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1898.

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SUBSCRIPTION PRICE

Night after night the charch was interest. The murder came to his eyes as he responded : increased the interest, and the doubter was unmercifully "I wish I could do as the beloved apostles did, go forth inspirations and philosophy of modern Spiritualism. Nature herself contributed to the gruesome elements of

the occasion. In the northern sky a comet came out of the depths of space and with rapidly lengthening train, flaming How about raising the Churc against the stars, hung like a bloody sword menacing distraction. As the people came to the meeting they saw the blazing star high overhead, and when they drove to their homes over the cracking snow it hung low in the West.

It was a constant excitant of superstitions fear, an object-lesson, and a text. Sunday evening was the last of meetings lesson, and a text. Sunday evening was the last of meetings Many went away unable to gain entrance. The andience thrilled with a strange, weird excitement, and were sensitive in the highest degree. The choir sang "Nearer my God to Thee," and the air trembled with the deep tones of the organ, stirring the very depths of devotion. The congregation in the degree the greed invocation swelled to and deepened and became a shont of exaltation. Mr. Arling offered prayer. It was calm, impassive, devout with un-affected simplicity. He remained untouched by the seething ude around him, and though he would not confess it, he recoiled from the movement as one out of which good would not come. He was sadly out of place, felt himself to be, and died within the year. It is unpleasant to record even if true, my mind a kaleidoscope of "truth," which the calcium "light" not come. He was sadly out of place, felt himself to be, and was so regarded by the people. He might entertain the hope that after this period of insanity, when they came to their reason, he might settle down into his old place; for the present he must be content to be an inconsequential factor, as polar star in the light of the sup

warth had designed to have this last sermon the crown ing effort of his engagement. His face was unusually pale, his lips drawn and bloodless, and there was a marked weariness and anxiety in his eyes.

"It came," said the sisters, "from the dear man's piety. He was toiling beyond his strength in saving souls."

He arose, and for a time remained silent, as one quite overcome by his emotions.

His auditors scarcely breathed, and the silence was painful. With bowed head, he said : "Let us bow before the throne of the Almighty in silent prayer." For some minutes he re-mained leaning on the pulpit, then recovering himself he

called in a deep voice : "Flee from the wrath to come!"

He appeared before them for the last time, for the present it might be forever. He had during the week sought to warn them of the danger of sin. Death would come like a thief in the night and, without a moment's warning, snatch them away Were they prepared? He came not to the Church; the sick needed a physician, the poor sick sinners. His heart bled for them. He besaught and implored them to come to Jesus He died that they might be saved. See him on the cross, nails piercing his hands, piercing his feet, and a great wound in his side dripping blood for the healing of the nations. See the drops of agony distilling on his brow, his asby lips, the entreaty in his eyes? All for you-for you-for you. All he

asks is the one word—I believe. You delay! Life is long and sin is sweet. Read the oracle of the skies, see there the flaming sword heralding the last of the skies, see there the daming sword heralding the last doom and configuration of all things. The care, of the object of his tightly folded wing and undeveloped from pen and lead in the rock forever." But, besides this the trump of Gabriel, as of ten thousand tormadoes and thier thunders. Its fiery mass will like a cloud fill the heavens the nultitudes of earth will stand quaking with fear. The the nultitudes of earth will stand quaking with fear. The the nultitudes of earth will class her trembling bosom, the old wide the sphere of activities becomes! As with the bird, so man will be supported by his staff, the dead will come out of with the babe; and as with the babe, so with the mau all their mouldering graves, and from pole to pole and ocean to along the line of his ever-extending pilgrim, ocean will be a seething mass of humanity. The comet speeds have baby ideas, baby religions, baby gods. along the line of his ever-extending pilgrimage. Baby races They estimate on. Its breath is like the blast of the sirocco, like that of a the universe by what they know of it. In this they are con sistent: but not therefore correct in their conclusions. We smelting furnace, scorching, withering, blighting. Women fall inblessed unconsciousness, and strong men groan in agony of all do it. As our lives enlarge, we touch a wider range of affright. On comes the deadly messenger, hurled from the hand of the Almighty, and with a crash of doom meets the facts and causes, and they become factors in our mental processes. In the primitive developments, all conceptions of At once there is a mass of fire, of flame ten thousand God are bounded by the impressions derived from sensation times hotter than the heat of any furnace. The earth be and human life assumes an importance capable of directing comes a rolling mass of fiery vapor, beaten from its orbit and the will of providence! God is supposed to be so greatly rushing into space slong sn unknown path. The righteous are called by Jesus to come up glorified at his right hand. The sinners remain with the fiery hell, (and burn forever in the affected by human acts as to change his plans to suit th desires of his favorites! A prayer or an oath may please or offend him so as to reverse all his purposes. Thus no stabil-ity can sustain the confidence of such childish worshippers.

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

Light of Truth.

Cincinnati, Saturday, March 4, 1893.

without staff or scrip, but you know, sisters and brothers. I have to live. That is all I care for. I am grateful for your

How about raising the Church debt? It was difficult to To the Editor of the LIGHT OF TRUTH collect the promised pay of the evangelist, and the debt re mained. Of converts when the roll was called there was fort-five. Twenty-five of these were fully persuaded that baptism meant emersion and not sprinkling, and were befogged over perfect sanctification, and joined the Methodists. The rite of attend the meetings held by The Society of First Progressive baptism was performed by the Methodist elder in the dead of Spiritualists, held in this city every Sunday afternoon ; two splitting on perfect sanctification neither saved or condemned. nore important than psalm singing.

The Church from the high tide went down to the ebb, and ong, patient, righteous work on the part of Mr. Arling was equired to keep the organization alive.

To be continued.

Writtee for the LIGHT OF TRUTH.] HUMAN LIMITATIONS. BY LYMAN C. HOWE.

"He who stands by the bank of a flowing stream sees in their order the various parts as they successively glide by, but he who is placed on an exalted station, views at a glance, the whole as a motionless silvery thread among the fields. To the one, there is the accumulating experience and know ledge of man in time, to the other there is the instantaneous and unsuccessive knowledge of God."-Hindu Philosopher.

Few people reason upon a large scale. Hence few are logically «orract in conclusions derived from limited grasp of data. Most people judge the world by their own experiences and immediate environments. This is an essential condition of germinal individuality. What knows or cares the sparrow in the shell—even with all his equipments for the life he is to enter a few days hence—of the great world outside, of the This mathematical data and mine even shall be hold him and not another." atmosphere awaiting his untried wings, the beauties and wonders soon to flash upon his swkward consciousness, when the shelly prison which now constitutes his all, shall crumble care, of the object of his tightly folded wing and undeveloped they were printed in a book ! That they were graven with an

ALLO DEP YEAR. So DEP CONV. Contract, so definition of the second second and history of the work of the second second and history of the work of the second second and history of the work of the second second and history of the work of the second s

SEEKING LIGHT.

One year ago I commenced a systematic investigation of twenty-are chosen led down and shomerged with proper for all I have become nimity convinced that the spirituanate mula. The temperature was zero, and the wet garments stif-fened with ice the moment they came from the water. It was a long way to the nearest house, sleighs were provided, and, clusion more by the general class of matter contained in the a long way to the new were hurried away to a place of safety. LIGHT OF TRUTH than by the more profoundly digested sub-Two of these devotees, young ladies of not robust health, cou-jects contained in the books. I think this can be accounted that these two were the only ones of the forty-five who re-mained in the Church six months after conversion. 1The hair-and colors. But while this is true, I some times regret to discover instances of inexactness which lead to the conclusion When the hypnotic influence wore away they returned to the conclusion of the kaches which lead to the conclusion their normal state, and life became real, with responsibilities waver of the contribution. And perhaps this is somewhat ower of the contribution. And perhaps- this is some xcusable in such productions. But in the discussion of a philosophical subject of such east importance a scientific exctness should prevail. And the reason of this is self-evilent in the fact that we are endeavoring to convince our friends, the Christians, that their conceptions of the future ife are erroneous, and if we blunder in our argument we place the advantage with them. As an illustration in point please refer to Tke Beller Way of August 27, 1892, and in an able article by H. D. Barrett on "Immortality and Modern Thought," the writer says: "I can find no evidence (in the Bible, H. H.) that the Jews were ever believers in immortality. In that great and beautiful poem, the book of Job, the Hebrew thought finds its noblest expression, and it says nothing about immortal life-its tone is one of despair, and sees only blank darkness after the soul leaves the body. The deepest questions of human destiny are touched upon in this book out the answers are echoes to the cry of wailing souls." Many other evidences of the unbelief of the Jews in a future life may be found in the Bible."

By turning to Job 19 chapter, 21-27 vs., it will be found that the doctrine of immortality is not only distinctly but empha-tically taught. "Though after my skin, he says worms destroy This evidently refers even to the resurrection and immortality claims: "Oh, that my words were now written! Oh, that

Volume XII, No. 9.

Awaiting some message from "spirit lands, Nor give one thought to the spirits here, Who toiling wearily year by year. Have felt the smart and the sting of pain While bravely they fought this truth to gain Is it doing the master's work on earth Just to say "I know of the spirit's birth?" Is it gathering the jewels that we are told Are far more precious than silver and gold: When we close our hands as the beggar comes. Or our doors on those who have no homes?

Is it gaining the heights where our loved dwell Thus to stain our souls with the venom of hell Do we gain our heaven, do we wear our crown O'er the hearts of those we have trodden down No ,friends, our heaven were more complete. If we smooth the way for weary feet

PHENOMENAL.

The Brooklyn Standard Union gives the following account of a recent scance : Mrs. Louise Thornton gave an exhibition last night of spirit phenomena in Steuben Lodge room, on the top floor of 699 Atlantic Avenue. She was assisted by W. S Davis. The audience was not a large, one and for the most part composed of unbelievers. The seance was preceded by a stereopticon exhibition instead of a lecture, as is usual. Mr. Davis performed a couple of legerdemain tricks very cleverly, just before the "manifestations," and asked his audience to contrast the tricks with the manifestations, and decide for themselves which was the most wonderful.

He then asked some in the audience to assist in the per-formance, and no one volunteering, the reporter himself was asked to come and help tie Mrs. Thornton up, which he did with the assistance of another stranger. The lady was tied up so tight that she was forced to give up, but not before giving a remarkable exhibition, somewhat similar to that which Eva Fay gave in the Criterion recently. She was taken with a chill while in the cabinet, and was forced to retire

Mr. Davis then allowed himself to be tied, and entered the cabinet. A cord was tied to his hands that were already bound behind his back, and passed through the cabinet to a table fastened to the legs, so that any movement from the in-side by the operator, could not help moving the table outside. A flute was placed on the top of the cabinet on the outside, at least four feet away from the operator, and in less than ten seconds after the curtain was drawn, a hand was seen to take the flute down, carry it inside, and then the sound of the flute was heard playing. While this was going on, a slate that had also been placed on the top of the cabinet, came flying to the floor, at the reporter's feet, and a word written on it. The curtain was suddenly drawn open, and there sat Mr. Davis with the flute alongside of him, and his arms were still tied.

The reporter asked Mr. Davis if he claimed that what was done was through spirit influence. He smiled, and said he would not say what it was. He told those present, however, that it was useless to try and convince people that these manifestations were through Spiritualism, and it was just as well to let them think as they pleased. There will be seances given at this room every Sunday night, through the Winter.

Now, in order to be as correct as possible as I journey on in my new path, I will kindly ask some one to give me the proper translation of the Confucian Golden Rule. Hitherto So many opportunities and so many temptations to tests. deceive present themselves in the field of manifestations that here in Washington we do not accept these things except under conditions that make it impossible to be dishcuest. had heard a good deal about a certain medium, and concluded to make her a test visit. I was satisfied she did not know

He paused and, with a gesture toward the heavens, cried loud: "It is coming!" So overwrought were his heavers that numbers sprang to their feet with fear, and others sobbed Everything is estimated by the moving current of the little life-stream immediately within the range of vision and exper ience; and to such no conception of the extended visio ossible. To realize that "unsuccessive knowledge of God with affright.

"Then in a low voice he said: "There is yet time to es-cape. Make yourselves right with Jesus. Come forward and s impossible until the mind rises to that table-land of con

have always understood it to be as follows : "Whatsoever e would not that others should do unto you do not je unto them." But in my new line of studies I find it thus . "Obey neaven, and follow the orders of him who governs it. Love your neighbor as yourself. Do to another what you would he should do unto you, and do not unto another what you would : should not be done unto you; thou only needest this law alone, it is the foundation and principle of all the rest. Ac knowledge thy benefits by the return of other benefits, but ever revenge injuries.

There is such a vast difference of principle contained in hese two translations that I trust you will pardon my inquiry after the correct one and the authority. Very fraternally yours HENRY HICKMAN.

Omaha, Neb.

Written for the LIGHT OF TRUTH. IS SPIRITUALISM CONSISTENT IN NAME?

cape. Make yourselves right with Jeaus. Come forward and good grammatical German. That my output since in the "motions of the parts as they glide by," are a glide by, "are aborded in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, and all the spreading landscape in the totality of the stream, when the singe in the totality of the stream and mance. The sum stream something more than mere belief to the spreading landscape in the totality of unchanging character, who present in all motos, is himmelf unmoved; causing all things is yet uncaused, who present in all motos is the spreading landscape in the stream stream something on the subole she wait the prayers of all good people for the stream stream something of the stream stream something

me. I went to her and said I would nee to nate to be " 'All right,' said she. 'I am no fortune-teller. It may be I can get spirits and names which you will recognize. It may b I cannot.'

'I just want to find out.' I said, 'if there is anything in it. "'Sit down,' said she. Then, after a moment or two she old me this: "I see a young lady by your side-your sister. No. I made a mistake. She is your wife's sister. I see your mother by your side. She speaks a different language. I don't understand it. I can see writing. I read 'Heurietta. At that the medium fell back in a trance. Through her lips my mother spoke to me in good grammatical German. That

2

the pulge said his own were increased, and referred bis recovery from a recent illness to spiritual interference. He said that when his physicitas gave him up in despair he knew that he would live, for his spirit friends had told him the exact time of his death, and it had not come. Many of his anecdotes were of peculiar value. Two of these I venture to transcribe.

these I venture to transcribe. The most wealthy and influen-tial citizens were constantly manifesting their interest in Spiritualism by making inquiries of him. Once a celebrated bishop of Suth Carolina, attended by an equally celebrated doctor, visited him, and desired to "converse with some ad vanced minds.

A circle was formed, and the spirit of a little negro boy, a former slave of the bishop, manifested himself; "and by no of ours," said the judge, laughing, "could we obtain an swers from anyone else.

At another time, a lieutenant governor and several judge desired to communicate with 1.ord Bacon and Swedenborg "I told them," said he, "that they must begin where I did and work their way up.

That would have been excellent advice to the Seyber Commission, and equally applicable to the Psychic Research Society, and all other committees or investigators who wish to have the manifestations brought to them, and if they are not are ready to report failure and fraud. We parted at a late hour, reflecting on the example fur-

nished by this distinguished jurist to the many faint-hearted, weak spined Spiritualists, who are afraid to acknowledge their belief for fear of social or pecuniary disadvantages. He never denied, but boldly and consistently advocated his views. never denied, bat boldly and consistently advocated his views. Did he lose by this manly course? His law practice in-creased, and it seemed people placed more implicit confi-dence in him, as though they endowed him with some super-natural power. He gaily said it had become so extended he could not lay it down, and was destined to die with the har-ness on. "It will not be long," he said, "for the appointed time will soon come, and I shall not regret the transition." Such is ever the result of a brave, honest, and firm de-ference of the trath, not approxime hut may head consistent.

fense of the truth; not aggressive, but manly and consistent. That he died without bestowing any part of his fortune to the furtherance of that belief which formed so large a portion of his life, and gave him so great happiness, is a fact strange and inexplicable.

Written for the LIGHT OF TATTH

LIGHT IN THE DARKNESS. W F HEATH.

Prominent among the mighty minds leading to the light is that of Lyman Abbott. Without leaving the pale of Chris-tianity, he is boldly leading into the borderlands of modern Spiritualism; and is, in my opinion—considering the present state of affairs—doing more good toward the advancement of the cause of truth than a regiment of anti-Christians could do. As the sturdy pioneers were once obliged to clear away dense forests before wheat and corn could be planted, so must the pioneer in religious fields tear away the deep-rooted errors of the past before the seeds of spiritual truth can be SOWI

The motto of Mr. Abbott's paper, The Christian Union seems to be "Onward and Upward," its spirit that of brother ly love. It is a paper that Spiritualists as well as Christians may read with pleasure and profit. I will make a few quota-tions from its pages that prove, at least to my satisfaction, that the world "do move."

In the "Evolution of Christianity," Mr. Abbott says

- LIGHT OF TRUTH &

Written for the A FEW THOUGHTS ON REFORM. FANNIE E. LAMB

There is a question before the public, we might justly call There is a question before the public, we might justly call the momentous question of the day; for it is being extensive-ly theorized upon by minds of many grades, in all spheres of society. We refer to the all-important purpose, in the minds of many, for the up-lifting of mankind. Excuse us for *not* using the common, though incorrect term, *humanify*.

As yet, ye have not earned the right to be so called, in the degree of divine masonry, i. e., the humane; nor as long as man's inhumanity to man sways the masses, in your plane can you, or will you receive the *initialory* degree to the humane; for when that time arrives, you will have become on common brotherhood, and be ready to enter into the highest degree of the divine order of universal love.

When all who hug to themselves their pet theories, which to many have become a hobby, though impossible, for all hold to difference in view, of how it is to be accomplished; for each individual who publicly advocates his or her theory, silently holds the idea within, that he, or she, is the out chosen individual for this great purpose; and many who do not publicly proclaim their purpose, and yet hold within and cling to the fond hope that in some very miraculous way. they will be launched forth, having been vested with the special power to control all mankind; and thus from their standpoint revolutionize this little world upon which they dwell. But we say, when each and all examine themselves (analytically) their motive will be found-the prompting to have been *self*, and therein rests the stumbling-block to success. We suggest that each individual will begin with him-self, holding to the maxim, "charity begins at home," and thus effecting a thorough reformation as a firm basis for a starting-point, being able to say truthfully and conscientious-"Do as I have done, and not merely as I say."

We do not wish to discourage any well-intentioned person though our plain talk may seem so. No one individual-bu his capacity of thought beyond the average: nor any medium —be he ever so well developed, knows just the purpose for which he is used by an unseen intelligence, who ever for a wise and good purpose, wisely withholds many things until a proper time for the revelation thereof.

But this we will say, each being played upon or used in cordance with the individual's weakness or strength, each and all are following their mission in the perform heir part and each doing a good, though seeming at the time o th contrary

It has ever been the divine purpose of the principal to develop, as first evolved, naked, from first cause, *thought*—to progress and clothe with the divine attributes of the trinity existing in first cause, whereby the individuality of the divine or god-like is made manifest, in a higher unfoldment through the human organism; and now thought, stands the ruling, guiding, and directing power of each solar system, that is, to the standpoint of the development of each planet, and of the universal whole. Now, my friends, each line of thought, in the order of work, co operative with the over-ruling intelligence, from whence you receive yours, each in accordance with your capacity, your promptings, to send forth through out your sphere—or, we will say, each his separate or com-bined spheres, and thus is reached multitudes of minds, both in the material and the spiritual planes; and thus doth the leaven work, and so being, wherever there is a multitude there is a mixture, and whilst many minds are already recep-

ive to thought thus sent forth, while not fully understandin "Life is more than science: therefore religion, which is the life of God in the soul of man, is more than theology which is the philosophy of that life. As the human race all spirituality, yet are not so-as it is only dormant, and the is includent thus sent forth, while not they had strike the source, are becoming stirred up to activity under its and with hosts of others who are seemingly dead to all spirituality, yet are not so-as it is only dormant, and the in the bands from his wrists.

gentler forms that nestle in the woods, groves, and shady nooks, bask in the sunlight, or wander by the river's brim!

And the imagination conjures up a host of gods and god-ses, some on mischief bent, and others of nobler instincts tecking the welfare of mortals. Call it old-time delusion, or any name you please. Belief in these invisible brings led to the discovery of a great truth which has been a power for the advancement of the race through countless ages, and is to day quickening its spiritual nature, and leading you to a ledge of a spirit world, peopled by spiritual beings.

Willten for the LIGHT OF TRUTH !!

EXTRAORDINARY MANIFESTATIONS. SAMUEL WAUGH.

I beg leave for small space in your valuable paper to an nounce to the many readers of the LIGHT OF TRUTH two wonderful seances held at my house, three and a half miles southeast of Ashley, Ohio, on the evening of January 31 and February 1, '93

The medium is Benjamin F. Foster, a young man only nineteen years old, and who is, in my estimation, the making audest and noblest medium ever brought before the Those present were my wife, son, daughter, Mr. the altar of public criticism and censure. of the grandest and noblest medium ever brought before the public. Those present were my wife, son, daughter, Mr. W. S. Waudell, the medium's manager, and myself. The manifestations consisted of floating articles of furniture, music-box, tambourine, and even newspapers were distributed all around the circle. At one time Dir. Wandell's coat was taken off and placed upon the medium by the unseen forces Then the control called for the light. After carefully examin ing the medium the light was extinguished, when the coal was taken from the medium and thrown across the room to Mr. Wandell. At another time they extracted the water from the tumbler, and we were mable to find where it had gone to, nothi, g being wet in the room. Elands materialized and fondly caressed the sittors, while others wound up the music ox and drummed on the tambourine with bones, also ringing bells and talking through the trumpet. Harry Roberts, con trolling spirit, would call for matches to be lighted at intervals during the seance to show the situation of things in the room. At one time when a heavy walnut stand was used to lay the instruments upon (and on this occasion a tumbler full of water was placed upon it) the stand was turned top down and the tumbler full of water, with the music box, and papers, bell, and various other articles were placed in it. A paper trumpet was fixed upon one leg, while upon anothe as one of Mr. Wandell's shoes, which the control had taken off during the evening. Upon the other two legs of the table were the slippers taken from the medium's feet. At another time, when a match was lighted, there was shown to us the cabinet which had been carried across the room and placed over my daughter and myself by the invisible, but ever-present loved ones.

This young and honest medium has a most wonderfu phase developing. It consists of passing matter through matter, by sealing two slates tightly together and passing money between them. At the close of the seance there were nine pieces of money found between the slates, some hav ing been handed to the control, while others had been taken from the pocket of the medium. At another time there vas a small vial brought from a room up stairs and placed in the hand of my son.

During the entire performance the medium sits under strict test conditions, with strips of cotton cloth securely tied around each limb above the knee, and strips of black braid passed beneath these bands and securely tied and sewed around each wrist, sometimes even so tightly that they

Jaturday, March 4, 1863.

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Your paper comes into the home where I am so pleasantly entertained, and the unanimo s decision is that it is growing more interesting all the while. "The Woman's Club" is always interesting. Short, racy articles are always enjoyed better than long

and prosy dissertations. Such can be found in books. It has always seemed to me, a weekly paper had a different work from that of a magezine, and it is apparent that you have caught the inspiration, and your readers appreciate every

effort on your part to make the paper interesting. I took up my pen particularly to make reference and a few comments on a paragraph in "Notes from Mrs. R.S. Lillie," contained in a recent issue. The paragraph reads thus "Then I suppose many will differ with me, when I express

the thought that according to my observations, that the pre-senting of this class of manifestations before promituous assemblies (I refer particularly to the presentation of form or materialization) has in every instance a deleterious effect."

I think truer words were never penned; and as a close observer and one who holds the good of the cause as the most sacred of things, I go even farther and declare promiscuous curiosity seeking audiences cannot, as a general thing, far-nish the best conditions for any kind of mediumship. I would not detract aught from mediumship; through the various phases of mediumship we have attained our present

Some one may say who reads this, "O, yes, you are a lec turer and would set aside the phenomena." This is not so: turer and would set aside the phenomena." This is not so. I have been a medium, and have had to do with mediums too many years, to array myself against that class who are furnishing unmistakable proof of spirit identity, but bave long since contended for better conditions, especially for those

who are just entering the field as public workers. Mrs. Lillie referred to the "presentation of forms or ma-terialization." I would subjoin that of "independent slatewriting." I presume I have seen as remarkable demonstra-tions in this line as could possibly be produced anywhere-in audiences sometimes numbering thousands, and while those who were Spiritualists, and believed in that particular phenomenon were delighted, the great mass of unbelievers were no more convinced after having seen, and in many instances came bitter in their denunciations. Of course, when one of the skeptics are favored enough to get a few lines on the slate in the manuer mentioned, in a public audience, they accept it as a "test," but such messages are nothing to what might be received in a more select gathering, or, better still,

in a private sitting. Very much of the contention that has at times been noticeable in camp-meetings and large assemblages, has been in consequence of discussions pro and con over some medium who has done the best he or she could, and at last been cru-cilled by those who should have learned a little of the philosophy before they undertoo's to monopolize the mediums and digtate on just what terms the phenomena should be produced

I wish there could be parlor meetings instituted in every town and city, for the exhibition and study of phenomena. Then would our mediums become more appreciated in a public way, and our halls less frequently present scenes of argon and discord

With my life pledged to the work, I am sincerely your MATTIE E. HULL. well-wisher,

Written for the LIGHT OF SEANCES WITH A TRUMPET MEDIUM. DORA YAPP

I have had the pleasure quite a number of times of attendng trumpet and physical seances with Mr. J. J. Sutton at his home, 178 South Noble Street, Anderson, Ind. When good conditions prevail the voices through the trumpet are nearly all spoken out loud, and can be plainly heard in another room. The voices can also be easily distinguished from one another,

Saturday, March

Spirit Mes OUR F

Every At Douglass Hall, corr ; seance begins at 2 yo. Questions to be snawe these conditions: . . They contain one enquiry only name of the questioner m Mas. A. E. KIRNY, Medi

AF In justice to both to have our friends verif nize in these columns. AF All communicati from abroad must be ad-REPO

Tuesday

that great force wh which brings to us we belong to this earneatly asking t than this one, to are but children, teaches us some r have entered into feel how weak we how little we un and so as we hav are heavy outsid us and help us it is detrimental to us to day step o for we know the isted always; at one condition i loving word, ea ter as we pass f and lift us up l

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Again we have a the possibility that and nearer to the s lize to day that we

a life, and therefor science continually changes; stars and flowers remain the same, but there is a new astronomy and a new botany. So, as the human race grows spiritually, its understanding of the religious life changes: faith, hope and love abide forever, but every age has its new theology. It must be so; were it other wise it would be because humanity had ceased to grow spirit ually, or had ceased to think intelligently of the spiritual

In an article entitled, "Two Theological Seminaries," we

"The fact that a decreasing number and a deteriorate quality of young men are going into the ministry has been lately much lamented. One reason for this fact is that in every other profession the young man is a freeman, iu the ministry he is thought to be a bondsman. In law, in science ine he is encouraged to make original investiga tions, but if he ventures on original investigations in theolog tions, but if he ventures on original investigations in theology he is looked on with suspicion. Even if he is a professor in a university and his chair is history, he must pledge himself beforehand to discover nothing which his fathers did not know and teach. But the tide has already turned. The best churches in the land are clamorous for men of original thought, men who do their own thinking and make their own theology. The pews are in advance of the pulpit, and the pulpits are in advance of—at least some theological semi-caries."

"The danger of skepticism is nothing compared with the danger of a sham belief. Whether we be orthodox or heter-

seed of truth in the thought, thus broadcast, will in tim germinate, bringing forth a plentiful harvest. Thus worketh nature's great law of purpose, under the guidauce of the great architect, divine masonry; the universal thought guiding and lirecting each individual order of mentality, to the fulfilment of the great purpose; the divine attributes perfected as man fested through mankind. So be not discouraged, neither ye great nor small, although it may not be allotted to any c individual to bear up under the overwhelming glosy of being the great redeemer, yet know, you are each and all perform ing your part of the great purpose, and each with the exclusive privilege of uplifting and redeeming himself; for whils e have helpers and co-workers, both in the mundane and supermundane, none but yourself can bring the proper result. Shoulder each your own responsibility of self; therein lies both duty and honor. "Honor and shame from no condition ise, act well your part; there all the honor lies."

Disease from a Communion Cup.

etary Probst, of the Ohio State Board of Health, on the is that, received an olicial report of a starting unture from a prominent physician. This physician, whose name is with-held at the request of the secretary, states that a case of loath-some disease has just come under his care that was contracted in a most surprising manner. The victim is a young man of excellent habits and character. The physician states that he

contracted the disease by drinking from the communion cup in Church services. The cup was passed from the lips of an old subject of the disease.

And may God speed the time when our country may be frequently these are from thirty-five to forty communicafilled with such instruments to demonstrate the grand truths of spirit-return, and the persecutor will protect instead of chastizing the innocents for exemplifying the teachings of one they pretend to follow, namely : Jesus Christ.

Ashley, O.

Written for the LIGHT OF TRUTH.]

SPIRITUALISM VS. IGNORANCE. MRS. O. E. DANIELS

Spiritualism comes to teach people that they need not fear an angry god or a malicious devil, for neither of them exist except in the imaginations of ignorant or malicious people But whether God made all things, or all things made God one thing is certain : All the modern sciences proclaim law

as the ruler. And Spiritualism as the last science that has He was tied in his chair as a test. I saw him tied, een established, agrees with all the others and clinches the light. evidence that law rules supreme so far as known. The Bible and am satisfied there was no possible chance of him getting loose. He sits on the outside of the cabinet (for the light-God rules by laws that he can alter, or make miracles and seances), in plain view of the sitters, during the entire seance. ause catastrophes that cannot occur by the unchangeable law of the god of law. This makes the god of the scientists so Sweet music was played on the auto-harp, articles were passed back and forth through the solid cloth of the cabinet curvery different from the gods of the ancient religions, that one tain. Materialized hands are sten; spirits messages are writor the other must be thrown out of the public councils. In protestants countries each has maintained a precarious existten between slates and on single slates; knots are tied is handkerchiefs and passed through the solid cloth. ence for centuries. The believers of nature's laws have been

constantly gaining power and influence among the people, To make a long story short I will say Mr. Sutton is a good honest medium, and is welcomed wherever he goes. Could and the governments have adopted more and more the laws and institutions that are required by the people who believe we have more such the truth of Spiritualism would be made in the unchangeable laws of nature. And if people wish to more manifest,

tions during a seance. A few evenings ago each and every voice was spoken out as naturally as in earth life. Inde pendent voices are always heard in Mr. Sutton's seances, and thus the manifestations are always very interesting and comvincing. Four and five spirits often talk at one and the same time, and only one trumpet in the room, the medium also joining in. Beautiful music is played on the guitar while Boating over the room and lightly touching the heads of the Messages are often written on paper by spirit hands sitters and handed to whom they are addressed. Beautiful lights

re seen. I have had quite a number of sittings with Mr. Sutton for independent slate-writing. Messages between slates that are tied together with a handkerchief and while sitting in the gas-light or sunshine. On January 31st Mr. Sutton gave a physical scance in the

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4, 1893,

rect informa advice and earth and in is sobering y shall do to God and his true record niy through sts who put ten by the Christ and The best romote the afterwards, under their y hesitated that came ompanions ned if they be best to a the Bible pat he did bot alter to death hemistry

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poor one for you to question, for, as I say, sithough for twenty-five years I have been upon the spirit side of life, and al-

ANS.---My dear friends, you will find a great many different persons, different in physical conditions, that are healing me-diams. Now you might suppose that no one unless they were in perfect health themselves could in any way be a benefit to another one who was diseased, but I will say to you that I have seen many remarkable cures made by those who themselves were physically weak. Sometimes it is necessary to be strongly m specie that you may have the power of healing. Again you will need an electrical person and you will find a per-son who is flowing full of magnetism to be rather stout, and you will find among nervous people, those having full control over their nervous system, and these people having strong magne-tism can sometimes by the word of mouth relieve a sufferer, and every weak person, one who seems to have no strength ver but still full of electricity, he, through this ele ity, may effect a curren and possibly the one relieved would be unch stronger of the two. We can not draw the line; we can not tell you exactly in what condition a person should be in to be able to be a healing medium. My instrument is a healing medium, and, as she says, she can only effect a cure when the power is on her, sometimes the spirite' power is so strong that they can, through their instruments, do wonder-ful work. It is just the same as I now take possession of my ful work. It is just the same as I now take possession of my instrument, psychologizing her and speaking through her lips. In like manner she is controlled to heal the sick. It makes little difference what the medium may be. Through it, the power is conveyed. All you must look to is the result. Do not stand and question the morals. Do not stand and question the temper. No matter if the medium should be a very low person in your estimation, he or she may have the power of healing to a very marked degree, and temperament and physical condition have no voice in the matter. QUES.-[E, F, C, Farmington, O] Als questions are readin your circle, do you sense the sphere of the person or per-sons who wrole them <math>F = xplain the law.

HLIGHT OF TRUTH H

Saturday, March 4, 1893.

earnestly syking those who have passed into a higher coudition than this one, to draw near and learn us more of ourselves. We are bat children, and this is but a school. Its experience teaches us some new lesson, and whilst we ask of you who

teaches us some new lesson, and whilst we ask of you who have entered into a higher life, we ask in all carnestness. We feel kow weak we are to day; we realize how little we know, that the greater wrong wes to cripple the mind. I would say I how little we understand the conditions that surround us, and so as we have gathered together to-day, and as the clouds are beavy outside, may the sunlight of some grand truth cheer us and help us in an upward way, and may all of that which is detrimental to us, pass out of our lives. May each oue of not to day step one step higher on the ladder of progression, for we know that we shall live always; we know we have ex-isted always; and we know that we must go on and on out of to deliber that it is a sin to main another's mind; it is a sin to deliber ally deceive any one; it is a crime if you deliber J isted always; and we know that we must go on and on out of one condition into another; and that each kindly act, each loving word, each smile we bestow upon our brother or sis ter as we pass from our earthly life, will reflect back upon u and lift us up higher; and so to day may the spirits be a bene fit to you; may they reveal some greater and grander truth and may each feel already it were well to be here. of this spirit and feel the remorse, you will be held, as it were, with fetters which you have brought around yourself. You are the one who will have to answer for self, and if you do

QUESTIONS AND ANSWERS.

QUES.--[By J. H., City] Is re-sucarnation a law to which all the bodies spirits are subject? If so, is the spirit world dependent upon this planet, and we upon the spirit world for inhabitants? Please explain how the spirit could progress under this system.

that you have cast. But if you try to live up to your highest and if you throw out upon the atmosphere kindly thoughts and love, you will reap unto yourself much good, for it will ANS .- My dear friends, I do not realize that it is necessary for any spirit to be re-incarnated. I, a spirit, who have been upon the spirit aide of life upwards of twenty-five years, have QUES.-[By W. A. M., Jamton, O] Do controls and guides viewed and watched many things, many conditions of spirits in the spirit world, of spirits still upon the earth plane, of spirits who return again and again and in some manner take know what kind of mediums they can make of persons sitting for development? ossession and control of that spirit which is still incarnated possession and control of that spirit which is still incarnated in the material body, but I have never known of a spirit that has returned at birth taking possession of that body and liv-ing again through that existence in the borrowed body. I do not accept re-incarnation. It would immediately put a stop, strument I would have when being developed. Each spiri that draws close unto a mortal and tries to develop him know pretty well what kind of a medium he will make. come to develop you as a physical medium, they know that you have within you that which they can use for physical me in my way of thinking, to all progression. What would it benefit you if you were to return again to this life and enter benent you if you were to return again to this life and enter into the body of a new born child and live throughout that life again, taking upon yourself all of earth's experience and knowing not of the life which you had lived before, in what way would it benefit you? I can not see that it would benefit diumship. von at all. If you are to-day a spirit incarnated in the ma-terial body and if you are a selfish person and you live up to selfish ideas, if you have no love within you for your brother man, should you not know what you would have if you would return again and again and be re-embodied and live over and over again the earth life? Now, friends, I for one, believe in glad that I chose this instrument, and so all spirits in choos-ing their instruments feel confident if the instrument will only follow out the directions given, they can make of them progression. I, for one, see no backward movement; I see ch and every day each and every one of you progressing epward ; I see no stand-still. You may not realize this yourself you may think that some are very slow indeed to move up what they will. ward. You may look at your brother man and wonder in your own mind why he has not progressed upward as far as you have, but yet perchance, if you could look down deep into that man, you would find deeper thoughts and that he had searched for higher truths possibly, than you yourself, and so this man would be in his way progressing and you might be progressing in your way, and so, friends, if you want to know anything about re-incarnation, I am a very

plane, and so I, for one, accept not re-incarnation. QUES.--[By A. F. M., Charleston, S. C] What class of

people should healing mediums be, so far as temperament and physical conditions are concerned?

diamship. If they come to develop you to brain and whether they can gain possession of your brain and whether they can use your physical organs or not. In times gone by, I used to so deeply entrance my instrument that she knew not what she did, but as she has progressed, I find that I can now stand beside her and give her the thought and she can ex press it, it not being necessary to entrance her. And I kne that it would come to this. I knew that she would be a wil ling worker, although one of the most humble ones, a willing worker in the hands of the spirit world, and I am exceedingly

If they come to develop you to speak, they know

16 spirit

grong, to maim a person's body or to crapple his mind? ANS.—Standing as I do upon a higher realm than you, see

full freedom of their reason. Those you have tried to injure, upon entering the spirit world, will realize the fact and un-

derstand for themselves ; and whilst you see the progression

anything that is wrong and know it, you may not have to wait until you pass to the other side. As you journey through this life you will have to face some of those stones which you

nave deliberately planned to injure your brother man

SPIRIT MESSAGES.

John Doyle.

Chairman and Friends: I am a stranger here. I scarce know why I come, and yet I am glad that it is possible for me to come. I passed out of this body, this material body, some years ago in a distant place and under peculiar circum stances. I did not understand then that I could return to earth; in fact, I had never thought very much about what five years I have been upon the spirit side of fife, and at though I return again and again and take possession of my instrument, and others, yet f do not claim that I live with. them. Ino not stay always with them. What new truth could I give to my instrument, if I staid with her upon the earth give to my instrument, if I staid with her upon the earth things that would be quite different if I could dare. I feel that would have learned more of that which was pertaining would become of me after death. But I find I am glad this that I would have learned more of that which was pertaining to the life beyond the grave, and would not have been so careless of the happiness of those who were near and dear to me, but I have not come here to make a confession, but I desire to send a love message. I desire that my wife Mary and daughter Mattie and my son George know that I live. I want them to understand that I am ofttimes near them, and I know through the kindness of someone they will receive this mes-sage. You can say that John Doyle was here from Jacksonville, Florida.

Timothy Higgins.

Chairman and Friends : I am Timothy Higgins. I lived [10 the Editor of the LIGHT OF TRUTH]

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Rachel Evans.

Old Samuel Possum

ately do anything that will injure anyone mentally or spirit-ually, or make them understand that which you know to be faise, and in that way cripple them and not let them have the I want my young master to know I am still roaming around aud I am glad that he and Sadie have become one. Even though I have passed to the spirit side of life I never forget master Herbert's kindness. They call me Old Samuel Possum, I come from Tennessee. Master Herbert will see. my message

Dr. Nickless.

I want my wife Edith to know that I am with her, and any times when she is alone and becomes despondent I am by her side just as much now as while in the body

Robbie Lyman.

This is the first time I have ever come to a place like this come with the rest to-day. I have been only two years in the spirit life. I am with my grandma. I want my sisters Mamie and Carrie to know that I was here. My throat does not hurt me any more. My Mamma lives in Alameda, Cal.

Rossiter.

fourteen mouths in the spirit life. My people do not believe man into closer relationship with nature, and through this in Spiritualism, but this message will be read by one who with mediumship, and the way to develop it to its best advisits my home, and they will know that I have the power to vantages. come back. I would say to my aged wife not to be so lonely. My name is Rossiter and I am from Alameda, Cal.

John tlumphrey.

I am happy to come to day; happy to know that I can and a few words of remembrance and affection to my dear riends, especially to my wife Jennie and my son Lewelyn. desire them to know that I am still working for them, and some part of the day am with them and know when they think of me. I know when a thought goes out to me in the spirit world, and I respond as quick as a flash, for I know be ised in the top in the is more than the interval of the ised in the interval of the ised in the ised in the top in the top in the ised in the ised in the top in the who is calling to me and that she is mine now as much as ever in the past. Akron, O.

Harry Tuttle.

I want mamma, papa, grandma, grandpa, Charlie, and siste to know that I still live, and they know about my home because they know a good deal about Spiritualism. But my throat is well now; the big lump is all gone. I have m good many spirits whose bodies were laid away in grandpa's oxes, and they all say they are well satisfied with the change and would not come back if they could. I am from Cleve land, Ohio.

Edward Stevens.

Chairman and Friends : I am also glad to be here thi afternoon. None while they linger upon the earth plane can understand the joy of a spirit when able to return. Oh, what comfort it is to us. The question was asked in my home a few days ago: "If the spirit world is so usar and if our loved ones do see us and know all the anxious care that we have, can they possibly be happy?" Now, I would have my loved mes to know I do not realize all that is around and about yes, in the majority-it would take more than a man's earnthem. Possibly if you had not these trials you would not seek ommunication with us who have passed to the spirit side of life. We rejoice and are exceedingly glad because we know it is but for a little time and then we will all be re united on the spirit side of life. I am from Jeffersonville, Indians.

VERIFICATIONS.

write to say that this is the first opportunity I have had of informing you of the joy brought to a sorrowing heart by that sweet message of love from my dearly beloved spirit wife -published in a recent issue of your paper. May those free ircles be sufficiently supported to be able to continue to bring these consoling messages from the beyond, though they may contain an occasional error. But we know the diffi ulties mediums are laboring under, and some errors often oint more to the genuineness of the message than were they perfectly delivered. In the message to me for example the name was spelled Ruthanna, while we all spelled it Ruthannah The other name, that of my niece, was spelled hirdle in the message, whereas it should have been Bertie. But such errors do not mar their value, as long as we receive them and the S. B. WILLIAMS. give us hope. Martin's Ferry, O

Rachet Evans. An elderly laily calling berself Rachel steps up to me and says: "I desire to bring my love to those near and dear to me in earth life, I have guasded and guided them on their way. I am still interested in them and their welfare. I want them to know that I still live; I want them to know that I am still interested, and value I take to you to-day I would say I give t you a greeting, and I want john to know that I am satisfied with the change that he has made in his life. I am Rachel Evans and come from Rutland, ID. Not we, but only they know how to deal with their charges. Inclination will guide the medium for proper unfoldment

Imagination and desire, however, lead many astray to sit to one. for development, and waste precious time. They hypnotize Samuel and they and mediums into giving them what they want said, and then denounce both as frauds. Mediumship can not be be a for control like cabbages with phosphate. It is a natural talent (a spiritual gifi), like music, mathematics, or mechanism. But by a practical attempt at spirituality (moderation modesty, and morality) we msy *grow* into it. To such it wil not prove a delusion, either in self or in others. But where one feels *inclined* to leave it alone, he may be acting on the suggestion of his spirit friends for his own good. It may be the first indication of natural mediumship, and by giving up the desire or mechanical routine of sitting, he will be in a

better condition for his spirit friends to develop him. In addition we would say that either twenty five or forty. five years of study or reading on Spiritualism will not give as much information on the true nature (the cause) of it, as five years of self-study. For if we all knew as much about our own Rossiter. A very aged gentleman comes next. He says: "I am just in many respects. A nearer acquaintance with self brings

LITERARY REVIEW.

SEX REVOLUTION. By Lois Waisbrooker, pp. 61. Price 25 cents. Publishers : Purdy Publishing Company, 163 and 170 Madison Street, Chicago, Ill.

Mrs. Waisbrooker is the well-known champion of married omen concerning their rights over their own bodies. hood,' Vow."

THE MAYBRICK CASE. English Criminal Law, by Dr. Helen Densmore, pp. 148. Price 25 cents. New York : Stillman

& Co., 1398 Broadway. Those interested in the Maybrick murder trial will find in this little volume an interesting account of the case from its incipiency, together with the comments from presents of high standing in society, who are in sympathy with the de-fendant, because they believe her a victim of circumstances, and that peculiar twist in the English Law which as readily sends the innocent as the guilty to the gallows.

HOW NATURE CURES. Comprising a new system of Hygiene also the Natural Food of Man. By Emmet Densmore, M D. pp. 413. Gold and muslin binding. New York : Still-

man & Co., 1398 Broadway. To judge by the many theories advanced in favor of re gaining health the world must be very sick, and variably so —troubled with many diseases and complications of diseases, and in large measure beyond the reach of medical attendance. Not because physiciars can not cure the many silments that are troubling the human family, but because in many cases, yee, in the majority—it would take more than a man's earn-ings to pay the fees, considering the little advice doctors give for a two dollar bill, adding an expensive mystical prescrip-tion to be filled by the druggist at the sick man's expense in the bargain. Thus the many theories advanced how to be-come healthy without the use of drugs and by virtue of ob-serving bygiene laws. This book gives a method for the price of one doctor's visit, and, undoubtedly, if observed to the letter, would benefit an ailing man more than a hundred doc-tor's visits. Of course, this does not apply to those conta-gious diseases that come and go quick, and which are readi-ly mastered by the average physician (and for which it is al-ways advisible to consult an M. D), but for those who are constantly silling without belog seriously sick, and whom such a method can benefit more than medical attendance. To such we recommend the book.

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at Higginsport, Ohio. I have many friends there. I desire to send a love message. I have five near and dear ones who would be glad to know that I was here. Used to say I has peculiar. Well, I am peculiar because I have not yet butgrown some of the conditions which surrounded me whilst in earth life, but still I am just as happy as I deserve to be. Give my love to my wife and four children.

Sarah Elizabeth Bell.

Friends: I am glad to be able to come here this afternoon, was a Spirituells: and found all that I hoped for. There is nothing so grand in all of your world as that which surrounds s on the spirit side of life. As I look at these beautiful wers on the desk and realize their beauty, I would say the those I hold in my hand far surpasses them. Grand and beautiful is the way that leads us from the earth to the spirit lips. In like manner she is controlled to heal the sick. It makes little difference what the medium may be. Through it, the power is conveyed. All you must look to is the result. Do not stand and question the morals. Do not stand and question the temper. No matter if the medium should be a very low person in your estimation, he or she may have the power of healing to a very marked degree, and temperament and physical condition have no voice in the matter. Quess.—[E. F. C., Farmington, O] As questions are read in your circle, do you sense the sphere of the person or per-tions who warde the shere of the taw. ANS.—Friends, I, as a spirit, when a question is presented to me, almost immediately follow the thought and view of the person. Sometimes we find it difficult to analyze all that we would desire about that person. There are many things

George Wilson, a known Liberalist book-seller, of Chi ago, who was an eye sore to some of the unliberal orthodox bons of the same God, is languishing in Joliet prison, because the sent a catalogue containing the "Mysteries of the Court o ondon" through the mails a book listed in the public li prary of Chicago. But the meanest part of the business is that one of Comstock's licutements, by means of a decoy letter, obtained this catalogue, for the sole purpose of indict ing him-no book having been sent. New York wants a lay passed to make this kind of detective work a crime that i punishable. Other States should follow suit; for there is certainly greater crime in Comstockianism than sending liberal and instructive books through the mails.

Anniversary Suggestion. To the Editor of the LIGHT OF TRUTH.

As the forty-fifth appiversary of Modern Spiritualism is near as hand, and no statistics do or can give even an approximate stimate of the extent of the movement or number of its adherents, I would suggest that the editors of spiritual publications endeavor to collect for publication at the coming anniversary the names of the countries where Spiritualism has a foothold. Also the number of serial publications upon the subject in the several countries and languages. Also an estimate of the number of lecturers in each of the several ountries. I believe such information would show Spiritualsm to have made progress unequaled by any other religious dea in the history of the world. And because it possesses an easy method of scientific demontration, therefore it is the verlasting gospel. IAMES MONROE. Peoria, Ill

Daniel O'Connell has this to say: "You should do all in our power to carry out the intentions of his Holiness, the Where you have the electoral franchise, give your ope. tes to none but those who assist you in so holy a struggle Patriots, decline absolutely to vote with the party that Roman Catholics affiliate with. Be strictly a patriotic American. The two great parties, now, are patriotism or Roman-. Illied American.

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ANOTHER BUGLE-CALL.

Attention, readers !

Look out for another sig supplement ! It will be issued for the 11th of March, and contain led tures by Willard J. Hull and Robert G. Ingersoil!

Again we ask your attention ! Favor us by mailing this issue to your friends on the Saturday following its date of publication, the 18th.

It will insure us subscribers as the last attempt did. But me need continued calls to respond.

Therefore, try, try, sgain !

Those who desire a copy in return for the one sent out will please notify us forthwith.

Do this for the cause sake, for by belping and upholding your paper you promote the cause !

Once more awake to the bugle-call !
Let the truth be proclaimed !
Remember the LIGHT OF TRUTH!
It is your paper !
Remember the 18th !
Ta-ra ra!

The Prohibitory Amendment to the National Constitution.

The National League for the Protection of American Insti-utions has submitted to Congress the following proposed amendment to the constitution :

"No State shall pass any law respecting an establishment of religion, or prohibiling the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses or otherwise, any Church, religious denomination or religions society, or any institution, society, or undertak-ing which is wholly, or in part, under sectarian or ecclesiasti-cil control." ing which cal control

This measure strikes at the evil of public aid of money or behalf of religious institutious, and as the Roman Catholic Church now receives a larger share of public plunder than any other sectarian institution of course her guns are being turned against the proposition. The Irish World says : "It is simply an intolerant crussede against the magnificent and unrivaled system of communities of men and women in the Catholic Church who give up the world to devote their lives to the cause of charity and education. It is aimed at schools, reformatories, protectories, and missions established by the voluntary contributions of Catholics throughout the country."

If the policy or the Catholic Church had been turned toward the extirpation of poverty rather than the alleviation of it, there would be less requirement for its reformatories protectories, and missicus; less need for lovely women to crucify the holiest impulses of the heart and soul, robe bodies in the rags and ropes of nunneries, worship a fog, mutter "Ave Marias," and do it all for charity. The "mag-nificent and unrivaled system of charities and education" of the Catholic Church does not speak well for its economic system, and as long as it adheres to a theory that pauperizes four-fifths of the community in order that the other fifth may

-> LIGHT OF TRUTH ⊱

<page-header><section-header><section-header><section-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> the crime. One can not live without the other. Spiritualism is democracy. It is the equalization of organic and functional processes politically, ethically, and spiritually administered. Friests and aristocrats oppose it for that reason. They hate it because it embedies that which they have always regarded as peculiarly their own. Wherever oppression has existed the offices of the priest and the aristocrat have been in close proximity. One provides the corpse, the other acts the part of the consort. Right here is the ground of the impending conflict. This is the bed where the last naturalition is to police station by another without official becide the state bet in a set of the priest and the aristocrat have been in close proximity. One provides the corpse, the other acts the part

ustitutional authority.

ing strife and upbeavals of the times. Some Spiritualists say there is no danger. The same thing was said when William Lloyd Garrison was dragged through the streets of Boston with a rope around his neck.

The question is, where will the Spiritualists of the country he found when the rounding up comes? The need of unity is paramount.

"Eternal Vigilance is the Price of Liberty."

That topic of the day which seems only to interest people ho have time to devote a pure thought to their country's wakened to the truth of things by fortunate circumstances little attention is paid to the subject. It may be partly attributed to the visionary mental state that people fall into who care for nothing else than the almighty dollar and how o harmonize their daily actions with their Sunday religion and partly to the fear of the daily press to agitate the subjec because it may lose Roman patronage. In either case would be regarded as criminal should the country lose any birthrights through the neglect of a certain class of citizens or the press to take part in their preservation. Ignorance is no excuse in law affairs. Nor can it be mad

one by American citizens in these days of newspaper enlight-enment. The daily press is least of all excused because it is their businers to know what is going on, and especially as they make it their boast to know everything in order to catch advertisers and readers. If the daily press is subsi-dized by Roman patronsge to suppress the truth, their fall will be all the greater when the reaction comes. But pro-gressed citizens need not depend on the daily press entirely for information, or for all news. There are plenty of loval and without fear. The press is still free in some quarters. There are also lectures given on the subject in many cities, Not new, but old as mankind, and commensurate with live in splendor, the constitution should provide that public and shows that free speech has not yet been altogether human destiny.

of the coroner. Right here is the ground of the impending conflict. This is the bed where the last parturlition is to occur in the final freedom of the race from the bondage of official investigation, and after a manner in which things are institutional authority. Centralization of capital in the hands of the few, the with drawal of the wealth of the country from the hands of the producer, into the hands of the non-producers, the enormous accumulations of a few millionaires, and the corresponding degradation of a vast army of pupers, the corresponding degradation of a vast army of paupers, alate, or municipal. The man may have been a crank, but h the corruption of the law, the pollution of the law-makers and has a right to believe what he pleases. The energetic and ac the venality of the courts by the money power, all this belongs to the tendencies of aristocracy. Allied to it is the Janus-faced policy of the Roman machine, the coloring of the from the truth as the subject of this Inquisition. Why not belongs to the tendencies of aristocracy. Allied to it is the Janus-faced policy of the Roman machine, the coloring of the press by the intrigues of Jesuitism, the non-publication of matter inimical of Roman Catholic pretense, the breaking up of the common school system and the gradual gagging of free speech: these constitute the twin arms of the gigantic octo-pus which in its final death throes is to clutch at the skirts of the spiritual evangel hovering over the couch. The masses bus which in its mail dent intoes is to chuch at the skirts of the spiritual evangel hovering over the couch. The masses do not see the imminence of the danger nor observe the marshalling of the forces of light and darkness; and yet the combat is upon us. It is making its history in the seeth-the combat is upon us. It is making its history in the seeth-duction of the seeth of the seeth-the combat is upon us. It is making its history in the seeth-the combat is upon us. It is making its history in the seeth-duction of the seeth of question. If it is not done, look out for other arrests under similar flimsy pretenses. At least, for the present, guard against telling your dreams in public; they may be miscon trued for a purpose.

SPIRITUALISM NOT NEW.

It has been urged against Spiritualism that it has brought o new truths into the world. Truth is neither new nor old ; t knows neither past, present, nor future, and spiritual truth is the common heritage of all ages. Every event is correlated with that which comes before and follows after. No new elements of substance or force ; no new method of procedure good as well as to self, is that pertaining to Romanism and its encroachment upon American liberties. Outside of this patriotic circle of Americans and those who have been Nature is eternal, not in special expressions and possibilities ; a unit composed of infinite diversity. Hence a fact in this unity is a fact for all time and space. Whatever is true is eternally true, and the same laws sound the depths of the iniverse and reach its empyrean.

The most illustrious men of past ages were Spiritualists, and drank draughts of wisdom at the fount of inspiration. Brahma, Buddha, Pythagoras, Socrates, Plato, Cicero, Marcus Aurelius, such is the grand paternity of ancient spiritual

The old catholic definition of truth is : "What has been believed in all times, in all places, by all men; always, some where, by everybody." Spiritualism is such a catholic truth always, everywhere believed, and a universal faith. From the cave man of the ante-deluvian age to the present; from the Patagonian savage to the cultured philosopher, it is received as the crowning aspiration of existence. If we make unity and universality of creeds, and consistency of progress, tests of truth, Spiritualism is the only religious belief which stands the test. It is even the same, and is in its fundamental expression a unit. Every fact and principle included in its in-

Saturday, March 4, 1893.

kind of Catholic organ, curries the idealizing of Columbus to the verge. He says: "My final thought is that unless we want this local to a says." ous in all spirit of heroism, love of truth, consecration to

Spiritual Visuality of the second sec bus, it is a new thing to hold him up as a model of morality. He was a Catholic, because when he lived, there was no other church. He was a pirate and robber on the high seas. He was a famous liar; and the cruelty he practiced on the peace-ful, unoffending nations, the terrible slavery he upheld, which depopulated some of the islands that he found veritable

oubtedly the Norsemen, and the surety he felt was based not on his be as far own superior intuitions, but the story of the people who two Why not called "Vinland," which was some portion of southern New

piety, and was not different materially from the moral stand-ard then entertained, but had he lived at present, he would

Ex-Priest Slattery, who knows something of the unspirital side of Romanism, lectured to a large, intelligent, and respectable audience in this city on Friday evening, the 24th ult. The substance of his remarks were not complimentary to the Roman Church, as was expected. In consequence of his our two great morning papers had very little to say on the subject. One of them apparently ignored the effair altogether; for if it had an item it was too obscure to be found, which is next to nothing. But it did not fail to devote a halfcolumn to "Catholic Notes" among its church news. The other great daily, while it gave an account of the meeting, took good care not to offend the Catholic readers by giving it a respectable hearing, as it would have done for a Catholic affair of much less importance. We do not think our American press is subsidized in any other way except by pstronage, but we do think that it needs an awakening to the dangers sur rounding us, and should be aided to this awakening by the same means that Romanism employs to keep it in darkness feigned or otherwise. If the daily press can not be true to our American institutions and principles, it is time for patri otic Americans to unite in order to look after the welfare of the country, and determine who are and who are not loyal to he cause, and patronize them accordingly

SIN States in the Union have had bills introduced in the Legislature against the revival of that horrid fashion, the wearing of the crinoline. As no sensible woman would want to wear them, and legislating against fashion is not in harmony with the principles of our constitution, we suggest that the wearing of a crinoline be regarded as sufficient ca for inquiry into one's mental condition and that the State takes action accordingly

STRANGE things take place in politics occasionally. President Harrison appointed a Southern Democrat as Lamar's successor to the Supreme Court Justiceship, and Presidentelect Cleveland has appointed a Northern Republican to the State Secretaryship in his cabinet. Is our prophecy of a few years ago beginning to be verified—namely, that the best elements of the Democratic and Republican parties would

Saturday, March 4, 189

News from C Notes from N

Notes from M Write: holds as yet full as the aid the past week has a transformed Winters. I would as the few seasons ago, s inter not calculated all the works are season and marks before we are writh a fireter era and frost has not given up b Sandarce at Grand Atiny H was "Progress the Universe that all this universe of the size days the heat and so that all the universe of the size days the heat and with the marks the tree faileth so for the you'd has the few to for the you'd has the few to for the you'd has the few to the season of the present the for the you'd has the few to the season of the present the for the you'd has the few to the season of the present the for the you'd has the few to be the season of the the season of the present the season of the for the you'd has the few to be the season of the present the for the you'd has the few to be the season of the present the season of the the season of the present the season of the present the season of the for the you'd has the few to be the season of the present the season of the for the you'd has the few to be the season of the present the season of the present

W. H. Thorne, editor of the *Clobe*, who was originally a Presbyterian, and becoming muddled on matters of dogma became a Roman Catholic, and converted the *Globe* into a the verge. He says: "My final thought is that when want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want this land to go to the devil, we must be more like Colar want the devil we want th

duty, love of the Church, and consecration to God. With all deference to the hardy perseverance of Colum

Edens, forms one of the blackest pages of history. He had derived a knowledge of the land in the West from

The character of Columbus was glossed by superstitious

IS THE DAILY PRESS LOYAL?

The mee during the form last Si was "The e reading Liz ject of the Creed," we lowed with turn. Am-H. Thornd practicing that he be

spirit with his practic body and operation, Spiritualis known de ported ha uike expli Mr. Ba itual Soci will ictui Hand of Washingt members, evening's Mrs. I speaker, given hei Society, '''' ouve

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tertainment, cons tations, songs, in Thursday, the in. There was a ent, which is ind per, as is always and most sound the lyceum child several contribu present and san He has a good v cited a poem fro gave as improv Wedneedsy, pire a discours

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as given by the evening when a much expense sponsible. M times, and it r though this w Say that, as I ou; any tojust no one in our and out, that and only kno who follow in

who follow in people of Me tions, Jenni The meet versalist Cni ward Spiritu along tue lit

monies shall not be used any longer to help perpetuate that theory. Wherever the hovel is the lowest the cross gleams highest in the air. While the people are groaning in poveriy wretchedness, and woe, loud Tedeums are chanted, and from altars, gilded in gold, the refrain comes down : "The earth i the Lord's and the glory thereof."

Magnificent edifices arise out of the most poverly-stricke ns of every community, and all of them Catholic

Priests live in affluence; the people live in ignorance. The proposed Censtitutional Amendment is a welcom-sign of the awakening thought in the direction of a great reform. If the Catholics must have their parochial schools reformatories, cathedrais, and nunneries, let the Catholic n, and this to apply to all other sectarian insti tions. No more money for sectarian purposes from the ablic treasury. The only fault that can be held against this easure is that it has not made provision for the taxation of

sed amendment has been submitted to Mgr Satolli, and the Catholic population will watch with interest for his opinion. It is not hard to guess the lines along which he will argue nor the conclusion at which he will arrive.

GENERAL BEAUREGARD has been added to the list of im-mortals, and gone with the rest of the "dead" to the place where the "war is over." He leaves one good thing to be said of him as a mortal: He never ran for an office,

crushed out. But now long the remnant will use there are telling. Freedom-loving citizens should hold on to what is left by manifesting sufficient interest to encourage workers, or taking part themselves by joining one of the American Protective Associations, of which there are innumerable the re ast there branches all over the country. These are simply protective eagues to uphold free press, free speech, and free schools in his country, and to prevent the alliance of Church and State in the United States. It cares nothing for the Catholic

ligion, nor its rites and ceremonies, as long as they do no legrade morally, or make men traitors to our constitution by prescribing an oath to them, which places the Pope above he American flag, and instilling into their souls that Papal aw is higher than United States law. Otherwise the subject s not handled from a religious standpoint. The American Constitution accords to all the liberty o

onscience in matters religious, and the associations re o are strictly American in this respect. They are rep They are regarded y many Catholics as resurrected Knownothings and no worthy of attention. The same feeling seems to have touched he conservative class of Americans and made them indiffer But there must be something in the wind when it con inter to come from one direction and lays proof at our feet hat damage is being done somewhere. Many Catholics may not be sware of the intentions of the Roman Hierarchy, nor

the easy-going American of the impositions he is already schools! This exultation of the leading Catholic journals subjected to from that quarter. But there are some wide-awske people in this country who watch every encroschment Satolli.

Covert Attack on the Public Schools.

As was predicted in a recent editorial in the LIGHT OF CRUTH, the articles on the public schools by Dr. Rice in the furnishes a handy arsenal of wespons for the Catho lics. Their papers quote largely from the Forum, and they abound in editorial commentaries. Of these, this from the Boston Pilot may be taken as an example

"Deteriorated! If a Boston school, with all its apparatus not to say its frills, could be put upon the stage, and the pub-lic could see that conglomeration of Quincy method, bundles of little sticks, pebbles, parcels of groceries, mud pies crayons, moral sussion, inaccurate gymnastics, slovenly slate work, impudence, visits from supervisors, superintendents, committees, training school girls, andidistinguished guests, and smatterings of everything under the Stars and Stripes with poets' days, patriotism, politics and English composition

thrown in for makeweight, no Gilbert or Irving need ask for a hearing for at least one year. The whole thing would be intensely comic, and would be comic, even in real life, were t not ruinous to the children whose morals and manners suffer as much as their minds, and deadly to the teacher bo are worn and wasted in a futile struggle."

This brazen distribe is not stronger in expression the the words of Dr. Rice, who poses as friend of the public much honesty there is in the attitude taken by

form a nucleus for a new party?

The 31st of March this year is a legal holiday in Pennsylania, it being Good Friday. Blue Monday is not a red-letter day in the Pennsylvania calendar, though it would furnish a better foundation in fact to build on than the day aforenamed with its fabled tradition. The Legislature making Good Friday, so-called, a legal boliday must have had a nightmare or been suffering from the effects of a Blue Monday

ROSTON photographers are forbidden to work on Sundays y more. The smell of the puritanical catacombs still pervades the skirts of "Hub culture." Inasmuch as Sunday has heretofore been the harvest day of the week for the picture takers the supposition is that Boston's face is getting too nomely to be "tooken" on Sunday.

TRUE democracy is synonymous with free thought in litics, and true democratic government acknowledges politics, and true merit, not partizanship in politics. It knows no party.

February 24th, in the Criminal Court at Nashville, Tenn Harvey Weakly, on trial for murder, fell dead on the witness stand. When he was asked if he had murdered the victim he said he hoped God would strike him dead if he had. Hardly had he spoken when he fell dead to the floor.

"Longfe money. iar west. H. Loom day even Davis, M tations ! lent mu stckness be press lors. A gave so Cnase, « and "T by Mrs. Hattie furnish March Orange open e always been r E. Jon Th Concei was a tained Th Barne havin ingto dially tests Mrs. J

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Saturday, March 4, 1893

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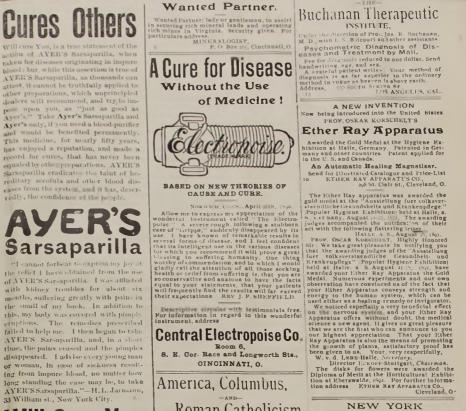
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-> LIGHT OF TRUTH &



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the reflet 1 have obtained from the use of AYER's Sursportline. Uwas adheted with kidney troubles for about six mentles, suffering greatly with pains in the small of my back. In addition to this, my body was covered with pimply graptions. The remodies prescribed failed to help me. I then began to take AYER'S Surseparith, and, in a shore then the value cover and the nimple AVEUS Sursuparilla, and, in a short time, the pains consed and the pimplex disappeared. I advise every young man or woman, in case of sickness result-ing from impure blood, no imitter low long standing the case may be, to take AVEUS Sarsuparilla, "--H. L. Jarmann, 33 William st., New York City. Will Cure You

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LIGHT OF TRUTH &

THE WOMEN'S CLUB.

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the sy prove linear they high "sure a to the linear just they high "sure and accurate and the first barrand,

Little Nannette.

gave her a ced. red mass. She gave me a lity, as white, re plighted gave treats with those. But I dared not kins her that alg Bough we stood by the foundairs Though 1 succed her so madi/--my. My little Nannette--sh me

My intro Nannerize-an or Ah, me: 'ere a week had fied. I as her in grave-clothes drest-fint the rose I had plucked was still to As it hay on her lifeless breast. With my tears her face was wet, As I pressed my lips to her brow; And the kins that belonged to Nannet Belongs to an angel now.

Thoughts for the Week.

Tis heaven itself that points out an hereafter Sanday.

"Our acts out angels are." -- Fletcher. "Things sweet to taste prove in digestion as Noadar Tuesday

Wednesday .- "Unquiet meals make ill digestion." Shakespeare.

"lie who surpasses mankind must look down Thurs upon the hate of those below.

Follay - Weil is wrought by want of thought as well as want of heart. - Hocd. Saturday .- "The injuries that we ourselves procure must

It is especially the province of mothers to look after the world's taken collectively. A good and wise woman can look beyond her own home and can work for the good of humanity with almost the same reat with which she enters into the duties which lie within her car. with almost the same rest with which she enters into the daties which lie within her own door. I receive many letters of inquiry concerning the advisability of sending children of liberal or free-thinking parents to orthodox Sunday-schools faults for which we must look. And after all isn't it the instead of organising lyceums where we are sure they will be furnished with means for healthy growth, and will not be put through a dwaring and distorting process, the results of which can not be foretold. One thing we know : that it is an uncomplimentary comment on our good judgment and a but then—so is everybody else. rash risk to allow falschoods to be administered as Sunday How many girls have their mental diet to those choicest household treasures, and the future men and women of the world, the children.

I give you an instance which will demonstrate what I say. It is from a private letter, so I withhold the name, but give you the facts for a tonic, hoping they may stimulate you to

has not proved quite agreeable reading to me. I was born of liberal parents and married a husband who came of liberal stock likewise. I felt that I was well grounded in common-sense doctrines and beliefs and had no fear whatever when my son and daughter wished to attend one of the Sunday-schools in the village near by us, principally to wear pretty clothes and get out among people, I suspected. But I con-sidered those harmless objects—indeed, rather commendable. The Church was run on what Josish Allen's wife would call the circus plan. It was simply a machine for getting up concerts, oyster suppers, mush and milk parties, private teas strawberry festivals, maple sugar dips, pumpkin pie contests, necktie parties, mum socials, grab bag lotteries, auction lunches, etc., etc. The whole body of saints stepped to the lunches, etc., etc. The whole body of saints stepped to the tune of Vankee Doodle, and the only question discussed was: How shall we pay the preacher? The answer always seemed to be by pleasure exertions. It was just too jolly for any-thing! Nobody would ever have thought of the Church having a creed book, or binding anybody to anything, except the duty of participating in the frolics.

"My children were asked to take part in everything. They recited at Sunday-school concerts, they played piano solos, they tableauxed, they said verses of Scripture from decorated cards which they hung up before assembled audiences, they baked cakes, they made ice cream, they button-holed men on threats and in storas for monary they made is a fair on the streets and in stores for money, they were in a fair way to arry a cheek like a Chicago drummer, and all to pay the

There was no reference made to doctrines, but a constant use of shrewd tactics to get them to join the Church. Why? Because there was need of active young people to move the social machinery which raises the funds.

"To ambitious youth it looked a pleasant way to conspicuous display of self-of beauty, talent, skill, firstation, etc. I paid little attention to matters: the children were having a good time and no permicious doctrines pushed before then. I went now and then to the social and concluded I had nothing

to fear. "Imagine my consternation when my children expressed a wish and intention to join the Church! She wore, the de-

A that shows whe do at least MEOIUME AND LECTURERS. It has always been observed that arrers who die chearth's weightig parts do not age as reguling as these who set hearty matching and traggerroads. Margine Mitchell and Leris are spin of the first place whit are to reach of abservation, and as any securities holds had Clace Morela as complement examples which inter the are presentarely broken to goath wa may monthly

But have in the antiching which we shall all do well to try:

But have is the antidate which we shall all do well in try : URLANSA CONT. Past grief, eid anger, ty-engine, ever past pleasance, con-analy deed upon - all dead, decaying or decayed throught-make a separative of the soul, a consistery of the analy, and a weather beates more than out, a consistery of the analy, and a weather beates more than only a constrainty of the analy and a weather beates more than only a constrainty of the analy and a weather beates more than the second and the second and the near gives old are the stakes women--these who daily drink in new chyle through momentaries, throughly analyzing and period and analyzing and period approxi-tempolices. develop

woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty de-stroyer leaping fast behind her. Not considered or invited, out age keeps his distance. Brain culture, based on noble motive, means as a pathy, mean gentleness, charity, gracious-ness, enlargement of sense, feeling, power. Such a being ensure the sense as a set of the sense feeling.

"TRAMF" THOUGHTS. RTHA

We all remember what Carlyle say, even if we do not protice it "Speak not, I cutrent thee, till thy thought has matured itself....... Hold thy tongue till some meanings lie behind to set it wagging." This is probably sound advice, but let us imagine for the moment that Carlyle had an extra dyspeptic twinge, that made him say it. For it is such a luxury to sometimes fail without a prelude of hard is using This is my mood to-day. I want to speak every tramp thought that shalles its random way into my mind. I do not wish to that shuffes its random way into any mind. I not not wish to begin an them in rheforic, and perhaps not even grammar, but will let them come "in rags and tags," never mind "the velect gowns." "Isn't abe selfish," I hear some sister say, to so inflict us. Well, if the editor does not like my "tramps," and abe thinks the other sisters will not like them either, why there is the ever-yawning waste basket, that Siberia of unsuccessful

manuscript. Says the first doubtful-faced tramp: I suppose as this is a women's club we must discuss that being that has caused more perplexity to mortal man than all the ghosts and goblins that ever rode on broom-sticks and the whole race of witches put together, and that is—a *comman*.

little foxes that cat the grapes of our content? Are not jealousy and envy two of the most voracious little foxes?

Do you remember what Ruskin says about $en_{UV} \beta^*$ "Perhaps you are a little cuvious ; that is really very shocking

How many girls have their pleasure spoiled in the ball room because some other girl has a fairer face, a handsomer dress, or receives more attention than herself. Does she ever make envious, ill-natured remarks about the favored ones? Oh, no! Envy is an epidemic that flourishes amid all classes and conditions. Nor is it confined to the quasi-suger And when it does fasten on the "sterner" mind envy out envies envy.

Envy is a weed that should be uprooted, as it will o'ershadow and kill the sweet flowers that bloom in the garden of the heart.

Here come two foxes, gaunt and sour-faced-Fret and Worry. Do they not sap more vitality and kill more people than work does?

If one has a difficult task to accomplish, is there not often nore force used in worrying than it would take to accomplish the task? And then instead of leaning on the strong arm of the All-father we over-burden our tired hearts with fears of our to-morrows. Thought is material; its expenditure takes vitality, therefore one must learn to conserve one's forces. It s easier to disgnose faults (especially in other people) than it is to cure them. Apropos to curing faults, Ruskin gives a unique piece of advice: 'Let no day pass in which you do not make yourself a somewhat better creature; and in order to do that find out first what you are now. Do not think vaguely about it, take pen and paper and write down as accurate a description as you can. If you dare not do so find out why ou dare not, and try to get strength of heart enough to look ourself fairly in the face, in mind as well as body, . . o always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily that you may determine to the best of your intelllgence what you are good for and can be made into. You will find that the mere resolve not to be useless, and the honest desire to help other people will, in the quickest and most delicate ways, improve yourself." Oh, dear! a woman's to stop. I am aware that I have inked a good deal of paper without saying anything new, and I begin to have mlagivings that if I stay longer I shall not be invited to come again. So under the shade of melancholy boughs (bows) I take my leave.

That Naughty Girl Again.

In looking over the Women's Club in the last issue of LIGHT OF TRUTH, my eyes fell on that "pathetic letter," and my heart went out in deepest sympathy for both the unhappy mother and her equally unhappy child. What a monument p ignorance and the wilful transgression of both natural and apiritual law is this sad appeal of a sorrowing mother! Were I the mother of such a daughter I would take a retrospective iew of own life prior to the birth of this child. I would make study of my own intellectual, moral and spiritual condition at that time. II would even go back farther than this; I would ask myself whether the union of which she is the unhappy offspring was one of pure love or of schishness and lust. And when I had solved these problems I would seek to throw around her those essential elements of happiness, for which my own spirit had yearned during the prenatal unfolding of ais immortal and in some way deeply wronged apirit. love and sympathy beget love and sympathy in return, I would show her that in spite of her undutiful behavior, I was er mother still, and her best earthly friend, loving and cher shing her through everything. Lastly, it would bear with her gently and patiently, knowing that Divine Wladom will leal with her according to her needs and that the experience through which she must pass will be the crucible in which her spirit will become as pure and refined gold. God pity buch a mother; God help such a child! Oh! the lamentable such a mother; God help such a child : Of ? the ismentable ignorance of the age upon matters of such vital importance to the human race. As long as the world ignores the laws of true and holy marrisge, and parentage, and the divine rights of motherhood, there will be ill-begotten children. But this is a subject which requires space, and I am slready warned that my article has outgrown the prescribed limits. Yours for truth, MRS. I. F. Woon, ANCE in all matters pertaining to practical life and your spirit friends. Sen lock of hair or handwriting and \$1.00 Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

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Redgar W. Bingerson may be addressed from March isst to right at 45 West Day Street, Jack souville, Fin. March right and so the will be in New Bedford, Mass. Geo. A. Puller, M. D., will lecture during the month of March in Philadelphia. Only a few open dates for the season. Address. 3 Hough ton Street, Worcester, Mass.

Warrala. A.E. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and clites. Address izo Locust Street, M. Auburn, Cincinnsti, O. Mrs. A. H. Juther may be addressed during Perbuary and March at Cincinnsti, O. April as Pittaburg, Pa., Mayat Washington, D. C., June, Western New York, July and August, Camp-meetings, September and October are open dates. November and December of 1833 are cu-gaged.

dates. November and occurs gaged. W. J. Colville is now in Chicago busily en-gaged lecturing and holding classes in various parts of the city. On Sundays during March he is filling Mrs. Richmond's place at Wash ington Hall, Washington Budevatd and Ogder Avenue, during her engagement in Boston w. 1. estellie's address is 4. West Kaudolp

Street. Miss. Mattie E. Huil has calls from points in Arkanas for March; she expect to join Mr. Huil in Washington, D. C. in April. She has a few open dates in March. Parties desiring her services near the main line from Pt. Worth to Memphis should address her at once. Perma-neut address ay Chicago Terrace, Chicago, II. The well-known trance and business medi-um, Mrs. Maggle Stewart, will give readings by letter from lock of hair, full mame, and age required. Price \$1.00 and two stamps. Also dealress engagements with societies for the months of Pebruary. March, and April as plat-form test medium. Address aog hast Main Street, Piqua, Ohio. Willard J. Huil's engagements now extend to

Street, Piqua, Gho. Wilhard J. Hull's engagements now extend to he end of March, 1854. His immediate appoint-uents are as follows. March and first Sunday of April at Norwich, Conn., remaining Sundaya of April at Cincumati, May at Cleveland, June tt Cincinnati, Address mull 54 East Broad Street, esse Dr. W. W. Clapp, Norwich, Cono. Conce & Uncertan wellum and lecturer. In Science 1. Streets medium and lecturer. Street, care Dr. w. W. Chapp, Norwich, Cohn. Oscar A. Edgerly, medium and lecturer, is urgaged for the innuediate future as follows: March with the Progressive Church of Juffalo, April with the Religio-Philosophical Society of laltimore, Md.; May with the First Spiritual Church of Pittsburg, Pa. Would like to make au engagement for June. Home address, 43 Market Street, Newburyport, Mass.

\$100 Reward, \$100.

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saturday, March 1, 18

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UAN IT OU writer in 7/4 icts a possible undern St. "uited States as follows "I am standing, siten public thoroughtare of a the month is November. In November instead of Se have been warned, becaus because they will wait unagain, who are now on gu "Pedestrians hurry the

"Pedestrians burry beat treads the oticer, the demession hele one meeds the concentration-every nerve. As he pass light, it is not hard - go this face bespeaks his II fulls. Superstition, fea with a certain sweege fea-ster two shull are un morable. No need ask testant officers are off-and draws pay from th and draws pay from th

"To morrow" says "To ulght " return "Still the tide of n on its course. Ever r folterers gives a pecul officer, the latter retu to the end of the blo opeaks a few words. blem. It is a metal secures it upon his officer, approaches t by an Irishman, who manuer. The door passes between the hundred men are d the little cross. It to a liberal indulg

gratuitously by th "The same see resorts in the c Naught is heard beat, or the occa Inted passenger

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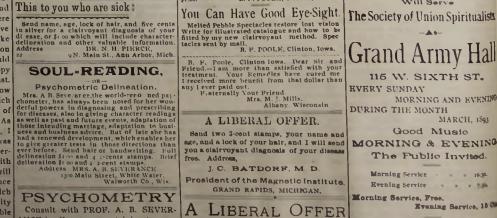
ed old lady, such a lovely veil, they did not know her had never seen her distinctly.

Picture, if you can, the chagrin with which I tell you they are now members of the Church, and my daughter is engaged to be married to a narrow minded, bigoted young Churchman whose family is tainted with insanity! I presume few of my sisters have had as sad results as I have from Sunday. schools. I cry aloud for lyceums, or societies for ethical cul ture ; something asfe and sensible. FIDELIA."

Do not you see the necessity, my liberal-minded sisters : Any letters addressed to me on this subject will be privately answered with pleasure, and any advice I can give sent "fo the love of the cause." Let us arouse out of our easy-go ucky ways of feeding the minds of the children we hope to rear to stalwart young giants of free thought.

THE WAY TO KEEP YOUNG.

HAL WAI TO KEEP FOUND: How much thought and money have been expended in endeavors to keep at a distance death's advance agent, age. It is a modern discovery, however, which is most effective, safe, and cheapest in the market. None are so poor that they may not have, and use, the unfailing detainer of youth and beauty, which science has given to the world within the last two de-cades. It always axisted, but is of recent discovery, and now may be intelligently applied, whereas its magical benefits were formerly only resped by accidentally coming in harmony with the velled laws which produce the desired effect.



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Saturday, March 4, 1803

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Miscellaneous Articles

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'To-night!' returns the other, and proceeds upon his

way. "Still the tide of midnight stragglers continues to flow up on its course. Ever and anon, one and another of the passing lolterers gives a peculiar sign with his hand as he passes the officer; the latter returns it in kind. The lolterer saunters to the end of the block and returns to the officer, to whom he speaks a few words. The latter hands the other a small em-blem. It is a metal cross, with a pin attsched. The loiterer secures it upon his breast, and following the direction of the officer, approaches the side door of a low saloon. It is kept bundred men are driving as a solution of the s to a liberal indulgence in the maddening fluid, doled out gratuitously by the bartender.

"The same scene is being enacted at five bundred similar resorts in the city. Gradually the streets become silent. Naught is heard but the steady tramp of the officer upon his such a threatening doom, it is *high lime* they were beginning beat, or the occasional rattle of a cab as it hurries some be lated passenger to his home. Everywhere the city is wrapped in slumber, save in those mysterious rendezvous, where thousands of men, grim, determined, bloodthirsty, and savage grasp the murderous weapons that they hide beneath their costs. One by one each door opens quietly, gives egress to one of the men, and is closed again.

one of the men, and is closed again. A hundred forms are gliding like shadows to as many dif-ferent parts of the city. Each one of the prowlers holds a small object in his hand. One by one they pause within the shadow of a building. Each of these buildings is the resi-dence of a citizen of well-known Protestant proclivities; most of them are the homes of prominent officials, military officers, or well-known members of the A. P. A. Each prowler

shrouds himself in the shadow of a doorway and waits. "Presently the neighboring churches chime out the hour of two. Simultaneously with the last stroke, an object goes crushing through a window of each house where the watchers have stationed themselves. A moment later, a burst of flame is seen, and within ten minutes a hundred buildings are in the hands of the fire fiend. A thousand bells are clanging throughout the city, while hundreds of thousands of panic-stricken citizens rush half-clad from their homes and swell the tumult and confusion. Fire engines dash this way and that. No use to attempt to fight the fire, even if the firemen were all willing. All the Protestant firemen are off duty, and the hydrants are useless.

A citizen attempts to render one of them available. He is striken down by an officer, who accuses him of disabling the water service. Half a dozen citizens come to the assistance of the first citizen, and a free fight ensues. With a rush and specially devoted to this news we cull the following from a a clatter, half a dozen patrol wagons, loaded with police of ficers, dash to the scene, and a riot ensues, in which the citivens are cut down and pistoled without mercy. Every officer wears a cross, a fact which a citizen, for the first time, observes. The latter hurries away and returns within a few mo ments in company with a score of men, armed with rifles The police are killing the fleeing citizens by the hundreds The little band of hastily mustered men halt, and at the com. mand of their leader, pour a deadly fusilade into the ranks of the blue-costed butchers. 'Protestants, to arms!' cries the leader of the little squad, 'remember St. Bartholomew's!' "'Too late! too late!' shrieks a stalwart American; 'the armories are all in the hands of our enemies!'

"As he speaks there is a hurried trampling of feet, and a fresh detachment of police, armed with rifles, dash round an adjacent corner. Back to back the little band of men stand as adjacent corner. Back to back the little band of men stand as they pour volley after volley into the besieging hordes of blue-coats that surround them. It is desperate, American courage, but it is useless, for see that company of men hurry-ing down the street at the double-quick! They are not uniformed, but we know them by their crosses-they are the 'Catholic Knights.'

One volley from their deadly weapons-the smoke clear One volley from their dealty weapons that during, riddled away and the little band of heroes lies dead and dying, riddled by the Papist bullets. Now the saloous disgorge their ethored hands of murderons and midnight assassing ; doors are battered down, and while the trained bands of Romanista are pouring volley after volley into the shricking mass drawn together in the streets to gaze upon the flames, the scene of carnage is being supplemented by the rum sosked assassins within doors. This scene is repeated in a hundred different sections of the city, and when morning dawns, the Papal flag floats o'er the city ball, and the Stars and Stripes lie torn and soaked in the blood of its defenders. "Batholomew's fatal night has been repeated, and Rom rules over the city of the west. Simultaneously St. Louis Baltimore, New York, San Prancisco, Cincinnetl, Washington and all of those cities which Rome grasps through the mun-icipal offices, have gone the same way. It needs but the plant-ing of the Papal flag over the White House to fulfill the as-sumptions and predictions of the Vatican.

ALIGHT OF TRUTH H

STARTLING NEWS.

of such Catholics as hold their primary allegisuce to the Pope of Rome? (And yet some who seem to know some thing about this matter are bold to say that such is the fact. Would it not be a sad commentary upon the intelligence, or the patriotism, or both, of our rulers, if it should on examination, turn out to be even so? And would it not argue the very climax of imbecility for our rulers, iu-cluding the governors of States, to wake up some morsing and find themselves captured by the Pope's vassals ! And yet it begins to look very much as if some such thing as this

might transpire. The Catholics, in many places, are srmed, and are drilling-What does it mean? In the light of the Pope's Encyclical it means a desperate effort to subvert this free government. destroy our liberties, and carry our people back to the most degrading heathenism, servility, and wretcheduess! If the proud clizeus of this, the noblest government on earth, are willing to relinquish their present exaited rights and privi-leges to become the Pope's slaves, the way will possibly soon be open for such a transition! But if they mean to resist such a threatening doom, it is *kigh fime* they were beginning

It is comforting to know that patriotic orders of freemen are rising up in different parts of the country, and preparing, as best they can, to meet the issue, whatever it may prove to be; but the great mass of the people are slumbering and seem indisposed to be aroused !

Meanwhile, if there ever was a time when there was need of universal prostration of soul before God, on the part of Christians, this is that time. What will our fue churches, school buildings, our college and university endowments, our homes, our wealth-what will this all amount to if the Catholics become the rulers of this country!

And we suggest that, as a matter of curiosity, if for no higher reason, our rulers might do well to institute the inquiry: "Who are those now in command of our armies, navies, arsenals, ordinance, stores, etc?" It will not injure the cause of liberty, if it should be definitely ascertained that all these positions are held by soldiers who are loyal to this government, rather than to a foreign power .- Gospel Wilness.

WHAT HE SEES.

The Boston Investigator seems to have a new-faugled sort cent issue. It says :

We see that Dr. McGlynn is still hiding from his old pa rishioners

That Rome has stopped his tongue for awhile, at least; That the doctor has sacrificed the respect of the American ople for a mess of Romish pottage;

That it will never do to trust a Roman Catholic priest until he abjures Roman Catholicism ;

That our legislators had not seuse enough to abolish l'ast Dav

That they almost did it and then repented ;

That the old farce of asking the people to "fast and pray" s to be gone through with again, unless Gov. Russell should e man enough to refuse to issue the usual proclamation ;

That we need an Infidel governor of Massachusetts;

That an Infidel president of the United States would also be a benefit to the nation ;

public funds ;

bout as silly as prayers for rain or sunshine; That the best telescope show 5,500,000 stars;

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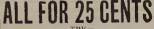
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very Sunday ab Wednesday

and minth W Cincinnati,

This, the reader will say, is a dream. It is a dream, but it is a prophetic one.

Judge Porter, of Pittsburg, Pa., decided that Sunday pa pers are a convenience, not a necessity, and, therefore, issued and sold contrary to the law of the State. The supreme court of Pennsylvania has made a decision confirming the legality of Pennsylvania has made a decision confirming the legality of the law of 1794. This sustains Judge Porter and is against the Sunday paper. Would it not be well to have it decided also whether the Sunday sermon is a convenience or a neces-sity? Why is it necessary for a minister to preach on Sun-day? And if preaching is a necessity, what kind of preach-ing? The minister wants the Sunday paper suppressed be-cause it entertains the people more than does the pulpit. But who runs this government, the ministers or the people? -*Bistion Investigator*.

about our globe ;

suyone who thinks of the millions upon millions of worlds that exist in space

The G. A. R. Again Insulted by a Romish Priest

G. A. R. badge within the range of a Romish priest's vision and note the similarity in the antics of the two beasts. and note the similarity in the antici of the two beasts. Any emblem denoting loyalty to our country and its free institu-tions will throw a priest of Rome into a freuzy in a moment. Recently Priest Gately, who presides over a Romish mass mill at Bridgeport, Pa., refused to allow the pall-bearers of John Murphy to enter the church with their badges displayed. They were all members of Zook Post G. A. R. This American representative of the Old Man of Sin even refused to allow the G. A. B. to gute the complete and conduct to moust

representative of the Ord and of Sin even refused to anow the G. A. R. to enter the centery and conduct the usual burial services. What will the comrades all over the country have to say to this latest outrage? It is not the first, and will not be the last. It is enough to make the blood of any old soldier boll within him. It ought to be enough to drive every Roman Catholic member of the G. A. R. out of the Romish Church - term t duration hurch.- 1.oyal American

Archbishop Ireland says: "We can not have morality without religion." Well, most of those who have the Arch-bishop's religion do not seem to have much morality with it.—*Existent Investigator*.

LIGHT OF TRUTH &

Jaturday, March 4, 1893,

NEWS FROM CORRESPONDENTS. Continued, the in- alghtedness of Mr. Weaver in this LOUALS AND PERSONALS

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a. for pointers. a. for pointers. b. C. Luther will lecture on the "Aggression of the Catholic Chareh, which, ander the guise of religion. at the destroy our public schools, overthrow republi-itations, and evenually our constitutional and relig-tions, at G. A. R. Hall, "Sixth Street, between Vine c. on Wednesdaw, March Sch and 15th, and on Son-ch ith and th, at "o'clock p. m. sharp. Admis-reta.

and Rate, on Wednesdaw, March S. and F. Sch, and D. Sch, and Sc

Chose who have not yet learned this fact must be asleep or behind the age. A fine andience was in attendance at the Ethical Spirit-al Society last Sunday evening, and was well entertained. the Chapin family, as usual, did their share in the way of intertainment with their beautiful music and songs, render: all shey alone can render them, and are of themselves an at-cition that will always bring this society a good audience. (J. D. Buck followed with as finished, polished, and con-incing a lecture as was ever delivered, the subject being The Brotherhood of Man." It is a treat rarely enjoyed to aten to his words as they fall clear cut, and eacn one a gem itself, and in all the lecture field there is not another who is the flat in all the lecture field there is not another who is the flat in all the lecture field there is not another who is the flat were wonderful in their accuracy, and given "Prairie Flower" alone can give them—sparking with wit drepartee. Mra, Sagmaster closed with a few well-chosen brids in timely appreciation of the lecture to the every day life all, that proved a flattering closing to the evening's enter-inment. The Rev. E. A. Coil, pastor of the Unity Church of is city, lectures before this society next Sunday evening, bject: "Unconscions Blanders." Mrs. Ropp and Sagmas, will give testa. Beginning next Sunday at 3 o'clock this city will hold a mediums' meeting every Sunoay afternoon the empedial benefic of home mediums, in the way of lec-rea, tasts, and in any way that will be nost beneficial to SEC V.

test, tests, and in any way that will be nots beneficial to m. SECV. --Despite the beautiful weather last Sunday—it being the the spring day of the season and tempting everybody to enjoy is unshine of the morning and afternoon, and the balaw arrive ince and coavicitom of the truths of Spritualism. Our if moolight of the evening—G. A. R. Hall had three large to of them, and the lycenm in the afternoon having 115 at-dants to its classes—a noteworthy item, and speaking well do the popularity the truin Society Lycenm is momentary the popularity the truin Society Lycenm is momentary the popularity the truin Society Lycenm is momentary datis to its classes—a noteworthy item, and speaking well do the classes—a noteworthy item, and speaking well do the classes—a noteworthy item, and speaking well do the popularity the truin Society Lycenm is momentary of the popularity the truin Society Lycenm is momentary the popularity the truin finding vacant chairs. This much order speaker's two addresses for last Sunday were, by do Caristians denoance Spiritualism?" and "Through at means can our country obtain the greatest properity." ground Mrs. Luther took for attaining this most desire end of the land could only realize this in its fullet means there would be nothing in the way of success. But the attest obstacle in the way is, as it was in the past, ignorance s some who enjoy more light than others, only they con-at the the monty. This is the propresive class. They some who enjoy more light then propresive class. They some who enjoy more light then propresive class. They some who enjoy more light the propresive class. They some who enjoy more light the propresive class. They some who enjoy more light the propresive class. They some who enjoy more light the propresive class. They some who enjoy more light the propresive class. They some who enjoy more light the propresive class. They some who enjoy more light the propresive class. They some who enjoy more light the propresive class. They so <page-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

region in a sume correctly in trage in manage connected with it. being correct she suppose the it of the suppose in the suppose in the first of the suppose in the suppose is the suppose in the suppose is a suppose is a suppose in the suppose is a suppose is a suppose in the suppose is a suppose is a suppose in the suppose in the suppose is a suppose in the suppose is a suppose in the suppos ing the st girl Mrs. Weeks have more considered in her claims then begins to give a number of tests to rapid some the being given, at the cluse of which warded ith generous apply as Next Sunday ev Luther will speak on the position of the Roman wards our government.

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Yours, MRS. C. CATLIN, Sec'y First Spiritual:st Society,

Hamilton, Can

Hamilton, Can. At Hamilton public services are held every Sunday even-ing at the Maccabees Hall. Good appreciative audiences are always present, who thorougbly enjoy the trance and inspira-tional discourses given through our indefatigable worker, Mr. George W. Walrond. The subjects are chosen by the audience, and "Hamodies," the control, and other missionary spirits do full justice to them, both philosophically and scientifically. ' Dreams' was the subject handed up on Sunday last. This was divided into the spiritual aspect or the migration of the spirit while the body was in profound slumber, and the "physical aspect," or mental disturbances while partial sleep only was enjoyed. Another interesting subject was the question, "In what manner did the resurrection of Jesus differ from modern materializations." The former was the ascension of a spirit into the spirit world, while the latter was the formation by spirit power into material shape and form (from the mag-netic emanations of the medium), the recognizable spirit body of some loved one who desired to be seen by those still on earth. Mr. Hugh Robinson, a recently converted brother, occu-



rations: \$2.750 in Cash WM. HENRY MAULP ee to all enclosing fc. in this paper and address 1711 Filbert St. Philadelan

ATTLENTION SPIRITUALISTS !

 ATTENTION SPIRITUALISTS!
 The first Society of State spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos, Kansas, appeals to all spiritualists and Liberals on the hos hos and the hos and hos and hos to hest of the hos hos and hos and hos hos and hos and hos hos and hos a The projective movements are now ripe for action. Our passociation is legally chartered and stock in such We can not association is legally chartered and stock in such We can not association is legally chartered and stock in such We can not association is legally chartered and stock in such We can not association is legally chartered and stock in such we have abare be as an intrinsic worth, being fully represented in property. This camp is destined to become the representative values in all a pleasant place for the home seeker. It being the state is a subtrious climate, a fine farming country, and in all a pleasant place for the home seeker. It being the State Camp, with legally authorized power to institute auxiliary societies, chools, sanitariums, cic, makes of it an accomplishing future for all who havest in its stock. We make this proposition. To every one who will aubscribe for its stock is subtributed by help to build up the future work of Spiritulism. - For full information sind details address 1. N. RICHARUSON, Sec'y, Dielphos, Kan.

tions were remarkable. Fraternally, MAREL KLINE. On the evening of the 16th inst. a company of forty-seven intelligent ladies and gentlemen of this city met at the seance hall of Dr. G. P. Benson to witness a seance given through the mediumship of G. V. Cordingly and Webster St. Ceran. The first part of the seance was in the dark and the mani-festations were both wonderful and convincing. Lights foated about in the air and musical enstruments were carried in a circle over the heads of the audience by unseen hands, and at the same time discoursed encertaining music. Illumi-nated materialized faces and hands appeared, and many of the sitters were genity touched by the angel visitors. The dark circle lasted half an bour, and was bighly convincing to all skeptics present of the reality of spirit return. After the light was turned up messages were written in hieroglyphics for nearly every one present, after which Mr. Cordingly in-terpreted the messociation of which Dr. G. P. Benson is president. It was a grand success, and the receipts of the evening, forty-seven dollars, went to the mediums' fund. Spiritualism, or the philosophy of life, is fast gaining a permanent foothold in this city through the efforts of Dr. G. P. Benson and his co-workers, who are all doing nobly. Dr. cle-hall, and many have thereby been brought to a knowledge of the light. The cause is growing, and is represented by a people who

of the light.

The cause is growing, and is represented by a people who are intelligent, honest, and progressive. A. C. LADD.

Omaha, Neb.

Omaha, Neb. Omaha is being awakened through the mesmeric powers of Professor Reynolds; he is creating a wonderful interest in the subject of mesmerism, hypnotism, and cataleptic phe-nomena. The most learned and intellectual constitute the larger portion of his audience. The professor is also healing the sick and making the lame to walk, doing all manner of good. It seems that we are just now being especially favored with a shower of meteors, Dr. Slade, Prof. Reynolds, Sundeen, the Sweedish mind-reader, who is equal to Bishop in locating hidden articles, and the boy medium, M. Duboyis, the famous clairvoyant, besides half dozen lesser lights. We predict the outgrowth of these strange visitants to our city will be a nearer approach to the solving of the great question of all ages, "If a man dies shall he live again?" We regard mesmerism, hypnotism, catalepsy, somnambulism, ecstatic attes, clairvoyance, trance, semi trance, mind-reading, etc. etc., all as emanating from the same primitive source, and are but the whisperings of the coming new dispensation, a fuller and freer gospel adequate to the growth and expan-cion of the human mind. Let the welcome visitors from the celestial spheres descend and music from the far-off shores of immortality be unrestrained, and soon earth inhabitants will fear is removed through knowledge of a conscious existence here after and the subjugation of death and the grave. E. STONEY. 844 N. 18th Street.

Hamilton, O.

writing. The interest here is awakening. The shackels of ignor. ance is falling from humanity, and our "God is marching on Yours for truth, W. H. Mykas.

New Orleans, La. New Orleans, La. The New Orleans Association of Spiritualists certainly has secured a prize for this imonth in the person of George V. Cordingly, of St. Louis. Mr. Cordingly is an eloquent After the opening hymn on Sunday, February 19, 1893; Senator Smith, of Nashville, Tenn, a fine old Spiritualists was requested to make a few remarks. He spoke very strongly on the tobacco habit, which was not very encouraging man one night in a crowded hotel, who was unfortunate enough to be a tobacco chewer, and said Senator Smith "You can't realize how seasick I was next day from the effects of that man's breath." After Mr. Smith's little lecture Mr. Cordingly, took the platform for the rest of the evening. On Thursday evening, February 16, 1893; there was a dark Mediums' Relief Fund, given by Messrs. Webster St. Ceran and Cordingly. The admission was one dollar; the attend dance was fifty. For such a promiscuous crowd, where the conditions as a general rule are not very good, the manifesta-tions were remarkable. Fraternally, MAREL KLINE. On the evening of the 16th inst, a company of forty-seven intelligent ladies and gentlemen of this unit.

Joplin, flo. Rev. James De Buchananne and others have succeeded in organizing a society here called "The spiritualist and Libera Association," under the State Association of that name, with headquarters at Springfield, Mo. We are now holding meet-ings at the Haven Opera House, this city, every Sunday to 2.30 p. m. and 7.30 p. m., De. B. giving lectures and reading. W. C. Colby is here and is doing good work, giving private seances at the Hotel Forney, where he can be addressed. It is stirring up the skeptics at a great rate. Our society started with forty chartered members and we expect large accession next week. next week

It is the intention to have a hall and form a regular inst It is the intention to have a hall and form a regular into tution with a lyceum, reading-room, etc. I think we will us duce Dr. De Buchansnne to move here and make this ha headquarters in the future, running out to Webb City, Galeu Carterville, Baxter Springs, Oranogo, snd Carthage and lec-turing at each of these adjacent towns where good societle can, no doubt, be formed. We are expecting Miss Judkes here in a few days, she is now lecturing in Springfield, Mo. Yours for the good cause, S. T. SUDDICK.

New York City.

New York City. A Spiritualist fair, under the auspices of the Ludies Aid Society, will be held in Adelphia Hall, Fifty-second Stree and Seventh Ave., during the afternoon and evenings of March 20, 30, and 31, 1893. Donations of useful, fancy, and miscellancous articies are earnestly solicited, and may be see: to the following addresses: Mrs. Henry J. Newton, 128 Wes. Forty-third Street, New York City; Mrs. Simpson Smith 50 West Ninety sixth Street, New York City; Miss M. J. Stodder, 61 Grove Street, New York City; Miss M. J. Stodder, 61 Grove Street, New York City; Miss Milton J. Rat-bun, 18 Summit Ave., Mil Vernon, N. Y.

Seattle, Wash.

Scattle, Wash. Sunday, February 19th, the American Union of Spini-ualists celebrated Brother George Washington's birthday. 1 large audience was in attendance. The marked feature a the celebration was the Children's Progressive Lycem Everyone present scemed to realize the importance of the lyceum. Its future influence must be felt as it works in con-junction with the children in the spirit realm. If we foste this spiritual influence it will help to emancipate thousands whose ideas are not broad and liberal enough for the welfar of mankind. Brother George Washington is the spiritual President of the A. U. of S. Very respectfully yours. CHARLES D. KNIGH.

NOTES FROM ALL POINTS.

East Marshfield, Oregon.—Thomas Buckman writes the if a good lecturer and test-medium were to come that way a great revival could be started in favor of Spiritualism, as there are many hungering for it, and are ready to welcome and all a missioneers

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