, 371 East McCarty Street; Mrs. Robert Gue (Ethel Blake's mother), Mrs. Eradue Templeton, 81 Harrison Street; Mrs. L. Nicolai, 1.895 East Washington Street; Mrs. Mary Davis, Mrs. L. D. McIntyre, city; and Mrs.

E. Whitcomb, city.
In justice to the parties whose names I am permitted to

Mrs. D. L. McIntyre is a medium, she sits in her own home with Lizzie Chills every Wednesday for development. On the 5th of April last, a promise was given on the slate that Mr. McIntyre's spirit would write a message while they were at dinner. The following appeared on the double slate—no one in the room. The noise of the writing was heard distinctly by both ladies from the adjoining room, no pencil being used to get the communication, and no visible power. The mes-

If Roman Catholics are satisfied with all such actions of the priests, and monks, and clergy, and nuns, and what not, we will not object, but as Americans we will raise our voices and cry aloud until every teacher in the public schools has been removed that has any sympathy with such a Church that still indulges in absurd, foolish, and ridiculous nonsense as we find embodled in the principles of the Church of Rome.— Allied American

Religion is to the spirit what the medical science is to the the body. Like physical diseases, discords of the soul (self-ishness and tyranny) are the effects of past abuses—handed down by inheritance. Were neither of the latter in the world, there would be no need of the former. Religion, like doctors, therefore, is a necessary evil, but it is hoped, only a tempo

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New Orleans, La.

Professor H. D. Barrett closed his engagement with Crescent City Society on Sunday night, April 30th the well-delivered lecture on "Facts from Experience. Barrett has been ministering the philosophy of truth to people of this part of the Sunny South for the pastmad and has become a universal favorite. We all regret is parture, but hope that we will soon have the pleasure of ing him again. He travels North from here.

Ex-Senator Smith, of Tennessee, a broad minded radical speaker, will deliver a series of lectures durie; month of May. This announcement from the play brought forth loud applause.

At our home on May 1st a few friends were gathered the purpose of communicating, if possible, with our free across the river through the mediumship of Brother! Barrett. The seance proved a success, and the table-upper were the advent of the evening.

Mr. J. C. Beasley, a skeptical friend, and a promination of the proper season of the evening.

Mr. J. C. Beasley, a skeptical friend, and a promination of the seance of the evening.

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