Light of Truth.

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Written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.

CHAPTER III.

BUILDING THE CHURCH.

The views of the deacon were confirmed, for from a state of apathy into which the members had fallen, finding it difficult to collect the pastor's salary, they aroused to the occasion and were enthused to build an edifice superior to the old one. Pride came in, and under its stimulus and the seductive designs of an ambitious architect, they contracted for a church of the modern order, with a steeple twenty-five feet higher than the aspiring one which tempted the lightnings above the roof of the Methodist edifice. Why it is that a steeple, a useless appendage, should be made to cost as much as the building it overshadows, is one of the mysteries of religion, which probably goes back into remotest antiquity of Phallic worship for its explanation. The tallest steeple is by no means an index of divine morality, but of self-conscious pride. Having decided on the plan the members of the committee set themselves to work in earnest to secure the required amount.

The owner of a private bank, who had, through usury and foreclosure of mortgages become wealthy, and because he had wealth a magnate of the town, was first called on to head the list with his promised thousand dollars. He had money and hence power. That is the most despicable feature of wealth. If it was always in the hands of the good and wise, great inequalities in its distribution would be bearable, but it is more often in the hands of swinish idiots. That makes it exasperating. The committee was thorough, and not only Church members were solicited, but the unregenerated goats of the world were duly visited and urged to lend their aid.

Among those who were thus solicited was Mr. Canning, a noted Liberalist, inclined to Agnosticism, who resided on the outskirts of the town, in a plain, substantial dwelling, surrounded by forest-trees, extensive orchards, and farming lands. They found him at home with his son Sherwood, and were invited into his study, a large, airy room with wide windows looking out to the west over the river valley and a wide and pleasing landscape. It was æsthetically furnished, the walls on two sides were cased with books, and on brackets either side of the windows were busts of Darwin, Voltaire, Paine and Franklin.

Mr. Canning gave them a cordial greeting. He was of commanding presence and frank and fearless manner. He was a student by nature, for the love of knowledge, and a farmer to obtain the necessities of living. Observing that his unusual visitors were embarrassed, he said with heartiness:

"You have met with a great loss in the burning of your church, Mr. Arling."

"Assuredly we have an almost irreparable one in the associations which gathered around the old house."

"It is nature's method of cutting us loose from the past. It takes the ground from under our feet and compels us to advance."

It was not policy for the committee to open a discussion, but Deacon Lane would sacrificed his chance for gaining heaven for a debate, and when the fire was referred to nature he was stirred to the core.

"Nature? I don't know about nature. What I do know is that God cares for his own, and that He ordered the burning, or it would not have been."

"True enough! true enough!" said Deacon Simmons in a thin voice. "You may doubt, but the ways of God are mysterious and past finding out." The speaker was the exact opposite of Lane. He was of the same age, but apparently a score of years older. He was emaciated and bent, his thin, white locks falling over his narrow, pinched forehead. Mr. Arling saw their blunder and came to the rescure.

"Providence has been adverse, and we are doing our utmost to rebuild."

"Are you not flying in the face of that Providence?" asked Mr. Canning with a cheery smile.

"That is a part of it," replied Deacon Lane. "A part of God's inscrutable ways. He chastens those He loves best. We had to have the fire to rouse us out of our apathy."

"And it's done it," said Deacon Simmons. "We have the amount nearly subscribed, and the building will go up by Fall."

"I congratulate you at your success, for really I thought you would have to be content with a small edifice."

Deacon Lane took heart at this concession and said: "We are here to give you an opportunity to assist us, knowing your tolerant charity."

"Yes, my charity is tolerant, and I believe in every one carrying out his views to the fullest extent. Thus I am glad you are able to rebuild your church, not that I care myself, but it is a pleasure to you. For myself I do not care if there is a church edifice in town or not."

"Do you not think," responded Mr. Arling with feeling, "that a church as a moral institution is a help to the town?"

"I can not endorse that idea," replied Mr. Canning, "for you do not bring morality, but belief to the front. I believe a museum of natural history and a public library, with free lectures on science in all its branches would not only do more to instruct the people, but constitute more to their morality than a dozen churches."

Mr. Arling was appalled by this bold infidelity. It was a revelation to him. He replied: "I regret pressing this matter on your attention, Mr. Canning. The Lord does not wish for gifts other than from a willing giver."

"Understand me," responded Mr. Canning, "it is not a matter of a few dollars, but it is principle. My whole life has been devoted to overthrowing the doctrines you teach in the church. I believe such doctrines are opposed to the welfare of the community. Hence I can not consistently aid you?"

"Your popularity would be increased by a liberal donation; and, as you well know, the great majority of the people are with the Church," said the minister.

"True, and in the beginning, when the apostles began to preach, the majority was on the other. I care nothing for majorities, which, as a rule, are on the side of wrong, nor for popularity, except as it is gained by being true to ones convictions. I already gave you my share of support."

"What!" exclaimed Lane with a snort, "you never gave a dollar in your life."

"I have not," responded Mr. Canning with a smile. "Will you tell us how much my taxes are, and what would have been the taxes on your Church had it been assessed as it ought to have been? You now propose to build a twenty-five thousand dollar church; what would be the taxes on that if it bore its share of the public burden? Now, as it does not, and the vast Church property of this county does not, I have to pay that much more; in other words, I am taxed to support religion, contrary to the Constitution, which declares Church and State distinct. This tax I pay under protest."

"As public educators the churches and schools are exempted," remarked Mr. Arling.

"That is the argument; but you will not for a moment maintain that the churches and schools are instituted for similar purposes. The churches are individual affairs, and even the strongest in number has but a small part of our citizens, while the schools are for the education of the entire public, and are supported by that public."

It was no use to prolong the conversation, and the visitors withdrew.

"I did not know that we had such an Infidel in our town," said Deacon Lane. "I'd think the place would be overwhelmed like Sodom and Gomorrah! Worse than Paine, I declare!"

Deacon Simmons' thin voice added: "We've fallen on evil days when sinners can thus flaunt their sins in the face of the elect!"

As for Arling, he was silent. He respected the honest frankness he had met, and was surprised at the boldness of the man whom he had heard spoken of with a sneer as a disbeliever. He felt humiliated by the character of his visit, for his mind was not so warped by prejudice that he could not see that even doubters had rights which politeness should respect, and there was no justice in asking a man to support a cause to which he was opposed. The edifice was began and Mr. Arling continued the work of increasing the subscription. After the first flush of enthusiasm it was a difficult task. Not a subscriber but regretted having given more than he found ability to pay. He humiliated himself by preaching begging-sermons every Sunday. He rang charges on the precept it is more blessed to give than receive. The people were urged to lay their offerings even of mites on the altar of the Lord. The sisters held fairs and socials for special purposes, and the fragments of the old bell were gathered up to be recast.

Mr. Arling developed a fine executive ability, and the management fell into his hands. Slowly the walls arose; the spire made a beautiful picture above the swaying maples, the bell resounded to the pull of the sexton, not, however, with the deep, mellow tones of old. The interior was completed with frescoed ceiling, cushioned pews, and soft carpets. The light fell through stained glass windows, several of which were contributed by wealthy members as memorials of departed friends or family pride. The poorer members were constantly reminded thereby of the value of earthly possessions, for the names conspicuously cut in the crystal pains were not those renowned for good works of love and charity, but such as had by trade more or less honorable, gained a goodly share of worldly lucre.

Then came the sale of pews, and they found the same distinction, for the best fell to the wealthy, and the poorest had the last choice or none at all. A Church teaching divine brotherhood, and then drawing a line between the rich and the poor, not between good and evil, forgetting the words of the Master and example of Lazarus.

The church was completed, and dedicated with great florish to the service of God. It was believed that he resided in fuller measure there than anywhere else. If he did, he was under mechanic's lien and impending mortgage, for there was a cloud which overcast all this brightness. Ten thousand dollars remained unpaid, and strange to say, well it always has to be said, strange and anomalous as it appears, the remainder of every such debt is payable to the hard-working mechanic and roustabout laborer. There was some security by law, and these laborers pooling this issue, held the edifice for security, with whatever God there was concealed within its doors.

A church debt, if not too large, is valuable as giving the church some object to work for, and like persecution, consolidates and harmonizes the organization. It also enhances the office of pastor, and if he is successful, the building of a grand church gives him local fame, and is equivalent to a life possession. But if the debt be beyond the means of the membership, it is a veritable old man of the sea, and crushes the bearer.

The November days had come after a Summer's labor that had called out the utmost energies of the pastor. He had preached Sundays' in a hall fitted up for the service, attended the Sunday-school, and had been the acknowledged head of the building committee. He had been out the entire afternoon fruitlessly attempting to negotiate a loan to relieve the church. He keenly felt the reflection cast by the debt on the honesty of the members and his management. He had from the first advocated a building within their means, but large subscriptions by a few had turned the heads of the committee men, and the debt represented exactly the difference between his views and theirs.

With heavy feet he wended his way homeward. Harsh clouds gathered in the west, dashed with red, and snow-flakes were borne on the gusty air. From far above, out of the very depths of the air, came the wierd calls of a flock of wild geese, dimly seen, with measured wing, swift passing southward.

"Like human souls," said Mr. Arling, "translated from the cold and dying earth to the warmth of heaven, unlike the human soul, inasmuch as you wild birds can retreat to pleasant climes when the misty blasts discomfort you, but we must bide the burdens of fate and struggle on till death."

He reached his always pleasant home, and for a time forgot his disappointment in the bright presence of wife and child. At the supper, the presence of sister Stella gave a added pleasure, and her smiling face was like sunshine. Trouble must have a strong hold that would not flee from a home like this, and the importance of his cares rapidly vanished from the mind of Mr. Arling, as he watched Asphodel pour the steaming tea, and with a grace that always won his heart.

"Have you met with disaster, my dear brother?" asked Stella. "You came home with a weary step and a shadow in your eyes."

"I have forgotten it in the pleasures of this home hour. What was it? Oh, nothing but the old story of the church debt."

"Let the members care for it," said Asphodel. "I do not see why you should take it on your shoulders."

"I have not told you or your quick sympathy would be even more aroused than mine. The wealthy who furnished material were mostly paid, but the workmen are not. I met one of them to day, and he told me that if he was not paid he did not know how he could keep his wife and six children from starvation. He upraided the Church members who had plenty and abundance and would not pay the debts honestly contracted in their interest. These men have labored all Summer and have not received a tithe of their dues."

"Is it so bad?" cried Asphodel.

"Quite as disheartening, and this workman said that he had been hard pressed all Summer and had borne it because he would have the more when the work was finished. Now he saw destitution and want for his family, instead of the abundance he had earned. How can I stand in the pulpit and proclaim the Gospel of love? My tongue cleaves to the roof of my mouth, and I am silent."

"Have you been to the bank?" asked Stella.

"Yes, and met with insulting coldness. The president said he had already given more than he could afford. Aside from the thousand dollars he had given a costly window. 'Now a loan,' said he, 'to a church is nothing more nor less than a gift. If I had a mortgage on the church and foreclosed it, who would bid a red cent on such a Pat's elephant? Who would want it if the Church did not? All the value there is in it is because there are Church members.'"

"He has business sense more than godliness," said Asphodel with mirth. "What he says is true. What could he do with a church? A church is quite worthless without a congregation, and when such a congregation declines, who ever heard of it being brought to life?"

"My sister is getting to be a scoffer," rejoined Stella. "Now that you have tested the believers, what say you to going to the skeptics?"

"Do you think that they would do for us what we will not do for ourselves?"

"Perhaps," thoughtfully, "I know one who is so deeply moved by the distress of the workmen that he might help you."

"Sherwood Canning! Ah, Stella, you are led astray by the sons of the world," laughingly said Mr. Arling.

There was a ring at the door and opening it Stella admitted the one who had just been mentioned.

"You are welcome, Mr. Canning," said Mr. Arling, "and let me tell you that your name was just mentioned."

"And I came to prove the old saying, the devil is, etc."

"Quite correct," responded Stella, "we were also talking of the poor workmen and Mr. Arling's vain attempt to assist them."

"No help from old ten per cent?" cheerily asked the young man.

"He does not wish further risk!"

"He would take a heavy chance on fifteen and foreclose on the widow's last cow, as I regret to say he has done."

"To the dishonor of the Church I must admit your harsh judgment."

"Well this leads to my errand here to-night," said Mr Canning brusquely. "Father has learned the condition of the workmen and wishes to assist them. He desires it distinctly understood that it is not from any sympathy with the Church, and is strictly a business matter. He will, if you meet him at the bank to-morrow, pay your debts in full, taking the security you offered the president to day."

Mr. Arling was overpowered by this unexpected good fortune and seized the hand of his guest with an enthusiasm. Asphodel showered complimentary phrases of gratitude, and the silent glances of Stella were more eloquent than speech.

[To be Continued]

[Reported for the LIGHT OF TRUTH.]

INSPIRATIONAL TEACHINGS.

MRS. MARY J. COLBURN.

LESSON V.

We have reason to believe that for a long period our ancestors lived a wandering life, herding as do animals, and like them, subsisting upon the spontaneous productions of the earth. Uncouth in appearance, without speech to express a thought, if thought they had, they seemed to be fitting companions of the ape and baboon. But the *human* nature was only awaiting the conditions for its unfoldment.

Night and storm are approaching. A human pair seek the shelter of a cave. A little one is with the female. The male may or may not have been its father, it matters not. The moral sentiment was awakened.

In the morning they sally forth in quest of food, and again at night repair to the chosen cave. Habit establishes this mode of life, and love cements the conjugal relation.

Little ones are born in regular succession. Their infant helplessness quickens parental love, and at the same time increases the family burdens. The older children soon learn to share these burdens with their parents, to divide the scanty meal with the younger, filial and fraternal love add their blessings and this primitive family have their pleasure and domestic happiness.

But a sad accident mars that happiness. Old and young go forth to their daily task, and a little one is seized by a beast of prey. Its shrieks are heard, its agony is witnessed, but there is none to rescue the sufferer.

Similar incidents had hitherto passed unnoticed. One from a herd is scarcely missed, but one from a family is a loss felt by all its members.

The survivors return to the cave, but one comes not. Morning dawns, but one awakes not. A vacancy is in their home, and sorrow in all their hearts. But a lesson has been learned, wisdom gained, and a sympathy for common sorrow strengthens the family tie and awakens the tenderest emotions of the human soul.

LESSON VI.

We must pass over a long period unknown even in tradition, and glance at human affairs in the age when our ancestors were beginning to enjoy a few of the comforts of civilization. They had exchanged the cave for a home chiselled in the sandstone cliff. They had trained the vocal organs and found a simple language sufficient for the interchange of their childish thoughts.

They had learned to make provision for future wants, had domesticated some of the gentler animals, invented various implements of labor, acquired some skill in agriculture, had become adepts in the chase. To hunt the wild bear was both pastime and labor. This employment furnished both food and clothing, and was their chief source of wealth.

We can imagine the pleasure they took in feasting on bear and hyena, and the pride they felt as they donned a new robe torn from the lion or leopard.

Perhaps vanity was displayed when they tucked the gay feathers in their tangled locks.

Pride and vanity are qualities of human nature. We have felt them ourselves. There may have been envy in the hearts of the less fortunate. That also is human.

To excel in the chase was a mark of honor, and the hero of the hunting ground was the natural chieftain of his clan. Ambition for this honor led to many a daring exploit, which was crowned with success, and success is the stimulant to new endeavor.

The veteran of the chase grows old. His limbs tremble, his steps become feeble, and he goes no more out. Loving and beloved ones administer to his wants. They provide the softest fur for his couch, the choicest viands for his food, and watch with tender care the fading out of the vital spark. His sight grows dim, his voice fails, and he yields up the ghost—breath.

There was grief in that household, but no word to express it. None was needed, as a sigh or tear is the natural language. There was mourning among those who knew him. He had won their respect and was worthy.

They honor his memory, and in knowing him they do honor to themselves, and call forth the nobler sentiments of the soul. His failings were the infirmities of undeveloped human nature, and his virtues the growth of the higher faculties.

His life was a career of useful labor, and such lives are lessons of wisdom of every age.

The lifeless form was placed in the grave, and a rude monument raised to mark its resting place.

But where was the life? Did it depart with its expiring breath?

We may never know the thoughts that were struggling for utterance, the question that received no answer.

There were mementoes of his skill, trophies of his valor, and remembrances of his words, looks, and deeds.

We believe there was dim perception of an unseen presence that brought comfort to the mourners, inspired their hope and gave to them the earliest foregleam of the after-life.

[To be Continued.]

FATHER CORRIGAN'S OPINIONS.

HE SUGGESTS SATOLLI AS THE SUCCESSOR OF POPE LEO XIII.

"It was a great stroke of policy on the part of the Pope," said Father Patrick Corrigan, of the Church of our Lady of Grace, Hoboken, last night, "to appoint Archbishop Satolli Permanent Delegate in America. It brings joy and peace to the hearts of the priests and laity and confidence and security to the Catholic Church in America. There have been very many and very bitter controversies among Catholics of late. They have been ranging themselves into two camps, one the American, and the other the foreign camp, and it required a neutral power to settle the discussion. The fact that the Bishops were divided as to the necessity for a delegate, and the majority of them at the late Convention in New York refused to ask for the appointment of one, when requested to do so by the Pope's representative here, promised to continue and embitter the discussions. It also necessitated the coming of a foreign delegate, for, in case a delegate was appointed from among the American Bishops, each party would try to have him on its side, and might refuse to submit to his decisions in case of failure. The Bishops were naturally disinclined to have a delegate appointed because they had been in the habit of exercising almost absolute power themselves, and no man desires to relinquish power. Ecclesiastics are no exception to the rule. The Pope puts on the needed pressure.

"The permanent appointment of Archbishop Satolli means a curtailment of the extraordinary power hitherto exercised by the American episcopacy. It means more liberty and more protection for the priests, because they now have the authority at their own doors to decide their difficulties with the Bishops. It places the American Church in a proper light before the American people, because it sustains the American priesthood and puts an end to the foreign influences that are responsible for the late troubles.

"I was the first priest in the United States to advocate the appointment of a delegate for this country. I advocated it in the pamphlet I issued in 1883, which was condemned by episcopal authority. I advocated the coming of some of the great men from Rome to learn and understand the Church in this country and legislate for its wants. The Pope has sent Archbishop Satolli to this country with that object in view. Considering Archbishop Satolli's knowledge of this country and the language, and his great popularity among the American non-Catholic community, it is not saying too much to suggest the possibility of his being the successor of the present Pope, Leo XIII. The fact of Italy, France, Austria, and Germany being so greatly agitated over the Pope's successor is a very good argument why the next Pope should be appointed from America. It is not at all impossible that the next Pope may govern the Catholic world from Washington as the first American Pope.

"The circular which was signed by a large number of priests, protesting against the attacks on Archbishop Satolli, will be sent to its destination in a few days. We will not permit any more signatures to be attached to it. Those priests who refused are now very sorry in view of recent developments, but it will teach them a lesson to stand on the side of the Pope hereafter. It is pretty certain that Archbishop Satolli will visit Hoboken before the end of the present year. When he promises to come there will be no disappointment. I want the Pope's representative to see all the wonders that have been done for education in Hoboken.

"Why, you ask me, has the delegate declined to go to Dr. Braun's. How could he go to those who were doing all in their power to prevent him from carrying out his mission in this country, and who were endeavoring to have him recalled to Rome. If the Pope had withdrawn Satolli he never could have sent a delegate here again. It was now or never with him, and the Pope did the wise thing for the Church, and deserves the gratitude of the whole American people, priests and laity."—*New York Sun.*

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.]

THE IMPENDING CRISIS.

S. F. CURTIS.

It is near, even at the door. All who "have eyes to see" can see it. It is not expected that the devotees of mammon—those "blinded by the god of this world," can see it. Nor yet those blinded by the impenetrable darkness of Christianity, Protestant or Catholic. The mammon-worshipper thinks his gold is all-powerful to entrap and circumvent the common people, the producers of wealth, in all their efforts to better their condition; by stepping the flow of that which is theirs into the hands of the few by the most wicked class-laws ever enacted, and by combinations of men and capital for the most infamous system of extortion known in the world's history. It goes now without the saying that our legislative bodies, State and national, are thoroughly corrupt and venal. Spoils, or "boodle," is the one thing sought for, not the good and happiness of a great people. Our courts are little better. Once the court joins hands with the spoils-men, the liberties and rights of the people are gone. There is then nothing left for the people but the sacred right of revolution.

The great sectarianism in politics last Fall was not how for Cleveland over Harrison, or the Democratic Party over the Republican. It was a sense, a real fright, by the people. They had seen Homestead and Buffalo. They had seen the whole military power of two great States turned out against a few hundred honest, peaceful, hard-working men who wanted simple justice. In this act these States had said: "The dollar first, to the millionaire, if he demands it; man as a secondary consideration. No matter that in the case of Carnegie he had been the beneficiary of the tariff to the tune of millions at the expense of the government and people; labor must not be allowed to coerce capital or to seem to do so.

And of the Buffalo strike this can be said; those very men who refused to pay decent wages for hard and responsible work were in a combine to control the coal of the country for the sole purpose of extortion. But here, too, labor must be voiceless. The toilers must not be allowed to think that they can dictate prices to rich companies or corporations. Then, to put a fitting climax to this infamous work, a great judge comes to Pittsburg to pervert law and decency for the purpose of making a case of treason against the toilers of Homestead. But for the fact that the Grand Jury indicted Frick, *et al*, for murder, those honest men, willing and anxious to work for a tithe of the wealth they produced, would have been convicted of treason.

In the alarm of the people they voted for Cleveland. It was, protest—a demand for a change. The one million and over of votes cast for Weaver was in the same line, only more so. A majority of the voters of the country would have voted for Weaver if they could have known he would be elected.

The Democrats will not and can not redeem their pledges. They were dishonest when they pledged a repeal of the McKinley bill, in the sense of lessening tariff duties. They proposed no other plan of meeting the enormous expenses of the government but by tariff and internal revenue. They will "follow in the footsteps of their illustrious predecessor," the Republican Party. The gold standard will be maintained; bonds will be sold to redeem the "legal tenders," falsely so-called, paid for $150,000,000 of silver, as worthless to the people as if sunk in the Potomac River; though the act of 1890, under which this silver was bought, empowered the Secretary of the Treasury, "at his discretion," to coin this silver to redeem these certificates. But Wall Street takes good care that all presidents be of their "breed of cats," so there is no danger that President Cleveland's Secretary of the Treasury will have any other choice on this matter than gold-redemption. Skylock rules supreme in the realm of finance.

The result of all this will be that wages and farm-lands and their products will still further decline; and in four years the condition of the toilers will be much worse than now. The clamor and discontent of the people will be great. No use for the Republican Party to come forward then with the panacea of high tariff and single gold standard. By this time the Populists will have educated the people to see that law makes money, and that it makes not a whit of difference what the material is out of which money is made so it has the government stamp of "legal tender." There will be imminent likelihood that the Populists will elect their candidate for President. This will drive the money-changers together. There will be no Republican and Democratic Parties, as now. It will be the plutocracy and the people.

In this contest the Church, Protestant and Catholic, will throw their influence with the plutocracy. They are as worldly and selfish and scheaming as the politicians. Both are after power, place, good living off the people without honest work. Both intended to deceive and rob a confiding constituency. Both know they are doing this. They are one in purpose and design. One fools the people "for Christ's sake and the good of your precious souls;" the other for their governmental and temporal interests.

This government is purely secular as to its organic law, the Constitution. The Church knows this, and knows that all Sunday laws, exemption of Church property from taxation, chaplains, etc., are in violation of the Constitution. Hence the efforts of the Protestants, for years, to get God in the Constitution. The Catholics have a different plan. They propose to be the Constitution, government, God. For what is there "in the heavens above or the earth beneath, or the waters under the earth" but the Catholic Church?

When the people out-vote the monied and religious plutocrats] (in four years it may be) they will defy us. They now say we are Socialists, Anarchists, Argrarians. They call us Infidels, "no God, no Redeemer, self-complacent, and self-redeeming." In the name of God, of law, of order, of religion, but above all, of "vested rights"—the dollar, their God, they will defy us. There will come the crisis—the contest.

At this time the Protestants will take fright. "Their eyes will be opened." They will see that these whom they had maligned were the true friends of liberty and justice. Like the democracy in our civil war—the fast friends of the South until the cannon boomed upon Fort Sumter; then they saw that "home and native land" bade them desert an ally to which they had adhered for selfish ends.

"Set your house in order," oh, people! "Your sins have found you out." Had you loved truth and right; had you "loved your fellow-men," this had not been. "But ye would not." "Behold your house is left unto you desolate." If in this inevitable contest we were dependent upon ordinary human methods alone, the people would be subjugated and would be the serfs of the few for ages to come, as in the past ages. But in this "fullness of time," spirit forces will come in such power as to strike terror into the hearts of evil-doers. I know not just how. It may be in materialized form. It may be with a secret or unrecognized power. But the humble old man that writes this (seventy-two years of age) has seen and proclaimed all this for years.

Now a word to Spiritualists. Does this accepted cognomen tell it all of you? Are you the "loaves and fishes" kind? "Mother came to me—no hell—good enough." You ought to be in the Church, "Jesus paid the debt I owe, Jesus paid it all." Are you *spiritual?* This is the great question. Are you sending out a great love influence for humanity and for right, as against the giant wrongs in society, that spirits can take up as a power to sustain the weak and sorrowing on the one hand, and to strike terror into the hearts of the plotters of wrong on the other? A selfish Spiritualist, a mercenary Spiritualist! What a misnomer. Then when the time of trial comes, where is your strength?

Farmington, C.

Written for the LIGHT OF TRUTH.]

The Mediums' Order of Beneficence.

A member of Auxiliary No. 2, Mediums' Order of Beneficence, having visited the Mediums' Home, in New Hampton, N. H., sends the following letter in regard to this noble work:

Have you heard of the Mediums' Home? I have been there, and will, to the best of my ability, give a few points of information concerning the needs for such an institution, hoping thereby to inspire an interest among some of your many readers. It is not a financial speculation, but an effort to help mediums, who really need assistance and sympathy after long, hard service for the cause of progress.

First, it is intended not only as a home, but also as a school where our mediums can be educated.

I truly believe that one reason why Spiritualism is not more popular and practical, is, because mediums and Spiritualists do not make more of a study of human nature and the laws underlying mediumship. We should not be satisfied with knowing a truth, but should know how, and be willing, to put it into practical use. In this age of enlightenment no religious sect, no educational institution would think of putting teachers before the people unless they thoroughly understood their work, and the very best way to present their cause. Some will say "it is the invisibles who are the teachers." True, but, if you were the principal of an academy, you would not, for a moment, think of selecting an ignoramus for an assistant.

Before the spirit world can perform good work for the benefit of us mortals, they must have better prepared instruments through whom to do the work. Ignorance is not our watchword, but knowledge, unfoldment, and progression is the trinity which should be emblazoned upon our banner. I feel that if our mediums and clairvoyants better understood the nervous system, were more familiar with the causes of disease, and would acquaint themselves with the directing of those refined forces of nature (by which we are surrounded) towards alleviating the distressed in mind and body, they would hold a very much more exalted position in the community than they now do. I once heard a clairvoyant and magnetic healer, who had performed some wonderful cures, make statements while under spirit control that even our school children would ridicule, knowing them to be contrary to law.

If we would keep abreast of the age in which we live, if we would have our religion felt and recognized as a power, we must make it so by establishing institutions and carrying out the principles our religion teaches, and living up to its requirements.

We should be in the advance, not in the rear. In our halls of learning to-day spirit assistance and communion are ignored and ridiculed; but recognizing as we do the fact of spirit-communion, Spiritualists should establish suitable conditions, so the scholars and scientists in spirit life can assist us to give to the world truths of which we are now ignorant.

Much of the mediumistic force in the world is not utilized from the fact that there is a lack of harmony and union of forces among the Spiritualists to develop it. Let us illustrate: I am acquainted with a sixteen-year-old girl, who, from early childhood, has exhibited wonderful talent as a musical medium; her parents were Spiritualists; her mother was taken from her when it seemed she needed her most, and thus she was deprived of the instructions of a most interested and faithful tutor. When a child her schoolmates were one day telling what Church they attended; one said "I am a Baptist," another, "I am a Methodist," and so on until all had been mentioned; at last little Carrie said "I am a Spiritualist." The children sneered and said, "No one that is anybody would be a Spiritualist." The child replied, "my mother and grandmother are Spiritualists, and so am I, and we are just as good as you." Poor child! when her mother passed away little Carrie needed sympathy and companionship, and she found it in the Church.

Where were the Spiritualists? Scattered all over the world without a school or public institution for children. Another case I will refer to. There were six bright, interesting, mediumistic children. Their parents were Spiritualists and highly respected people. The mother was separated from the children, and the father said to me, with tears in his eyes, "I do not want to separate my children; I wish I could put them in a Spiritualist family, but I do not know where to look for such." The youngest, a beautiful girl of three years, was given to a Christian family, who, while they are kind to the child and do much for her, teach her to forget her people, because they are poor and Spiritualists. The eldest, a boy of sixteen years, since leaving his home has united with the Methodist Church, and is working in a shop when he should be in school.

One day during my sojourn at the home I was out walking with Mrs. Johnson (of the board of managers), and as we came to a beautiful spot, she remarked, "this is what we call University Ridge," and I hope you and I may live to see a university building erected here on this spot. Do you realize that there is not a free bed in all the hospitals in all this broad land supported by Spiritualists; not a place where one of our members can be treated according to his own ideas of right?"

Old methods of treatment prevail in all our hospitals, and all patrons are obliged to submit to such treatment. The mere mention of magnetic treatment will bring down the ridicule, scorn, and contempt from physicians and attendants. A friend of mine, who was an inmate of one of our public hospitals for nearly a year, said to me, "I enjoy hearing you speak of these things, but it is more than one's life is worth to acknowledge he is a Spiritualist in this hospital, for in such a case he will not be treated with respect or decency."

I hope the time will come when our sick, who are dependent upon the public, can be cared for in a place where they can express their honest opinions without fear; where the physicians and attendants will be in sympathy with them, and willing to treat them as human beings bearing the divine image, leaving the "gates ajar," so that the dear ones "just over the way" can come and minister to their every want.

This is what the Mediums' Order of Beneficence is trying to establish, and the trustees are putting forth their best efforts to bring about this result.

These mothers to whom I referred are both incarcerated in one of the insane asylums of Massachusetts, and I am sure that if you could stand, as I did, in that asylum by the side of a dear friend and realize that 800 poor human beings were prisoners in that building, you would see the necessity of engaging in such work as our order brings to our attention, and enlist with your whole being in the effort to bring about a more humane system of treatment.

Realizing, as I then did, the necessity of a different treatment for the so-called insane, my prayers went out to all humanity, and to the spirit spheres, for a radical change in the treatment of those who are physically and mentally unsound.

When I visited my friend I saw a scar upon her head which she tried to conceal. Since coming from the asylum she told me that the scar upon her head was caused by the attendant pulling out her hair, and the bruises with which her body was literally covered were caused by shaking and pounding her, because she refused to take the quieting medicine they undertook to force down her throat, because she knew it made her wild.

Oh, Spiritualists, why will you sleep? How can you? Why will you not arouse yourselves and do something to bring about a change for poor, suffering humanity, and thus practicalize the truths we are constantly receiving from the advance minds in spirit life.

I believe the quiet, healthful atmosphere of the high land in New Hampton, N. H., where the Mediums' Home is located, would restore to health and happiness those suffering parties to whom I referred.

I cannot save my friends. It is too late; but these thoughts expressed may stimulate you to an effort to save yours. "Beechdale" is a beautiful place, admirably adapted to a work of this kind. Here one can be quiet, retired, undisturbed by those outside influences which so irritate the nerves of persons in the unbalanced conditions, and here receive the invigorating effects of New Hampshire climate, which, by many prominent physicians, is considered equal to that of Switzerland, and, in this calm retreat, receive help from the hands of ministering spirits, who are always ready when opportunity offers.

This property is now in the hands of a competent board of managers. I can not say too much in praise of the president of the order, who is also a member of the board of managers. You cannot realize the work she has done, and the sacrifices she has made until you visit the home, as I have. Nothing less than a very plucky woman, with a heart full of love and sympathy for poor, suffering humanity, could have done such valiant service.

The secretary has labored early and late, and has sacrificed much for the cause, and I know his interest and labors will be appreciated some time.

Friends, humanitarians, lovers of truth, seekers for justice, liberty, and light, behold this great work now fully inaugurated! Let us put our hearts and souls into this work, and help sustain the Mediums' Order of Beneficence.

M. J. MEADOR.

North Plymouth, Mass., December 24, 1892.

[Written for the LIGHT OF TRUTH.]

A SUGGESTION.

DR. H. H. BRIGHAM.

Where shall we find the true Bible, and who will tell us of the great first cause?

In these days of controversy, when the entire religious world is being moved in many directions, and especially exercised concerning the truth or fallacy of sacred writ, it has occurred to me to suggest something which may assist the honest thinker and investigator. The first question we have to consider is: Where among all revelations that claim to be the only true revelation shall we find the true word of God? And secondly, where shall we look for some definite and satisfactory solution to the great problem concerning life and its origin?

The mysterious problem of life brings us face to face with nature, where we are confronted with a boundless field for research on the start. In studying nature we ought to begin at the beginning, learn of the first cause, and observe the operations then and there. There we may hope to get rational views of formation, evolution, and development. Learn of the ether, atoms, organization, life, sensation, intelligence, mind, soul, and spirit; learn from whence we came and whither we are going; learn the duties of to-day, our relation to society and to ourselves, and how to fulfill them.

Our first business, then, will be to seek the first great cause of all things. We look out into the world and behold organization and life everywhere. We notice that all life has a definite purpose, and all organization is governed by wisdom, and we ask why and for what is all this beauty and utility?

If we go to the lowest formations the same wisdom is there made manifest, and a definite purpose is there displayed. As we ascend the scale, at every step, perfection of design and purpose is clearly visible in all grades of life, from man with his mighty intellect, soul, and spirit down to the organization so minute that it takes millions piled in a heap to be visible to the naked eye. One vast chain of cause and effect, evolution and development, one law of progress from the ether to the angel. Each link in the infinite chain marked by its stage of development, each as necessary to the whole as the entire chain is necessary to each individual part.

Can one developed look back and say, "I am better than thou, and I have no need of thee." Can man boast of his superiority and independence? Can he look with scorn upon even the smallest link in the chain? Can the rose say to the leaf, "I am better than you and need you not," or the fruit to the tree that bore it, or the result to any cause? If not, then man betrays his foolishness when he claims for himself holiness, superiority, independence.

"For all are but parts of one stupendous whole,
Whose body nature is, and God the soul."

But when we begin the study of this beautiful subject we must seek the great first cause and learn our lesson there. So back and back we will go into the dim past in our search for the beginning—the great first cause. Back, and still farther back, until we are lost in bewilderment, lost in thought, to awake to the consciousness that infinitude has no beginning, has no great first cause that is separate and distinct from any other part of the infinite whole. Any point may be assumed as the first, and every cause the first cause, for infinitude has no beginning or ending. Therefore we may commence to-day, and here find the great cause that is operating now. Every morning is new and the great infinite cause, every flower that opens its petals to catch the sunshine and drink the dew is new, and the same great first cause produced it. Then our lesson of the beginning or of the great first cause is here and now. Seek it to-day in the beautiful sunshine and all nature around us, for here it is. God manifesting his infinite love, wisdom, and care all around us in the mineral, vegetable, animal, man, semi-animal, and semi-angel, up to spirit life free and joyous. We must open the book of nature which is the word of God, and study that if we would possess the highest knowledge. Its revelations are new every morning and fresh every evening. To-day we may correct the errors of yesterday, and to-morrow will correct the mistakes of to-day.

This book and this alone is the only revealed word of God, the only rule God has ever given man to guide him through this stage of his existence. This book must be read by every individual for himself or herself, and the understanding of it depends upon the degree of development that the reader has attained. Experience is the commentator that helps the reader to an understanding of this old book of nature. Hence the benefit of all expressed thought, either oral or written, and this, and this alone, has stimulated me to give my thoughts to the world. It is as I understand and read the book of nature; it is my interpretation of the word of God. Every man or woman who has ever discovered a truth, whether it applied to man's mental, moral, or physical nature, became a divine revelation, and the sum of all such revelations make up the universal Bible or God's *revealed* word to mankind.

Written for the LIGHT OF TRUTH.]

REMARKABLE TESTS.

Sidney Kelsey writing from Erie, Pa., says: "During the late camping season at Cassadaga, N. Y., I met Miss Maggie Gaule, the Baltimore test medium, at the above-named grounds, and with hundreds of other seekers after truth and light, was most agreeably surprised at what I saw and heard. Not only in my own case, but in those of many other persons. I was an entire stranger to Miss Gaule, never having met her before. One night after I had gone to bed I asked my spirit wife, who passed to the better land some nine years ago, to try to manifest the next afternoon through Miss Gaule on the platform, not only to strengthen herself, but to remove some doubts from my mind. So, the following afternoon, after the lecture and after Miss Gaule had given a number of remarkable and satisfactory tests, she said: 'And now a lady comes to me who appears so weak that I can hardly tell to whom she wishes to go in the audience,' describing a semi-circle in front of the platform. 'She gives me the name Mary, Mary Jane Kelley or Kelsey—I can not distinguish between the two names—Kelley or Kelsey.' She says 'I want to approach a very dear loved one—Sid—Sidney Kelsey, my husband—and I come to remove some doubts from him, as well as to strengthen myself, as he urged me to do. I was sorry to hear you say, as I did a few days ago, that you had no friends outside of spirit life, for you have, and many too, and I have been with you in all your wanderings, guiding and blessing you, for this is what my dying lips tried to utter as I went out from the body, and I have fulfilled the promises that you did not then understand.'

"I did utter the exact language given by the spirit a few days before at Wonewoc, Wis. The spirit then resumed: 'Don't feel so forlorn, for I am with you and have been with you always, *and I have remembered you!*' (Now another explanation. My wife, the evening before she passed over, about nine years ago, as I was humming a fragment of an old familiar song, 'Then you'll Remember Me,' looked up to me suddenly and with marked emphasis said: 'Yes, *I will remember you!*')

"After I had recognized the spirit, the medium said further, addressing me: 'And now there comes to you a mother bringing in her arms a premature child.' (This was my spirit daughter, Mrs. E. J. Strueber, who passed to the other side some two years ago from Austin, Texas. My daughter yielding up her earthly life in the removal of a lifeless child from her body, which was buried with the body of its mother.) The spirit said to me: 'I am so glad to meet you here to-day, my father, with my mother and my child, and we want to say that all will be well with you in the earth life, and when you come to our side there will be a grand reunion of loved ones and friends over your arrival. So cheer up, sunshine will come at last.'

"My son-in-law, Mr. E. J. Strueber, regards the last part of the narrative as most remarkable, he knowing the full facts."

Written for the LIGHT OF TRUTH.]

WHAT IS IT?

Dr. Wm. Miller writes that once upon a time he started from Cincinnati to Pittsburg on the steamer A. N. Johnson. An interior voice warned him not to go, but he did not give heed to it. After leaving Maysville it spoke to him several times, telling him to go on the hurricane-deck. He could not sleep for it. Finally he obeyed and went up. Shortly after three of the steamer's boilers exploded and killed many passengers. Since then this voice has been with him.

In Lansing, Mich., from where he writes, the doctor says, on another occasion this voice spoke to him while in a circle of four, saying one of them would be very sick ere long. Four days after the event one of the party took severely ill with la grippe. The writer was called to treat the case. He knew of no remedy that could reach his patient's troubles, and believed death was inevitable. Suddenly the voice manifested and told him what to do. Though it seemed wrong to him, he applied the remedy offered because he considered the case fatal anyway. To his surprise his patient recovered, and many others have been treated after the same pattern since, with good results attending them. The doctor says his wife calls it clairaudience, but he is anxious to know the science of it, and would like to hear from others who are likewise gifted. Dr. Miller is a pharmacist, doing business at the corner of Allegan and Grand Streets, Lansing, Mich.

PUSH THE LYCEUM.

[To the Editor of the LIGHT OF TRUTH.]

In a recent issue of your paper I see "Arlington" in his fourth article calls attention to the lyceum movement, urging its promotion and adoption of the lessons given each week on your third page. I not only concur in this, but in all he says concerning the Sunday-school, that its "most objectionable feature is the worthlessness of what its promoters put forward as most valuable. To a practical mind the doings of the Bible characters are of no more value than the wars of the Crow Indians before the coming of Columbus. To devote a Sunday service to the consideration of the way a shepherd fleeced his father-in-law by scaring the cow into having spotted calves, is far from a moral, even if a sacred historical lesson."

Is it not time that our people arise to the necessity of the situation, and organize lyceums wherever three or four children can be brought together on a Sunday morning or afternoon according to the convenience of the organizers? The same number of adults can always be found to take part, if but to meet for a social chat. This would add materially to the interest of both the teachers and children, and lighten the burden of the conductor in having a battery to draw from, while expending his or her magnetism on the lyceum as a body.

Much is yet to be learned concerning this work, but suggestions can only find lodgment where the work is in active or practical operation. Therefore it behooves all intelligent Spiritualists to make some effort towards a beginning.

I am pleased to note, however, that "Arlington's" suggestion has found application in Cincinnati. May other places be not far behind.

ALMA MATER.

SECRETS OF THE CONVENT.

A Million Should be Sold.

If you want to read a story that will present to your mind a vivid picture of the terrible cruelty and unspeakable licentiousness of life in a convent, read the extraordinary revelations contained in

THE CONVENT OF THE SACRED HEART,

BY HUDSON TUTTLE.

It has been pronounced the "Uncle Tom's Cabin" of the movement against Catholic usurpation. Thousands of copies have been purchased by its admirers to give away in missionary work. Bound copies, 50 cents; paper, 25 cents; five copies $1, post paid. For sale by the LIGHT OF TRUTH Publishing House.

Within the memory of men now living we've passed from the "prairie schooner" to the Pullman car, and from the tallow candle to the electric light.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 1; seance begins at 2 p.m. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. H. KIRBY, Medium. MRS. J. CLEGG WRIGHT, Chairman.

☞In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

☞All communications concerning this department and questions from abroad must be addressed to C. C. BROWNELL, Room 1, 101 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday, January 9, 1893.

PROLOGUE.

Again this afternoon we assemble together that we may learn more of thee, our father, God. Not that we know nothing of thee and thy ways, for thou art implanted within us, and we feel thy holy influence. Still we may desire more of thy love, more of thy wisdom that we may rise above sorrow and trials, and have strength to endure; knowing that these trials are for our good, and bringing out of us more of thy divine principle that we may draw nearer and nearer through suffering, and be enabled to give more and more sympathy to those who suffer likewise. And through all the experiences of life we would ask the higher intelligences to draw near unto us. May each one of us here be enabled to say that though we pass through the deep waters of sorrow, we know that in the future, by doing right; allow ourselves to be guided by the loved who come from the other shore, we will finally be gathered into a home of perfect comfort, will feel that the sufferings through which we have passed have only brought our spirit, if it has called us away from earth and that which is earthly, to think of the higher life, of that life which pertaineth to the all God. And, oh thou loving guides, who guide and direct each one of us from day to day, may you be enabled from this day henceforth, whilst we sojourn throughout the earth plane, make us feel more confidingly in thee. Give us strength to endure whatever may happen, and when great trials are pressed upon our souls may we gather around one another realizing that we are brothers and sisters, and that there is no difference between the high and the low intellectually, or the rich and the poor, but that each one has within him that which we call divine. Except we recognize this and draw closer together through the love that is shed abroad, and around us from the forces above, and learn more and more of thought, can we experience a willingness to pass through life, no matter what conditions surround us—being true to self, true to every one who comes in contact with us, and feel more warmth towards Spiritualism. This may sound strange, but I feel that some are growing lukewarm—becoming tired of pressing forward—and feel like sitting down and resting awhile. My dear friends, the intelligences from the other side of life come to you to say you can not rest, for there is too much work to be done. Each one of you must bear your own share of the great work of revealment, because he who has knowledge will be held responsible if he does not do his work and duty diligently.

QUESTIONS AND ANSWERS.

QUES.—*Was it Christ's intention to found the Lord's Supper to be perpetuated as a memorial service in the churches, and, if so, is the wine, as believed by some, his real blood?*

ANS.—Friends, as a spirit I come to you this afternoon, and would say that, as your elder brother, Christ supped with the disciples and called it the Lord's Supper, and, in requesting them to celebrate it, he meant it to be in memory of the good work he had done; in memory of the suffering he had undergone for that which he held to be true. But, friends, when you ask me if the wine partaken of in the churches to day at the Lord's Supper is really the blood of Jesus, I answer you nay. It is the juice of the grape, and it is only a type—only a character of the blood of Jesus. Does anyone in the nineteenth century believe that when he partakes of the wine and of the bread at the Lord's Supper, represented in the Church as the holy communion, he is really eating of the flesh and drinking of the blood of Jesus? No man or woman to-day accepts this literally. Friends, when you approach the table, kneel at the altar, and have bread and wine offered, do you look down into your soul, as each one of you are requested to do, and that you hold no malice towards your brother? Do you find there these high and holy principles which your elder brother would have you hold? Are you free from hatred, and, if not, what is the result? According to the Church, "Whosoever partaketh of my body and drinketh of my blood, and holdeth malice to his brother, drinketh condemnation to his soul." Friends, I know what I am talking about. For years have I been a minister of the gospel, and for years have I ministered the Sacrament unto the flock under my care, and know that ofttimes those who knelt at the altar, ate of the bread and drank of the wine, were not free from hatred towards their fellows. And how did I dare partake of it myself, when in my innermost soul I thought that one part of the world, my brother, one part of those dear ones, would be cast out forever and ever from the future joy and happiness; for in the earth I could not understand the overflowing love which I now begin to understand better every day. I did not know it could be possible that some whom I could look upon would ever be permitted to enter into the holy of holies, for I looked at the outer man, and I understood that beneath all of this, which seemed to be so evil, there lay a soul, possibly warmer in love than my own. And, friends, as I look over this audience this afternoon and look down into the hearts of each one, and see the many thoughts cast out from your eyes, I see conflict, I see envy, I see jealousy, but I also see in some love and sympathy, and yet I dare not condemn one of you, because I know out of these many conditions, out of all of this which seemeth to be evil, will come good eventually. And whilst you seem not to understand the law, yet by and by your eyes will be opened; your ears be quickened, and you will understand things better, and then you will understand your brother better and learn to draw nearer and nearer to the divine principle. Friends, this God and this Jesus whom you worship and love, desire you only to worship and love their memory. And although you may have to pass through many trials, you may have to pass through almost the same that he did for truth's sake, so, be steadfast, be truthful, and when you enter the realm above you will understand the mighty power of the love that would cause any man to die for that which he understood to be true. When you partake of the Lord's Supper think not that you are eating of the body and drinking of the blood, but think from this you are causing your own self to think more deeply upon the life of principles which was the ruling power with Jesus Christ, and let it be a memorial service with you.

QUES.—*Is the Great Spirit sending more material to this earth than is taken to the spirit world and back to the essence of creation, or, in other words, is the earth getting larger? If so, will the earth become a sun or the mother of other planets?*

ANS.—If I should undertake to answer that I should have to have a whole afternoon. There is a growth and a steady growth on the earth. There is no possible cessation to growth. But as I spoke a few afternoons ago, and said all that there is or ever will be is upon this planet at this time. I meant that the sea or whatever you may term it, that which bringeth forth, is here. That you are sending each and every moment a spirit to the spiritual side of life, yes, and many a moment, is a fact, and that there is being born in this earth as many and possibly more at the same moment. There is no limitation. You go on and on progressing, and you progress always upward. There is no backward movement. Whether this earth plane will ever become a sun or not I am not prepared to say. I do not know. I can view the earth to-day as it is, and as far as I can understand it I can speak of it, but as I am only a student learning each day the same as you, it may take me ages to comprehend all that this question contains. It is a deep question and may take ages to be answered. All that I can say about it is that I feel this earth grows every day. It grows not only materially and physically, but spiritually. But when you ask me what I mean by that, I would say that man each day is learning more and more of the law of nature, learning more and more of the spiritual law, and of those elements which surround him. And so you are growing materially, physically, and spiritually, and becoming more wise; and to day, as you stand and look back you can scarcely realize the growth that has been made in the last twenty-five years. And if I were to try to tell you what might be in the incoming twenty-five years you would scarcely believe me. And yet to the spirits looking out through the spiritual, apprehending more clearly all things, and understanding more perfectly the elements which surround you, I would say that it is the oncoming of a greater revealment of that of which you have to-day a part. You have electricity, you have your telephone, you have your telegraphs, and by and by you will have your air ships; and by and by it will be nothing for you to sit at home and communicate with your loved ones far away, without either telephone or telegraph. If you could but understand the thought element of to day, or that within you, all things could be made plain to you.

QUES.—*Please tell us how clothing is supplied the spirit on entering spirit life, also how it is made, by whom, and what it is made of?*

ANS.—Clothing on the spirit side of life is gathered together by the elements, and is made by almost instantaneous thought. When a spirit is liberated from the body the garments are all prepared and ready for it. They have helped to make them, and I would say to you to-day that each one of you is supplying the threads that are to be woven into the garments you are to wear. The elements that surround you hold all that is necessary for you, not only in clothing but in food, and that is necessary for you. Is it then to be wondered at that we spirits do not have to labor or to weave or spin? Since I have been talking to you I have told you that every day you are making yourselves a home; that every day you are painting the pictures which you will view in the by and by, and so to-day I tell you that we are supplying the threads for the weaver Time to weave into those garments which you shall wear. I have never needed aught since I entered the spirit world, for that which is spiritual is of the spirit, and that which is material is of matter. And so you will find that which you wear will be gathered from the elements which surround you. Bright and beautiful will be the garments there. Snowy white, shining, and bright will be the diamonds, and those diamonds will come from the tears you have shed in sympathy for someone in sorrow. And, friends, as you walk out into the by-ways, and highways of life remember that each kind word, that each kind look is helping you, is helping to make your garments beautiful, and when you have entered the spirit realm you will there find the loving hands that have gathered together all the diamonds. You will also find them standing waiting to place them upon you; you will find them all ready, and also that beautiful home wherein you shall dwell. And, friend, when you understand all of this and when you listen to that one voice which says to you be true, know that the same spirit of love and justice is waiting, patiently waiting to give you all the joy and happiness that your soul craves, and know that no one on the spirit side of life is naked or hungry, but know the garments he has woven shall be his and the beauties thereof shall not be surpased.

SPIRIT MESSAGES.

Joseph Russel.

Chairlady and friends, how queer and yet how grand that we who have passed out and in to the spirit realm can return again, and communicate with you who are still incarnate in the body. I did not understand this. I belonged to the Church and considered that I should have to stay either in heaven or in hell, and I was going to say in an old expression of mine, "Glory to God for freedom," for I loved freedom, and I still love freedom on the spirit side of life. I am glad that I can return and voice my love to the many who know me in the earth plane. I passed out with a short sickness, and it was but a little time until I awoke and realized the truth that I could understand and draw close to those I love, and understand all of those conditions. I desire to send a loving message to my wife Eliza. I am from Higginsport, O.

Joseph Wust.

Good-afternoon, friends, I am here too. I want my wife Catherine, to know that I am ofttimes with her. I want her to know that the cloud which covers the home life just now will break away soon, and she will again be happy. Jacob is with me and says that he is very very glad to bring his love to Mary. I want them all to know that they can not do anything but we on the spirit side of life understand. I am Joseph Wust, and lived in Cumminsville, or just beyond Cumminsville, in your city.

T. J. Babb.

Friends, again I come; again I will try to send my spirit love to those who linger on the earth plane and who are near and dear to me. I lived on the earth plane long enough, and felt to have fulfilled my mission. I must return to-day to voice my love to you as friends, and also to send my love to the dear ones in a distant place. I am glad that this is true—that the spirits can and do interest themselves. I am glad that there is no dividing line. I am glad that love is eternal. I came from Painesville, Ohio.

Antony Walke.

I bring my love to my wife. I want her to know that I am with her, and that I try in every way I can to throw my influence over her, that she may know that I am with her. Do not grieve. I know that sorrow comes in many ways, but sometimes it is best that we have sorrow. I heard you say a few days ago that you did not know why it was, if the sun shone or if you felt happy, that the clouds come and you have to settle back again into the shadows. Fear not, for all will be well. In a little time the sunlight of happiness will shine all around you, and you will understand things better.

George Ernst.

I want to encourage you. Remember that we, as spirit friends, three in number, will carry that cloud away, and you shall see bright sunlight in a few days. Be not fearful. I am from Cincinnati, O. (A lady with him calls herself Mary.)

Margaret Clendenen.

I am glad to come. I am glad that I was a Spiritualist, and I want to voice my love to each one of you. I want the one who knows me in this room, that knows those who love me, to tell them I was here this afternoon. Husband is with me, and the two children, and we are all happy in the summerland here. I belong to Covington, Ky.

Elizabeth Wilson.

I am glad to be here this afternoon. I am glad to be able to speak here, though a stranger. There are none here who know me. Yet in the fullness of the spirit I desire to bear witness to the truth. I believe in the power of the spirit o'er man, but I did not understand that I could return and communicate. But as all progressive movements are very near unto me, and as I feel this to be a great movement that will do a great deal of good, I desire to express to you my joy and to say that I hope you will succeed even more than you expect, and as I know that you will, and as I know that in the future many will crowd around you here to listen to the loved ones, I will say that I, Elizabeth Wilson, of Philadelphia, will be present with you in the spirit.

Ella Burdge.

I am here my dear, and I draw close beside you. I am talking to the, gentleman on the front seat. I am near, and that which seems to you to-day to be so unsettled, and the anxiety that you have for our loved ones, will be all right in the by-and-by. I resided in this city.

Dr. R. W. White.

I am Dr. R. W. White, and wish to send greetings to my loved ones in Louisville, Ky.

Frank.

I wish to say to Elizabeth Jones of this city that I am so glad to be able to come here this afternoon. I am glad that the spirits can guard and protect their loved ones. I want my wife to know that her husband has never been far away, although sometimes she feels very sad and wonders why it had to be so. Tell her that Frank is often with her.

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

I wish to say that in one of your issues of December there is a communication from W. H. Butts, of this city, which is fully recognized by Mr. Jansen and Mrs. Ellsworth, of this city, and who send their thanks to the medium.

Yours, MRS. C. BRAYSHAW.

Peoria, Ill.

[To the Editor of the LIGHT OF TRUTH.]

I hereby acknowledge the message of Willie Beard, received December 3d. The week before I was sitting alone reading the messages in the LIGHT OF TRUTH and spoke to Willie saying, "why don't you send me a message through Mrs. Kibby, you know her." I did not speak of this to my family. On December 1st I went to a seance and Willie came to me and said: "Mamma, I sent you a short message through the paper." Though this had passed from my mind, imagine the happy time I had the next day when reading the paper and found the loving message. He was drowned four years ago, and as we knew nothing of Spiritualism we suffered intensely over his loss, thinking he was gone forever, but now we feel his presence in the family circle whenever we send our thoughts to him. MRS. MARY L. BEARD.

754 Oak Street, Columbus, Ohio.

[To the Editor of the LIGHT OF TRUTH.]

In your paper of December 31st I read the message of two little girls, now on the spirit side of life, to their father. They seemed to be sisters and came from Chicago, Ill. I fully recognized them as my two little daughter, who passed over when infants. What they say fits their and my relations. I have frequent communications from them in various ways; all is correct except their first names, Maud and Pauline are given, which are not correct. If they can have the opportunity I believe they will make the correction, which will be gratifying to all their friends. Fraternally, an old reader,

C. H. HORINE.

508 Forty-fourth Place, Chicago, Ill.

[To the Editor of the LIGHT OF TRUTH.]

In the report of seance, Tuesday, December 20, 1892, I notice that Bernoni Newkirk manifested, and with him came James and Charles Cathcart, of Laporte, Indiana. I will say that I lived in Stark County, Indiana, adjoining Laporte County, where both the Cathcarts lived during the late rebellion, and was acquainted with Charles. I also recognize the message to George Barns, of Richmond, Indiana, from his first wife, whose name was Elizabeth Wiggins, in your issue of December 24th. It does me good to read messages from friends on the other side whom I once knew in this life. I also long to get a message from one of my loved ones.

W. H. HARRIS, Judge.

Madison, Neb., January 14, 1893.

[To the Editor of the LIGHT OF TRUTH.]

In your issue of December 17th I see in the list of spirit messages a communication from Dr. Paul Caster, of Ottumwa, Iowa. Ottumwa was once my home. I was not personally acquainted with Paul Caster, but my father was, and he (Caster) performed a cure once when my father was very ill with erysipelas in one of his hands, which extended almost above the elbow. Dr. Caster administered two treatments of his "rubbing cure," and it was effectual and permanent. Dr. Caster was an enigma, and when he came to Ottumwa I was but a small child, but I remember the excitement he aroused as well as the curiosity of the people from all over the State of Iowa. He was as poor as poverty could make him; could neither read nor write, and an impediment in his speech caused him to make a sorry effort at talking. He also had a large family, and his wife and children were as uncouth and ignorant as the husband and father. But Dr. Paul told the people that the Lord would not let him rest unless he obeyed the command of curing the sick and alleviating the sufferings of humanity. His miraculous cures gave confidence to the people and he had all the patients he could attend. Then he began to teach others his method of treatment and soon had a number of assistants to aid him in his work.

He first, I think, camped in his wagon, in a suburb of Ottumwa. Then, after a few weeks rented a large one-story cottage. He could afford it, too, for he was soon taking in plenty of money and had exchanged his dirty, ragged clothing for a respectable suit. Then in the course of a few months he began building an infirmary, a large brick building situated on lower Main Street, near the railway. To this building he added several wings as the business increased with years, and finally he built an elegant brick residence upon a lot adjoining the infirmary and hotel. I think the hotel is still doing business; it was three years ago when I visited Ottumwa. But to say the least of Dr. Paul Caster, his life during his residence in my native city was full of incidents and interesting details, and would occupy a large volume, indeed, were they put into print.

MRS. LILLIAN E. DAKE.

"Led to the Light."

Read this beautiful and interesting story, and importune your neighbor to read it also; for there is something in it for everybody's instruction and comfort.

The Progressive Lyceum.

Opening Song.

AIR—"*Hebron.*"

Oh read to me and speak to me,
Ye spirits pure, and bright, and free,
To you I'll lend a list'ning ear,
And welcome you with hearty cheer.

In accents soft, and sweet, and low,
Let heav'nly wisdom ever flow,
And let my feeble ear catch us
The precious treasures as they drop.

Oh, may the soil within my heart
Be ever ready to impart
The needful elements to feed
And fructify the heavenly seed.

Then shall the harvest ample be,
And well repay both you and me,
And I your goodness will proclaim
And ne'er from praising you refrain.

—MRS. ELIZABETH COLT.

Silver Chain Recitation.

It isn't the thing you do, dear,
It's the thing you've left undone
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome council
You were hurried too much to say,
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for
With troubles enough of your own.

The little act of kindness,
So easily out of mind;
Those chances to be angels
Which every mortal finds—
They come in night and silence—
Each chill reproachful wraith—
When hope is faint and flagging
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone
Which gives you the bit of heartache
At the setting of the sun.

—Margaret E. Sangster, in *Fraternal World.*

Lesson. Suggestive Outline.

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

OBJECT OF LIFE—HOW TO KNOW RIGHT FROM WRONG.

Life is for discipline and progress. Reasoning founded on its termination at the grave is fallacious. Our every thought and deed having eternal relations, the faculties which connect us to eternal life are necessary so far as they affect that object, but any further extension of their sphere is detrimental. The finite possibilities of to-day and the infinite of to-morrow are our birthright.

If we do wrong we are certain to bear the consequences; if right, to enjoy the results. To know the right from the wrong is the foundation of moral conduct. To know these requires a knowledge of man, and of the physical world. Hence, the highest morality must rest on knowledge, and the intellect lies between perceptions and morals.

Closing Song.

Joy to the world—the darkness flies,
Let earth with gladness sing.
The morning comes o'er all the skies,
She waves her purple wing.

Joy to the world—for truth abounds,
And error withering dies,
In fragments hurled upon the ground,
Her broken altar lies.

Joy to the world—for man is free—
His broken fetters fall.
He scorns to bow again his knee
At Superstition's call.

Joy to the world—the anthem be—
A song of triumph sing,
"Oh! Grave, where is thy victory,
Oh! death, where is thy sting?"

Written for the LIGHT OF TRUTH.

ROMANISM THE FOE OF PROGRESS.

FANNIE E. LAMB.

The subtle workings of the Roman Church sustained as it is by the spirit forces of the same, is beyond the comprehension of humanity outside of that order. Operating as they do under cover, suave and insinuating, they bear with them throughout their entire order an almost irresistible fascination, to which the most watchful, the most cautious will at times succumb, and then all honesty of purpose fades away and is lost sight of through their bewitching influences. As a spirit force they are the greatest foes to progress. Spiritual progress being the one thing most inimical to their power either in the spiritual or material plane. Their purpose being always to sustain their Church, and with it their power. As a spirit force they do not aim to destroy mediumship, unless as a necessary means to obtain their purpose but endeavor to hold it in abeyance to their will. Whenever through their blandishments mediums can be allured under their guidance to give forth manifestations not derogatory to their order, to the power and standing of the "Holy Mother Church" they will work them no other harm than holding and influencing them to their purpose. But to mediums who with honesty of purpose and temerity sufficient to launch forth into the difficult and hazardous, though highly commendable work for the uplifting of humanity do they turn their particular attention. No means or opportunity will be left untried to thwart the purpose of such mediums, even to cutting them off from the natural plane, and then if possible holding them subject to their will in the spiritual plane. With insidious purpose do they search into every lurking weakness of human nature and play thereon for the accomplishment of their purpose. Many are led into ambush from over-zealousness. Even in the best intentions of some are found crevices of weakness, and upon even so small a possibility will they play until a purpose is accomplished and retreat for their victim too late. Ever holding to their motto, "The end justifies the means."

The use of the camera in hospitals for photographing different phases of disease has been productive of valuable results abroad. Pictures are taken of patients at various stages of disease, and a comparison of these with photographs of others similarly afflicted disclosed phenomena of great interest and value to medical science.

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CINCINNATI, - - - SATURDAY, JANUARY 21, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected Mss will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

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ALCYONE READERS.

Alcyone, of Springfield, Mass., of which Mr. H. A. Budington was the publisher, has been merged into the LIGHT OF TRUTH, and unexpired subscriptions of the former paper will be carried out by the latter. *Alcyone* readers are now getting the LIGHT OF TRUTH, and it is to be hoped that they will have become so accustomed to the substitute at expiration of their subscription, that they will renew with pleasure. The tag on the wrapper points to the time when it expires.

CATHOLICISM AND THE PUBLIC SCHOOLS.

They who observe the signs of the times see gathering storms on the horizon of the near future. The foundations on which the liberty of our people rest are to be shaken as never before. To say that there is no cause for fear and the danger so imminent but a dream, is a manifestation of ignorance rather than wisdom. The battle is before us. The skirmish lines are already engaged, and the grand divisions are massing for the contest. The Catholic power with cunning and crafty methods bides its time, as a tiger waiting to make its final spring and seize the control of the State.

Its methods are various and the points of attack many, but most vital of all is its persistent purpose to destroy the public schools and replace them with the parochial. Contrary to the stealthy methods that Church usually pursues, its leaders have entered the arena of discussion, and from the vantage ground offered them by the greed of the publishers of the popular magazines have speciously argued their claims. The *North American Review* has an article from Rt. Reverend Bernard O'Reilly, which from its distinguished source and the vantage ground it occupies, clearly marks the line of attack and forcibly expresses the arguments, and is thus a representative of the innumerable others being cast before the reading public.

He commences by saying that the Catholics are as deeply interested in schools as any other class of citizens. He advocates calling a congress of all religious denominations, and thinks that at the end of three annual sessions the subject would be settled in a satisfactory manner.

This sounds well, and the trap is skillfully baited; but what will be a satisfactory settlement? The only settlement which will satisfy the Catholic priests is the founding of parochial schools to the absolute exclusion of all others. The priest O'Reilly clearly defines the ideas of his Church: "Now, let me tell you what all *true* Americans think on this most important question of education, and on what practical principle they would have this vexed question settled. With them—no matter what the Federal Constitution may say or not say—religion is the corner-stone as well as the crown and pinacle of our social edifice. Nothing is so abhorrent to our natural reverence for religion than families in our Christian community devoid of all religious belief and practice. We can never cease to believe that one of the most essential duties of the State or civil government is to protect the family in its divine labor of rearing its children and forming them to all the duties and virtues of perfect manhood and womanhood. *Perfect they can not be without religious training.*"

Then again he says:

"We shall be compelled, by the very force of circumstances to allow both Protestants and Catholics to have schools of their own, and to give them for the erection and maintenance of the same a just share of the school-fund for which they have been taxed."

If it comes to this where will be the schools for non-Church members? Nearly half the people are outside the Churches; a large number are opposed to Church teaching. They are not to be recognized. They have no rights, and while they are taxed and see their money divided among the denominational schools, they have the choice between these schools for their children, but no schools of their own. They will understand what is meant by the sentence of this priest when he says: "Nothing is so abhorrent to our natural reverence for religion than families in our Christian community devoid of all religious belief and practice." It must be remembered that to the Catholic there is only one religion, and when religious instruction is spoken of it is the Catholic. The Protestant religion is of less value than atheism itself. A division of the funds, and the foundation of denominational schools is the first step in the path which ends in full control by the Romish priesthood.

If religious training is the prime requisite, and Protestantism is a religion, why do the Catholics object to sending their children to such schools? They would consider their children contaminated by attendance. But even such schools dividing the public funds with the parochial would force the attendance of the children of those who were outside of the Churches. If the children of Free-thinkers were compelled by law to attend these Church schools, as they would be, it would be a victory for religion.

Priest O'Reilly is not successful as a strategist. He tells too much. He exposes his line of advance and method of attack. The bigotry and intolerance of his profession are revealed beneath the soft words of his speech, as the talons of a leopard gleam through their furry cushions.

Yet his open attack and arrogant presentation of his claims are not as damaging to the public schools as the insidious attack made by one claiming to be a friend and distinguished teacher. Dr. J. M. Rice has, in the employ of *The Forum*, visited the public schools of thirty-six cities, and is now writing his report thereon. All that is good or praiseworthy he suppresses, but all that reflects on the government, methods, and capacity of teachers he is quick to herald with words of deprecation. Dr. Rice may not be a Catholic and the intentions of *The Forum* may not have been to further the cause of the Romish Church, but he could not have written anything more damaging, nor the Church received more valuable aid. If Dr. Rice is a friend of the public schools he has the satisfaction of betraying an honorable trust and furnishing the enemy with an arsenal of weapons for attack. Had he told the truth, had he when pouring out his censure mentioned some things worthy of praise, for assuredly in the schools of Baltimore, Buffalo, and Cincinnati there must be some few things of value, we might think his criticism that of a friend made for the purpose of improvement. As it is, however much he may conceal his intentions his words are those of an enemy, striking his assassin's dagger to the heart of the cause of which he is supposed to be a strenuous supporter. As free-thinking men and women, as advocates of the highest and purest spiritual culture, we must squarely stand on the proposition that the public school must be national, and that no denominational religion be taught therein. If the various sects establish schools they have the right to do so, but every child should be compelled to attend the public schools first, and then the remaining time the parents might have for their peculiar schools.

As a nation we have established national schools and declared them forever free from sectarian influence. These being the best schools, to them the children of the State should go, and education at the religious schools should not relieve any child from public school attendance.

PROTESTANTISM DYING OUT.

The Rev. Madison C. Peters, an orthodox buzzard, who emptied the contents of his stomach in a tirade against Spiritualism a while ago, has filled up again and recently preached on "The Dying Out of Protestantism in the United States." This is a much more profitable subject for him to exercise his acumen upon than Spiritualism, and, besides, he can not strike very wide of the mark in any strictures he may utter upon it. He bewails the fact that the Catholic churches are outracing the Protestant, and cites some pretty good statistics to prove his assertions. The *Irish World* reports his sermon at length and from its columns we quote as follows:

"In 1790," he said, "the Catholic population in the United States was 100,000. In 1890, 8,277,039. 750,000 is a fair estimate of the Catholic population of New York City; 250,000 represents the Protestant church-going population of the city. In 1840 we had in this city one Protestant church to every 2,071 of the population; in 1850, one to 2,442; in 1860, one to 2,777; in 1870, one to 2,480; in 1880, one to 3,048; and in 1890, one to 3,544; and, if we take the Police Census, one to 4,006. In comparison to the growth of the population the Presbyterian Church has lost sixteen per cent. in this city in twenty years."

He says the Protestant Churches have failed to learn the first principle of Christian giving, and cites the fact that in 1890 the aggregate wealth of church members was $13,076,300,000, "a miserable pittance of which amount, in the hands of Protestants, has been devoted to church work." He strikes the key-note of hierarchal ambition and supremacy of the Church over the State when he says: "The Catholic Church teaches Bible doctrines when it declares the consecration of our property to God is no more optional than the practice of honesty or any other duty." Mr. Peters would make an excellent Inquisitor General. But he voices a plain truth in declaring that "the Protestant Church deserves to fail so long as in defiance of the Christ-spirit, it builds fine churches for the few, and pauperizes the poor by building the plain chapels for them. 'The Church must follow the people' is the cry. Who are the people? The rich few who live up town, where the churches all seem anxious to crowd and hinder each other's growth by ruinous rivalry."

This is pretty strong language from a Protestant minister, and, if a Spiritualist used it, he or she would like enough be criticized and told it was disrespectful. But the fact remains the same that the unrest incident to the present transition stage in thought is disintegrating and laying waste the Protestant Church, both in this country and in Europe. The hypocrisy and Pharaseeism which distinguishes it above all other organizations on earth, can not outlast or undo the efforts of those who love honesty and look to Justice for the redress of wrong. Religion has been twisted into a sop to feed the Gorgon's mouth. Fat salaries for preachers and high living for the rich who pay them, form the shiboleth of Christ's servants. English Protestants admit, Dean Lefroy being one of them, that there are upwards of 6,000,000 Englishmen who take no part in public worship. According to this there are 20,000,000 infidels, counting children and those whom the preachers fail to reach, in England. Dean Lefroy says: "The fact is that religion has been divorced from life, and has now become a 'living' for a certain number of parsons, and a fashionable resort for a certain other number."

THE VETERAN SPIRITUAL UNION.

Among the many interesting items in the budget of our Boston correspondent, Mrs. R. S. Lillie, published in the issue of January 7th, was an allusion to a meeting held in Berkeley Hall by the Veteran Spiritual Union. We think it a duty to emphasize briefly, for the benefit of our Western readers, the standing and importance of this organization. The Veteran Spiritual Union is a chartered body and is composed of many of the representative Spiritualists and mediums of New England. Being organized in a section of our country that comprises much of the brain force of the nation, and composed, as it is, of those who have taken an active part in the movement of Spiritualism for many years, it is but natural that we should look for a grand purpose and an unselfish devotion in those who constitute it. And this we do find. The men and women, mediums many of them, who have joined their forces for the purposes of the Union, are those to whom great credit is due for the advancement of Spiritualism in the East. Nobody that has not been an active worker in the cause for ten years or more can join it, and they are not supposed to lose their activity even then. This organization is a benevolent one. It comprises the whole field of human needs in its scope and methods. It looks after the poor, takes care of the sick and destitute, and earnestly requests all philanthropical persons, more particularly Spiritualists, to lend their aid by donations to these worthy ends. Much has been done in this line, and more is to be done in the future. Dr. H. B. Storer, the president, is a veteran indeed, whose name is indissolubly bound up in the cause of Spiritualism. Mrs. M. T. Longley, one of the great instruments of the spirit world, and the medium of "Banner of Light" circle, is an honored member and officer. Jacob Edson, an untiring philanthropist, well known all over New England, is also one of its pillars of strength. William Boyce, a Spiritualist for forty years, a true humanitarian, and a man of affairs in Boston, is an honored member. Many others might be mentioned, but these names indicate the tone and the personnel of the Union. One of the purposes of the Union is a home for the worthy mediums who become superannuated. There can be no higher work than this, and we bespeak success for it.

Any communications regarding the work and progress of the N. S. U. we shall always be glad to print, recognizing as we do, its unique place in the affairs of the cause.

When Shall We Have Improved Wagon Roads?

The matter of wagon roads as arteries of the commercial organism of the country as well as railroads, is just now up for consideration. The wonder is that it has been left till this late day in the progress of our industrial unfoldment. Col. Albert A. Pope is out in a pamphlet containing the views of the principal railway presidents and managers upon the subject of wagon roads as feeders to railways, and it is encouraging to note that not a dissenting voice is heard from any of them on the urgent need of improvement in this direction. Certain it is that if the farmers and town people would stop bonding themselves to help speculators build parallel railroads and use the money thus wantonly wasted in improving their wagon roads they would be working along the proper lines. This is a matter that requires education. It is one of the great reforms of the day. It is of vital importance and sooner or later must become a matter of national expedience.

Some kind of system, similar to the "Maintenance of Way" department of a railway, should be devised and adopted, and experienced road men placed in charge, thus reducing the wastes now in vogue. The prime factor in the problem lies in the scientific manner in which all moves should be made. There is no guess-work in the construction of a railroad; and there is no reason for any guess-work in the improvement of a wagon road.

ANOTHER HERETIC.

After thirty years' teaching, the Briggs' trial has shaken the belief of Rev. Edward L. Clark, of New York, and he desires, as he expresses it, "to seek a larger liberty than the Presbyterian Church can permit."

After pointing out, in his letter to the Presbytery, the articles of faith to which the Dr. Briggs' trials have given a new color, and to which he can not consent, he says:

"After thirty years of conservative, and, as I thought, consistent teaching, the deliverances of the General Assembly, the religious press, the prosecuting committee of the late heresy trial have convinced me that I am mistaken. It does not concern my influence or peace of mind whether this so called 'essential view' has been formally approved or not so long as I am made to stand before the community outside the clearly marked line of Presbyterian orthodoxy. I occupy a false position because I have not changed my belief. I am compelled to accept the deliverances of the Presbyterian Assembly in the minutes adopted in 1892 and in Christian honor withdraw from our ministry."

Thirty years is a long time to find out that Calvinism is false, but even at this late day Dr. Clark is to be congratulated.

MORE BALM IN GILEAD.

Since Pittsburg took on the form of a hermit crab, she pokes her claws out of the shell now and then and snaps out some mighty queer things. The latest is a call for men and women who met at 163 Fourth Avenue, Monday, January 9th, to form a new political party. The call reads:

"Recognizing Almighty God as the author of civil government, the Lord Jesus Christ, the ruler of nature, and the Bible, the standard to which all human enactment should conform, and that all our people are entitled to equal rights, without respect to race, color or sex.

"We hereby unite in calling a conference of all persons who will join in a political party for the abolition or suppression of the drink traffic in the United States, and for such other moral, economic, financial, and industrial reforms as are needed in the country."

It is expected that a convention of the new party for Western Pennsylvania will be held some time in February. It is stated that the presidential nominee will be Miss Frances E. Willard. Of course, it would be indelicate for us to withhold our congratulations to Miss Willard under these circumstances.

IS IT PERSECUTION?

A few weeks ago Mrs. Martha Foster and son were arrested in Indianapolis, Ind., on the charge of making spurious spirit photographs. We could not defend until we had heard both sides, nor would we offend by publishing one side. But from carefully gathered information, the case seems to be one of Church persecution animated by a spirit of jealousy. The party who engaged Mrs. Foster was satisfied with her work until psychologized into the belief by a clerical gentleman that it was fraudulent. Then followed the arrest. If it be now proved that the spirit picture is genuine, the wrong will be on the other side, which, if there is justice in the land, should be followed by another arrest to vindicate Mrs. Foster; for mediums who identify themselves with the cause of Spiritualism should be protected when they are known to be genuine and honest. We have as yet had no reasons to believe otherwise than that Mrs. Foster is honest. That she is a genuine spirit photographer is a fact long conceded by absolute proofs. May the efforts made by the friends in that vicinity in behalf of the medium result in something good and lasting.

Morphine and the Ladies of Berlin.

For ways that are dark and tricks that are vain the heathen Chinee is not the most peculiar fellow in the world by any means. The French people have many ways of getting back at their German conquerors, but the latest scheme for recoupment has been unearthed in the extortionate prices charged for opium which is concealed in dress goods and toilet articles forwarded from Paris to Berlin. One of the evils attending the gay life of the German capital is the morphine habit among the ladies, says the *Chicago Journal*, and the police having orders to see that the law prohibiting the sale of the drug, except on orders signed by physicians, is enforced, the eaters have had recourse to the French, and the poison is furnished in the manner described. Thus the French get back, through the fabulous prices charged, some part of the millions they paid the Germans for the ambition of Napoleon the Third. And thus are the courtesies of civilization exchanged and everybody made happy.

THERE are seventy estates in this country the value of which aggregates the sum of $2,700,000,000. The average of each is $39,000,000, and is classed among the Astors, Vanderbilts, Goulds, Stanfords, Rockefellers, Packers, Sages, Taylors, Armours, Flaglers, Goelets, Huntingtons, Mills, Scotts, Garretts, Roberts, Drexels, Morgans, and others. This vast sum is more than the amount of the United States money of all kinds which is estimated by the Secretary of the Treasury to be $2,108,130,092, according to *The Social Economist* for January, the question whether it is the best outlook for a country in which one man can accumulate and control from $50,000,000 to $100,000,000 seems to be fully answered by these figures.

THE CRIMINAL RECORD.

The number of murders committed in 1892 in the United States reached 6,792, an increase of 886 over 1891; 2,502 over 1890, and 3,225 over 1880, almost doubling itself in four years and not warranted by a like increase in population. Add to this 107 legal hangings and 236 lynchings, and we have a statistic of violent deaths equal to the whole war record of some nations. The list of suicides reached 3,860, with a gradual increase each year since 1889, when it was 2,225. Of the suicides for 1892 there sought death by shooting, 1,010 by poison, 668 by hanging, 319 by throat-cutting, and the rest by other modes too numerous to mention.

GOD loves those souls whom he is forced to exclude from his presence. It rests with us to shorten the period of their expatriation by our prayers. O, how many souls are engulfed in the abyss of Purgatory! and among them how many of our relations and friends. Can we be insensible to their woes?—*The Catholic Telegraph.*

If Leo XIII. holds the keys of heaven and hell why not exhort him to ease up on the "souls engulfed in the abyss of Purgatory." If he can restore those whom he has excommunicated, he might "shorten the period of expatriation" of those souls whom "God loves and is forced to exclude from his presence."

THE Southern States established during the first nine months of 1892 ninety-nine iron and steel works. The long reaction of the war period has about elapsed, and no mind can determine the vast volumes of wealth which the South is destined to produce. Here too is to be a great field for Spiritualism. The people are getting ready for it.

SPIRITUALISTIC publications sometimes fall into the hands of queer people. Like many others she could not stand too much prosperity, and so she wrote the publishers like this; "I wish to have your paper discontinued at the expiration of the time that is paid, as my husband is dead and I have the farm." The paper was stopped.

OUR TRACT.

We are extremely sorry to say that we are compelled to disappoint our readers in not being able to send them the tract on "What is Spiritualism?" through the paper as promised. It has been ruled out by the postoffice department as newspaper matter. But those desiring a copy can obtain one by sending their name, address, and a stamp, and they will be accommodated through the letter department of the mails.

"Led to the Light."

One of the finest stories that ever appeared in a Spiritualist paper is now running through the LIGHT OF TRUTH. It is one of Hudson Tuttle's best efforts in that line; and those desiring to read it and enjoy a rare treat, should subscribe at once. Those whose subscription is about to expire, would better renew before being cut off and thereby possibly losing a number. Now is the accepted time.

[Written for the LIGHT OF TRUTH.]

THE "PILOT" AND THE SCHOOL QUESTION.

J. FAY.

Seeing in a recent number of the LIGHT OF TRUTH some quotations from a paper called the *Pilot* in reference to our public schools, prompted me to write you something on this subject, as I am well acquainted with this paper and the Church it represents, having been raised up in it and been taught its unreasonable doctrines, and know some of its ways that are dark and crooked, but not always unsuccessful in accomplishing its designs.

A recent number of the *Pilot* prints the following in its editorial column: "The public schools of Boston have been saved again, and by the same useful birds that saved Rome." This, of course, means geese, or, in other words, every one who stands up for the public schools is denounced as a goose under the shadow of Bunker Hill monument in 1892, but this is rather mild from an organ of the Church. The Church has stronger thunderbolts than that to hurl, but if it pushes things too far it will find the geese suddenly tranformed into eagles, and it will discover that it made a big mistake in the kind of bird it is dealing with. It may fare like the boy who urged his dog Tige to attack the performing bear which was being led along the road by an Italian: "Go for him, Tige," said he, "there is no fight in the sleepy old cuss; you can lick him as easily as falling off a log." But when the bear got through with Tige the boy was minus a dog. When Mayor O'Brien was defeated for a third term in Boston this same Catholic *Pilot* said the names of every Irishman who voted against him ought to be cut on the lamp-posts of the city.

This also was rather mild compared with the Church's ancient method of handling an offender, which would have been to tie him to the lamp-post and burn him to death as it did Bruno and a host of others. And, by the way, when a statue was raised to Bruno in Rome P. D. Connellan, Roman correspondent of the *Pilot*, said it was an insult to religion. But keeping this man long years in a dungeon and then burning him to ashes at the stake was considered no wrong, and could not wring from the *Pilot* one word of denunciation.

In the days gone by the Church leagued itself with every tyrant in Christendom. No State was too tyrannical, and no despot too deeply dyed in infamy to be taken into partnership. It has fattened on public money for centuries, and is getting terrible hungry for it in the United States now. It sees in these United States a wide field for plunder and it sighs for the power to plunder it, collecting money by force of law to teach any creed.

A union of Church and State means nothing else than a return to the chains of slavery of the Middle Ages, which we have cast aside in this country a century ago. The men who make such a demand are the enemies of liberty. I have in my possession a copy of this same *Pilot*, of Boston, published August 11, 1888, in which is published an encyclical letter of Pope Leo XIII. which is headed "Important." The subject is liberty—a strange subject for a pope. After denouncing the bad faith of the times, he says: "Hence follows that fatal theory of the Church and State." And again in the same document, he says: "Liberty of worship should be restricted by the true religion." After proceeding a little farther and denouncing Atheists he reiterates his restriction statement more forcibly and says: "Liberty of conscience should be restricted to the true religion, and within these limits boldly defended."

I have quoted it as it is printed and can produce the paper in which it was printed any time. The above inquisitional shriek is published in the Catholic *Pilot* without one word of adverse criticism or rebuke. On the contrary, it is headed "Highly Important," and I have never yet known any Catholic paper to say anything against what the pope says or does. He is regarded as infallible and the organs of the Church are abject slaves of the pope, and dare not criticize him. The author of the above encyclical would revive the inquisition again if he could. In fact, he openly advocates it, and this is the same old pope who has sent his agent Satolli over to this country to tell Americans how to run the schools of their country.

News from Correspondents

Notes From Mrs. R. S. Lillie.

When people meet the first subject, or referred to is generally the weather. And trite, though it may be, it is almost impossible to talk or even to write a note without placing this important theme uppermost. After the experiences thus far in the month of January, I have lived thirteen years in Minneapolis, Minn., have known the thermometer to register forty degrees below zero numerous times in that number of years, and twenty-five degrees below was of frequent occurrence, yet for stinging, penetrating, bitter cold, which goes to the marrow and curdles the blood, the atmosphere by the side of one of these great lakes, as in Cleveland, Chicago, or that of Boston, as it sweeps up from the sea when ten degrees below zero, will go as far to make one sigh for the balmy breath of Spring, as will the far greater degree of cold in the Northwest. But for persistently holding on, Minnesota and the Northwest can out distance the East. While we are on this subject is not it refreshing to read the circular and announcement sent out by the committee who are working to inaugurate a camp-meeting in Florida. It requires quite a stretch of imagination for one who has always dwelt in the North to conceive the possibility of camping out anywhere just now in the heart of Winter, but in illustration of the fact, that back of every cloud the sun shines, so with the coldest Winter and severest cold and frosts there is Summer with sunshine and warmth even right here on earth, if we could only reach it. But there is the trouble, that so many can not reach it. The sun may shine and the flowers may blossom in rare beauty and abundance in Florida, in California, and in heaven, yet we are not there. But with the extremely low rates secured by the camp-meeting committee for transportation it is to be hoped that a large number will find it possible to leave care and snowstorms, all for a season, and bask in the sunshine and bathe in the waters of the springs and rivers of the sunny South.

We have received an invitation to engage with them this first season, and should have felt it a pleasure to have been of their number, but felt it would scarcely be just to ask release from engagements with societies here, which would have too limited a time in which to make changes. But we will send after them our best wishes for the success of the enterprise, hoping to be with them at some future day.

I am glad to see the letters each week from our dear Sister Abby Judson, and as I read them I fancy I can hear her sweet voice as she says: "The only thing that mars my enjoyment is that though I am comfortable there is many an ill-clad person, many a shivering child, and many an unsheltered animal." Dear, good warm-hearted sister, would that all mankind felt they could not be happy while this was true. There would be a revolution soon in the condition of society.

About ten days ago, during this extreme cold, one of the daily papers of Cleveland announced the fact that an old man upward of seventy years of age had made an appeal to one of the public charities for coal, but the regulations were such that he could not be supplied. With the cold so intense I felt I must know whether a kindly hand had been extended, and therefore went to the street and number given in the newspaper, and found the old man in a small sized bedroom. He said that for the past seven years he had lived in a room without fire or warmth of any kind. No bed except a few rags in a corner of the room. No chair and no warm food except as he was given a meal now and again. For the rest he went out and bought a loaf of bread or something to eat cold in his room. His present needs had been met by two ladies who had brought a small stove, a coarse bed, and half a ton of soft coal. In looking about to see what could be done permanently in such a case I find Cleveland but poorly supplied with charitable institutions. The old man is a German of educated mind; was formerly a teacher, but younger ones have been preferred to fill these positions and he was unfitted for many others, and has barely subsisted by distributing hand-bills, as most of even this service is given to boys. But with all his suffering he would die in that room alone before going to a poor-house. There is a Jewish home for aged people and a Catholic home for aged men and women, but for those who do not believe in the latter form of religion it would be unpleasant at least to be continually surrounded with those who were imbued with its superstitions.

It is to be hoped that some of the millionaires who are moved upon to give bequests to the city of Cleveland in future, may provide homes for the aged poor, homes in the true sense of the word, where such cases may find comfort and rest in their last days of earth. Our spiritual work here in Cleveland, beginning January 1st in storm and severe cold, gave but a small audience. The guides received questions according to the plan advertised in the prospectus, but on the second night, with a much better attendance, they chose their own subject, which was "Spiritualism, its Message and Methods," which they handled in a manner which evidently interested those present. Mr. M. J. Savage, who was to have spoken here early in the lecture course, was prevented from doing so on account of illness, and the only time he could make another engagement was in this month; consequently the 15th was fixed upon. Mr. Gould, who has the management of the course, requested me to make the change, which was gladly done with the expectation of filling the time in some place in Ohio. But the societies here about, which hold meetings, had speakers already engaged for the date and we were thereby privileged to do here what in all the years of residence in Boston we have been unable to do; that is to listen to Mr. Savage.

It is now Sunday evening, the 15th. We have just returned, and will only say it was a feast indeed. Mr. Savage's subject was: "Immortality and Modern Thought." But, as I understand, a reporter present was reporting in full for LIGHT OF TRUTH, I shall not give any particulars. The night is intensely cold which prevented the audience from being as large as it otherwise would have been. But all were greatly interested and loud in their praises. To-morrow we go to Washington, Pa., to spend a few days with my daughter and Mr. Caldwell's family and other friends.

R. S. LILLIE.

New Orleans, La.

Our regular Sunday meeting New Year's night was opened by Mr. Mullen, singing the favorite song, "The Trundle Bed," followed by the congregation singing "Nearer My God to Thee." Brother Ladd, our speaker for this month, then gave an invocation. Mr. Mullen then sang a beautiful spiritual song, "Open Those Pearly Gates so Wide." Brother Ladd then read a poem, entitled "My Spirit Home," which was feelingly delivered. Then another song, "Beulah Land," by Mr. Mullen, and followed by a lecture from Mr. Ladd on questions sent up by the audience. Mr. Mullen then sang "Only a Veil Between Us, accompanied by Mrs. Wm. Kline, singing alto.

Mrs. Waite, of San Francisco, arrived here Sunday morning, and, although exhausted, gave some remarkable tests from the platform Sunday night, which stunned the people. Mrs. Waite will remain in the city a short time.

The meeting was closed by a blessing from Brother Ladd. The hall was well filled.

On Monday, January 2, 1893, there was quite a number of Spiritualists gathered at the home of Dr. Benson, president of the association, in honor of his 62d birthday. Among the guests present were: Judge Carr, Mrs. Waite and daughter, of San Francisco, Mr. and Mrs. Ketler, Mrs. and Miss Betz, Wm. Brodie, Mr. Mullen, Mr. and Mrs. Massy, Wm. Kline and daughter, and many more too numerous to mention, besides Mr. Ladd, Dr. Benson and family.

Mrs. Waite was called upon to present to Dr. Benson a bouquet with a speech. The chairman then called upon Brother Ladd, Brother Carr, and others, who responded befittingly.

Supper followed. During supper toasts were given. Brother Ladd, who was sitting at the foot of the table, gave a toast to Dr. Benson, upon the strength of which he called upon Brother Carr to give a toast on "Woman," which he did to perfection.

After the supper we adjourned to the seance-room for spirit-communion. Several ladies and gentlemen went under control, and delivered congratulatory messages. Thus a pleasant evening was spent, until midnight warned to adjourn.

MABEL KLINE.

Springfield, Mass.—Mrs. Kate R. Stiles, of Boston, gave an unusually fine spiritual discourse before the Spiritualists of this city, January 8th. She also recited from memory a beautiful poem, which she claimed was dictated to her by Longfellow, just before the funeral over his body was held. Mrs. Stiles does not atttempt to improvise poetry in public, which is especially creditable to her good sense and knowledge of what is real poetry. Her inspiration is of a high order, and she enforces what she teaches by an exemplary life. W. F. Peck speaks here in February.—B.

Guelph, Can.

On New Year's day Mr. George Walrond, of Hamilton, gave two stirring trance lectures to most appreciative audiences, for, although there was a severe snow storm all day, yet the interest of the subject was sufficient to bring the people out.

In the afternoon the control dealt with the great question of "Immortality." The "involution of spirit" to matter was described in glowing language, as also the evolution of matter, again through its various stages back to spirit from whence matter originated. This process was the spiritual groundwork, enabling the spirit controls and mortal philosophers to trace the origin. Progress and destiny of man and immortal principle of the spirit within man.

The guide produced an array of spiritual and physical facts calculated sufficient to convince the most skeptical minds that the demonstrable proofs of immortality were open to one and all if people would investigate in accordance with the laws of spiritual science, limited even as the knowledge of these laws were among the Spiritualists.

The subject of the evening discourse was "Spiritual Gifts." Here again the guide clearly explained the nature of each gift, and said that the same great faculties of seership, prophecy, spirit-communion, the gift of tongues, the gift of healing, etc., the common property of the seers and prophets of old were the inherited powers of every individual to-day, but the gifts were latent, owing to the modern ignorance of the subject. By a process of spiritual development, easily and readily acquired, these hidden powers would rise to the surface, and the great problems of immortality, the destiny of the soul, the spiritual universe, the mysteries of death etc., would be solved, and the mists of doubt and skepticism cleared away.

Mr. Walrond's work in Guelph will open a new era in the minds of the inhabitants, and Spiritualism will become one of the consolations and comforts to many a weary spirit.

COR.

Wichita, Kan.

The work revived here by Dr. I. S. Lee was transferred from Judge Tucker's office to Opera Hall on January 1st, on account of some slight feeling between the "old and the new." The hall was crowded beyond its seating capacity, and a splendid meeting had. The tests given by Dr. Lee, Mrs. Harvey, and Mr. Tisdale were satisfactory. After suppressing a small disturbance, the principles of the Spiritual Culture Society were read and approved.

Another equally successful meeting was held January 8th. Expenses were fully met. The little opposition to a pure faith is rapidly dying out.

Dr. Lee is about to visit Lane County to help, in a legal way, a friend in trouble. For the present our meetings will be suspended, awaiting his return or the advent of some other lecturer.

M.

For several Sunday nights I have been delivering inspirational lectures in the old Opera House in Wichita. The attendance has been phenomenally large, every seat filled, and the people unable to secure seats, standing up in the hall to the close of the lecture.

The most influential citizens of Wichita attend these lectures, and many of them have placed their names on record as Spiritualists.

By the way, for the sake of peace and harmony, I want to say that when I wrote there "was no society (Spiritualist) here." I referred altogether to our large spiritual culture class, or society, as it is called, not to the people calling themselves Spiritualists. There was no singing here for several Sundays after I came, no class, no meetings. I organized the first classes. By accessions of new members from without this class or society, pledged to work for the growth and spread of spiritual truth, soon numbered in all thirty-six members.

Esquire Tucker, E. C. Blanchard, Mrs. S. Dean inform me there was a society before I came here; that Mr. Tucker was President, Mr. Blanchard secretary, and Mrs. Dean was, I think, treasurer. I go west to the State line for a short while. Yours, DR. LEE.

Louisville, Ky.

Our Church continues to progress under the very able ministry of Brother R. H. Kneeshaw, whom we have fortunately re-engaged for the current month.

Mr. Kneeshaw took for his subject on Sunday afternoon, "The Spiritual Lyceum; its necessity and importance." In the course of his remarks the speaker said that Spiritualists were guilty of the worst kind of cowardice when they neglected the spiritual well-being of their children, and permitted their young minds to be influenced by the superstitious beliefs which they, as adults, had outgrown. After vividly describing the mutual benefit derived from the lyceum work and giving some forcible object lessons as to the best manner of teaching and interesting children, with sketches and reminiscences from the speaker's experience of the lyceum movement, he closed his lucid and interesting lecture by a brilliant peroration that moved our members so that immediate action was taken and a lyceum formed, a full staff of officers elected, and a liberal collection made wherewith to purchase the necessary books, badges, etc. We have never before seen such a spirit of prompt action arising from a public lecture, which action was undoubtedly due to the eloquent presentation of facts, as well as to the strong, personal magnetism of the speaker.

In the evening we had a good audience, who were deeply interested in the lecture and tests which followed.

Our society desires to thank your editor for past kindnesses, and we will do our best to increase your list of subscribers.

We would thankfully receive any books, banners, etc., to help our lyceum along. Any contribution would be recognized. I am in the cause, Yours truly,

H. R. WARDELL, Corresponding Sec'y.

San Francisco, Cal.

Dr. Dean Clarke sends in a long protest against the eulogiums paid by another correspondent to Professor Fred. Bell, from which we can but extract for want of space. Among other things Dr. Clarke writes concerning Professor Bell's connection with the "Society of Progressive Spiritualists": During the latter part of the second month murmurs of dissatisfaction began to be heard from some of the old Spiritualists, who had become tired of stale sermons that had nothing especially concerning Spiritualism in them. The farce went on just the same, however, until about the middle of the third month, when the pressure assumed the form of a petition to the trustees to put an end to it.

A special meeting of the board was called to consider what must be done. At this meeting a letter was presented from Mr. Bell, making several arbitrary demands, among which was the dismissal of Mrs. Waite as the platform test medium, who was too independent to be dictated to. This demand was rejected, and it was voted that she should have the afternoon meeting to herself, and have the entire collection for her service. The other demands of Mr. Bell were laid *under* the table, and it was voted that each member of the society should be asked to express his or her wishes as to the further continuance of Mr. Bell's services.

Finding that his schemes were likely to be foiled Mr. Bell sent in his resignation as speaker, and commenced to form a society of his own, with results that have terminated in discord, and a denouement to follow.

Jamestown, N. Y.

E. W. Sprague, of Falconer, N. Y., a suburb of Jamestown, writes some interesting scraps of the cause of Spiritualism in that region. He says, among other things, that the First Spiritual Society of Jamestown, N. Y., is holding meetings every Sunday evening at Fraternal Hall, Main Street, with good success. The audiences are increasing with each Sunday, and many strangers are to be found among them, who seem to be earnestly seeking the truth of immortality. At the last annual meeting the following officers were elected to serve the society for the ensuing year: E. W. Sprague, president; Henry Watson, vice-president; A. C. Adams, secretary and treasurer; Mrs. Clara Watson, corresponding secretary.

Our correspondent also says that one of the best and most faithful workers in the good work of regenerating mankind is Mr. W. H. Cole. This gentleman is at present engaged in building a brick block on Baker Street; and on the second floor of one copartment he is furnishing a fine hall for the society's meetings, which he will give to them free from rent—a noble action and which will rest on the good brother for renewed health and vigor at a time when it will be needed. Brother Cole's generosity is much appreciated by the friends in that vicinity and should be emulated elsewhere.

May Jamestown soon be blessed with sufficient spiritual light to disseminate some of its orthodox darkness.

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HALLE, A. S., August 28, 1891.

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W. v. d. LEHR-Halle, *Secretary.*
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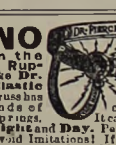

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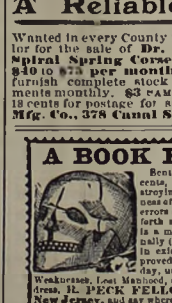

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Sent sealed to any address for 10 cents, startling facts about this health-destroying and life-consuming weakness of men as the result of youthful errors and excesses. The book sets forth an Infallible Cure, which is a medicine to be applied externally (the only remedy of the kind in existence). You will feel improved the first day, benefited every day, until all signs of Early Decay, Weaknesses, Lost Manhood, etc., are fully restored. Address, R. PECK FELLOWS, M. D., Vineland, New Jersey, and say where you saw this advertisement.

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Every Physician and every Invalid should have it. Fully Taught at the American Health College, Cin'ti, O.

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"Dr. Campbell cured me when I was dying with cholera; also my mother when she was at death's door with cancer 34 years ago, and she still lives."—MILTON LONGENECKER, 593 Freeman Ave.

He has cured thousands of such cases, and still lives to cure more at his

COLLEGE SANITARIUM, FAIRMOUNT, CINCINNATI, OHIO.

Female Weakness Positive Cure.

TO THE EDITOR:

Please inform your readers that I have a positive remedy for the thousand and one ills which arise from deranged female organs. I shall be glad to send two bottles of my remedy free to any lady who will send her Express and P. O. address. Yours Respectfully, DR. J. B. MARCHISI, 23 Genesee St., UTICA, N. Y. 6-2-93

A Cure or Disease Without the Use of Medicine!

BASED ON NEW THEORIES OF CAUSE AND CURE.

NORWICH, CONN., April 24th, 1890.

Allow me to express my appreciation of the wonderful instrument called "The Electropoise." A severe cough, following a stubborn case of "Grippe," suddenly disappeared by its use. I have known of remarkable results in several forms of disease, and I feel confident that its intelligent use in the various diseases for which you recommend it will prove a great blessing to suffering humanity. One thing worthy of commendation, and to which I would gladly call the attention of all those seeking health or relief from suffering is, that you are so conservative and anxious to have the facts equal to your statements, that your patients will frequently find the results will far exceed their expectations. REV. J. F. SHEFFIELD.

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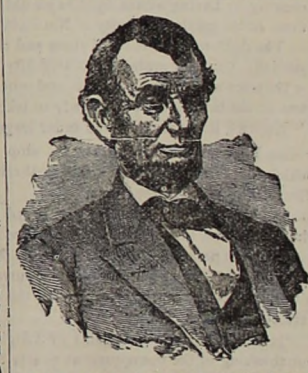
"WAS ABRAHAM LINCOLN



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SYLPH CYCLES RUN EASY.

A revelation in spring frames. No complication; no ungainly features. A power saver; speedy everywhere. More fine special features than any other two makes. STOP THAT JOLT! It's the vibration that tires—not the labor of propulsion.

And Western Wheel Works' line, of which we are Manufacturers, Importers and General Agents, offer unequalled values to

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New high, medium and low priced cycles at cut prices, from which liberal discounts are made to the trade.

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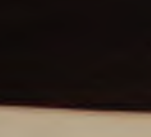
THE WOMEN'S CLUB.

Conducted by Emma Rood Tuttle.



Freemen—he or he who wishes
Her own beloved's form,
A mother—with a grand heart that exhibits
The noblest of the kind;
A body, true and strong, will that high beauty
That rumors of perfect use, in bridal throned,
And proud where Reason rightly sways Duty,
And Justice reigns with Love,
A well-poised, royal soul, brave, wise, and tender,
No longer blind and dumb!
A Human being of yet unknown splendor,
In she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions, suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say; whatever is of daily interest and moment to you, will be to the members of our Club. Communicate yourself, and, encouraged to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Rood Tuttle, Berlin Heights, Ohio.

Oh! Who Will Rock the Cradle?

AMARILLA MARTIN.

Oh! who will rock the cradle, when
The women go out voting
Is the old saw we daily hear
The average men all quoting
And this, the answer I would give,
While warm the question waxes,
The one who did the rocking when
The Women Paid Their Taxes

Rock the cradle, keep it up,
Rock the public's baby.
Mother is for equal rights,
Father also—maybe.

When women leave their families
For charitable working
Who chides them for their waste of time
Or household duties shirking
Though they should spend a week or more
At fairs or supper tables;
Do anxious men rise up and ask
"Oh who doth rock the cradles?"—Cuo.

He most condemns the suffragists
And for excuse is looking,
Whose wife goes out to earn their bread,
By sewing, washing, cooking
She tells while he gets drunk and votes
And seeks the gambling table—
While they are both gone, I wonder who
Stays home to rock the cradle?—Cuo.

The hand that rocks the cradle, when
The women dressed so gaily,
Go out to luncheons, clubs, and balls
Or some amusement daily,
Or when their studies they pursue,
Or bend o'er artist's pallet,
Or draw or play: can rock again,
When women cast their ballot.—Cuo.

*Author of "Our Uncle and Our Aunt." Price [illegible] Center St., Cairo, Ill.

Another Educational Triumph for Women.

Several years ago women demanded admission to the medical school and hospital of Johns Hopkins University. They asked the opportunity to become students on an equality with men.

After long consideration and discussion, halting and objecting, parrying and scheming, the trustees yielded all objections, except the one which seemed most insurmountable—a little amount of $500,000. But the five hundred thousand dollars is now raised and the object which was in peril of failure so long is now triumphantly gained.

The "forlorn hope" who came to the rescue with $300,000 was Miss Mary E. Garrett, of Baltimore, Md. This, added to the $200,000, which had been obtained mostly from men, after much persuasion, completes the required sum, and women henceforth will have first-class privileges for instruction, and Johns Hopkins University has, if reluctantly, accepted a proud distinction.

Some Gentlemen Sports Show Their Mettle.

One hundred men (?) concluded to celebrate New Year's evening by having a cock fight in an old road hotel, situated three miles north of the city of Norwich, Conn.

The fight was in the third story and the windows closely muffled. On the evening appointed fifty horses were hitched to the trees about the old house and one hundred nervous men in the third story room ready to take in the fun.

Norwich has also a law and order league, and this organization has been making efforts to stop cock fighting, for which that locality is noted. The gathering had assembled. Everything looked propitious.

"Suddenly a loud knocking was heard from the depths of the lower floor, followed by a deep voice demanding admittance 'in the name of the law.' Sergts. Murphy and Linton and a squad of Norwich police had surrounded the house. Mulholland, the proprietor, unbarred the doors and the officers bounded upstairs.

"Instantly the sports began a wild flight for safety. Without thinking of the consequences nearly the whole company plunged through the windows to the frozen ground three stories below. Some lay senseless where they fell. Others dived hatless and coatless into the adjoining woods.

"Edward Welsh, twenty eight years old, a superintendent at the Norwich Falls Cotton Mills, whose weight is 220 pounds, struck the earth like a leaden bolt. His skull was fractured and he died instantly. Another man had an arm broken, two had ribs broken, and four others are down with broken legs.

"Not a spectator escaped without bruises or cuts, and several are threatened with dangerous internal injuries."

All the doctors in the city were called out and never was such havoc made to life and limb before for the fun of seeing a cock fight.

But the point I wish to emphasize is the bravery of such men as indulge in like cruel amusements.

Talk of nervous women! I think it would require considerable hunting to match these men.

Written for the LIGHT OF TRUTH.

Taking Oneself in Hand.

There are few persons who do not need to take themselves in hand now and then for the purpose of self-discipline and to set themselves right in any way in which they may be going wrong. Some may require discipline in one direction and some in another. Some may be irresolute and unable to decide as to which of two different courses of action they had better take. This is a common weakness of human nature. Far more people fail of success in life from irresolution than from quick and hasty decision. Neither are good. No one should decide without reflection, but too much of it may be an evil.

Invalids need to take themselves in hand frequently. They, by the circumstances of their condition, easily acquire bad habits of thought and action which no one but themselves can cure. Some are cross and irritable when they have the best of care. Nothing suits them. They give way to their feelings and emotions unnecessarily. They are easily hurt, offended, when they have no occasion to be. A pebble thrown into a large river does not roil it, neither should a hasty word irritate a human being unnecessarily. Those people who can not bear anything are like shallow streams. They should take themselves in hand and broaden and deepen their natures so trifles do not affect them.

A large number of persons do not think straight. Their thoughts are muddled. They can not see things as they are, but everything is colored, changed, altered that goes through their minds. Instead of being clarified, purified, the thought comes out turbid and unclean. To think clear and straight is one of the highest attainments a human being can acquire. The person whose thought goes straight to the mark is rare, but he is to be envied. Why do so many of us fail to see clearly or think straight? Because we do not take ourselves in hand and compel ourselves to do so.

In taking ourselves in hand three things are required, perhaps more, but at least three. They are knowledge, wisdom, and will-power. I hardly need to speak of the first and second. We all recognize that, without them there can be no true living. But we do not all realize the treasure of will power, that it is the ability to say: This shall be; for I have willed it. Perhaps there is nothing in which we are all so deficient as in well-disciplined wills, subject to the decrees of knowledge and wisdom, and the only way to build ourselves up in this direction is by continued self-discipline.

M. L. Holbrook.

WOMEN'S CLUB CORRESPONDENCE.

A GIFTED SISTER SPEAKS CONCERNING DRESS. WHO NEXT?

Dear Editor of Women's Club:

When we were all traveling that "Better Way," which suddenly broadened into the illuminated pathway of the LIGHT OF TRUTH, I used to express my thoughts sometimes upon its fair pages, and thus felt that thousands of people were getting acquainted with me and I grew to feel that I was writing to personal friends. Since the change in the paper I have been silent, seeing your kind invitation has been ably responded to.

In the last number, December 31st, I see one of our fair sisters is alarmed at the prospect of Dame Fashion's obedience to the masculine command that women must again array themselves in the crinolines which were the delight of many of us in our youthful days. Let me suggest. As a married woman does not own the clothes she wears, but promenades every day in her husband's clothes, I think it perfectly right that he, or, if he is not capable, some other man (Worth or Redfern) send out a decree indicating how those clothes shall be made. Those who have no husbands of whom to borrow, are obliged to own their own clothing, and so may form a band of revolting women; but they generally succumb to the powers that be and tamely follow where some other woman's husband leads. It seems to me a trifling matter how the clothes are made or whether they are two and a half or five and a half yards wide, but it is *not* a trifling matter that a wife does not own her clothing, nor her body, nor the precious baby in her arms, for whom she has gone down "into the valley and the shadow of death."

I think it is time intelligent women institute revolts in many directions, and, as there is strength in unity, I hope we shall hear from more of them, and, perhaps, in course of time, we may find ourselves a well organized working band of revolutionists; but do not let us become engulfed by trifles to the neglect of the "weightier matters of the law."

Myra F. Paine.

THE OLD AND THE NEW.

Dear Sisters of the Club:

The old year out and the New Year in! Oh, many a time have I sat within the church of my choice, and watched out the old year. With hopes beating high, with new resolves upon my lips, have I made my humble confession to my Heavenly Father of past failures and promised a better life in the New Year. What changes has time not brought to me? How many loved ones have I laid away, how many promises broken; and yet I feel the new way is so sweet, clinging to nothing, save my hope in God and the whisperings of the dear ones that my life shall be with theirs, that somehow I am drawn away from the old time unto the new, whence springeth up the desire for faithful service in the cause of truth, that light shall flow in and out of my heart, making brighter the pathway of others. Time was when I could not give vent to my thoughts in this wise, but I feel bolder now, as with eyes fixed on that home above the earth plane, I dare make faltering steps ahead. They who enter my home in angel garb breathe of guardianship, of home, of progress, after life's fitful fever. Peace this New Year, my sisters, to one and all.

Fannie S. Raynor.

Mrs. Fanny Williams says: "I have passed my eightieth birthday and I do not expect to tarry long on this side of life, nor do I wish to. I can not work, but I can read and write, and I greatly enjoy the privilege, especially perusing the pages of the LIGHT OF TRUTH. I ask blessings to rest on the Women's Club. I send you an article on the Sunday Law."

[May loving angels light your way heavenward, dear sister, but we trust you may stay with us years yet. An inmate of our home is ninety-two and yet enjoys life. One of our friends passed on at 106 recently, another at 108. You are young, you see.—Ed.]

Mrs. Helen Marion Walton writes: "Please let me know about the club, as I do not see. I will be glad to do what I can; I can dictate any matter desirable. I am just beginning to agitate the non-payment of taxes on church property. Will you help keep the ball rolling?"

[Yes, Mrs. Walton; we Liberals do not see the justice in exempling church property from taxation. We do not wish to "pay the fiddler" for our orthodox friends to dance—not even to the Lord. Your work is needed in that line. There is growing trouble in the injustice.—Ed.]

Mrs. F. W. says: "Please let me write occasionally, for, if you do not publish my thoughts, it is most gratifying to feel that I am linked to the new-thought world. It appears to me the subject of woman's rights ought to be considered from nature's standpoint.

"About forty years ago I was awakened to the realization of Spiritualism as a truth worth living, and I have been steadfast until the present. I am now past eighty. I enjoy the LIGHT OF TRUTH and wish it success.

Mr. R. T. Lockwood says: "Cultured truly spiritualized Spiritualists will be found in the front ranks of all relief parties, helping those who struggle in poverty's grasp in our bleak northern climate; aiding to food, fuel, raiment, and also providing for the wants of our dumb animals. A true Spiritualist is a very practical individual whose head is always in the clouds."

Sue Smith Flint sends some thoughts versified from which we cull the thought which she says is most emphatic to her, *she shall never reach eternal rest.* All she expects is that the next life will afford change of labor and advance in knowledge.

Emily R. Kuch writes: "I have been investigating Spiritualism only since last Spring and attended several lectures and seances, but since I read Miss Judson's book I openly confess to all that I am a Spiritualist. I am delighted to see the people awakening to a sense of the danger which is now threatening our country from the Church of Rome. Why not have some of the histories of its crimes dramatized?"

MEDIUMS AND LECTURERS.

Mrs. Mattie E. Hull's address is 110 E. Rand Street, Ft. Worth, Tex.

A. C. Figley will accept letters regarding engagements. Terms given on application. Address at Gas Harbor, Ohio.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed at 171 Pine Street, Muskegon, Mich.

J. W. Dennis (at Thirteenth Street, Buffalo, N. Y.) will accept calls for lectures, will also attend funerals in the vicinity of Buffalo.

Dr. Isaac K. Lee, (inspirational) lecturer, test medium and eclectic physician, may be addressed at 104 N. Main Street, Wichita, Kan.

Mrs. E. Moss, (also a successful slate writer of New York, has returned to Cleveland, O., for a short time, and will hold seances at 363 Scoville Avenue.

Miss Jennie Hagan Jackson speaks at Anderson, Ind., during January; during February at Cleveland, Ohio. Week-day evenings open to engagements.

Mrs. Nellie E. Reeds, of 361 Thirteenth Street, Detroit, Mich., may be engaged to lecture or to conduct funeral services. Correspondence solicited for 1893.

Mrs. A. L. Pennell, of Boston, platform test medium and inspirational speaker, will answer calls for services. Address 129 W. Seventh Street, Cincinnati, O.

Lyman C. Howe is engaged for the Cassadaga Camp July 30th to August 13, and at Hazlett Park, Mich., August 6th to 13th, and Brady Lake, Ohio, July 30 to 5th.

Willard J. Hull speaks for the first Association of Spiritualists of Philadelphia the Sundays of January and February. Address mail 1531 N. 29th Street, Philadelphia Pa.

Will C. Hodge speaks for the Society at Rochester, Ind., for the month of January. Would be pleased to make further engagements. Address Rochester, Ind.

Lyman C. Howe, one of our veteran and well-known speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Dr. H. T. Stanley, lecturer and test medium, may be addressed at Frankfort, Ind., during January, where he is serving the Psychic Research Association at Cushwa's Hall.

Prof. W. F. Peck speaks during January at Washington, D. C. Societies and camp-meetings desiring his services during the coming season may address as above 154 K. Street, N.W.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals. Address, 4954 South State Street, Chicago, Ill.

Many testify to the correctness of readings on all business, social, and domestic matters given by Mrs. Maggie Stewart. Price $1 and stamps. Address, 264 E. Main Street, Piqua, O.

Geo. H. Brooks may be addressed during the months of January and February, care of C. H. Gates, cor. of 24th and Holly Streets, Kansas City, Mo. Will accept week-day engagements and attend funerals.

Mrs. A. E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

T. Grimshaw is speaking in Buffalo, N. Y., this month. Serves at Saratoga Springs during February, Albany, N. Y., March, and Massachusetts in April. Home address: Glenwood Cottage, Crescent Beach, Mass.

Edgar W. Emerson has the following engagements. Providence, R. I., January 1st; Haverhill, Mass., January 8th, 2d; Worcester, Mass., January 13th; Fitchburg, Mass., January 15th St. Louis, Mo., the month of February.

Societies or parties wishing the services of an inspirational speaker for Sundays, week-evenings or funerals, can address Mrs. A. E. Sheets, Grand Ledge, Mich. P. O. Box 833. She has not closed all dates for the winter months.

G. W. Kates and wife desire to arrange their camp-meeting route for the season of 1893 so that engagements will make an orderly itinerary. They lecture and give tests. Applications are solicited not later than January. Also desire offers from societies for season of 1893-94. Address 2234 Frankford Avenue, Philadelphia, Pa.

Mrs. A. H. Luther may be addressed during January, at Duluth, Minn., February and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York. July and August, campmeetings, September and October are open dates. November and December of 1893, are engaged.

Night Sweats.

This weakening symptom, with feverish spells, aching bones, pains in chest, and hacking cough, is a proof that congestion is raising havoc with the lungs. Dr. Hoxie's Certain Croup Cure will dispel these warning symptoms sooner than any preparation known. It contains no opiums to stupify the brain or nauseate the stomach. Fifty cents. A. P. Hoxie, Buffalo, N. Y., Manufacturer.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific Hall's Hair Renewer.

NICK BECKER.

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Will give absent treatments through magnetized paper; will also give life readings with tests from handwriting or photo in German or English. Inclose $1.00 for reading. Magnetized paper, ten sheets for $1.00. Address as above.

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Will attend private classes at their own homes in and around Cincinnati. For terms address, Box 109, Carthage, Ohio.

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

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Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and $1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

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Materializing Medium,

254 East Third Street, City.

Will hold Sunday Thursday Wednesday Thursday and Friday afternoons at two o'clock. Every one being invited. Private sittings daily except Monday and Saturday afternoons at regular hours. Those from other cities can address by mail. Terms $1 and 50 cents. Circles every Tuesday and Friday evenings at 8 o'clock. Terms 50 cents.

Six cans admitted without recommendation or introduction from some well-known spiritualists.

MRS. A. E. KIBBY,

TRANCE MEDIUM,

120 Locust St., near Sandusky St., Mt. Auburn, CINCINNATI, O.

Will give sittings for information and tests every day. Tuesdays and Saturdays excepted.

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Slate-Writing Medium,

525 McMILLAN AVE.,
Walnut Hills, Cincinnati.

Will give sittings daily. Wednesdays excepted.

Mrs. J. H. Stowell,

TRANCE MEDIUM,

468 Baymiller Street,
CINCINNATI, O.

Sittings daily for information and tests from 9 a. m. to 4 p. m.

MRS. PLYMOUTH B. WEEKS,

PSYCHOMETRIST,
8 Hathaway St.,
CINCINNATI, O.

TRY DR. EDDY'S

Magnetized: Flannel: and: Paper

Contains vitalizing principles, is soothing and beneficial, aids the development of mediumship. Price $1.00 per box. Address,
DR. N. H. EDDY,
Gen'l Delivery, P. O. CINCINNATI, OHIO.

Mrs. M. T. Shelhamer-Longley,

Medium of "The Banner of Light,"

Under the guidance of her spirit band will answer questions and give advice upon health business prospects, the care and development of mediumship, etc. Diseases diagnosed and prescriptions given. Mention leading symptoms. By mail only. Fee $1. Address 34 Sydney St., Dorchester District, Boston, Mass.

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Send four cents postage, lock of your hair name, age, and sex, and receive a Clairvoyant diagnosis of your disease Free.

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Reliable Offer.

Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. Dr. S. S. Williams, Lake Geneva, Wis.

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"THE ASTRAL GUIDE." It explains how you may become your own physician. Heal yourself and become strong. Words from the advanced Masters in Spirit Life. Address, L. J. SHAFER, Chicago, Ill., 1910 Washington Boulevard. 2-12

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This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship, the message being made legible, can readily be understood by any person who can read, and is so arranged that it will permit of from one to four persons using it at the same time, thus rendering a mutual assistance in development. When not in use it closes up like a book. Size 9 by 12 inches. Price, paper covers, cloth back and corners, $1.00; cloth covers, leather back and corners, $1.25. Sent postpaid with full directions for use on receipt of above prices. Liberal discounts to responsible agents. Address
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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address,

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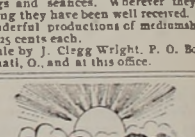

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Miscellaneous Arti

BONE-WORSHIPERS.

Circumstances of late have led us to inquire in [illegible] taught by the doctors of the Papal Church [illegible] tacitly accepted by her members. Our investigations [illegible] in the belief that there is little of the glorious [illegible] imbued among them. It is not considered enough [illegible] faith and practice. Much is added to the [illegible] enunciated by our divine master. He speaks [illegible] taking from or adding to "the words of the prophecy [illegible] book." Romanism fears that he didn't know [illegible] talking about. They slip in other matters by [illegible] ing what he has left behind him. These consist [illegible] up in the shape of relics—relics of departed [illegible] chief end is to draw out and help and strengthen [illegible] of the papal directee. We have been curious [illegible] shortly by which these relics are introduced. [illegible] are in the Bible. The command of the Old [illegible] look unto me." That of the New Testament [illegible] come unto me." Rome has devised a new [illegible] a better way. She doesn't invite a look so [illegible] lofty. She takes a lower platform. Humanity [illegible] is scarcely visible here. She sets before [illegible] of relics, bones, hair, cloth. She commands [illegible] communication: look, come, move around [illegible] stored up healing virtue. An old rag was [illegible] in Treves. It was reported to be the seamless [illegible] ended Lord. Crowds came, bowed low [illegible] "Holy coat, pray for us," "Holy coat, we [illegible] coat, thou art our life," "Holy coat, our [illegible] and Peter and John would have termed [illegible] idolatry. What, however, does Arnold, [illegible] about their testimony. He drew his [illegible] fallible source and raked in the gold again. We can't tell if the holy coat [illegible] The supplicants are pretty much, we guess, [illegible] dition as they were before this cast-off [illegible] for their reverential gaze. Money is [illegible] tendered. Why not? Bishop and priest [illegible] can't live on air. By what authority is [illegible] set up these lucrative peep shows in [illegible] plore the records of the dim and misty [illegible] the Second Council of Nice enacted [illegible] should be found consecrating a chisel [illegible] him be deposed as one that transgresses [illegible] tions." The members of that council [illegible] deep students of Biblical lore. Have [illegible] not have had anything to do with [illegible] what will fill her coffers. Coming [illegible] tion shapes into a reality, a maybe [illegible] cil of Trent certifies in respect [illegible] sacred bodies of holy martyrs, and [illegible] Christ, which were the living [illegible] temples of the holy ghost, and [illegible] glorified by him in an everlasting [illegible] the faithful. Through their bodies [illegible] stowed by God on men, so that [illegible] tion and honor are not due to the [illegible] that these and other sacred [illegible] by the faithful, and that the place [illegible] of the saints are vainly visited [illegible] to be condemned, and we also [illegible] done, Rome! Pitch in to your [illegible] damn him. He merits it according [illegible] with the broad seal of his infallibility [illegible] hibited lately in the St. Jeanne [illegible] bone of St. Anne." People [illegible] result of the peep-show among [illegible] to the above ecclesiastical est[illegible] store for it. Priest O'Reilly [illegible] Anne came, the Church of S[illegible] almost unknown, but now it [illegible] Catholic Churches in New [illegible] ceive from the holy father a [illegible] be likely to decline and dro[illegible]

We are asked who this [illegible] venerated and whose finger [illegible] We merely reply that we do [illegible] that she was the mother [illegible] have been tough, when he[illegible] turies. We are also asked [illegible] question. Here again we [illegible] we have been informed, [illegible] of relics is numerous and [illegible] We present a list:

"The Comb of the Co[illegible] of the Lord."
"The Beard of Noah[illegible]
"A Wing of the Arch[illegible]
"The Nose of an An[illegible]
"A Rib of the 'Word[illegible]
"A Bit of the Finger[illegible]
"Twelve Combs, one[illegible] as Good as New."
"Oil from the Bone[illegible]
Several Vials "Of t[illegible]
"A Small Roll of [illegible] Milk."
"A Small Piece of [illegible] Milk."
"A Vial of St. Jose[illegible]
"One of the Steps [illegible] Dream, Saw the Hea[illegible]
"A Quantity of th[illegible] the wise Men to our[illegible]
"Pieces of the Cr[illegible] (About 100 tons.)
"St. Anthony's N[illegible]
"The Head of S[illegible] Two Miles after it [illegible]
Five "Legs of th[illegible] Jerusalem."
Eight "Arms of [illegible]
Three "Arms o[illegible]
"The Entire He[illegible]
"Part of the H[illegible]
"Part of the H[illegible]
Four "Heads o[illegible] Men, whose fa[illegible] Ireland from Coll[illegible] ington. The list [illegible] that it is in some [illegible] heretics know. [illegible] it his seal. It d[illegible] show-room:
"The Ark th[illegible]
"The Rod by[illegible]
Some of the[illegible]
"The Stones[illegible]
Many of Ro[illegible] plying. She h[illegible] to the lips of [illegible] the sponges c[illegible] offered for sal[illegible] spears, palms[illegible]

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Miscellaneous Articles

BONE-WORSHIPERS.

Circumstances of late have led us to inquire into the doctrines taught by the doctors of the Papal Church and cordially accepted by her members. Our investigation results in the belief that there is little of the glorious gospel published among them. It is not considered enough for their faith and practice. Much is added to the system of truth enunciated by our divine master. He speaks forcibly against taking from or adding to "the words of the prophecy of this book." Romanists fancy that he didn't know what he was talking about. They slip in other matters by way of improving what he has left behind him. These contributions show up in the shape of relics—relics of departed worthies. Their chief end is to draw out and help and strengthen the devotion of the Papal devotee. We have been curious as to the authority by which these relics are introduced. We fail to find any in the Bible. The command of the Old Testament is: "Look unto me." That of the New Testament is similar. "Come unto me." Rome has devised a new and, she fancies, a better way. She doesn't invite a look so high or a step so lofty. She takes a lower platform. Humility is admirable, but is scarcely visible here. She sets before her dupes an array of relics, bones, hair, nails. She commands on pain of excommunication: look! come! move around! In these is stored up healing virtue. An old rag was on exhibition lately in Treves. It was reported to be the seamless coat of our ascended Lord. Crowds came, bowed low—the cry went up: "Holy coat, pray for us," "Holy coat, we worship thee," "Holy coat, thou art our life," "Holy coat, our hope, our hope." Paul and Peter and John would have termed this language rank idolatry. What, however, does Arnold, bishop of Treves, care about their testimony. He drew his authority from an infallible source and raked in the gold and silver into the bargain. We can't tell if the holy coat granted the favor sought. The supplicants are pretty much, we guess, in the same condition as they were before this cast-off garment was held up for their reverential gaze. Money is expected for the privilege tendered. Why not? Bishop and priest, like other mortals, can't live on air. By what authority is Rome empowered to set up these lucrative peep-shows in her chapels. We explore the records of the dim and misty past, and we find that the Second Council of Nice enacted that "any bishop who should be found consecrating a church without holy relics, let him be deposed as one that transgresseth ecclesiastical traditions." The members of that council must not have been deep students of Biblical lore. Had they been, Rome would not have had anything to do with them. She ever picks up what will fill her coffers. Coming down the centuries, tradition shapes into a reality, a maybe becomes a fact. The Council of Trent certifies in respect to relics; "also the most sacred bodies of holy martyrs, and of others now living with Christ, which were the living members of Christ and the temples of the holy ghost, and which are to be raised and glorified by him in an everlasting life, are to be venerated by the faithful. Through their bodies many benefits are bestowed by God on men, so that they who affirm that veneration and honor are not due to the relics of the saints, and that these and other sacred monuments are uselessly honored by the faithful, and that the places dedicated to the memory of the saints are vainly visited to procure their aid, are wholly to be condemned, and we also do condemn them." Well done, Rome! Pitch in to your hearers; pin the doubter—damn him. He merits it according to your teachings. Armed with the broad seal of his infallible head, priest O'Reilly exhibited lately in the St. Jeane Baptiste, New York City, "the bone of St. Anne." People ran and glowered and gave. The result of the peep-show amounts to $20,000, with great fame to the above ecclesiastical establishment. Greater glory is in store for it. Priest O'Reilly says: "Before the relic of St. Anne came, the Church of St. Jeane Baptiste was small and almost unknown, but now it is one of the best know of all the Catholic Churches in New York City. And as we are to receive from the holy father a finger of St. Anne, we shall not be likely to decline and drop out of sight again."

We are asked who this St. Anne is whose bone is already venerated and whose finger is forthcoming for due worship. We merely reply that we don't really know. Romanists say that she was the mother of the blessed virgin. She must have been tough, when her bone could survive nineteen centuries. We are also asked what part of her is "the bone" in question. Here again we must own up to our ignorance. If we have been informed, we have forgotten. Rome's treasury of relics is numerous and valuable and of great antiquity. We present a list:

"The Comb of the Cock that Crowed Upon Peter's Denial of the Lord."
"The Beard of Noah."
"A Wing of the Archangel Gabriel."
"The Nose of an Angel."
"A Rib of the 'Word Made Flesh.'"
"A Bit of the Finger of the Holy Ghost."
"Twelve Combs, one from each of the Apostles. Nearly as Good as New."
"Oil from the Bones of St. Elizabeth."
Several Vials "Of the Holy Virgin's Milk."
"A Small Roll of Butter Made from the Holy Virgin's Milk."
"A Small Piece of Cheese Made from the Holy Virgin's Milk."
"A Vial of St. Joseph's Breath."
"One of the Steps of the Ladder on which Jacob, in His Dream, Saw the Heavenly Host Ascending and Descending."
"A Quantity of the Identical Rays of the Star which Led the wise Men to our Infant Savior."
"Pieces of the Cross on which Our Lord was Crucified." (About 100 tons.)
"St. Anthony's Millstone on which he Crossed the sea."
"The Head of St. Dennis which he Caught up and Carried Two Miles after it was Cut off."
Five "Legs of the Ass on which Our Saviour Rode into Jerusalem."
Eight "Arms of St. Matthew."
Three "Arms of St. Luke."
"The Entire Heads of St. Peter and St. Paul."
"Part of the Head of St. Peter."
"Part of the Head of St. Paul."
Four "Heads of John the Baptist."

Men, whose faith picks up these antiquies want to rule Ireland from College Green and the United States from Washington. The list above is curious—we Protestants would say that it is in some of its articles disgusting. But what do we heretics know. The head of the Catholic world has added to it his seal. It does not, however, list all. There is the Papal show-room:

"The Ark that Moses Made."
"The Rod by which he Wrought his Miracles."
Some of the "Manna."
"The Stones with which the Devil Tempted Our Lord."

Many of Rome's relics have the strange power of multiplying. She has the true sponge which carried the vinegar to the lips of the crucified. But it has so grown that if all the sponges certified as the veritable one were collected and offered for sale, they would glut the market. Her spikes and spears, psalmed off as the very ones used by the Roman soldiers on Calvary, are so numerous that they would equip the British army. She has the first stone flung at Stephen, the protomartyr, but it has so suffered out that there are as many now as would construct a mound as respectable as that on the prehistoric plain of Moytura. She has, as the crowner of all, the tail of Balaam's ass. He, like any other ass, had likely but one tail. But now there are many all the world over. Each claims to be the real one in the employ of that honorable animal. We guess one of them is in Ohio. The Poles in Cleveland have been angry that a priest was thrust upon them against their will. They pelted his house with stones and mud, and gave other signs unmistakable that he was not wanted among them. Their bishop came upon the scene and scowled at them and cursed them and called them rebels and ordered them to their knees. Every man and woman and child kissed immediately the ground with their marrow-bones. Great is the power of the tail of Balaam's jack.

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HYPNOTISM AND THE PRESS.

The acceptance of mesmerism under the name of hypnotism by the medical profession and scientists is among the hopeful steps of progress. Mesmeric phenomena are closely allied to spiritual, in fact, are subject to the same laws and conditions. The opposition can not speak of Spiritualism with more contemptuous sneers than it did of Mesmerism twenty or even ten years ago. It is hence interesting to note the deep and wide-spread interest in the subject as manifested by the public press.

To begin with the *Chicago Inter Ocean* has an article on "Signs of the Hypnotic State":

"The most usual sign in this state is as follows: The eyeballs generally turn slightly upward, the breathing has a laborious sound, the hands and forehead being a little cold, otherwise nothing abnormal. Pulse and temperature as a rule ascend ten beats or so to the minute. The phenomenon is interesting, in fact it is remarkable. Let us bear in mind the famous scene in Macbeth."

The *San Francisco Examiner* has an editorial on "Insensibility to Pain." The feat of the "Russian hypnotist" was more "crucial" than agreeable. It concludes a report of a public exhibition as follows:

"Two of the subjects were placed side by side facing the spectators, while the doctor calmly threaded a sack needle with twine. Obedient to his command the subjects opened their mouths, and he drew the needle and thread through the upper lip of each, literally sewing them together. The subjects did not betray the slightest indication that they suffered the least pain, and he made them sing while in that condition. Several gentlemen were called upon the stage to examine the thread in order to satisfy them that it was no trick. Then the doctor drew out the thread and showed that not a drop of blood had flowed from the holes or stained the thread.

The *Portsmouth Progress* urges the use of hypnotism as an anesthetic:

"Dr. Hamilton Osgood is authority for the facts of some remarkable surgical operations and cures performed while the patient was anaesthetized by hypnotism instead of chloroform. In other cases the patient was thrown into the hypnotic or mesmeric state, and then told on awakening he would find great improvement in his condition. The improvement came each time as the result of the suggestion made to the patient's mind in the hypnotic state. Occasionally the patient was not even hypnotized, but simply told in the normal state by the doctor in a very positive manner that there would be improvement. Here, too, the cure progressed favorably. Certainly the plan is very simple and open to all medical practitioners, and it is worth their while to try it if here lies a possibility of alleviating human suffering."

The *St. Louis Globe-Democrat* reports the case of an old man coming to the Clay Dispensary, prostrated by hiccoughing. Every means that could be thought of by friends and doctors had been tried without the least benefit. At the dispensary the usual prescriptions were tried without avail.

"Dr. Fitzpatrick then decided to try hypnotism. He made several passes before Pittman's eyes with his hands and found the old man a ready patient. He followed the physician's eyes with painful intentness and seemed to completely lose the power of volition and motion. When he saw the hiccougher was under the 'influence,' Dr. Fitzpatrick suddenly commanded him to close his eyes 'and sleep,' still keeping up the passes, and as the obedient eyes dropped their lids and the patient's head sunk to his chest the operator exclaimed: 'When you open your eyes you will stop hiccoughing.' In a few minutes, with a few light taps on the ears and slaps on the face, Pittman was roused from the hypnotic sleep, and, strange as it may seem, his unnatural coughing stopped as quick."

Lovers of the mysterious will be interested in this authentic story. Two years ago the portraits of President Harrison, Mrs. Harrison, and Dr. Scott were reproduced in a group on glass. Several copies were made. Each portrait was colored and touched up by the artist who took the group. One of these pictures was given to a near relative of the President, who lives in Baltimore. The portraits were all good likenesses, and she prized them very highly. Here is where the mysterious part comes in. About three months before Mrs. Harrison's death the colors in her picture on the glass commenced to fade. Whe she died, only the head was visible and that faintly. Then the same phenomena was observed in Dr. Scott's portrait. It began to grow dimmer and dimmer until only the head remained. Dr. Scott died within a few weeks of his daughter. The curious part of the matter is that President Harrison's portrait stands out as clear and strong as it did on the day it was finished. The same colors were used on all these portraits, and there is no apparent reason why one should not last as long as the other.

Who can explain it?—*N. Y. Press.*

While pious men were praying—humbly, sincerely, rightly, according to their knowledge—over the endless succession of little children dying of spasms in the great Dublin Hospital, a sagacious physician knocked some holes in the walls of the ward, let God's blessed air in on the little creatures, and so had already saved in that single hospital, as it was soberly calculated thirty years ago, more than sixteen thousand lives of these infant heirs of immortality.—*Dr. Oliver Wendell Holmes.*

Joy to an attuned heart in harmony with all law is like the sweet song of birds in the sunshine of a summer's day.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—G. W. Kates and wife may be addressed during January at 211 Cache La Poudre St., Colorado Springs, Colo.

—Next Wednesday evening the Ladies Aid of the Union Society give a supper and social at G. A. R. Hall, to which all the friends of the cause are invited. Only 25 cents for the two.

—We, too, would publish the encomiums showered upon us concerning the LIGHT OF TRUTH, if we had the space to spare. But we must refrain as they would take up nearly a page each week. The paper must, therefore, speak for itself.

—C. Bird Gould, of Cleveland, issues a neat little circular announcing the opening of a steam laundry on Kinsman Street, corner Grand Avenue, and a coal office at 900 South Logan Avenue. We wish this worthy brother in the cause success in his new undertaking.

—The *Patriotic American*, of Detroit, Mich., is a bright weekly newspaper that unflinchingly supports American institutions, especially the public school system, and ever combating the machinations of the Roman Hierarchy for their destruction. Price $1 per annum. Address as above.

—We wish to call especial attention to the article "Taking Ourself in Hand," by Dr. M. L. Holbrook, editor of the *Journal of Hygiene and Herald of Health*. Dr. Holbrook is one of the strongest writers of the present age, and we feel greatly favored and honored by his contribution to our club. We trust he will come again. His new book on consumption is excellent.—[ED. W. C.]

—Prof. J. Madison Allen has been very busily occupied since his arrival in California, and his success has been very gratifying. He spoke in San Bernardino October 15th, 22nd and 29th, during November and January 1st, in Los Angeles, October 30th, and during November and December; also did considerable local work in neighboring towns, including Santa Anna, Garden Grove, Pasadena, Riverside, etc. Is now under engagement at National City and San Diego. Address, till March, National City, Cal.

—Our Cincinnati Sunday Lyceum makes it attractive and interesting to its pupils by inviting *mediums* as teachers. These give their little charges, and older ones as well, psychometric readings, spirit tests, etc., as a part of the exercises. This is progress in reality, and should be imitated throughout. Let the mediums take an active part in the Lyceum movement; spice the exercises with effittie of their God-given gift, and success will surely follow these appointed teachers of the spiritual. It is as much their mission to teach the young as the old. And, furthermore, it might prove the true Jacob's Ladder to their own development as teachers of the people at large. "Let little children come unto me" has more magic in it than unprofitable developing circles. Love is the shortest road to all perfection.

—Prof. D. M. King writes that Mrs. Cora G. Randolph is the associate editor of the *Spiritual Alliance* for this year. It is this bright little quarterly with which the LIGHT OF TRUTH has clubbed, and will send free to new yearly subscribers or those renewing for a year. Prof. King is the erudite editor of the *Alliance*, and often gives its readers the benefit of his acquired knowledge and inspirations. The following schedule of lectures to be delivered by him at the Opera House, Manna Station, O., during the winter, speaks for itself: Jan. 8th, Psychology, its relation to Physiology and Physiognomy; Jan. 15th, Dream Land and Sleep, Somnambulism; Jan. 22nd, Soul, Mind, Spirit, the relation to body or matter; Jan. 29th, The Philosophy of Electrical Psychology; Feb. 5th, Philosophy of Mesmerism, its practical use; Feb. 12th, Animal Magnetism, its phenomena and practical use; Feb. 19th, The Phenomena and Philosophy of Clairvoyance; Feb. 26th, Metapsychics, the relation to Human Psychology; March 5th, The Law of Heredity,—important lesson; March 12th, How to Grow Handsome, very instructive. Whenever it is possible, demonstrations will be given at the close of each lesson. All interested in these studies are cordially invited.

—The Ladies' Aid Society met Wednesday last at 2:30 p. m. at G. A. R. Hall. So few were present at this, as well as the last meeting, that little or no business was done, nor any reports received from the Soliciting Committee. With permission of our family paper, I will therefore state for the benefit of those absent, that Mrs. Chapin is on the cake committee; Miss C. Davis, salad, beans and pickles; Mrs. Patton, bread; Mrs. Allen, cream and cash; Mrs. Weeks, butter and sugar; Mrs. McCracken, ham and coffee; Miss L. Shannon, meat. Mrs. Plymouth Weeks will have charge of the essence to be given Wednesday, February 1st; doors closed at 3 p. m. Ladies! do not forget this supper, if you have been unable to attend the regular meetings on account of the biting cold. These small gatherings have been delightful, for harmony could not be prevail among those who would venture out disinterestedly in such weather from Newport, Covington and Avondale. A beautiful spirit manifested through Mrs. Eva Ingmaster—her uncle, George Pemberton. He prophesied an advance of fifty per cent in our mediumistic work over that of last year. He also sang, "Go, bury thy sorrow," for the benefit of a spirit unknown to us, while the ladies took up the refrain. Mrs. Bartholomew's brother, Harry DeGraff, spoke at length of his life in the army and his death during the war, and expressed to his willingness to do battle still upon the earth plain (though on the spirit side of life) in the great work going on among the United Spiritualists, for "United we stand, divided we fall." Maria, Mrs. Weeks' old colored nurse in life, and now her guide and control from the other side, ferretted out, in a way spirits have, some heartaches, and said: "You's not de only ones what comes thro' de deep water of troubles: de sperrits knows all about it, if you do hab serene faces, honey, 'case dey's underneef and am holden you up from de older side ob de water. Dey's supportin' and sustainin' you. You just go on shiftin' dat burden from off'n one shoulder onto de other, an' by an' by it will chop clean off. Dey knows, honey." Consoling messengers! Oh, beloved unseen! be ye black or white, Indian brave or squaw, we thank you for the consolation you bring, and carry the perfume away in our hearts. C. A. K.

—The Union Society held its usual two services last Sunday—morning and evening—with an interesting Lyceum session in the afternoon. The evening services were opened with an orchestral rendition, followed by the eloquent recital of a poem by Mr. J. Frank Baxter, and a song, 'Crossing the river so swiftly flowing," by the same gentleman. Thereupon Mr. Baxter delivered his lecture announced for the evening: "The Spirit and its Emancipation." The quest has ever been "If a man die shall he live again," and is ever to be answered with a no, began the speaker, and then in his usual pleasing and argumentative manner showed that man does not die, but continues to live in spirit. This he called the emancipation of the spirit in place of the orthodox misnomer resurrection. His point was to prove that man has an existing counterpart of his physical nature ever with him; and which he thought, if once accepted, men would be more prepared to believe in spirit return. He drew freely on the testimony of the many seers of the past and present, and substantiated these by facts in connection with people under the effects of anæsthetics where a duality of existence could not be denied if people would but reason rightly. He then related an instance in which an eminent surgeon acknowledged to him that experiments in the latter had done more to strengthen his belief in a spirit body than the Scriptures. Skeptics thus have in the use of anæsthetics a basis on which to test the existence of a spirit body in man. The speaker also referred to the history of doubles: the experiences had with persons with missing limbs, and the testimony of the dying; and at the close demonstrated his philosophy through himself as a seer or medium with some of the finest tests that have ever been given to a public audience.—Before opening his session, however, Mr. Baxter sang most beautifully "Only a thin Veil between us," during the rendition of which an influence filled the hall that must have been appreciated by sensitives as nothing else could be—so benign and soothing was the effect. The first spirit that manifested was a young lady of about seventeen years of age—her face shining with radiant light, and beckoning with beautiful hands, "Come." After a description of her, he said he saw the date December 14, 1875, and the name of Ida Stebbins. This was immediately recognized as the daughter of Mr. Stebbins, who was present, and who stated that she passed over on that day. The medium then gave another name in connection with this spirit, and spoke of an order to which the latter belonged, giving a number of details which were startlingly interesting. This proved to be the grandfather of the young lady. This was followed by three other names and incidents which were also acknowledged by Mr. Stebbins to be true to the letter, and conclusively proved that Mr. Baxter could have had no knowledge of these things except given by the spirits from whom they emanated. Mr. Baxter then described a beautiful home, gave details in connection with it, and at the close gave the names of two spirits which proved correct. Next came a venerable old man, who said our musicians little know how much of their inspirations may be attributed to spirits—that their aspirations drew to them influences from the higher regions which aided them to a great extent. This spirit gave his name as Professor Tones. A strange chill then took possession of the medium, followed by the details of a man being lost in Lake Erie by attempting to step from one yacht to another. Names and incidents proved correct. Then came three spirits who brought a word of cheer to the society, saying that though things looked a little gloomy at present, a Spring time was soon coming. These gave their names as Steven Gunn, Oliver Lovell, and Capt. J. Letherby. A number of other tests, equally as interesting, followed, which closed a session that left an impression never to be forgotten. Mr. Baxter is certainly a remarkable medium. His subjects for next Sunday are: "The Genius and Geniuses of Revolution and Revolution" and "True Heroism: or, an Object to Life," the former for the morning, and the latter for the evening services. Tests or spirit descriptions will follow the evening lecture as usual.

The Meeting of the National Spiritual and Liberal Association at DeLeon Springs, Fla.

The Camp-meeting at DeLeon Springs, Florida, will commence Sunday, January 29, 1893, and continuing for six weeks, during which time first-class speakers and music will be on hand. The official route is the Louisville & Nashville Railroad from Cincinnati.

For several years there has been a manifest desire on the part of Spiritualists and Liberalists throughout the United States to hold an encampment at some favorable point where all could meet on a broad liberal platform and effect a permanent organization, embracing all societies and providing for a yearly assembly, national in its aspect, where various matters could be discussed and mutual benefit cause morally, socially, and intellectually. To avoid conflict with Summer camps of the North, and meetings, it was the unanimous opinion of the promoters and others having at heart the welfare of the enterprise, to-wit: Editors *Banner of Light*, Boston, Mass.; editor LIGHT OF TRUTH, Cincinnati; editor *Progressive Thinker*, Chicago; Hon. A. B. Richmond, prominent author, Meadville, Pennsylvania; Mrs. H. B. Libbie, Melrose, Massachusetts; president and officers of Lake Brady Association; president and officers of Lily Dale Association; B. M. Little, Onset Bay Association, and various individuals representing other camps and societies, that location of said National Encampment should be in the South, time of holding same between January 1st and March 15th. With these suggestions before us your committee visited the Land of Flowers and selected DeLeon Springs, believing that nowhere in the borders of the beautiful sunny Florida could a more suitable place be found with all the conveniences comprising improved grounds, hotels, and other living accommodations at hand for the first encampment.

It can be truly said of this garden spot that nowhere in the South is the joyous note of the song-bird sweeter, the flowers more fragrant, the fruit more delicious, vegetation more abundant and luxurient at a season, the coldest, most drear and bleak to us of the North, the average temperature even admitting of mild winter bathing in the life giving waters of the wonderful spring where Ponce de Leon supposed he had discovered the fountain of eternal youth.

We hope with the presentation of the foregoing facts, all spiritual and liberal organizations will lend their prompt support and co-operation to make this a truly National Camp in every particular, and to this end it is earnestly desired that each society meet at once and appoint at least one representative to take part in the proceedings looking to a permanent organization, and secretaries are especially requested to forward to the undersigned, at the earliest possible moment, the names and addresses of said representatives, and any others likely to be interested in the movement.

TEMPORARY ORGANIZATION.

Prof. H. D. Barrett, so well and favorably known as chairman of the Cassadaga Free Association—later Lily Dale Camp—has kindly consented and will be present and act as temporary chairman, and has generously volunteered to secure the best available speakers and other talent for the rostrum for this meeting. Music and additional features will be provided by the temporary committee, assuring a program of unusual entertainment and interest.

RECREATION.

The natural surroundings of this famous spring, consist of broad plantations, picturesque woodlands abounding with game, and in which stands the majestic oak veiled by the ever-clinging southern gray moss, which, while hiding its rugged outlines, yet adds wondrously to beauty of nature's dress, the proximity of the St. John's River and its countless water-crafts, the innumerable crystal lakes with their myriads of the finny tribe disporting before the very eyes of the angler afford ample opportunity and divertisement to the pleasure seeker.

ACCOMMODATIONS.

Arrangements have been made with C. M. Bennett, proprietor of the De Soto Hotel, for the entertainment of visitors to the camp. Terms: $1 50 to $2 00 per day, or $8 00 to $10 00 per week, according to room and location. Additional provisions have been made at private houses in the vicinity, as follows: Board and lodging $5 00 per week and upwards; furnished rooms, without board, at very reasonable prices.

In event of overtaxing of the entertaining capacity of De Leon, reservations and concessions have been obtained at De Land, a popular resort with three immense hotels, only a few miles distant, easily accessible by rail or drive, at which point is located the celebrated Stetson University.

TRANSPORTATION.

The important question of transportation so perplexing at the outset has, we are pleased to say, been most advantageously arranged through the persistant efforts of your committee, the result of which we are authorized to offer to our friends desiring to visit the sunny South, and participate in the formation of the National Camp at the height of the season.

Round-trip tickets from Buffalo, Toledo, Indianapolis, Cleveland, Pittsburg, Columbus, Jamestown, Chicago, Cincinnati, and all intermediate cities within the territory of the Central Traffic Association to DeLeon Springs, Florida, one hundred miles south of Jacksonville, on the Jacksonville, Tampa and Key West Railroad, at the unprecedented low rate of half fare.

Tickets will be sold on Wednesday, January 25th, only, but will entitle the purchaser to every privilege of tickets sold at much higher rates on other days; holder can return any day until and including May 31, 1893, allowing stop-over of fifteen days on return trip.

SIDE TRIPS.

After arrival at DeLeon excursionists can visit other points of interest at low rates in parties of ten or more.

ROUTE.

All tickets should be carefully scrutinized, and should read via Cincinnati and the Louisville & Nashville Railroad. This line was selected as the official route on account of the important cities, and most favored an interesting portion of the South through which it passes, and also for the superior train service and comfortable and elegant accommodations it affords, having no equal.

Excursionists should leave their homes so as to arrive at Cincinnati the evening of January 25th. At this point representatives of the L. & N. will meet them, and they can proceed on their journey, taking the regular train at 7 p. m. from either the Central Union Depot or L. & N. station, or if, as is anticipated, the number of passengers is in excess of regular train-service, a special train, equipped with Pullman vestibuled drawing room buffet sleeping-cars and day-coaches, will be in readiness to leave the Central Union Station about 9 p. m. After departing from Cincinnati the train passes through Louisville, Ky., thence to Nashville, Tenn., Decatur, Birmingham, Montgomery, Ala., thence via "Alabama Midland" to Bainbridge, Ga., thence Savannah, Florida and Western Railway, via Thomasville and Waycross, Ga., to Jacksonville, thence Jacksonville, Tampa and Key West Railroad to DeLeon, our destination.

Should excursionists, through detention or other cause, fail to reach Cincinnati in time for above trains of the 25th, they can go forward on regular train leaving Cincinnati 11.25 a. m. on January 26th.

In order that ample accommodations can be provided and details of the trip can be arranged to the entire satisfaction of all, you are earnestly requested to communicate with the undersigned at the earliest possible moment, making known your wishes particularly regarding sleeping-car accommodations, etc.

Sleeping-car rates—Cincinnati to Jacksonville, double berth, $5 50.

All questions not answered herein will receive prompt attention, by addressing DR. W. S. ROWLEY,
Chairman of Committee, 9 Park Glen Place, Cleveland, O.

CHARITY THAT "TELLS."

MRS. DEPOUR—Our Auxiliary Church Society members have lately tried to get "slumming" for the benefit of the lowly. I will leave you this beautiful motto—one which I am ready for in the fullness of my own experience. You can hang it on that nail directly over your dining table, and may it be a fountain of joy unspeakable—is my most humble prayer.

Spartanburg, Pa.

Lyman C. Howe writes under date of January 9th: "I spoke here yesterday to a fine audience of superior minds, and expect to continue through the month. There are many large-souled people here, and some fine seers and mediums, who in a quiet way are strong lights on the path of progress. Mary Wells Baker, whose fine talent has so materially advanced the pages of spiritual papers, is a medium of various gifts, and high aims and aspirations. Her healing powers are fine and effective, and if sufficiently encouraged she might relieve much suffering by the use of her sensitive sphere and magnetic hands. She has psychometric and poetic talent also, and is developing continually. She may become a good test medium if conditions favor. It is the manifest duty and should be the pleasure of all true Spiritualists to encourage the development of mediumship and also to appreciate and rationally sustain the mediumship already developed and working for the great cause. Wednesday morning I was called to Little Valley, N. Y., to serve at the funeral of Mrs. J. P. P. Champlin, a lady of rare qualities, long known at Cassadaga. Funeral Thursday morning. The blizzard makes it a siege for me as I am two miles from depot."

Minneapolis, Minn.

The Washington Union wishes you a Happy New Year. We had our Christmas tree here the same as all other folks all over the world, and it was adorned with good things for the children of the lyceum, and some of the older ones. Among the latter was our secretary, Mrs. C. D. Pruden, who received an elegant diamond ring.

After the gifts had been distributed from the tree, all enjoyed a feast as a winding up of a very merry Christmas.

All of these good times are arranged and managed by Mrs. Pruden, inspired by the spirit of little Posey, one of her controls, and a more beautiful spirit it would be hard to imagine. In all things so kind and good, she so many times "comforts the comfortless," but perfectly fearless in upholding truth.

The past few months we have been highly entertained by a course of lectures on ancient mythology.

Our socials have been held in many instances at the homes of church people at their request, and in all ways our society is prospering and growing, and we enter happily into the new year. W. B. J.

Blaine, Wash.

Prof. C. White, spirit medium from Portland, Oregon, gave one of his lectures and tests at Kingsley's Hall on Sunday evening, January 1, 1893, which was attended by the Spiritualists and Liberalists of Blaine. The tests were very remarkable and gave great satisfaction to those present. Prof. White seems to deal with facts and they are told in such a clear and comprehensive manner that no person could help but understand. And to follow Prof. White's precepts would be to live such a grand and progressive life, so full of love and kind acts and good deeds, that when they reached the end of life's journey they could look back and say: I have fought the good fight I have finished my course. Such a life would build a monument that would do great honor to themselves and the cause so near and dear to Spiritualists. Prof. White's tests were so convincing that the most skeptical could find no opening for criticism. The professor left Blaine on Monday January 23, for Victoria, B. C., with the promise of returning in the near future. D. P. GREELEY.

Pittsburg, Kansas.

I am engaged by the society here for present month. I find them in a hopeful and "wide awake" condition. I was tendered a very pleasant reception by the society on the eve of my arrival here, and we mutually revived the friendships and pleasant associations established three years ago when I was here and organized the present society. The reception was given at the pleasant home of the Abel family who are faithful and time-honored Spiritualists. The occasion was a very pleasant one and was much enjoyed by all present. I gave two lectures on Sunday to two large and very intelligent audiences, and a public reception on Monday night at the elegant home of Mr. and Mrs. Rogers, of this city, which reception was also well attended.

I find here many sincere investigators and inquirers into the claims of Spiritualism, and I trust that my spirit co-operators will be able, during my stay here, to give them something tangible to their minds whereupon they may be able to build their hope for a continuation of individualized existence after death, so called.

But I would say to all such as would know concerning the truths of life to come, to gather a few equally earnest souls and form a private circle for the purpose of investigation, and by giving the immortal loved ones the necessary conditions they will come and give to them the evidence of their continued existence.

With many kind wishes for the continued success and prosperity of LIGHT OF TRUTH, I remain your sister in the field, MRS. THERESA ALLEN.

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"Led to the Light."

This grand story is now running in the LIGHT OF TRUTH and making a sensation among its thousands of readers. It is a story for everybody, and everybody should read it. It is simple in style, yet eloquent in its simplicity and purity and grand in its conception of plot and aim. Read it, and be convinced.

NOTES FROM ALL POINTS.

Washington, D. C.—[A card] would like a short space in your paper to state that Dr. J. M. Temple, of San Francisco, a most remarkable clairvoyant and platform test medium, is holding meetings in Wood's Hall on Sundays which are largely attended, and the tests given are "clear cut" and satisfactory in all. I highly recommend this medium as an honest, earnest medium for the cause of Spiritualism. He will be with us until Spring, located at 921 Thirteenth Street, N. W.—Yours fraternally, W. W.

Paterson, N. J.—Mrs. Jane A. L. Van Winkle, of 198 Fifth Avenue, Riverside, writes that a good, honest, and pure woman would be welcomed at Paterson—either a clairvoyant or test, or one for materialization. Professor Van Horn was there once and did well. The people are now ready to welcome another.

New Orleans, La.—John Mullen writes that the meetings of the Association of Spiritualists conducted by its president and Brother Ladd, of Atlanta, have been very satisfactory; and on a recent Sunday evening an address in the form of Mrs. M. Waite, test medium, of California, delivered things beyond measure. This lady gave a large number of tests of the presence of spirits, many names, circumstances and giving descriptions correctly. She was enthusiastically received, to judge by the tone of Mr. Mullen's communication, and probably has given our brothers friends a taste for more. But New Orleans had done very well under circumstances. A stir and earnestness movement with character is the foundation is the best kind in the long run.

Lockport, N. Y.—The United Progressive Club of this city sends kindly greetings to humanity everywhere. An unusually interesting literary and musical program was presented by the young people on Christmas evening, after which "Alice," Mrs. Kenyon's control, gave an excellent lecture on "Christmas," in unison with the prayer and subsequent invocation by the early Christians. The hall was beautifully decorated with evergreens, potted plants, and flowers, among which were two pet ferns, a star and a horseshoe, the gift of our president, Wm. Rice and his estimable wife. The closing of officers for the ensuing year, which occurred Monday, December 26th, resulted as follows: Robert Marshall, president; George F. Kittridge, vice president; Thomas Kyle, financial secretary; E. A. Gray, recording and corresponding secretary; Miss Mary G. Gray, treasurer.—Very truly yours, E. A. G.

Peoria, Ill.—Recently the Peoria Progressive Association held a business meeting at which the following officers were elected for the ensuing year: Dr. Belle Kenyon, President; Mrs. S. Ellsworth, Vice President; Mr. S. Davy, Secretary; Mrs. H. Shepherd, Treasurer; Messrs. Ernstine, Ellsworth, Davey, Trustees. May their efforts for good be crowned with success. The following printed card was sent out by the society, showing the progressive spirit that exists:

"Freedom, Fellowship, and Character in Religion."

The People's Church respectfully announces that public meetings for moral and spiritual culture will be held on Sundays. Mornings at 11; evenings at 7:30. Rev. R. B. Marsh, speaker. Sunday-school and conference at 12:30 at Rowe's Hall. A cordial invitation is extended to all who love liberty, truth, and human brotherhood, to join with us in sincere and kindly efforts to elevate and bless mankind. At the first meeting the purposes and spirit of the organization will be considered. Bro. Marsh says that Tom Paine's creed is the best he knows—the world is my country, to do good is my religion. He was minister of the Universalist Church the past year. Mr. Marsh is an eloquent inspirational speaker. Some of our liberal people are trying to raise funds to keep him here at least for one year. May all that is good continue to grow. Yours for truth,
MRS. C. BRAYMAN.

Annual Convention of Spiritualists at De Leon Springs, Florida.

"The Big Four Route," Cleveland, Cincinnati, Chicago & St. Louis Railway has been selected as the official route to the Annual Meeting of the Spiritualist Association at De Leon Springs, Florida, and arrangements have been made by which the agents of that line will sell through tickets on January 25th at one fare for the round trip (half rates). Tickets will be good for return passage at any time until May 31, 1893.

"The Big Four" has been selected as the official route on account of its excellent train service, with palace sleeping cars and elegant dining cars, making direct connection in Union Depot with through car lines for Florida.

Before making arrangements for your trip to De Leon Springs call on the nearest agent of the "Big Four Route" or address W. S. Rowley, Glen Park Place, Cleveland, Ohio.

The wonderful popularity attained by Hood's Sarsaparilla Calendar last year, will be repeated by Hood's Household Calendar-Almanac for 1893, just published. A happier combination of calendar and almanac, of beauty and utility, of art and advertising, has seldom been produced. The lovely picture of "The Young Discoverers" lithographed in many delicate colors, will be welcome everywhere, while the pad is attractively printed in colors but with sharp, plain figures. Copies may be obtained of the druggists, or by sending 25 cents in stamps for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

A lengthy communication from Mrs. Thomas, which we will publish later, states that Mr. Archer is in Columbus, busily engaged giving séances to interested audiences.