

Light of Truth.

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

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Written for the LIGHT OF TRUTH.

Led to the Light.

By HUDSON TUTTLE.

CHAPTER VII.
THE LAST DAUGHTER.

Mr. Canning remained in his study until a late hour. He had entered on a new field of thought and as the horizon lifted in wider circle, he was exhilarated with the joy of discovery. He had been attracted to the psychic field, for his agnosticism, while not knowing, did not deny. Materialism presented but half a sphere, and the mind remained in perplexity and doubt. The organization of a society for research into the mysterious phenomena of so-called spirit gave him courage, and he not only read all that was published on that subject, but sketched a plan for his own private observation. What if it proved true that there are phenomena that can not be accounted for on a material basis? What if there are spirits able to come to us and impress their thoughts?

"If it be so," he murmured, "if it be so, you, Marie, will be with us as our guardian."

She was his wife, the love of his youth, who met with an accident when Sherwood was a child, and died. For her fond husband her presence filled the home, and no one else had taken her place.

The hours of study over, he sat dreamily thinking of those days in his young life and the results of his disappointment. Grief is not destructive if one can rise above it and go on in the path of duty. If it does not sour the mind and make it rebellious to the inevitable, but rather infuses a gentleness and tender sympathy, it may potentially assist in rounding out and completing the character.

His mind had been in a state of exaltation and the common world sank from him, a poor husk scarcely worth the cost he had paid for living in it. Strange it is when great trials are about to come to us, they often are heralded by such exaltation. The laughter is reminded that he will soon be called to weep.

He was rudely awakened to the real by the entrance of Sherwood, who, throwing himself into a chair, at once proceeded to relate the occurrences of the evening.

Mr. Canning was at first overcome with indignation, then, recovering himself, he said:

"Had you not told me, I would regard the story as unbelievable. Does your whole life and mine count for nothing against an appearance of wrong? What good is an upright life, if it is not a safeguard against unjust suspicion? I have said many a time that superstition and bigotry never change, can not change. That given power by the law and they would enforce themselves by torture as they always have when able to do so in the past. You have no cause for further anxiety."

"I sincerely hope you are correct as you usually are, yet, there is a secret force at work we do not appreciate. Our town's folk would not have been so rash were they not influenced for some sinister motive."

"There can be none. We have no enemies. I have conciliated all parties by a non-partizan course. We have befriended the poor, helped those in need, and only yesterday, as you know, paid the workmen their wages for building the church, because their families were in need."

"It is not the town's people as a whole, only a few, and we ought not to charge the community with this crime against liberty."

"You are on parole?"

"Until to-morrow. The marshal is our staunch friend, and he might have saved me the humiliation of a halter, had he promptly arrested and taken me away. He will take me in charge to-morrow."

"To free you again in an hour. It is a travesty on justice. Can not one offer the common services of humanity without fear of being arrested as a criminal? That would be a sad state of affairs. No, no, your arrest is a sham, and you need not sleep the less for it."

Those were brave words and gave more assurance to his son than to himself.

The night was sleepless, and the morning found him nervous and foreboding. The breakfast, where plans for the day were discussed and fresh ideas entertained, was quickly finished. Father and son were waiting for the impending cloud to discharge its lightning, not knowing where the bolt would launch.

The bell rang and Budd Rodgers entered.

"Good-morning, Mr. Rodgers," said Mr. Canning encouragingly. "How goes the world with you?"

"It has gone badly as you well know. Did you ever see an old hulk lying on the shore, rotting and wasting in the storms? It came from the hands of the builders perfect in form, and was launched with shouts and rejoicing. It floated on the water like a thing of life. The winds embraced the white sails, and it was wafted out on the sea. Then it drifted to the shore, broken, bruised, a wreck of its builders' hopes, to lie on the beach washed by the tides, and covered by sand and sea waste. You have seen, and such a wreck am I." He paused. "I am not quite lost yet—not so completely that I can not sense my degradation. I have determined to reform the poor remnant that is left of me."

Mr. Canning seized his hand, saying: "Never too late! You are not old. You ought to be in the prime of manhood. Stand by your resolution, and I will assist you."

"That is what I came to ask of you—a place to work where I can support myself until I become again a man."

"What brought you to this resolution?" asked Sherwood.

"Last night I picked up a handkerchief in the street, and in it was a ring. I do not know, it is strange, strange, but when I would sell that ring for drink I was struck with a flame, my whole life came before me, and I came away, every fiber of my being vibrating to the one thought—reform."

"Will you allow us to see the ring?" asked Mr. Canning.

Silently Rodgers took the handkerchief from his pocket. It had dark stains of blood, which he had not before noticed. He held out the ring. A plain, well-worn circlet of gold. As he held it up there came a strange pallor over his face.

"Can it be?" he exclaimed, "that is like the ring my little Mildred wore, which I gave her when I was her loved and

honored father. Oh, will you read—can you read—the letters are worn and my eyes refuse. Can you read? If it is hers, her name is engraved on the inner side."

With eager haste he handed the ring to Sherwood, who turned it to the light. "Mildred Rodgers," dear sir, is fairly engraved," he said.

"Oh, sir, it is hers! My own dear Mildred's. She must have dropped the handkerchief! And the blood—oh God—the blood! Was it hers?"

Weak and broken, he was overcome and sank into a seat with his hands before his eyes as though he would shut out a horrible vision.

Marshal Lusk came at the moment and was received with friendly greeting.

"I am on a business, my friends, which you will understand is far more disagreeable to me than it can be to you."

"No apologies are required," said Sherwood, "I am at your command."

"Can it be true that our townsmen demand this insult?"

"I have come to take you before the mayor, I hope only as a matter of form, but I can not predict the outcome of the affair."

"My town's folk can not entertain that I am guilty of such a dastardly deed!"

"You have ever found me your friend," said the marshal, "and I should not now be true, did I not forewarn you of the danger you are to meet. There is a strong feeling, fanned by an influence I have not identified. I do not advise, yet were I you, knowing all I do, I would disappear until the excitement subsided."

"What, do you counsel, me to play the coward and tacitly confess my guilt? I would sooner walk straight under the gallows, and adjust the knot myself."

"You mistake me, for I think were you not present, the matter would be allowed to rest for a time at least, and during this interval I might get on to some clue to the real criminal. If I did not, you could appear, and the excitement having cooled, the people would see there was no cause for implicating you."

"You mean well, I thank you, yet I can not comply. I will at once go with you and face the accusation. If the mayor sustains their suspicion that I am the murderer of a defenseless girl, I will abide his decision until I can vindicate myself."

"What talk you about? A murder? Who was murdered?"

"A young lady, a stranger," answered Marshal Lusk.

"Where is she? I must see her? This blood—oh, it is hers?"

Mr. Canning took his arm, saying: "She is at the room of the undertakers, and I will go with you."

Rodgers walked as one in sleep. His mind was active yet benumbed by the intensity of his feelings. They reached and entered the plain unadorned room. On a table the dead woman was lying.

Miss Stanwick and Asphodel were there and with kind hands had arranged the body as tenderly as though she were a sister. The soft, wavy hair was combed, the blood stains washed away, her hands folded, and a calla with white roses laid on her bosom.

"Poor child," murmured Asphodel, "what a world of sorrow this has been to her. Tempted, sinning no doubt, meeting a horrible death; and, yet, we might have been called to drink the same bitter cup."

The face of the dead was turned directly toward them, with an expression of that holy rest and peace which lights even the sorrowing face at the last moment. It is a reflection of joy when the burdens of earth fall aside from the emancipated spirit, as the sun after its setting casts a glory on some mountain summit? Who can tell?

With a great cry of mingled grief and joy Rodgers fell on the body and clasped it in his arms. With sobs and broken words he kissed her cold cheeks.

"Mildred, Mildred!" he cried, "speak one word, just one word, to your broken-hearted father! They killed you when you almost reached home? What did they kill you for? Could they not let you come to me? I am to blame. I drove you away. I drove you to sin. Would I might bear the pain—I had taken that blow on your dear head!"

He remained silent, except his low sobs. Then arising; "I can not warm you to life! You can not say you forgive, but I can say, henceforth, until I die, I will be worthy of my dead."

He suddenly regained self-possession, and said to Asphodel and her sister: "I want her to have a Christian burial. She will be glad to rest by the side of her mother. If Mr. Arling will be pleased to conduct the services, I am sure he will not be harsh in judgment on the dear girl who was driven to do what she did."

Mrs. Arling assured him everything should be as he desired. "Here," she said, holding in her hand a pocketbook, "here is a trifle we found in her pocket, perhaps you will care for it."

"Care for it? Give it to me, it is all I have left of my darling."

He kissed the worn memento, and pressed it to his heart. "Thank you for your kindness to my poor child, and to me, degraded and unworthy as I am."

(To be Continued.)

Written for the LIGHT OF TRUTH.

IS SPIRITUALISM A SUPERSTITION.

LYMAN C. HOWE.

In the *Arena* for January, 1893, B. O. Flower treats of the "present-day tendencies and signs of the times." Among other interesting pointers he introduces a remarkable dream of a prophetic character, as related by David Van Etten, "one of the most influential attorneys of Omaha." It is one of a class of mental phenomena of which there are many thousands equally well attested. But that does not weaken the value of this one, nor are thousands of others less reliable because the parties reporting them are unknown to fame.

Prophecies have become quite common within the last forty years; and while there are "many false prophets" now as of old, the data upon which to predicate a rational belief in prophecy are so numerous and well sustained by a "great cloud of witnesses," that to deny them is to confess ignorance or idiocy. But the point that is of especial interest in Mr. Van Etten's testimony after the psychical phenomena have

received due attention is his attitude towards Spiritualism on the one hand and the Church on the other.

Referring to this and many other experiences "quite as marvelous," Mr. Van Etten says, "I have never spoken of them to others, as people would be apt to regard me as superstitious, or spiritualistically inclined. I am prejudiced against Spiritualism." "I have never been inclined to any of the pretences of Modern Spiritualism, so much so, that I have never attended any pretended seance; was brought up as a strict Calvinist in the Dutch Reformed Church, and of late years have been, and am now, a member of the Episcopal Church, and therefore of no tendency to the communication of spirits departed; although of the firm belief 'the one above sways the harmonious mysteries to the world.'" "Hence it will be perceived I am not of superstitious inclinations." In reference to his prophetic dream, which was accurately fulfilled several years afterwards, Mr. Van Etten adds: "This was not a communication direct from any 'spirit,' because we have no reason to suppose a disembodied spirit of human origin, whatever its present condition, can foretell the future any better than when in the body in life, nor is there, at least as far as I know any authority for it in any system of religious belief."

One important lesson contained in these quotations is that a man may be an "influential attorney" and logically consistent in his professional habits, and at the same time decidedly inconsistent and illogical in other directions; and this mental limitation is found more or less marked in all the variations of human development.

There has been much stress laid upon the investigations of Spiritualism by certain persons of reputed superiority, and scholarly attainments and especially the accepted oracles of science; and we must concede that intelligence is an essential factor in all cases, and the training which equips the mind for successful exploration of nature is not without value. Besides the influence of such minds in moulding public opinion is more than that of equally intelligent persons who are unknown to fame. Nevertheless, many able men who are regarded as standards of authority in the departments of science which they make a specialty, are as illogical and weak in certain other lines of study, upon which they sometimes venture, as a pastime, or to gratify pride, or prejudice, as the veriest tyro who never saw the inside of a college or attempted to analyze a scientific theory. Mr. Van Etten seems perfectly sure that he is "not of superstitious inclinations," because "he was brought up as a strict Calvinist," and is now a member of the Episcopal Church!

Superstition, according to Webster, signifies literally, "a standing still over something amazing; hence, an excessive reverence or fear of that which is unknown or mysterious."

* Especially an ignorant or irrational worship of the supreme Deity." Here we have the testimony of an "influential attorney," accustomed to weigh evidence, and trace the logic of human events, assuring us that he is "not of superstitious inclinations," and therefore, of course, not tainted with any belief in the most rational interpretation of human life and immortality; but is "prejudiced against Spiritualism," and a subscriber to the "Nicene Creed!" His affiliations with the Dutch Reformed Church and the soothing logic of John Calvin have rendered his mind proof against superstition!

He confesses to a firm belief that "the One above sways the harmonious mysteries of the world," and if he accepts the creed of the Dutch Reformed Church he must believe that this "One above" also foreordains some to everlasting life and others to eternal ruin, and that, too, without any reference to their good intentions or acts, and no amount of earnest endeavor and faithful devotion can change or modify the infinite purpose of the "One above" who planned the eternal woe of millions before the world began. What can inspire more "excessive reverence or fear of that which is unknown or mysterious," than a belief in such an "One above" whose almighty power and "mysterious" providence presents such an infinite horror as the inevitable outcome of his own voluntary decrees? This same creed, too, declares the resurrection of the body, and the total depravity of all ungenerated men. What can be more "mysterious," and what can excite more fear in the human mind than a sincere belief in such an "One above" in whose hands we are forever helpless as the clay in the hands of the potter?

If the Calvinistic dogmas that held and moulded the religious life of Mr. Van Etten are not the climax of superstition we need a new definition of the word. On the other hand, Mr. Van Etten seems to think that a belief in the presence and helpful influence of our emancipated friends is a superstition! Nothing could be further from the truth. The spiritual philosophy, predicated upon ever-recurring facts, has nothing in it to excite "excessive reverence or fear of that which is unknown or mysterious." On the contrary it is the universal cure for superstition and all unnatural or "excessive reverence," and banishes all "fear of that which is unknown or mysterious" including the anthropomorphic god of John Calvin and the Dutch Reformed Church. Under the system of faith which Mr. Van Etten thinks so free from superstition, all is mystery, and death the "King of terrors." With his confessed faith "it is a fearful thing to fall into the hands of the living God." Who can believe in total depravity, predestination, endless misery, and all the train of maddening horrors that follows the Calvinistic theology without a constant "fear of that which is unknown or mysterious?"

"O wad some power the gift to give us,
To see ourselves as others see us."

Those most thoroughly blinded by superstition easily imagine all outside of their own creed to be the thing which others see in them. But is Spiritualism free from superstition? In its purity it is. But among its advocates are many who bring with them much of the old theology which originated in an age of ignorance and has grown up through centuries of cultivated error and protected by superstition. These necessarily color the new faith with their inherited bias; and often pervert the lesson of mediumship into morbid theories, and cloth the living gospel in the old theological shroud. Modern mystics are numerous who spurn the clear relations of science, and the plain facts (without which immortality is a vague, uncertain dream), and formulate fantastic visions and metaphysical moonshine into gossamer skeletons of oriental myths, which are often mistaken for the spiritual philosophy. But Spiritualism in its integrity is neither Theosophy, Christian Science, Christianity, Paganism, or superstition. It is the science of life, the interpreter of nature, and the relation of immortality.

Written for the LIGHT OF TRUTH.

WHEN DIPHTHERIA COMES.

CARL TUTTLE, M. D.

The great fatality from diphtheria among all classes of children, and the seeming deplorable ignorance among the laity in regard to its nature, demands that the people should be better enlightened. The point of prevention and contagiousness demands the most attention, so far as treatment is concerned, a disease of so grave a nature will ever be under the charge of the medical profession. A home once robbed of those sweetest of all earthly beings—the children—is blasted forever. Prevention is far better than cure.

"Of all sad words of tongue or pen
The saddest are these, it might have been."

Diphtheria is a specific, infectious, and contagious disease, characterized by epithelial changes in and the exudation on and into mucous membranes. It is epidemic. Cases are constantly breaking out on every hand and in remote and unexpected places. It is pre-eminently a disease of childhood. The reason is perhaps that the tissues of children are more succulent and their lymphatic system is so much more active, a large majority of the cases occur between the ages of two and ten years.

It occurs much more frequently in Winter than Summer for the reason that catarrhal troubles are more frequent at that time. A mucous membrane, that is, the seat of an inflammation, takes on diphtheria more readily than one in a normal condition. The close of an epidemic is milder than the beginning. The period of incubation, that is the time of exposure to the appearance of the first symptoms, varies from two to fourteen days. In this respect it resembles scarlet fever also in its variability of type from a very mild to a malignant form, in the common seat of its inflammation, the fauces and nasal passages, in the profound blood poisoning, and frequent occurrence of kidney trouble as a complication and sequel. Like scarlet fever and small pox it is communicable through the atmosphere and by contact. One attack does not protect the system from another. It is not only communicable from one person to another, but is caused by foul exhalation, as sewer gas. The weight of authority believe that it is caused by a specific microbe, but the same microbe that is found in diphtheritic membrane is also found in pseudo-membrane that is not diphtheritic. During an epidemic children should be kept absolutely at home. It is not necessary for a child to come in direct contact with one that has the disease to get it. It may be carried from one to the other by a third party or by the attending physician. No one should be admitted to the house unless you know positively that they have not been in contact with the disease, or that they have made a complete change of clothing since seeing such case. When a case occurs, if there are other children, they should, if possible, be removed from the house. If they are not, the patient should be kept up stairs and the well ones below, the virus has a tendency to rise in the atmosphere. It is better to change the child from one room to another every two or three days to prevent the danger of self-infection. When a case has occurred no children should be admitted until the house and all its contents have been thoroughly disinfected, no half-way business about it, if you please. The house should be vacated, all mattresses cut open and spread out, all clothing hung out. It should be closed tightly, and at least two pounds of sulphur burned for every ten feet square of floor space in the building, after twenty-four hours the contents should be put in the open air for some time. Clothing that would be spoiled by the sulphur fumes may be soaked in a strong solution of sulphate of zinc, four ounces to the gallon of water, and boiled. In the fatal cases, of course, no public funeral should be thought of, but burial should take place at once. It is only by thorough and extreme measures that we may hope to control it.

The treatment demands tonic and supporting measures. The peroxide of hydrogen used in the atomizer as a throat spray is the most useful and popular local application yet discovered. It is a most powerful disinfectant and has the advantage of being perfectly harmless. Internally, chlorate of potash and tincture of iron as in the following formula may be confidently relied on to do all that any remedy will do.

For a child two years old: Recipe—tincture of iron 2 drachms, chlorate of potash 20 grains, water 5 ounces, pure glycerine 1 ounce. Mix. A teaspoonful every 15, 20, or 30 minutes. It must be given frequently to be of any use.

Alcohol in the form of whiskey or brandy internally is indispensable, from one to twelve ounces in the twenty-four hours should be given. A child under the influence of the diphtheritic poison can not be intoxicated. It should be given generously. Marked improvement will often follow when the two ounces of brandy daily are increased to six or eight. Lastly, in desperate cases, tracheotomy, give them the last chance, be it ever so small. It is criminal to let a child die from suffocation, if there is one chance in a million to save it by operation. Give them the one chance.

Berlin Heights, O.

Discharges His Assistant for Being an A. P. A.

Dr. Washington Gladden, of the First Congregational Church, of Columbus, Ohio, who is well known as a pulpit orator and contributor to leading magazines, has created considerable comment by dispensing with the services of his assistant, Rev. G. P. Bethel, because the latter was a member of the A. P. A. Society, which is supposed to have its inspiration in opposition to Romanism and to foreign influence in American politics. Dr. Gladden, who belongs to the class of advanced thinkers, who are giving so much trouble to Church disciplinarians just now, is much opposed to what he understands to be the motives of the A. P. A., and some time ago preached a sermon in which he denounced the association as an order which was attempting to bring about a revival of "Know-nothingism," and that it was unpatriotic and its purposes treasonable. When he learned that his assistant, with whom his relations had previously been cordial and harmonious, was a member of the order, he promptly "gave him notice." Some of the Church people were disposed to remonstrate, but as Dr. Gladden was paying most of the assistant's salary out of his own pocket, he had his own way. In consequence of all of which it is said that the A. P. A., which is of unknown strength and influence, has boycotted Dr. Gladden. In some quarters the defeat of the James bill, permitting an increase in the salary of the President of the State University, is attributed to their work, the impression being prevalent that Dr. Gladden was to be the beneficiary of the bill.

OUR CONTRIBUTORS.

(Written for the LIGHT OF TRUTH.)

CREEDALISM AND SPIRITUALISM.

BERTHA J. FRENCH.

Three years ago Prof. Buchanan made this prediction: "The twentieth century will witness the expiring struggles of Biblical Christianity, and the twenty-first will witness the exaltation of a religion in which all that was good in the past will survive."

Judging from certain potential signs it looks as if within that limit Christianity would fold its hands over a pulseless breast and be borne to the crowded cemetery of the obsolete.

Were the people ever so dissatisfied with their spiritual food of theological hanks as at present? And what a shedding of the chrysalis of creeds among the ministers! What a clearing of theological garrets, overhauling of musty creeds, and assorting of articles of faith.

Dr. Briggs' idea, not to "make over the old creed, but to let it remain as it is and formulate a new one" appears a sensible plan.

The Indian mounds in the West, containing stone weapons and gods, are of interest and use to us, showing the crudity from which we have grown. Of wonderful interest to the student are the preserved remains of animals that have lived when the world was young, asleep in their beds of stone. So perhaps some savant will look backward from one of the future days that needs by the river of time, curiously and wonderingly, at the fossilized creeds and customs with which its bank is strewn. And if he be of a devout frame of mind he will heartily thank his God that the race has emerged from such barbarism.

Are we not now slowly emerging? Do the majority of the people really believe in the foundational creeds of the Church? Is there not a tacit ignoring of the unreasonable and unpleasant? Do not many go through the form of worship through mere force of habit? And—well, because it is the respectable thing to do? They do not mean to be hypocritical, but they are so narcotized by conventionality that they do not know they are acting a conventional falsehood. It is such hard work to think, and what is the use when a minister is paid to think for one.

If gently catechized and cornered in a round-about way these good people will generally confess that they no longer accept verbatim the miracles contained in the Scriptures, they do not believe in the damnation of unbaptized infants, or even eternal fire for adults. Truly the coach of progress moves, though slowly, through the old ruts of custom. Compared with the ecclesiastical standards of John Calvin or Jonathan Edwards, the most devout Church member of to-day is a heretic.

The great cry of the hour is as it has been for ages—What is truth? The Church claims to hold the waters of living truth in its cup of creeds.

Spiritualism points to its long array of demonstrated and incontrovertible facts. In this necessarily brief and inadequate comparison of these two beliefs, we do not antagonize the Bible itself. Why should Spiritualists be opposed to a book that is a record of ancient Spiritualism, therefore a confirmation of Modern Spiritualism? What we oppose is the ecclesiastical arrogance that takes a book, a book composed of the legends, traditions, and manuscripts left by ancient people, subject it to numerous revisions and manipulations, then send it forth as the infallible word of God. In reading it people are forbidden to use their reason. They must believe or they are damned. If we read the Bible with eyes of reason or bring our intelligence to the elucidation of puzzling parables, metaphor, and allegory we find much to esteem and advise. We see a wondrous blending of fact and fancy.

We see those ancient people groping through superstition's night, yearning to catch one rosy beam from the rising sun of truth. And from the recorded wealth of poetic superstition, legend, fact, and fable they left behind, has sprung the creeds that to-day would chain man's reason in the mouldering dungeons of the past.

Creeds are objectionable because, as Emerson says: "They build a fence about the intellect." They are objectionable because they are inhuman, unreasonable, and unjust; they have hindered progress, they travesty God; they make life a mockery, robbing it of its noblest incentives and loftiest aspirations. Over death they throw a shroud of horror. Creeds are unjust because according to their dogmas the majority of the race are fore-doomed by an all-knowing and all-powerful God to the agony of an eternal inquisition, not because of sin committed, but because they could not make the God-given gift of reason harmonize with the creeds pretending to emanate from this same God.

Does it not seem a little curious that an all-knowing and all-powerful God, on whose will swings the eternal destiny of millions of his children, should have such a misfit in his workmanship as the one between reason and revelation? If he is all-powerful and all knowing, the logic is plain. He wished the larger share of his offsprings to endure eternal torment. To wipe this stigma from the name of God, creedalism resorts to an ingenious bit of sophistry. Man, they say, is a free agent, he has the power to choose. Yes, but what governs his choice? Can the puny finite will cope with the infinite?

God fashions a sharp, many-bladed implement called reason, tells him if he cut himself with it (knowing he will all the time) that the wound will never heal. At the judgment day it will be the brand showing he is fitted only for eternal punishment. To be sure he is offered a mode of escape on the poltroonery system, subject to certain conditions. If he will believe something he can not believe; if he can think that God was such a poor planner that it was necessary for him to incarnate a part of himself, suffering an agonizing death to save the race, and then according to the plan, losing the majority, he may throw his burden of sin on to the shoulders of an innocent being and be a happy angel evermore, and we may add, a coward. The injustice of the plan of salvation is obvious. The murderer, knowing he is to be hung, has time to believe and be sprinkled (a privilege of which they usually avail themselves) and they are said to shine forever in the bowers of paradise, while his victim, if an unbeliever, is eternally lost, no matter if his life was as pure as a snow-flake and rich in deeds of kindness.

Creeds burlesque God because they dress him in anthropomorphism; they picture him as revengeful and unjust, swayed by the same passions that mar the minds of men. The creedal idea of creation, that something was made from nothing, is illogical. According to Genesis, God existing through eternity, alone with nothing, had an attack of ennui, so he took some of the nothing and made his planets, "wound them up" like great yellow tops and set them spinning. And must he not have been delighted to hear them hum? But the novelty wore off; he had a relapse of ennui, so here we are to be pulled, Punch and Judy-like, by the strings of his caprice. Does it not seem a little strange that the writers of the Bible, claiming direct inspiration from God, did not know that the world was round, that it moved, or that there were other planets? They were ignorant of all the treasures hidden in the store-house of science. They thought one little planet was the giant of the air, and that

the sun, moon, and stars were pretty little ornaments hung to light our way. Not only this, but credulists, as long as they had the power, burned every Servetus and Bruno, imprisoned every Galileo that advanced a scientific fact. Now that science has over whelmed them with demonstrated facts they are trying to stretch their creeds to fit the facts. Owing to credulity elasticity and hazy phraseology they succeed quite well.

The holy hands of creeds have blockaded the highways of progress; they have chained man to superstition and made woman a slave to superstition and man; they have builded insane asylums, lighted the fagots for the wisest and best, have written on the pages of history a long series of religious massacres. And they have upheld doctrines which, if true, would make *love and marriage a crime*.

Is it not well that the sun of Spiritualism has risen to dispel the clouds of superstition that have overshadowed earth's children so long? And yet, some Rip Van Winkles there are who, emerging from their sleepy hollow of creeds drowsily, inquire: "Well, if Spiritualism is true what is the use of it?" Its use is this: It is the only religion that ever dawned that offers proof that life survives death. Creeds do not prove it, and if they did they offer a fate worse than death to the majority of the race. Spiritualism with the sweet tears of pity quenches the flames of endless hell. And now we hear the remark made so often by creed followers: "Oh, the Spiritualists think they can do just as they have a mind to; they do not believe in a hell or punishment hereafter."

What a superficial accusation! No! Spiritualists do not believe in endless punishment, for it is not reasonable. Punishment for revenge, without the object of reformation, is devilish! But they do believe in cause and effect; that every individual will have to suffer the effects of every wrong act, word, and thought, and while it lasts is there any hell like the scorpion stings of an outraged conscience? But there is use in this suffering, for every unpalatable effect becomes a teacher to guide to right doing. Which offers the greater incentive to right living, the spiritualistic idea of individual responsibility or the creedal idea that the responsibility lies in belief, and that someone else can be good for you? Creedalists shut the red door in a stationary heaven or hell and bar the doors. Spiritualism teaches that under certain conditions there is communication between the departed and their loved ones on earth.

Spiritualism does not teach that we were made from nothing, for if so it would be reasonable to suppose that to nothing we would return. It teaches that elementally we have always existed, therefore are immortal. It does not teach that we were made perfect and then "fell." It teaches that we were evolved from lower conditions, and we are still evolving. It does not demand belief, but challenges investigation from base to spire. Its God is not a crass personality, but is the *spirit of universal life*—a God of evolution and involution, manifesting through immutable law. Spiritualism inspires higher aspirations and endeavor. In its blue web of sky there ever sparkles the sun of hope, not for a favored few, but for every child of earth. It gives a soul to science, a heart to religion, and keeps pace with evolution, for it is evolution. Its motto is *eternal progress*.

And O, the joy that once more forevermore we may clasp the hands of those we love, and with them climb the shining rungs of the ladder of progress upward and ever upward, for the mighty series shall never end.

"Beyond each hill top others rise,
Like ladder-rungs toward loftier skies,
Each halt is but a breathing space
For stirrup cup and fresher pace;
Till who dare say ere night descend,
There can be ever such thing as end?"

Written for the LIGHT OF TRUTH.

MATTER, MIND, AND LIFE.

F. H. REMIS.

Such is the caption of an article by G. H. Walser in the LIGHT OF TRUTH of January 23d.

My conception of God, so far as I am able to formulate a conception, transcends all human limitations. It does not imply the creation of a universe out of pre-existent matter, or out of "nothing," or out of thought. Nor does it imply, in the ordinary sense, creation at all. I do not believe there was ever a time, when, to God, this universe did not exist; and that subsequently he created it. In the very nature of his being, such supposition would be inadmissible. To an eternal and immutable being nothing can ever begin to be. If, to such a being there was ever a time when this universe did not exist, then there must have been some reason in the divine mind why he had not already created it. If there was such a time and such a reason, then it is plain that an eternal and immutable God could not have subsequently called it into existence; because such subsequent afterthought would imply change, mutability. It would also imply that God acted in time; hence, that he was not eternal. Whatever is of or from God, must correspond with his attributes. Out of the very necessity of his being it must transcend all relations of time and sense and change, so far as he is concerned. It can have no human relations, or limitations.

In no merely human sense, then, can it be said, God creates, plans, thinks, or wills. Yet, in an infinite, eternal, measureless and incomprehensible sense, boundless as his own being, he is the source and ultimate reason for all that is. Everything is of necessity, because he is; and without him there is and can be, nothing.

Mr. Walser says: "Many Spiritualists imagine a God possessed of a mind, without either body, brain, or parts," which he thinks more unreasonable than to suppose a deity who creates a universe "by the power of thought." We believe neither the one nor the other. And we can not well conceive of a more gross and anthropomorphic conception of God than to imagine him "possessed of body, brain, and parts." Infinity has no parts. Omniscience can not be circumscribed by a body, or limited and confined in its operations to any ganglionic apparatus corresponding to a human "brain." God does not think. By no process of ratiocination could anything be brought more directly or distinctly under the divine cognizance than it already is. In the very nature of the case the infinite source of all intelligence must transcend all finite relations and limitations. Omniscience necessarily transcends all mental processes. God knows. To him nothing is unconceived or unperceived. He is, we may suppose, consciously cognizant of, and contemporaneously present, to all beings, at all times, in all worlds. That such is the case is no more unreasonable than that all creatures, as we know, live and move and have their being in him.

We do not believe in an outside, or objective, universe to God. His universe is, because he is. It is his necessary perpetual and eternal manifestation. It is his complement, without whom it would vanish away. We witness effects, phenomena; the causes which produce them are veiled from mortal sight.

True it is, that this visible universe seems real and tangible to flesh and sense. And, why should it not? What could be expected to be more real, tangible, permanent, and fixed, than the perpetual and immutable expression of that ultimate and eternal power, whom we call God? There is no variableness or shadow of turning with him. Why should not his material universe, which is his expression, seem as solid and enduring?

Mr. Walser asks: "Is there one instance known to science or truthful observation, where inanimate matter has been controlled or moved by mind independent of physical contact?"

"Science or truthful observation" knows nothing of "physical contact." "Inanimate matter," if moved or controlled at all, is, we believe, always moved and controlled by some imponderable force.

Mr. Walser thinks he knows a great deal about matter; but he, nor any one else, knows anything of matter through "physical contact." We know nothing of matter, save by its immaterial properties. When these properties are considered abstractly by the mind, we have no idea of any underlying substance. And there is a repellent immaterial force which does not permit "physical contact." It says: Hands off. Thus far, but no farther.

Mr. Walser says: "Mentality is a force produced by the cerebrations of the brain and atomic intelligence, the manifestations of which are produced by forces inherent in crude matter."

What are "cerebrations of the brain" but a mental operation? Mentality? Does mentality produce itself? If not, how can it be the product of mental "cerebrations of the brain?" And there are no cerebrations of the brain that are not mental. "Cerebration" is but another name for a mental operation. There can be no "cerebrations of the brain" which do not involve mentality as an operator, the producer; and not the thing produced. The mental force must always precede the cerebration. It is the cause—not the resultant product. Mr. Walser's philosophy reverses the order. It puts the "cart before the horse." But he adds to the "cerebrations of the brain" "atomic intelligence" as a producing cause of "mentality."

It is strange that one should have so much to say about "known facts" of science, and then talk about "atomic intelligence." What "known facts" demonstrate or favor that old materialistic and atheistic hypothesis of "atomic intelligence?" The writer knows of none. In the days of Leucippus and Democritus, twenty-three and a half centuries ago, in an unscientific age, it attracted considerable interest as a crude philosophical theory; but it has no philosophical significance to-day. No "truthful observations" or "known facts" of science verify its modern pretensions. There is no evidence of individual atomic life and intelligence. But there is evidence of one universal life and intelligence; one persistent and unerring law, insunderably uniting all atoms in all worlds. All "known facts," all "truthful observations," point with unmistakable precision to one, and only one, all-pervading and all-controlling intelligence. So far as science has been able to demonstrate through the spectroscope, the atoms of each elementary substance of ponderable matter in our world, obey one and the same law in all other worlds. So it seems to us,

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

There is no evidence, as Mr. Walser would have us believe, that life, intelligence, and human consciousness are evolutions out of "crude matter." You can not evolve out of matter what is not involved in it. There is not a particle of evidence that "crude" ponderable matter has any self-organizing capacity. There is no scientific evidence, that of its own volition it ever organized itself into a living form. Chemical and cohesive affinity may unite atom with atom, forming a molecule, but it has no self-organizing capacity to produce a sentient, living being.

Again, all living organisms are subject to dissolution. If life, thought, human consciousness are products of crude organized matter, what becomes of such life, thought, and human consciousness, when the crude organized matter disintegrates?

Life alone is the source of life. Materialism furnishes no logical basis for a spiritual philosophy.

If human life is dependent upon a material organism when that material organism disintegrates, as all material organisms do, life perishes with it; and it knows no future.

Written for the LIGHT OF TRUTH.

SPIRITS MATERIALIZE.

EUGENE C. DANA.

Mr. Joseph King, of Pipestone, Mich., is a man who has been gifted or trusted with that phase of mediumship known as "materialization," and on the evenings of January 26th, 27th, and 28th, held seances to a chosen few at the residence of Mr. and Mrs. Elijah Murray, in this city, that were so satisfactory it has been thought an account of which might interest the outside world, or at least the portion that reads this journal.

Those present represented trades and professions; men who earn their living with their hand as well as those who are merely brain-workers. They were from various walks of society and ranged in age from thirty to sixty years. The average attendance for the three evenings was about sixteen, of which four were women.

Mr. and Mrs. Murray are so reliable and sound in mind that after one looks at Mr. King one felt sure, come what would, it would not be fraudulent. The first evening Mr. King sat in the dining-room, adjoining a back parlor, and after only a few moments waiting there were in rapid succession six or eight materializations. Three of these were fully recognized by relatives in the audience, and one was someone who seemed to follow Mr. King, and is known as "Happy Charlie," because he dances.

Mr. James Lambert recognized his son Ira, Mr. A. Nolan recognized his father, and Cyrus Dana, a lawyer here forty years ago, was recognized by his son. The materializations that were not recognized were a child two feet high, a woman, and a middle-aged man who came just to show himself.

The second evening a cabinet had been made of black canvas on slats, boxing in the folding-doors, forming something like a bay-window, it having been given out that the dining-room proper was too large for the purpose. The same materializations occurred with two or three exceptions, and in addition Mr. Asa Hamilton saw his brother, Edward, who has been gone from earth life over fifteen years. Mr. Nolan recognized his young wife whom he lost several years ago. An unknown man called Mrs. Murray and met her with the three-quart pail of water which is placed in the cabinet to keep the air moist, and after whispering to her to kneel poured a few drops of water on her head and uttered the words: "I baptize thee in the name of God." The action was all, seen by the words heard alone by Mrs. Murray.

The third evening Mr. King's control showed herself very distinctly. She is a Mrs. Lewis, and has been gone over a hundred and fifty years. There was a good degree of light at these seances, and afforded most excellent opportunities to determine as to what was seen. The materializations shook hands with their friends. Mr. Hamilton pressed his cheek to his brother's. Mr. Dana patted his son's cheek so that it was perfectly audible. Mr. Murray's sister handed him an apple taken from a table in the dining-room. In some instances two individuals were seen at once. Some of the materializations dismissed you and closed the curtains on themselves; others vanished into the air instantly, while the curtains were still open.

Not one beholder had the heart to say "humbug" or to sneer "fraud" or trickery. Everyone said at least: "Whatever it was we saw that there was no dishonesty about it." We

felt that we had seen under the most favorable circumstances as good manifestations as we could wish for. Of course there were several who were not fortunate enough to be called, but they saw what the rest did, and all the accounts coincide. If in the interest of truth or science anyone wishes affidavits or corroboration of my statements a dozen or more addresses will be furnished of witnesses that will confirm what I have written.

The hearts of all went out to Mr. King, he was so unassuming and guileless, so gentle and unselfish. He was accompanied by a Mr. Howard, of Breedsville, Mich., who is a superior and reliable medium, too, of different phases.

This is a very plain, unvarnished tale I have told; the barest facts, and I claim credit for the way I have held out to myself, for I say to you life holds no such intense moments as when you stand before a certain knowing that in one moment it will part and you will behold—who? And if there is vouchsafed you the touch of a vanished hand you have sighted for, and memory takes a firmer hold on recollections of features the years have been doing their best to efface, I think you will be glad and grateful. You will be a different man somehow after that.

Niles, Mich.

(From our Reporter's Note-Book.)

A BENEFICIARY SEANCE.

No two seances ever turn out alike, though the same mediums be present. Last Wednesday evening a public test seance was given at G. A. R. Hall (under auspices of the Union Society) for the benefit of a blind brother—Mr. Van Dusen—the mediums on this occasion being Mrs. Eva Sagmaster, Mrs. J. Ropp, H. W. Archer, and Mrs. Plymouth Weeks, with President E. O. Hare in the chair, and Mrs. Ross conducting the musical part of the entertainment. Conditions on this occasion being harmonious from the beginning, the mediums had no difficulty in giving tests. Mrs. Sagmaster opened the exercises with an inspirational address, followed by Mrs. Ropp with tests, of which she gave about thirty or more, naming the spirits and the mortals to whom they came, though the latter were mostly strangers to her. Even if her gift were only mind-reading it would be something so remarkable as to puzzle scientists to know where and how to begin to study it as a human qualification. But Spiritualists, whom experience has taught otherwise, do not stop to theorize on these phenomena, and thus readily understand what would confound the "wise." In appreciation of this lady's remarkable powers, she was presented with a handsome floral basket during the entertainment. Next came Mr. Archer, who astounded the audience with some exceedingly fine tests, similar to those of the preceding medium, and also numbering about twenty-five. Among them he told a lady present that she had a letter in her possession, written by a younger person, in which was asked a question to the spirits. The lady acknowledged the test as correct and produced the letter. Another one was told she had a lock of hair on her person belonging to a child—describing the spirit—to which the lady acquiesced. But, said the medium, I also see another lock of hair in close proximity to this one, apparently of an older person and in the same lock—describing the locklet. The lady acknowledged the test as perfect and took from her pocket the jewel and held it up in triumph for the benefit of the audience. Upon this Mrs. Weeks took up the thread, and after a witty little speech, which was quite acceptable as a change, she gave a number of tests that were also welcomed. Mrs. Sagmaster and Mr. Ropp closed with a few more tests, when the beneficiary, Mr. Van Dusen, was led to the rostrum by Mr. Starbird, and accompanied himself to a song on the piano, for which he received hearty applause. This closed a pleasant evening with the spirits.

LITERARY REVIEW.

THE CROWNING SIN OF THE AGE. By B. D. Sinclair, pastor First Presbyterian Church, Newburyport, Mass. Published by H. L. Hastings of the Scriptural Tract Repository and Editor of *The Christian*, 47 Cornhill, Boston. Price: Unique paper 50 cents.

"The Crowning Sin of the Age, or the Perversion of Marriage," is the subject of a sermon, calling attention to the pervention of conception so much practiced in Protestant Christianity, and especially in New England. He regards such equal to murder, and cries out loud against the growing evil. The book also contains commendatory letters from eminent persons concerning the sermon or lecture, and in which letters are also interesting comments on the same subject. Both the author and his critics absolve the Catholic and Jews from this evil, as their religion is "practical" in respect to the duties of married life, believing that "each child born is accepted as an additional evidence of God's especial favor, and thus to regard marriage as one of the sacraments." No fault can be found with the sermon by anyone. It is timely and should have a wide circulation, only we hope the publisher will not be rained into prison with Moses Harmon for promulgating similar doctrine. But we see that the book has been entered at the Boston postoffice as second-class matter, and thus permitted to go through the mails. Well, perhaps the Postoffice Department is becoming more liberal and less prudish in matters that should be spoken of publicly though committed in secret—except that a "Christian" editor has more influences over Brother Wanamaker than a "poor Infidel" has. However, the publisher has a good opinion of Spiritualists, even if he is a non-believer. In his letter to the LIGHT OF TRUTH he writes: "Although we do not agree on religious questions, still I feel sure we will agree on that to which the book is devoted." We do, and we wish the book a generous demand and careful perusal by all good Christians who are troubled with this "Crowning sin of the age," the murder of the innocents, and Spiritualists, too, if there are any.

"A Catalogue of Books, Pamphlets, and Articles on the Construction and Maintenance of Roads," A. A. Pope, Boston, Mass.

Copies of the catalogue will be given to the public libraries of the United States. The objects of its publication are to furnish a convenient book of reference, and to obtain information on road literature omitted, so that a complete list may be made.

The Home.—Wanted in every family an opportunity to send good reading; something that will interest every member. Short stories for the young and old, fancy work, flower, and kitchen topics for the housewife, also instructive letters and literary articles. All these will be found in *The Home*, a sixteen-page paper. The publishers are sending out with the paper, an illustrated book on fancy work, knitting and crocheting, containing fifty designs and large, handsome alphabet for embroidery. They also send their illustrated premium list of sixteen pages (two hundred premiums), to any person sending ten cents to cover the postage. Take notice: To introduce *The Home* into new families the publishers send the paper three months, the illustrated premium list and book on fancy work, all for only ten cents. Send to *The Home*, Boston, Mass., and please mention this paper.

Another heretic in the Presbyterian Church has boldly renounced his allegiance to the general assembly. Rev. Edward Clark, D. D., pastor of the Church of the Puritans, New York City, said in a recent sermon: "I can not endure the tyranny of the general assembly. It can not dictate what I shall think and believe, or rather I can not think and believe what it may dictate. I am done with it." Next!—*Eastern Investigator*.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2:30. 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. E. 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. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday afternoon, January 31, 1893.

Prologue.

Oh, thou source of all light and all wisdom—that which guides and directs us throughout life's journey! We have come to inquire of those who have passed into the higher sphere of life—who have passed through earth and now live in the spirit realm; and to ask of them to draw near to us and give us some new thought that will help us onward; that will cause us to understand ourselves better; that will cause us to feel that all the experiences of this life are necessary for our unfoldment! And in permitting this communion we also feel grateful that we live in this day and generation, when men dare to speak, dare to reason, dare to investigate all things that they may learn more of the force which surrounds them, for we realize that those who surround us, struggled, and some died that we might to-day enjoy the privileges that we do. We realize this and we feel grateful for the love that points us to them who linger still upon the earth plane, and out of the fullness of our hearts we would ask for more light, more knowledge, and may each one of us to-day be bound closer and closer together by the bond of love. May we realize also that God is love, and all that is good is of God, and that which seemeth full to-day is but ignorance. And when we are through with our experiences here, may each one of us have earned a mansion in that home just over there. We realize that we are builders of that home, that we are painting pictures, that we will look upon in the by and by. So may every part of that home be furnished perfect and beautiful. We also realize that we will not be done with earth and labor, but we realize that out of the fullness of our soul we will still desire to work, and work earnestly for the uplifting of our brothers and sisters. So, kind intelligences that surround us this afternoon, draw very, very close, inspire each soul with love and teach us the higher truths of the home over there.

QUESTIONS AND ANSWERS.

Ques.—Do spirits know the origin of consciousness, or do they simply surmise or conjecture it?

Ans.—A spirit, incarnated, knows no more about consciousness than you do who are incarnated in the body. We realize the intensity of consciousness, we know that we are conscious of being, having been, and still expect, through consciousness, to live eternally. But to define consciousness would be an impossibility—as impossible as to define life itself. We are but students the same as you who are still incarnated in the body. We know and realize every day the power of our individual consciousness. We view and review our earth life, we learn daily new lessons through intercourse with spirits who have been ages upon the spirit side of life. But we do not understand all of the infinite. When we do, we shall be at one with the infinite and merge into the all and all. But as students realizing their individual existence, conscious of all that is being enacted in your life and in our life, we try in every way possible to solve the mysteries. We know that we have existed forever; that there is no beginning and no end. We realize the importance of life, possibly more fully for passing out of the material body into the spiritual realm; and as we return again, proving that we are self-conscious beings, learning greater lessons, and impressing them upon the souls of the sensitive, bringing to you improvements and inventions that you may be benefited here, still when you ask us of the deeper mysteries of life or of consciousness we stand as the babe. That alone belongs to the greater, the more infinite, power, which we are drawing closer to every day but can not comprehend. But seek deeper, study well, and remember that consciousness belongs to the divine principle of life.

Ques.—Have mediums any prerogatives over ordinary people in spirit.

Ans.—No. A medium, if you understand the word, is something that stands between. A medium for the spirit world is one that stands between you and the spirit world to voice to you that which the spirit is willing to give. Mediums have no more power over the spirit than you have. Possibly the spirits may have more power over the medium than you have, because they have developed their instrument, because the instrument has placed herself or himself in such a position that the spirit world can and do use them for the benefit of mankind. Each and every one of you in this room at times are instruments in the hands of the spirit world. Each of you at times receive impressions direct from the spirit world. And if it were not for the doubts, if it were not for the fears, which is the result of early education, you would receive this in the way that they were given. How else in the times of old were the apostles inspired, except through the spirit! They understood when the spirit impressed them that they were impressed by higher intelligences. They would say they were impressed by God, and they would give out these impressions. And so, friends, day by day is the spirit world gathering around you; day by day does some loved one draw close and in some way try to prove their nearness unto you. I would plead for your spirit friends, I would ask you to open wide the door and let the angels come in. Do not feel that it is only a medium that can receive loved messages from the other side of life, although you may not be an instrument in the hands of the spirit world, although you may be ignorant of the conditions necessary to become a medium, yet that does not bear away from you your loved ones. They stand willing and ready to give you loved messages direct. I see in the minds of some in this audience the question, and it comes in this way, "If our loved ones draw near unto us every day, if they understand all of the conditions which surround us, and if they have power to prevent, why do they not do it?" I would answer, whilst your spirit friends draw near, or desire to help you, and through the fullness of their love endeavor to lift away from your soul care, sorrow, and grief, yet it would not be well for them to do so. The experiences of this life are necessary for your development; it is only through your experiences that you can learn your lessons. If each one of you to-day had all care, all sorrow lifted off your hearts, I fear you would become very careless indeed in educating yourselves spiritually. You would be very apt to lie back in your chairs and take life easy. It is only through exertion, it is only through experiences that you can fully round out your life here and be prepared for the home beyond.

Ques.—Will the controlling spirit tell what became of Christ's body?

Ans.—My dear friends, I would like to tell you if I knew.

Nineteen hundred years ago a man called Jesus Christ was crucified on Mount Calvary because he dared to proclaim that which he believed was true. It was said that he was rolled in the garments, laid away in the tomb and a stone was placed against the door of the sepulchre. Now, my friends, in the morn the stone was rolled away and the body had disappeared. There is only one solution to the question and it is that some one who loved Jesus stole the body, but I do not know who did it. Although over here about twenty-five years I have learned but comparatively little, and I know no more to-day about Jesus than when upon the earth plane, indeed, I believe I do not know as much as I thought I did when I lived upon the earth plane, for I was a minister of the Gospel and I proclaimed Jesus and him crucified. And whilst I accept him to-day as my elder brother and point to him, and say see that you do as he did, for he lived a perfect life according to the history, yet there were some things done in that life that would not be tolerated to-day. Still Jesus went about doing good; he sought not the rich, but the poor and suffering, and whatsoever his hands found to do, he did it with his might. What matters it where the body was placed? What matters it what became of his material body? Rather where is that spirit, where is that perfect man to-day? Ages have passed and gone, and the spirit of this man has passed so high in the spirit realm that I have never met or heard of him since I entered the spirit world. And yet we must feel, and do the great and holy influence of every good and noble spirit who has passed to the spirit side of life. We feel each day that holy influence that is shed abroad throughout all of the spiritual realm; and as the dew falls upon your grass and flowers, so falls the dew of the divine life upon every spirit, and I rejoice this afternoon that it is possible for a spirit that has passed out of the material body and entered into the spiritual realm, to return and teach mortals the way. And I would say of your elder brother Jesus, follow his example, do good unto those who spitefully use you, love your neighbor as yourself, and, if necessary, die for truth's sake, and then you will enter the spirit realm fully equipped to enjoy the blessings which await you and every one who do their duty upon the earth plane.

Ques.—How or in what manner does the blood of Jesus cleanse us from all sin, or does Jesus pay it all?

Ans.—Our elder brother is again the subject. My friends, the blood of no man can cleanse you from sin. No man can pay your debts. Every one of you will be held accountable to self for all that you do here. If the blood of Jesus could cleanse from sin, we should have to-day, or ought to have, after nineteen hundred years, perfect men and women. If Jesus "paid it all," my friends, you have nothing to do but fold your arms and go ahead. But this is not the case; for every act that you commit you are held responsible and not one of you dare do what is wrong, because as you journey through this life you are sure to meet your error some place. You must face it yourself and you must stand the consequences of it. Do not think for one moment that the blood of Jesus can cleanse you; do not think for one moment that Jesus has to do all, for there are debts for each one of you to cancel; there are intentional wrongs that each one of you have done and which each one of you will have to face. Many men have studied and wondered why at a certain time of life they were confronted with certain things. It was but the fruit of the seed sown in the long ago, and of that fruit they must eat. So, friends, see to it that you live each day to your highest, see to it that you are just and true to self, see to it that you live above reproach, and see to it that all the thoughts sent out are good thoughts. Send not forth thoughts of hate or jealousy, for just as sure as you do they will come back upon you. It may injure for awhile the one it was intended for, but by and by it will rebound and hurt you more than any one else. So I would say do not try to place all of your sins upon Jesus, do not try to make that good man suffer for you; do not think it is possible, for it is not. The man Jesus is now enjoying the spirit realm, that which he earned upon the earth plane. He is, I hope, now at one with his father. I feel that the influence of this good man has been felt throughout all these years. But, friends, you dare not live careless, you dare not think, oh Lord, I will do as I please, and then I will be saved, for it is not true. I taught it for many years, but it is not true. I come back to earth again and use a woman as a mouthpiece that I may tell my brothers and sisters the truth.

Ques.—Is not certain existence and destiny as much a mystery with excommunicated spirits as with mortals?

Ans.—Friends, I answered that question in answering the question of consciousness. I told you it was as much a mystery to us as to you.

Ques.—Do the spirit friends retire at night or are they on duty all hours?

Ans.—Ever watchful are our spirit friends, but when rest is necessary, they rest. You are not always guarded by the same spirit, but you may to-day have with you one or two of your loved ones, and to-morrow they may withdraw and some other loved one take their places. We have our homes, and all that we love here, we have rest, we have music and flowers; and I would that you could hear the music as it plays through the spheres, coming with such harmony and the love voices singing their lullabies, that they may soothe some saddened soul who is still in an undeveloped condition on the spirit side of life. But, friends, your loved ones rest and your loved ones work. Their joy is to bring to you joy and love. They enjoy all of the fullness of life. That which was denied them here they have over there—comfort and peace. I would that you could see as I do the spirits as they enter the spirit side of life. I would that you could see the expressions depicted upon some of their countenances as they see their loved ones gathered around to meet them as they enter the spirit realm. I would that I could carry you with me over the crystal sea that you might know more of the love that binds you one to another. I would I could carry you into a lovely hall where are gathered this afternoon many of the apostles. I would, if I could, carry you where the artists are assembled with their beautiful paintings and statuary. I would carry you where you could hear the birds sing and warble forth their joy notes. For whatever you have here we have on the spirit side of life. We have only lost one thing, and that is what you call sin. There is no soul on the spirit side of life that desires the destruction of any other soul. Now I see a question arises in the hearts of some, and that is, what are you going to do with these evil spirits? And I say of these spirits: Who are they? What are they? Where are they? When a spirit enters the spirit world undeveloped, full of that which you call evil, they can not enter immediately into that state of ecstasy which I have been describing, but they stay not long in ignorance, for no spirit that has developed in the higher spheres of life would permit an ignorant spirit to be in ignorance long, but they would hasten to aid the brother. They would lead him upward and they would carry him to the realm where he might see himself plainer—where he might understand better, and possibly for awhile the pictures and conditions painted upon the memory of this spirit might cause him dismay and sorrow. But by-and-by he would lift himself up and enjoy himself in the realms of bliss. It may take time. Therefore see to it that you educate yourselves spiritually; see that you throw fear from you and that which seems wrong. See to it that you cultivate the divine principle within you, and let love and justice and truth be the guiding stars that will guide you to the home above.

SPIRIT MESSAGES.

Gideon F. Reed.

The first person who presents himself to me is an old gentleman from Boston, who says, "I have been in spirit life but a short time, but I am glad to be able this afternoon to visit your free circle in the city of Cincinnati. I was a Spiritualist in life and earnest worker in the cause of Spiritualism. For the encouragement of those present I will say that the spirits are very much interested in this circle, also in the home circle in Boston. I will also say for your encouragement, that the open doorway to the spirit world has brought many spirits in communion with their love ones in the earth life, and to-day there have been messages given in this hall that have been received and caused many hearts to be glad. I would like to come back again a little while and re-enter my body that I might do more for the advancement of Spiritualism, but gathering together North and South, East and West, are mighty forces. Every day you are getting in more and more, gathering them from all quarters. And although many feel that Spiritualism is not growing because of the small attendance at your meetings, yet, I, a spirit, declare unto you it grows every day. Your churches are filled with Spiritualists and when the time comes that they will be called forth to stand in their might, it will be an army that will appal those who oppose it. I come to say these few words to encourage you. I am Gideon F. Reed, of Boston.

Elizabeth Crandall.

Chairlady and friends. I scarcely know what to say. I am here this afternoon by the aid of some loved ones. To me it is strange, but I am as real to myself as when I was upon the earth plane in the body. I understand, I see, I know, and I have come here this afternoon to express my love to those who are near and dear to me, who still linger upon the earth plane. I passed out of this life about two years ago. I left five children upon the earth plane, and I desire to send my love to them from the spirit side of life. I have children in Middleport, O., and children in Marshall, Texas. I desire them to know that Elizabeth Crandall sends this message to them. I passed out at Middleport, O.

George Wilhelm.

Chairlady and friends. I am rejoiced to be here this afternoon. I desire to send my love to my mother and father, and also my sisters and brothers. I want them to know that although I have passed over to the spirit side of life, yet I am oftentimes with them. I try in every way I can to impress my father that he may know of my nearness, and I believe at times he knows I am with him. I know my mother does. It was hard, I know, for my parents when I passed away, for they had built great hopes upon me, and I had tried in every way to be a dutiful son. Although they do not understand just how it happened they can not bring themselves to think I would disobey, and I did not. And yet I was drowned far away from home. I was drowned, and I know it brought great sorrow to my loved ones. But, dear uncle, carry my message. Tell them that George was here this afternoon, that he is oftentimes in the home and that he tries in every way to help them."

James R. Thompson.

I am here this afternoon from the spirit side of life. But how my heart rejoices and how the hallelujahs arise within me! What is death I can not say. To me it was the opening of a brighter day. Why should they weep when we are set free, free from all of the suffering of humanity. Long and dreary were the days, and often inwardly I prayed for liberty. Death came to me at last and freed my spirit, and I went to rejoice in a brighter, happier life. Hark! songs of angels ring forth their hosannas loud and clear. They say, all hail this brighter day; for we are free indeed from earthly pain. So I sing as I come from my home above, returning to those I dearly love. The anxious thoughts, the tender care, indeed pay when you get over here. And I, for the love I bear to thee, will guard and guide thee most tenderly. Accept the love of thy husband now, and cast all grief away from you, but know that I live in a brighter sphere above. I hear the name of James R. Thompson, of Franklin, Neb. He died of consumption.

Geo. Renschler.

To his wife Louisa. He wants her to know that he is greatly interested in her development, and hopes soon to be able to manifest through her organism. Jackson is with her a great part of the time, and feels greatly pleased that he is succeeding in getting such good control over her. As the winter passes away so will the trouble that now hovers over her. They all join in sending love and blessing. He is from Hamilton, O.

Jennie McElroy.

Desires to communicate with her husband, John H. McElroy, of Pittsburg, Pa. She brings her son Harry, and they would like to send a loving greeting to all of the dear ones at home and assure them that they are often near them and helping them in their daily work.

Ruth Anna Williams.

To her husband, S. B. Williams. This bright spirit brings with her other loved ones who are anxious to communicate. Thompson Bags sends messages of love and cheer to the dear ones at home, and assures them he is often with them, and wants them to know that he is extremely happy and advancing daily in spirit life. Joseph Williams also comes and sends greeting. Birdie says she wishes the family understood her dear father as she does. Sister Harriet is with her, and they both join in sending love to their father, Robert Williams, and say he will soon be with them in their happy summer home; and that while he is here the thoughts and anticipations of that grand reality will buoy him up and keep him in good condition, and when the time comes he will be prepared to leave the old prison home of clay with very little suffering, for the spirits will take him away as in a dream. He lives near Bridgeport, Ohio. They are from Martin's Ferry, Ohio.

Elizabeth Hutchins.

A lady steps up to me and says: "My name is Elizabeth Hutchins. I desire to send love to five who are near and dear to me in earth life. I would like my son to know that I am very much interested in the new undertaking, and he will be more successful than he thinks. Do not grieve because Mary has gone, it is all right, it is better so. Remember we can not always stay together in earth life, and when death parts us sometimes we realize more truly the attachment which existed between us. Your mother is ever watchful and cares for you, and joins with your father Samuel in bringing love to you in this way. I am from St. Louis, Mo., and this message is sent to my children.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

The wife and sister of T. J. Babb, whose message appeared in LIGHT OF TRUTH, January 21st, wish me to express for them their thanks to LIGHT OF TRUTH for publishing and to the medium for voicing the message of love from the husband and brother who passed out of his physical habitation in this place some less than two years ago. They pronounce it as very much like him, and have no doubt of the source from whence it came. The illness of both has prevented an earlier verification, but as I know of the circumstances attending his transition, I very willingly accede to their request and add my assurance of its truthfulness. The Message Department is comforting many hearts. Yours for the truth, MYRA F. PAINE.

332 Main Street, Painesville, O., February 3, 1893.

The Progressive Lyceum.

Opening Song.

AMERICA,
My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing,
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.
My native country, thee,
Land of the noble free,
Thy name I love,
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.
Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,
The sound prolong.
Our fathers' God, to thee,
Author of liberty,
In realms above,
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God of love.

Lesson. Suggestive Outline.

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

The rights of government are based on eternal justice.

It is said to rest on the consent of the governed. Not true, for those who make repressive laws necessary, and are controlled by them, never consented to such laws, and would not had they been given a choice.

On the will of the majority; not unless it is presumed that the majority comprehend justice better than the minority. But the minority may be in the right, and there may be such an occurrence as a single individual advocating the truth against the world.

In society where the criminal class are in the majority, repressive laws might be enacted as a homage of vice to virtue, but they could not be enforced. The criminal majority would bid defiance to legal control. Hence the laws, as the expression of a few good men may be far better than the society. They are, however, powerless, unless their execution is in the hands of efficient powers, which can not exist in a republican government, unless the majority is on the side of virtue.

A republic can not be preserved unless a majority of its citizens are able to govern themselves.

The necessity for a government is caused by the necessity for restraint, which makes any government for a savage or half civilized people better than none, and the purpose to enforce obedience of the lower to the higher faculties; of selfishness to the benevolence; of hate to love; of individuality to patriotism of animality to morality.

Government does not derive its right from a divine source, and, hence, Church and State should remain distinct. The most horrible persecutions have been the result of the attempt of the Church to maintain its temporal government.

What is the best form of government? What improvements do you suggest in our form of government? What is the most threatening danger?

Is it centralization?

Is it encroachment of Church power?

What will be the result of foreign immigration?

Of the Catholic movement represented by the American pope?

Mottoes for Continuous Recitation.

A government by the people, of the people, for the people shall not perish from the earth.—

Not if founded on justice.

To be just it must recognize the rights of all.

No one must be deprived of any privilege granted to others.

All must receive the full value of their labors.

For to the laborer belong the products of his labor.

Silver Chain Recitation.

OUR COUNTRY.

Bravest of nations, she moved through the shadow;
Tempest and darkness encompassed her way;
Gleaming, she threaded the black thunder-billow;
And wreathed with the lightnings she rose into day.
Victory's palm on her white forehead lay.

Grandest of nations, she stood in a halo—
A glory that justice and liberty wrought!
Spirit-wings dripping from arches above her,
Auras of purified radiance brought.
Grandest of nations!
Crowned with the light of her luminous thought.

Fairest of Nations! Love's beautiful lily
Ope'd on her bosom with honey to drip;
Weary ones yearned to her fragrance and whiteness,
Thronging, the nectar of mercy to sip.
Fairest of Nations!
Deity's kiss upon forehead and lip.

Strongest of nations! With white hands she lifted
Into the light the oppressed and the low;
Smote with her lightning the tyrant and traitor.
Witnessing God to the world in the blow.
Strongest of Nations!
Angel avenging humanity's woe.

Swiftest of nations! Pursuing with fleetness;
Sacred ideals thrown upon the soul;
On and yet onward with the true post-passion,
Up where the mystical symphonies roll.
Swiftest of Nations!
Low are the stars from the infinite goal.

Light of the nations! Bear onward the standard,
Justice emblazoned and mercy empearled!
Not till the whole of the old wrong is righted,
Let the wide folds of thy banner be furled.
Light of the Nations!
Star of humanity, hope of the world.

—Augusta Cooper Bristol.

Closing Song.

WHAT SHALL THE HARVEST BE.

Sowing the seed by the daylight fair,
Sowing the seed by the noonday glare,
Sowing the seed by the fading light,
Sowing the seed in the solemn night;
Oh, what shall the harvest be?
Oh, what shall the harvest be?

CHORUS.

Sown in the darkness or sown in our night,
Sown in our weakness or sown in our might,
Gathered in time or eternity,
Sure, ah, sure will the harvest be.

Sowing the seed by the wayside high,
Sowing the seed on the rocks to die,
Sowing the seed where the thorns will spall;
Sowing the seed in the fertile soil;
Oh, what shall the harvest be?—CHIO.

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarish name,
Sowing the seed of eternal shame;
Oh, what shall the harvest be?—CHIO.

Sowing the seed with an aching heart,
Sowing the seed, while the tear-drops start,
Sowing in the field the reapers come,
Gladly to gather the harvest home;
Oh, what shall the harvest be?—CHIO.

One thing is noticeable about the present Romish filibustering that is going on in this country. The Roman hierarchy in America is supposed to have a head located at Baltimore. Since the new Italian dignitary arrived, poor Gibbons and Baltimore are both cast altogether in the shade, and completely ignored in all the evolutions of amusing ecclesiastical fandango that is being performed.—Primitive Catholic.

Yours, DR. P. T. JOHNSON.

Battle Creek, Mich.

Mike: Hello, Pat, I hear ye'r an A. P. A.?

Pat: An'sure I'm that—don't it shtand for American
Poep Association!

News from Correspondents

Notes From Mrs. R. S. Lillie.

Sunday, February 5th, our work began in Norwich, Ct., with the Spiritual Union. Going into the hall in the afternoon, we found the lyceum in session and a goodly number in attendance. There has been an earnest effort made by the friends of the cause here to interest the young, and not without reward. Yet the attractions for our young people for the society found in the Sunday-schools of the Churches, is found in all parts of the country, a hindering cause to the growth and increase of the lyceum. A good many of the older ones form classes in the lyceum of Norwich, and apparently enjoy the work.

Cordial greeting was extended to us and at the time for the afternoon service a congregation large for an afternoon meeting at this place (as they told us) was in attendance. The day was one of the finest, and as had been announced previously, one of the unusual attractions was the presence of Mr. Charles W. Sullivan, of Boston, who had come on for the purpose of conducting an entertainment the following week. The music for the day, therefore, had the benefit of Mr. Sullivan's songs with those of Mr. Lillie. And all seemed to be heartily enjoyed by the people.

The guides gave as the subject for the afternoon discourse the words of the Nazarene in answer to those who thought themselves wise in his day. "Ye can discern the face of the skies, but ye can not discern the signs of the times." They then spoke of the portentous indications of change and coming events which were clearly to be seen, as inevitable sequences of conditions now existing, and of which many seemed to be listless or indifferent to their approach. They referred to the inventions and improvements and their effect upon labor, but especially dwelt upon the change in regard to religious beliefs, and their waning influence as a power to bind men in servitude.

The rapid advancement into fields of broader thought and which is apparent to-day through the positions taken by the Briggs and Smiths, whose trials for heresy prove to be only schools for teaching still others to think. All these things point to such radical changes in thought as can only result in radical measures for the adjustment of the errors and wrongs existing in society at large. Man is thinking to day as never before, and thought is a potent power and the great lever of human progress.

The evening subject had been given out or advertised as "The Blessings of Spiritualism." The guides showed some of the blessings which had come to those who had accepted its message. Liberation from thralldom, fear of death and a future state, for though this man had been a slave through all the past, devoting the best years of his life to the passing of an angered deity, and neglecting a knowledge of the laws governing his own being. The blessings which covers this knowledge first fits a man to live well in this life, for then he begins to value himself, and spend his time in the development of his own faculties of mind, body, and spirit. Then that of communion with our dear ones gone before. A conscious nearness in association with them, which is so highly praised by those who enjoy this great blessing—robustness of its sting and the grave of its terror.

On Wednesday and Thursday evenings the entertainment was what was termed "Home Life in a New England Kitchen." The stage was set to represent an old-time kitchen. The fire-place, the andirons, the iron kettle, the candles burning on the mantle, the old wood cradle, the shelves of dishes, pewter, quaint old blue plates, pitchers, teapot, and all that made the kitchen complete was there. What the unparalleled antiquarian, Charlie Sullivan did not bring with him Norwich could supply, for it is noted as one of the places wherein at least ten old shops and several old homes can be found more of these antiquities than perhaps any other place in New England. Mr. Sullivan was at his best and took the part of grandpa, 91 years old. The children and grandchildren were home to celebrate the day, and were arrayed in old costumes; the ladies with high-backed combs, short-waisted and quaint old costumes, some of which were not so far from the fashionable Empire gown of the present time. So does fashion repeat herself. The gentlemen in velvet suits, knee-breeches, buckles, ruffles, and white wigs, and I never see one of those cutouts on a man but I almost wish that they were in vogue again. Songs of "ye olden times" were sung, recitations given, and Mr. Sullivan's characterization of the old man was very perfect. The program for the second evening was changed by the introduction of new songs and characters by Mr. Sullivan. Full houses rewarded the workers on both occasions.

Local talent assisted admirably. Among the singers and musicians were Mrs. Kate Messenger and Miss Stella Tuttle. The recitations of the latter were fine indeed, while the former is too well known as leader and pianist for the choir of the Norwich society, and leader and organizer of concerts, plays, etc., with the children of Norwich to need any word from me. She is ever ready to render faithful service in all ways. Mrs. Spaulding and her daughters, Ruth and Faith, both took part, and did efficient service, while her son Waldo Spaulding on both evenings gave a flute solo, accompanied on the piano by his sister Ruth. Mr. Yeomans, of this city, kindly lent a helping hand in making the chorus of voices, and on the last evening rendered a solo in a manner showing much cultivation and by nature a voice of excellent tone and quality. Mrs. Scofield acted as grandma and did it well.

Mr. Lillie, as one of the sons, lent his assistance, and in several songs was highly appreciated. Miss Hazeltine and myself had the honor of singing soprano and alto. My voice is somewhat worn out by speaking, but it answered very well to sing

"Pulse are the men of high degree,
The baser sort are vain;
Weighed in the balance both appear
Light as a puff of empty air," etc.

Doesn't that savor of old-time thought? And I'm not sure but there is a good deal of truth in it. While speaking of old things let me say I passed a house in Norwich the other day having the date upon it 1656. The house is in good condition and occupied as a home, but that seems quite ancient. Yours, R. SHEPARD LILLIE.

Mrs. Ulrich in New Orleans.

Probably no speaker or medium was ever so beloved in their own city by all who knew them as Mrs. Nellie A. Ulrich, of Nashville, Tenn.; commencing with nothing but her mediumship and her honest, true, and loving nature, the only support of four very interesting children, two sons and two daughters. She has not only provided for and educated them, but has taken the front rank as an honest medium and a true woman. Her friends have organized what is known as the "First Spiritual Church" of Nashville, Tenn., and called Mrs. Ulrich as pastor, with Charles Stockell, Esq., a wealthy and well and favorably known business man, as president, to look after the material or financial end of the Church.

Mrs. Ulrich, by her long-continued labors, has worked beyond her strength, and made it absolutely necessary for her to take a rest and change of air, and the city of New Orleans has been chosen by herself and guides as her abiding place for the next two months.

Her departure leaves a vacancy in Nashville that can not be filled, and a gloom in and around the little hall that can not be chased away, and if the spirit that manifested itself on her leaving had materialized when Mrs. Ulrich first spoke of leaving I think it would have been too much for the little sensitive, but it came too late. Her trunk is packed, ticket and sleeper secured, and before this cap reach the eyes of her many friends she will be in the "Crescent City."

To the friends of Spiritualism and my personal friends in New Orleans, I would say that Mrs. Ulrich is one of the best test mediums I have ever met in an experience of twenty-nine years with mediums of all phases, and would simply say that it is a great pleasure and blessing to be numbered among the friends and acquaintances of this lady. She is in every respect worthy of confidence, esteem, and love, for every body in Nashville that knows her, really loves her.

Mrs. Ulrich will give a few private sittings while in New Orleans, and her address may be found in the LIGHT OF TRUTH for next week. A. WELDON.

Boston Letter.

The meetings in Boston are still well attended, and Spiritualism seems to be constantly invading the fields of materialism and unbelief. Hon. Sidney Dean has just closed his engagement with the Boston Spiritual Temple, and its platform is now occupied by Mr. J. Frank Baxter, whose theme last Sunday morning was "Heaven, where, and who are there." He treated of heaven as a condition and not as a locality, and one into which some enter at once after death, and others call death; others may enter it gradually. To know whether we are entitled to it, we must search our own hearts and see if there is anything there that retards our spiritual progress, then heaven will be within us and we in heaven. His evening theme was "The standing and tendency of liberal thought" and was treated in a very able manner.

The Helping Hand of this society holds regular meetings.

at Gould Hall, No. 3 Boylston Place, and on the evening of February 22d are to have a Martha Washington supper and confederate party, to which all friends are invited. At their last meeting remarks were given by Mrs. Ida P. A. Whitlock upon "Individuality," and very interesting speeches and tests were given by Mrs. E. R. Nickless, of California, and Mrs. A. Wilkins, of Boston, closing with music by Mrs. Mary F. Lovering and Mr. L. W. Baxter.

A complimentary benefit in Berkeley Hall was tendered to Dr. Abbie K. M. Heath, who was so severely injured by being thrown from an electric car nearly a year ago. Mrs. Heath has been totally incapacitated from doing any public or private work since the injury. Andrew L. Knight, president of the Boston Spiritual Society, presided and the opening speech was given by Dr. H. B. Storer, who spoke in the highest terms of Mrs. Heath's good work and her devotion to the cause of Spiritualism in the past. Remarks and tests were also given by Dr. Arthur Hodges, Dr. Tallman, Mrs. Dr. Bell, Mrs. A. Forrester, Mrs. Abbie E. Burnham, Mrs. A. Wilkins, and Dr. William A. Hale. Excellent recitations were given by Miss Flossie Waite and Mrs. M. A. Brown. Music by the Misses Davis, of Allston. The meeting was largely attended and a grand success.

The Ladies' Industrial Society at its last meeting gave a grand reception to the president, Mrs. Ida P. A. Whitlock, who has been absent from the city for a long time upon a lecturing tour in the State of New York. The hall was beautifully decorated with flags and bunting. Mrs. Jones, of the reception committee, presided, and after introducing the guests of the evening, called upon Mrs. Logan, who presented Mrs. Whitlock with a beautiful bouquet of red, blue, and white flowers, the emblems of truth, love, and purity, to which Mrs. Whitlock responded in a very interesting manner.

Mrs. Cora L. V. Richmond is the speaker at the First Spiritual Temple during February and March. The subject of her discourse last Sunday was "What's in a name?" remarking that names stand for principle and to accept any other name than "Spiritualism" would be to deny the thing itself, for all the manifestations that give us positive knowledge of the presence of our departed loved ones can be called by no other name. Mrs. Richmond holds classes of "Spirit Healing" at the Temple every Tuesday evening and also lectures upon the "Soul" on Thursday evenings.

Among the many mediums, whom we would gladly notice, it gives me pleasure to refer to Mrs. M. A. Chandler, 66 Warren Street, from the fact that she has given private sittings to hundreds of church members who come to investigate our beautiful philosophy without daring to make it known, showing that Spiritualism is destined to revolutionize the Church and the world, and that some day we shall discard faith and substitute knowledge, setting aside all miracles in the revelation of natural law. F. ALEXIS HEATH.

Monmouth, Kan.

Seeing the many reports in the columns of your interesting paper, allow me to send you a synopsis of the work that is being done here. Mrs. Theresa Allen who has been creating such a stirring interest in the cause of Spiritualism in Pittsburg, Kansas, with her lectures, recently has been giving us two lectures here during week-day evenings, and our people are beginning to take a deeper interest in the truths of Spiritualism than ever before. Our hall on both occasions was crowded with people eager to hear Mrs. Allen, and enjoy with us the logic that was given by her spirit guides in response to the questions propounded by the audience. Among the many given were the following:

"What relation does Hypnotism sustain to Spiritualism?" "Explain the first chapter of St. John: 'In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh.'" "Where is the spirit world?" These and many others were answered interestingly.

In reply to the first Mrs. Allen said: "Hypnotism and Spiritualism bear a very close relation—in fact the laws operative in the one case govern also in the other." After some definitions concerning Hypnotism, including the phenomena of thought and thought-transference, the speaker said: "Carry this same process a degree farther and imagine the operator to be a disembodied mind and the subject an embodied mind or mortal medium; and with your knowledge of thought and thought-transference you can readily understand how Hypnotism and Spiritualism are interblended, and constitute one of the grand sciences of life."

The second question: "In the beginning was the Word, etc." The guides dwelt beautifully upon matters pertaining to the human soul. Some of the thoughts expressed were as follows: "We have heard it stated that man has a soul, but we declare unto you that man is a soul, and that this soul exists between two eternities—an eternal past and an eternal future. The soul is co-eternal with God, indeed is a part of God. The soul can not be seen, in as much as it always manifests through organization. In its passage through this mortal plane, the soul, or the Word, manifests through the fleshy body, but where this fleshy body can not serve the purposes of the soul any longer it is cast off and a new body fitted for the uses—spiritual, with spiritual faculties of perception and expression, adapted to the life spiritual, is the body or organization through which the soul will manifest in the spiritual world."

The third question: "Where is the spirit world?" was also satisfactorily answered. The guides here proved through scientific demonstration the fact that the spirit world is everywhere; that matter and spirit are counterparts, eternal and interblended in one grand universal whole. Other subjects were equally well elucidated, and all were pleased.

I visited Pittsburg a few days since, and learn that the friends and investigators of Spiritualism there are equally well pleased. I am told that they have had crowded houses all through. Mrs. Allen's course of lectures there, especially the Sunday night lectures. They have engaged Mrs. Allen for another month, which increases the possibility for us to have her with us again.

THE LIGHT OF TRUTH was eagerly sought after by the audience after the lecture, and I hope to be able to send you a list of subscribers soon. Hoping that truth will reach every heart, and the light thereof will destroy the shadows of superstition and mental darkness generally.

I remain fraternally, GEORGE COX.

Devil's Lake, Mich.

The Society of Spiritualists of southeast Michigan and northern Ohio held their camp-meeting on the south shore of Devil's Lake, for the first time last Summer, beginning June 28th. The society will hold its meeting there this year, beginning at the same time and closing July 16th.

We made a good beginning, and the meeting was a grand success for the amount of financial means we had to do with. Moses Hull and wife were our principal speakers. They are a host in themselves.

This year we want more test mediums—a writing medium certain. Who will come to help us? The natural advantages for a camp here are first-rate. Two beautiful lakes and easy access from north, south, east, and west. It is about two hundred miles almost directly north from Cincinnati, on C. I. & M. R. R., with one fare for the round trip.

Now, let all the friends in northern Ohio come up to the beautiful lake of the evil name, pitch their tents in the grove, and help us to make this another grand telegraph station between the seen and unseen worlds, and the gates of hell (whatever they may be) will not prevail against us.

J. B. ALLEN, Vice-pres't.

New York City.

The regular Sunday meeting of the Ethical Society of Spiritualists was held as usual at Conservatory Hall on Fourteenth Street. There was the usual good attendance. After the invocation Mr. Andrews sang the "Lost Chord" in an artistic manner.

Mrs. Sarah A. Byrnes, of Boston, then gave an inspirational discourse on "The Relation of the Spiritual to Ourselves." The lecture was clear, incisive, and logical, and teeming with salient truths throughout, while the delivery was eloquent in the extreme. Mrs. Byrnes stays here next Sunday, while on the following Sunday an experience-meeting will be held.

Mrs. Helen T. Brigham comes here next month, her arrival is looked forward to with pleasure.

The very large audience that greeted Mr. W. J. Fletcher on Sunday afternoon was a pleasant sight, Adelphi Hall being completely filled. The meeting was opened with that old but ever favorite song, "Tears, Oh Tears," rendered in excellent style by Miss McCarthy. Mr. Fletcher then spoke on "Where is Heaven?" His discourse, which was a very cutting comment on Mr. Bird's discovery of heaven last month, was very effective and convincing. During the meeting Mr. Fletcher recited "What is Gone is Gone" from the "Poems of Progress," in magnificent style. After the discourse several tests were given, all of which were recognized. Your correspondent desires to call your attention to the kind words spoken from the platform by Mr. Fletcher in praise of the LIGHT OF TRUTH. Mr. Fletcher's subject in the evening was: "What are We?" W. H. C.

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"Last spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete."—W. H. Williams, Cook City, S. Dak.

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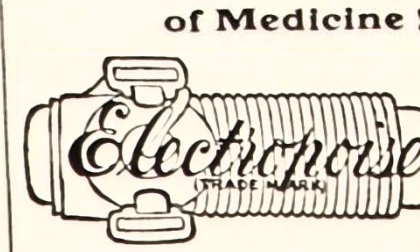
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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Mrs. A. H. Luther may be addressed at 70 Baymiller Street, this city.

—February 15th issue is exhausted, and we therefore can not comply with the many orders for extra copies.

—Mrs. Lillie Moss, materializing medium, at the earnest solicitation of friends, will remain at 504 Scoville Avenue, Cleveland, Ohio, until further notice.

—The *Indianapolis Journal* of Monday had an extended report of Oscar A. Edgar's lecture at Loraine Hall on Sunday evening in above city. This journal keeps abreast of the times.

—F. N. Foster, the spirit photographer, and his son, Benj. F. Foster, physical mediums, are in Columbus, O., for a short time. The latter will hold seances every Friday evenings at 47 E. Town Street at 9 p. m.

—Spiritualism seems to be on a boom in Cincinnati to judge by the various reports of large attendances at the different places of meeting. But the harvest, too, has been good the past camp season, and new converts are hungry for the fundamentals to enable them to continue their studies individually.

—G. A. R. Hall enjoyed two large audiences last Sunday. All the seats were taken up in the morning, and the evening found the ushers constantly busy bringing up more chairs to accommodate the crowd. Mrs. Luther has the people's love and confidence, gained by her unpretentiousness and diffidence to mortal opinion and praise.

—Those having orthodox friends who need a gentle awakening from their theological slumbers should send for Amara's *"Our Uncle and Aunt."* It is put in story form and goes down like a sugar-coated pill; but once digested the reader will hanker for a little of the genuine truth, when a spiritual paper may be sent. Price in muslin and gilt \$1.00. Makes a handsome little present and thus hides the motive. For sale at this office.

—Our city lyceums are exhibiting a healthier activity than in the recent past, and it is hoped that the right chord has been touched when it was suggested that mediums take a hand at teaching. Like angel workers, only those are invited to "come higher" who can forget self and personal comfort long enough to aid others in their ascent to a higher plane or occasionally sacrifice themselves for the cause which sustains them, materially and spiritually. All should remember that it is not for this life alone that they are laboring, but for the next as well, and he who has not sown spiritual seed will reap no spiritual grain.

—The hall of the Ethical Spiritual Society was again crowded to the utmost by an intelligent and critical audience as ever met in any hall in Cincinnati, and if ever an audience was repaid to the fullest extent, this one surely was. Exercises opened by a beautiful instrumental piece by the organist, followed by a touching invocation by Mrs. Pennell. Following which was a song by the Chapin family, rendered in a manner that brought a round of applause from the audience. Mr. Arthur Chapin is a fine soloist, and the society is to be congratulated in having secured his services. Mrs. Pennell was then introduced as lecturer for the evening, and after a few minutes' talk was controlled and gave some grand tests. She is a grand test medium and some of her tests were certainly remarkable. We bespeak for this lady the patronage of those who desire private sittings, and if her private work is equal to her public they can not but be well repaid. Mrs. Ropp then followed with her inimitable tests, given as only she can give them. She is undoubtedly the grandest test medium Cincinnati has ever seen, and is so quiet, unassuming and yet so convincing in her tests that she carries conviction to everyone who hears her. Cincinnati never saw in one night and on one platform two test mediums who were anywhere near the equal of these two, and it was a feast in the way of tests such as was never spread before and had to be heard to be appreciated. Mr. Fred C. Armin and Mr. Vonderhagen were on the platform ready to aid if needed, but the two ladies kept the audience until after two o'clock. Mrs. Ricker made a strong appeal to the audience to become members of the society. They desire a membership of fifty, and are making rapid progress in that direction. Mrs. Ropp and Mrs. Pennell will be on the platform next Sunday evening.

—The Ladies' Aid were unusually favored last Wednesday by having Mr. Archer present in addition to Mrs. Dee. The writer never saw so many tests given in the same length of time. Mrs. Dee has the rare gift of being able to give each person in succession something. She is also a healing medium, Dr. Bigelow and Ocello ("Indian medicine chief") being her controls. They talked to her through the trumpet when Mr. Archer took part in the entertainment. It is very kind in these mediums to give us an afternoon. The Ladies appreciate it, and thank them most sincerely. (Mrs. Dee's address is 430 W. Seventh Street.) Mr. E. V. Wilson again spoke words of encouragement and good cheer to the ladies, telling them that there were more spirits than mortals engaged in the good work, and to go right on. It would be impossible to give a detailed account of the many messages received, and much of interest has to be left out, but I will give you a "little bit" left out of last seances—too good to be lost to the public. Mr. Archer's control asked for a song. Mrs. Archer sang very sweetly. "We shall wear White Robes Over There." We distinctly heard an independent voice singing with her—a touching childish voice. We asked questions, and "Minnie" told us the sad story of his short life. A news boy, five years old; very cold in a great city (New York). He crept into a church for warmth, where the followers of the Great Teacher worshipped. He was turned out to die upon the cold steps of this edifice, erected in the name of him, who said "Suffer little children to come unto me, for such is the kingdom of heaven." Heaven! He went there; chilled in his young heart, as well as his small body. The cold earth, the coldness of man. The sexton called him "Little Rat"; was he not little? What of our five-year-old babies so tenderly cared for. But he grew warm—a beautiful lady took him to heaven. Happiness! But he has not forgotten us, this wee child, and though he does not "cry papers" now, he teaches the beautiful truths of spirit-return. I would like to tell you of this good work—his temperance work—so space forbids. Perhaps some other time—but better still, go and hear him; he will tell you his story so pleasantly, so sweetly, you will be repaid. "Aunt Peggy" brought him back to this world to work, and he does it well. Those who have heard Mr. Archer's unique tests, given under her control, may be interested to know she was his colored nurse, and lived to the good old age of one hundred and four. We are glad to know that she will live forever.

—Mrs. A. H. Luther was greeted by an immense audience Sunday evening, not an available space being left unoccupied. It was pronounced the largest house of the season. Her subject was: "The present attitude of the Roman Catholic Hierarchy towards the United States Government." Mrs. Luther did not indulge in much preliminary, but dove into the subject forthwith, and said that the time had come when all who desired to be regarded as American citizens must be true to the principles that this involves, among which is the discussion of questions that are of the greatest importance to this nation, and in which all technicalities, restriction in speech and isms must be laid aside. The subject announced for this evening, she said, may seem strange to some, but if the American people knew the dangers that were menacing them, they would be aroused as never before. The Roman Catholic Hierarchy, she said, is fast encroaching upon the liberty of this country, and is endeavoring with all its might to gain control of this government, national, state, and municipal. Indications are manifold, if people would but read the signs of the times aright. The Catholic Church has become a political organization, and is not only working for political supremacy by the ordinary means allowed them by our constitution, but is arming its members into a military body for purposes not peaceful, which is not allowed by our constitution. She could not see any relationship between Roman Catholicism and the United States Government, and thus could not see by what right or authority Roman Catholicism could demand anything from our government, not even the word God appearing in our constitution. These union of States belong to the liberty-loving people, not those whose sole aim is to rule by a religious creed. And Catholicism is of the kind that does not wish to accord to the people the liberty that this country desires to extend to everybody. It prefers to keep its people in ignorance than to enlighten them. To aid in its aim the Pope has sent an Italian emissary here—one who, like many of its voters, can not even speak the language of the land. What has the Pope of Rome got to do with our government? Is it not time for the American citizens to awake to the dangers threatening them? An ounce of prevention is better than a pound of cure just now. In fact our people have waited too long already to meet the evil; and if they wait much longer they will regret it. Rome has been allowed to come here, and gather wealth, but she is not yet satisfied, and now wants

power that she may make serfs of the people. It is not in the history of Roman Catholicism to educate its people into citizens. It simply wants to make Catholics of them. Therefore their opposition to our public-school system, and the erection of parochial schools. That this is not the only besetting sin introduced here. If the literature, exposing the evils of their confessional, were read, it would shock many beyond measure. Considering this it behooves the people of the United States to examine into these matters, and especially to ask why the Pope of Rome wants to arm his constituents in a peaceful nation in the midst of peace. France was once in eruption from which it could not be freed until it had put all the priests out of the way. It may become necessary in this country if the tide is not staid in time. This government has come to stay, and is not to be destroyed by any priestly power after all our struggles to make it what it is. Read "Washington and his Generals," and see if you, as Americans, are acting in accordance with it. I have nothing against the Pope as long as he minds his own business. He can have one God or five hundred if he chooses, provided he furnishes his own dough. But he must not send to America for the necessities. Let him remain within the lines of his mission; and keep his encyclical letters, anathematizing our public schools, to himself. When the last was sent it should have been returned to him with the admonition that if he sends another, anathematizing one American citizen, it would be resented at the point of the bayonet. But the American people haven't spoken yet. They will speak, however, and it will be through the A. P. A's, who understand the issue, and are fast initiating true Americans to stand by the symbol of liberty and inspiring them with renewed patriotism. Two millions of Catholic voters are not to control eight millions of Americans. Now is the time to go to the bottom of this subject, and no settlement should be concluded until Rome ceases to aspire for authority over this government. Nor should anyone be permitted to become a citizen after this, unless, in swearing allegiance to this government, he also abjures the Pope. In closing the speaker spoke a kind word for the poor Catholic in ignorance and advised an attempt at enlightening him, both for his spiritual and material welfare, and not to judge too harshly of those who knew no better. But she encouraged to hold strictly to principle and all that which is conducive in preserving the liberty of our land. A lecture on a similar subject to the above will be given on the first Sunday in March. Next Sunday regular spiritual services, both morning and evening. In the evening Mr. Archer will give tests at the close of Mrs. Luther's lecture.

Wichita, Kan.

No doubt that friends who follow my course may be surprised by the long jump from Carthage, Mo., to this place. I have endeavored to take short journeys and do work in many small places that are not reached by other lecturers. But since leaving St. Louis I have worked in several places, beset by such difficulties as having to distribute my own circulars and make every single outside preparation for public meetings with no one to aid me; and sometimes after most severe exertion, being forced to live at a hotel because no Spiritualist in the place would take me in. I am grieved to record such things; but it is best to let the truth be known, and such followers of our grand faith will perhaps see why lecturers and mediums do not come to them, and why the cause can not advance in their town. Had my body (and soul as well) been made of cast-iron I would have gone on at any cost. But my body began to succumb to those physical hardships, and this the more because I was saddened to the very core of my being by the want of moral support. In all these places the attendance was good, and Spiritualists expressed themselves as gratified that a lecturer had at last come to their town.

So when I had gone on from place to place, like the poor Indian whom the white kept pushing just a little farther along the log, I found myself with some good Spiritualists in Pittsburg, Kansas. There I learned from Mrs. M. T. Allen that there was a spiritualist society in Wichita, who were in need of a speaker. Being for the time unable to do real missionary work, I decided to come here, and felt the more ready to do so, as the speakers are usually entertained at the house of Mrs. S. B. Dean. All frequenters of Clinton Camp know her, and to know her is to love her.

An all-night journey brought me here, and all my friends will be glad to know that I had here all the sympathetic aid, moral support, and kindly care that I need. The friends engaged a larger hall for last Sunday, and we had a good audience in the afternoon, that was doubled in the evening. But alas! the physical had been taxed too severely, and when part way through the discourse on "The future religion of the world," my strength gave way, and when I knew anything again I was prostrate, recovering from a deep faint for the first time in my life.

I have never before succumbed to the physical, but I never taxed myself so severely before. The lesson is now learned. The physical body says now "halt," and being still "cabineted, cribbed, confined," thereby I must yield to the inevitable, and employ henceforth a different method of work. I feel it a duty to state these facts for two reasons. One is to remind Spiritualists that when a worker comes a stranger into their town, they can give vital aid to the cause by at once giving him or her all possible aid and support. The other reason is that I have through your columns urged workers to engage in missionary work, I must now tell them not to attempt quite what I did, unless they have more strength than is my share.

The friends here wish me to stay a month, and speak only once a Sunday, if not able to speak twice, and we hope to be of service to this good, faithful society of real workers.

The city of Wichita was founded less than twenty-five years ago. It grew rapidly, had a big boom, which has now subsided, and it is now a prosperous town of some 30,000 inhabitants, with a steady growth in numbers. It is a great railroad center, and is the depository of agricultural and manufacturing products, which are collected here and then shipped in different directions. Like most Kansas people the population is largely American, and we find here Protestant Churches of all sects, as well as a Roman Catholic Church and seminary. There is a strong little Unitarian Society, embracing many of the most intelligent persons here. Some of them are Spiritualists, and will in time throw their weight and work where their head and heart belong.

The Wichita Spiritualist Society was formed some ten years ago and worked with vigor. After flagging awhile they revived nearly two years ago, and have had a speaker most of the time since then. When without a speaker they have still kept up meetings, circles doing the work, and a weekly seance. President Tucker is Justice of the Peace and generously put his court-room at the disposal of the society for Sunday meetings, and this room is sometimes crowded with seventy-five attendants. He is a man of force and weight in the community. Dr. Burroughs, a magnetic healer of extraordinary gifts, will be far better known to Spiritualists at large than he is known now, perhaps at no distant day.

Last Winter the society had Mrs. Wood, of Topeka, Mrs. Lull, and Mrs. M. T. Allen for speakers. This Winter Dr. Lees has done some work. I shall be with them for a month, and the heaven is working to such a degree that in the near future they expect to secure regular speakers, and supply a mental and spiritual food that will enable Spiritualism to take its appropriate place in this leading city of Central Kansas.

To revert to my personal self. For a time, at least, I must go only to places where I can stay a few weeks, and where I shall be sure of being kindly entertained somewhere during my stay. I expect to reach Minneapolis by next Summer to have some printing done. So if individuals or societies wish my aid meanwhile on the way, they can communicate with me by my general postoffice address—Minneapolis, Minn. Yours for Spiritualism,

AMBY A. JUDSON.

Dubuque, Ia.

The meeting Sunday evening under the auspices of the Progressive Spiritualists Association at Liberty Hall was attended by many of the representative people of the city, and was a pronounced success. "There is no Death" was fully demonstrated. About thirty tests were given in a clear, concise, and convincing manner by Olive A. Blodgett. Full names and descriptions were given, all being fully recognized. Those manifested represented intelligent men and women; fathers, mothers, husbands, wives, sisters, brothers, and children of all ages. The slate writing tests by the same medium (in bright light without pencil) was satisfactory. A prominent citizen, very skeptical, sat at the table during the slate-writing, and afterwards stated to the audience that the slate was clean at the beginning, and was also positive that the lady could not have written it herself. The slates were examined both before and after the writing by all who wished. The communications on the slates were from Samuel D. Merrill (who wished to reach his daughter Ellen), A. Y. McDonald, Hon. A. B. Fink, Philip Ferris. Communications on the slates the previous Thursday evening were from Joseph Kauffman, Otto Kauffman, Charlie Todd, A. Y. McDonald, Charlie McRee, Mary Carpenter, and supply the names of James Cushing and Nicholas Gonner.—*Daily Telegraph.*

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Canada.

Hamilton.—The progress noticeable in this city is most marked. Our president and medium, Mr. Geo. Walrond, delivered a trance lecture every Sunday evening on subjects chosen by the audience. On the last occasion the address was exceptionally fine. Not a week passes but some one (hitherto skeptical) becomes convinced of the truths of Spiritualism and joins the ranks of noble defenders in the spiritual army.

Guelph.—Here under the guiding hand of Mr. R. D. Rowen Spiritualism has been most successfully launched upon the stream of public notice. May his efforts be crowned with an influx of spiritual power and mediumistic gifts which will prove his purpose to be his before long. A honesty of purpose, a purity of motive, with strong spiritual aspirations are the leading characteristics towards successful mediumistic development.

Toronto.—On Sunday Mr. G. W. Walrond, of Hamilton, Ontario, gave two trance lectures, the service at 3 o'clock lasting two hours, and the one at 7 o'clock lasting three hours, so great was the interest manifested on the part of the audience. The groundwork of the afternoon discourse was based on the query "Why was the name of Jesus seldom mentioned by spiritualistic lecturers?" "The spirit control most clearly defined Spiritualism as one of the most stupendous sciences of the world, dealing exclusively with the origin and nature of spirit and the evolution of man, of the purpose of existence on a physical plane, of the transition of the spirit after the death of the body, and of the life, growth, and progress of the new-born spirit in the great hereafter. All sciences dealt with known laws, and all along the lines from spirit to matter, from the cradle to the grave, from earth to heaven, man was subject to law, and in dealing with these laws it was no more necessary for the spiritualistic expounder, than for the chemist, scientist, the astronomer, botanist, mathematician or other teacher of physical science to be continually harping on the name of Jesus. Regarding Jesus as a savior and a mediator Spiritualists (and even spirits) held different opinions, just as the various sects of Christians held various opinions. There were no two thinkers alike in their conclusions, many non-thinkers, or people who paid the clergy to think for them, stuck tenaciously to the dry-rot dogmas and doctrines of a by-gone age. If, said the guide, a belief in a Jesus or the cross will bring consolation to any believer and make a man or woman better for the belief, then by all means should that person hold on to that belief. Spiritualism, apart from dogmas and creeds, had convinced thousands and millions of immortality, and communication between mortal and spirit was a fact capable of demonstration at any time under known spiritual laws. With these facts staring the world in the face Spiritualists had the right of formulating a religion suitable to their newly acquired knowledge, and if their religious meetings, scientific investigations, or home circles brought them earthly and spiritual consolation and made them better men and better women, it mattered not as far as their ultimate destiny was concerned whether the name of Jesus was ever mentioned or not. In the evening the guides dealt with nine subjects, handed up by the audience, the control, however, prefacing his replies with a long and stirring address on "mediumship and how to cultivate the spiritual gifts of nature." Every one was highly delighted and manifested their appreciation by frequent clapping of hands. At the close of the service a number thanked Mr. Walrond personally for the treat they had enjoyed. A word of praise is due to the secretary, Mr. Robert Stewart, who is the leading spirit of the Toronto Association and untiring in his efforts to advance the cause of Spiritualism.

Buffalo N. Y.

Mr. Thomas Grimshaw, just finished a very successful two month's engagement with the First Society of Spiritualists of Buffalo.

He is a trance speaker and the lectures are remarkable for so young a medium, the attendance is very much larger than when he began showing that they have been appreciated.

He lectured in Saratoga, during the month of February. He can be addressed at Glenwood Cottage, Crescent Beach, Mass.

Our speaker for the month of February is Mrs. H. S. Lake, of Boston. This eloquent and forcible speaker seems to be at her best just now, her lectures are living truths from the spirit side of life, and are telling ones; Mrs. Lake goes from here in March to Akron, Ohio, and Cleveland. The cause in our town is in a flourishing condition. Last Sunday evening, the hall was crowded full to the doors to listen to Mrs. Lake give her psychometric readings which are good ones. Harmony prevails with us at present, and many are finding the way to heaven by a new route, and hope it renewed by every test that they receive from the spirit side of human life.

Paternally yours, J. W. DENNIS.

New Orleans.

Mrs. Waite made her last appearance on the rostrum Sunday night, Jan. 29. During her stay here she has done some excellent work, from here she goes to Cincinnati, Ohio, where she will continue her Spiritual work.

May the spirit friends go with and guide her through all of her trials and troubles, are the sincere wishes of her friends at Crescent City.

Brother Ladd's engagement also terminated last Sunday night, the people of New Orleans are highly pleased with his lectures. He will still remain in the city with his friends, as he is under treatment of Dr. Benson.

There was a reception given at the house of the vice president of the association in honor of Mr. Webster St. Ceran, a wonderful physical medium.

A seance was held, after which supper followed. Among those present were: Webster St. Ceran and wife, Edgar St. Ceran, Brother Ladd, Judge Kerr, Dr. Benson, Capt. T. Kneel, Mr. German and many others.

Mr. G. V. Cordingly, will be with us during the month of February. Mr. Cordingly is a physical and poetical medium of great power.

Prof. A. E. Carpenter, a wonderful medium and mesmerist, is at present in our city, occupying the St. Charles Theatre.

Mr. Geo. V. Cordingly, of St. Louis, the great "poet-medium" has arrived, and made his first appearance Sunday night, Feb. 5, 1893. The meeting was called to order by the chairman, who announced the opening hymn "Nearer my God, to Thee," followed by invocation by Brother Ladd.

Mr. Cordingly then taking the platform, answered various questions sent up by the audience, some of which were very amusing, others instructive, and some rather startling for new investigators in our philosophy.

Mr. Carpenter, an old-time down East Spiritualist, made some fitting remarks in regard to our beautiful truth, after which the meeting was closed.

Mrs. Ulrich, a fine medium and pastor of the Spiritual Church in Nashville, Tenn., is at present giving readings in this city.

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Spartanburg Pa.

The work of Brother Lyman C. Howe in this place for the month of January closed by the organizing of a society to be known as "The Church of the New Era."

Brother Howe, as a teacher has few equals, no superiors. His lectures are always instructive, and elevating in character, while his poems for sublimity and depth of feeling can never be adequately approached by so weak a pen as mine; to be appreciated they must be hard. And now after thirty-four years of hard labor in the cause to which he dedicated his life broken in health and physical endurance, he still works on a fearless champion for the cause of liberty and truth. May his efforts receive that reward which justice demands.

MARY WEBB BAKER, Secy.

Portland, Oregon.

Sunday, the first day of the week and the first day of the year was celebrated by the First Spiritual Society of Portland with a short conference meeting at 11 o'clock, a. m. After that a new board of officers were elected to serve for the coming year—one president, three vice-presidents, a recording secretary and treasurer, with corresponding secretary, and financial secretary. At 7:45 p. m. an eloquent lecture was delivered by the inspirational speaker, S. B. Hendee, his subject being "The Old and the New Year." It was a very vivid picture of the wrongs enacted by the old world, especially that of the Russian Empire in driving the Jews from their native land into exile. He also spoke of the wrongs committed in many places with a strong warning to the government of the United States to take decided action in the laws of protection to health and welfare of our own people.

The lecturer contrasted the old and new gospels of religious truth, portraying some of the beauties of our new and beautiful philosophy of spirit-return. The audience, of about two hundred, was very attentive during the hour of delivery. After the lecture a short time was devoted to giving tests.

The society holds a meeting every Sunday morning and evening, and would be glad to correspond with a number of the best test-mediums, giving their special phases of mediumship and charges per month. Communications from any good test-medium, direct to the president of the First Spiritual Society of Portland, Oregon will meet with prompt attention. With much pleasure and great promptness we will read the LIGHT OF TRUTH ever since its first issue, and shall continue so long as it voices the true light.

D. H. HENDER.

456 Fifth Street.

Dayton, O.

"Hallelujah, hold the circle, hallelujah, every one; hallelujah, hold the circle and the angels bright will come!" has been verified again in a way that will never be forgotten. Recently, the writer in company with Dr. D. Alger visited Harry Archer, the noted materializing medium of your city, for a private seance. Soon after being comfortably seated it seems as if the misty curtain that separates earth from the spirit world was rent and we were permitted to view the indescribable beauties of our future home beyond the confines of the tomb.

Among the many full form materializations were the doctor's controls including Drs. Corless and White, Potopeck, the grand old Indian Chief that used to jostle his "pale face" boy upon his knee among the pines of Northern Michigan. This was followed by the appearance of Daoli and Viola, two lovely little Indian stars of the spirit land. Bald Eagle, the little chief of old, appeared as well as a strange spirit, who gave the doctor the grip of the Patriarchs Militant.

The writer's controls that materialized, and gave us each friendly counsel were grand Pharoah, an ancient Arabian; Leon Ardo Desota, a giant Italian, Lillian Mucell, Big Hawk Chatequa, Dr. W. E. Channing, Jennie—and our darling cousin Maggie, who has now been on the other side of the river less than two years. After these manifestations, Daoli and Maggie appeared in their spirit robes of dazzling brightness, and after the sweet words of advice kindly bid us adieu. Presently a small light appeared at the ceiling, drawing closer and gradually enlarging until instantly the brilliant light burst into human form, and the angel voice said "Jennie," after talking to us some little time she slowly began to ascend, the light growing dimmer and dimmer until all was gone. Dr. Alger is an old Spiritualist, and has witnessed nearly every phase of phenomena, but says this was the grandest sight he ever witnessed. For a man to stand where we stood, see what we have seen, then we fully realized what our elder brother meant when he said: "The half has never yet been told." No wonder Longfellow said:

"Tell me not in mournful numbers
Life is but an empty dream."

Yet how few people can appreciate it. Would that all could see the light of truth that is in this world for suffering humanity. Go "Seek and ye shall find; knock, and it shall be opened unto you." As to Mr. and Mrs. Archer, we have nothing but words of praise, and kindest regards, commending them to confidence of the entire world, honestly believing them to be with out a peer as demonstrators of the glories of immortal life.

W. HENRY MEYERS.

NOTES FROM ALL POINTS.

Brooklyn, N. Y. Our E. D. Spiritual Society is doing a grand work, if one can judge by the large attendance gathered there Sunday evening Feb. 5th. Mrs. Schroder, as president, is a lady fitted for such a place. To much can not be said of Mrs. Mills as "test medium," for nobly she is doing her work without compensation.

Through her gifts many aching hearts have been healed. Another valued worker is Mrs. Bertine, an inspirational speaker, who is ever ready to respond to the demands of the cause. Her guides are positive, yet kind. I think I voice the thought of all her friends: we love to see her on the rostrum. I believe she intends to leave us soon for a Western home and we will all miss her. These meetings are conducted by the ladies' Aid Society. Long may it live.

ALVA.

St. Louis, Mo. The Ladies' Aid Society gave another one of their Progressive Euclidean parties and dances at Howard Hall on Tuesday evening, Jan. 31st, which was more than well attended. After the Euclidean and supper dancing was indulged in by the young folks until a late hour. These monthly parties are looked forward to by the young people with great pleasure. Our meetings last month under the ministrations of Rev. Moses Hull has been well attended and only those who have heard him can comprehend how interesting and instructive his lectures are, and I am glad to say an interest in Spiritualism has been awakened that has never been manifested before. At the close of Mr. Hull's lectures Dr. Stanley, who is a fine test medium, gave many convincing proofs of spirit-return. During the Sundays of February, Mr. Edgar W. Emerson will occupy our platform, and as a lecturer and test medium is so well known that we anticipate a harvest during his brief stay with us.

MRS. CHAS. STEINMAN, Secy.

President-elect Cleveland.

INAUGURAL ARRANGEMENTS VIA R. & O.

For the second time since the civil war a Democrat President is to be inaugurated at Washington. This inauguration, the second for President Cleveland, will be the greatest event in the history of Democracy. The Baltimore & Ohio Southwestern Railroad offers an unequalled service, through limited buffet, vestibuled trains with Pullman sleeping-cars from Cincinnati to Washington. No railroad is better equipped to transport large bodies with dispatch, safety, and comfort. Its experience and success in former inauguration ceremonies, the Knights Templar Conclave, G. A. R. Encampment, and similar gatherings, is a guarantee that its promises will be carried out.

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Excursion tickets will be sold to Washington and Baltimore at one first-class limited fare for the round trip, February 28th to March 31st, inclusive, good returning until March 31st, from all points west of Parkersburg.

For maps and time tables, rates of fare, and guide to Washington call upon any agent of the company, or address

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