POINTS.

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EXPONENT OF THE NEW PHILOSOPHY OF LITE, HERE AND HEREAFTER.

SUBSCRIPTION PRICE 81.00 per YBAR, 5c per COPY.

Cincinnati, Saturday, October 7, 1893.

Volume XIII, No. 14.

at a most propitious time, and organized under the most propitious circumstances,

Spiritualists are organized, and they feel all the stronge for it. Their headquarters are at the capital of the country, and in position to go direct to the highest court in the land for redress in case of encroachment by local governments.

This is as it should be, and will do untold good in a short time. The fact in itself is comforting, and this alone will make the average Spiritualist bolder in his assertion for rights, and more assuring in receiving them.

In next issue we will publish a list of delegates from the various States represented.

Following is the Board of Officers

Prof. H. D. Barrett, of Lily Dale, N. Y., President. Mrs. Cora L. V. Richmond, of Chicago, Vice President. Robert A. Dimmick, of Washington, D. C., Secretary. Theodore J. Mayer, of Washington, D. C., Treasurer.

Directors: Milan C. Edson, of Washington, D. C.; Hon J. B. Townsend, of Lims, O.; Mrs. J. N. Sloper, of San Francisco, Cal; Mrs. M. H. Skidmore, of Lily Dale, N. Y., and George P. Colby, of Lake Helen, Florida.

Mrs. R. S. Lillie's Report.

Sunday, September 24th, closed our work at Minneapolis for the present. The house was filled both afternoon and evening. The evening subject was "The Spirit Land," and was pronounced by many to be the best of the course. During the first song the spirits led me in spirit out into a beau-tiful place, impossible of description, as pen cannot describe what soul can sense, yet, as best it could be done, this vision was described as the introduction of the discourse, after which the spirit intelligences proceeded to discourse upon the other life's scenes, conditions of spirit, consequent upon

the life on earth, etc.

Mr. Lillie's songs have been received with high marks of appreciation. We are to be followed in the work there by Helen Stuart-Richings who has a host of friends in the North-

Monday evening we started on our way to attend the Con-vention of Spiritualists, who had responded to a call sent out from Washington, D. C., several mouths ago by those who felt that the time had come for organizing a National Association, the place of meeting being at Chicago during the

The call for this convention has been so widely circulated in printed form that it is not necessary to go into details as to the names of those issuing the call. There seems to have been quite a feeling of distrust prevalent as to the feasibility or practicability of such a movement. "A burnt child dreads the fire," and the scars are still on the body of Spiritualism (Written for the LIGHT OF TRUTE.) as a monument and the memory of thirty years of hard work and terrible suffering to heal the wounds were a forcible re-minder of the past which were influences causing many to feel how vastly important was such a movement for weal or woe. All thoughtful ones have long realized the need of organization, knowing that by this only can we have represen tation and protection. But they have realized also after bit-ter experiences that an effort in this direction unwisely put forth would work untold injury to the cause they desired to

But after the call was once made many felt that, fearing o otherwise, they must go forth to make if possible this a means of advancement and betterment, as proper organization must be, or to do all they could to prevent permanent in from again tearing it down through the follies of

When the roll was called Wednesday noon and we heard the names and looked upon the faces, many of whom we knew, we were certain that the large body of delegates was composed mostly of thoughtful men and women, who has come there with sincere and heartfelt concern in and deter come there with sincere and heartfelt concern in and determination for the welfare of Spiritualism. The meeting was called to order by Mr. M. C. Edson, of Washington, D. C., chairman of the committee issuing the call, who, after at committee issuing the call, who, after a sensitive for a time, though short, who may be troubled by the like additional and address of welcome to the delegates in behalf of the unitation of Christian Called Grant and also cautioned the use of wishing the many militon believers; but they never have any real interest in the for a time, though really the many militon believers; but they never have any real interest in the spiritualism. This relieves has detulence in the spiritualism of the number is so greatly exaggerated that instead of the number is so greatly exaggerated that instead of the committee issuing the call, who, after a send speakers is in the form of imputations against the honest purpose of members is not popular.

The substantial fact seems clear at least that Spiritualism of Christian Churches to follow the teachings of Jesus. At they are believers in a very limited sense. It may be said they are believers in a very limited sense. It may be said they are believers in a very limited sense. It may be said they are believer in a print-return and communication with mortals without any full sense of what it means to them and to the "pitching into the Spiritualism." This relieves has detulence in the for a time; though really the same proposed in the sense of the number is so greatly exaggerated that instead to the sum of Spiritualism.

Much of this detraction by writers and speakers is in the form of imputations against the honest purpose of members is not popular.

That the millions claimed do exist is quite probable, but they are the sum of Spiritualism. The sum of the committees in the sum of the com

cago, vice-president. Nominic, or washington, D.
C., and Mr. Fairchild (formerly a reverend of Stoneham, Mass.,)
now also of Washington, as nominees for secretary; Theodore J. Mayer, of Washington, D. D., treasurer; for trustees,
Milan C. Edson, of Washington, D. C., James F. Townsend,
Lima, O., Mrs. Marion H. Skidmore, Lily Dale, N. Y., George
way, an Lima, O, Mrs. Marion H. Skidmore, Lily Dale, N. Y., George P. Colby, Florida, Mrs. J. M. Sloper, San Francisco. Profibarrett, as chairman of the convention, had displayed such rare ability and adaptation to the work that he had completely won the admiration of all and was elected by acclimation without a single dissenting vote. In fact he rose to the occawithout a single dissenting vote. In fact he rose to the occasion grandly, astonishing even his friends, for this was no usual or ordinary position. And as Mrs. Colby Luther, expressed he proved himself a grand man. Mrs. Richmond was also unanimously elected by acclamation. I, for one, felt certain that whatever the future organization may prove, the spirits were impelling and moving once more to try and assist in securing this recognition and protection from unjust legislation. Mrs. Richmond seemed constantly on guard,

working faithfully and counselling, as it appeared, wisely.

The two candidates for secretary seemed to hold nearly an equal place in the esteem of the people, though a majority vote was given Mr. Robert A. Dimmick, of Washington, D. C.

The election of the treasurer was also made unanimous was that of Mrs. Skidmore, whose worth and work for Spiritualism and for mediums was appropriately spoken of by Mrs. Richmond, who spoke of her as many have before, as "The Mother of Cassadaga." Her words were warmly sec-onded by Mrs. H. S. Lake, as they would have been by the writer of this and many more, had occasion required.

The remainder of the board being elected, a sigh of relief

passed over the large assembly, for the hall was then filled, galleries and all.

As three days had been spent in organizing and electing officers, some thought the work should have been done in as many hours. But as the work was well done, the time was

The convention closed with ten-minute speeches by sev

eral speakers, music, tests, etc., in an evening session.

At the close of the afternoon session there was a general feeling that it would be the means of good, Washington, D. C, and be incorporated under the laws of the of whom would think his malignity out of place and un District of Columbia.

A mass-meeting or convention will be held the second Tuesday in October of each year. Charters will be issued to societies, local or State, which are in no way to touch or to effect the State charters obtained, but which will unite them to the National Association, and entitle them to a delegate to the yearly meetings and a voice in the proceedings. More MRS. R. S. LILLIE.

POPULARIZING SPIRITUALISM.

SAMUEL H. TERRY.

As I walk through the streets of this great city on a Sun day morning I note on every hand the people assembling in crowds in their well-appointed temples of worship, where delightful music welcomes them and lends its charm to sooth the chafed and troubled minds of those who enter, fretted a they often have been all the week previous by anxieties con ed with the grave problem how to earn a living. Epis copalians, Presbyterlans, Catholics, and other Christian de-nominations abound. All the associations and surroundings in these various temples are such as to attract the visitant and open his heart to good influences, so that he who speaks therein the words of admonition or of comfort finds he is owing the seed in well-tilled ground. This is as it should But the reflections of an earnest Spiritualist as he com oares these crowds of worshippers, and these beautiful tem-bles with the few co-workers in the cause he weekly meets in ome cheerless hall often lead him to ask himself: "Where are the alleged millions of Spiritualists that they make no

THE NATIONAL CONVENTION OF SPERITUALISTS.

A Successful and Satisfactory Outcome at Chicago. The challenge of the content of t

cused, for the present, for openly avowing themselves Spirit ualists.

Now the query is are not Spiritualists themselves largely to blame for this unpopularity? They seem too long to have taken the position that their cause must be unpopular any way, and as every man's hand is against their faith, they will be Ishmael-like against every other man's faith.

We dwell in a community of Christians, and it is among them we must look for converts. They already believe, on faith, that the spirit of man lives after the body dies. We can expect very few converts from avowed Infidels as with them a double conversion is required. First to a belief in a faith, way in them a double conversion is required. First to a belief in a faith, way in them a double conversion is required. First to a belief in a faith, way the present of the progress of its gospel them to world that it be announced as a gospel of peace and good will to all men—beginning at Jerusalem, the region of unstable of man; though some may be better for this than others. If we have occasion to remark on the defects or deficiencies of any one of them, a thought of "the brotherhood of man" should lead us to speak with some degree of respect for the adherents. Just as we would a faith, that the spirit of man lives after the body dies. We speak with regret concerning some evil habit—intemperance for instance, of a dear friend.

Especially is this due to Christianity, the followers of our common country, often near and dear relatives. Do they sometimes reproach us because we have embraced Spiritualism? Even so; give them to see by our kindliness of our common country, often near and dear relatives. Do they sometimes reproach us because we have embraced Spiritualism? Even so; give them to see by our kindliness of special particular their depreciative remarks that this new belief has broadened our sympathy for them and all men. So that they may be led to

There would seem to be only one answer to the question that those who are already half way to the conclusion must be more easily brought the whole way. Yet, judging from the tone of the communications in our spiritual papers and from the addresses of many of our platform speakers the "most of our efforts is wasted in trying to convert the fewer Infidels. I can hardly recall an instauce where one of them has been appritual paper without meeting with communications vilifying and maligning Christians. This partiality tends to place us on the side of the Infidels to our manifes. other than very tenderly treated by our writers and speakers, even to the extent of adulation. While you seldom open a among Christians. We should treat both sides with the same courtesy, not being called on to praise or blame either

It sometimes seems to me that our older Spiritualiststhose who have been battling for the cause twenty to thirty years or more, have grown soured by the vilifications Spiritualists have received from occasional sensational clergymen, feeling of satisfaction with the result of the convention, a and forgetful of the wise admonition of Jesus, "When ye are reviled, revile not again," injure the cause they love by re adopted was The National Association of Spiritualists of the United States of America, and will have its headquarters at which might be excused, but broadly on all of his faith, many Christian.

It is well for all such writers and speakers to remembe that when a Christian man or woman becomes an avowed Spiritualist there ever remains a warm place in their hearts for the old belief. And even when they have not been actual members of a Christian Church, the most of them have tenlifetime were; whose life they know was sought to be conformable to the golden rule. To such any distribe on the faith of their parents grieves them, and if it is heard too ofder recollections of some dear father or mother who, in their ten tends to drive them back to the Church of their earlier

This evil influence is quite apt to be felt among those are just beginning an investigation into Spiritualism. They have, perhaps, lost some dear friend—a parent, a brother, or sister, or a child. They do not obtain the comforting assursuce in their own Church that the lost one still lives ; and by the invitation of some one acquainted with the belief of the Spiritualists they attend one of our meetings-often with a feeling that they are doing something wrong in the mere atendance. They go away happy in the receipt of some tests, to come another time with more boldness. They obtain more tests, but accompanied with them-before or afterthoughtless speaker starts out on a crusade against their Christian belief. They may stand this once or twice at intervals apart, but by and by, when they have come to really believe in spirit-return the discourses they hear are distasteful to them, and they stay away entirely. Of course, in their honesty, they are willing to admit their belief in spirit-return : and Spiritualiata count them as one of the many mil-

In the deliberations which were to follow. After a song they believe in spirit-return and communication with mortale Churches, are brought up and stigmatized, such as the document of the introduction of Mrs. Adah Sheehan, of Cincinna- without any full seuse of what it means to them and to the trine of predestination of eternal punishment in hell-fire of

Susting aside the fact that Christian believers in immortality are many and the Infidel unbelievers in it are few, which are we, therefore, most likely to win to our belief when equal efforts are put forth? them nor make them respect Spiritualism any the more.
I remember once to have read that for years after England

became quieted under Cromwell's Protectorate, if a man in the humbler ranks was noticeable for his sobriety, kindness, honesty, and faithfulness in his work; those who noticed it would remark to others, "He must be one of Cromwell's old soldiers !

Something more of this kind of work and speech must be

seen in us if we would popularize Spiritualism. Our cause is worthy of all we can do to make it acceptable to the members of all Churches—Christian or others—with whom we are brought in contact in our daily lives. There is nothing in it or about it that a man should be ashamed of if he tries faithfully to conduct himself according to its teachings. And if he does not then he can well be ashamed of himself and not of Spiritualism.

In conclusion I remark that one who has eccasion to co ment on any religious belief that has descended down for many generations should, in justice, remember that century by century the world grows more enlightened. The teachings of five to ten centuries ago which now seem harsh and cruel to us were doubtless believed necessary by the less en-lightened people. It will be very difficult for people in the twenty-sixth century to pass a righteous judgment on the crimes of the freed men frequently occurring in this last half of the nineteenth century, or on the unmerciless punish-This thought should restrain those who would bring up

the unfavorable records of a long past age to condemn a or a religion existing at the present day. Setting aside the always uncertainty of the truth of the historical account, it is unfair to take the bald and unsavory facts as given, dijointed from the peculiar position of lower civilization at the period, and apply them with a new setting to degrade their more enlightened decendents now. The Jews have been too often maligned in years past by our Christian clergymen irom want of due allowance for this change. It used to be a common thing, when a pastor was at a loss for a subject, for him to interest his congregation by "pitching into the lews." do not remember to have ever noticed that it hurt the lews much. For the past thirty or forty years, as the lews became more numerous in the country, this practice has fallen into disrepute, and justly so.

If occasionally now-a days some dyspeptic itinerant finds himself so void of ideas that he can not encompass a fit dis course for his congregation, and perforce the efferversales arising from the acid void has to be let off, it is done by pitching into the Spiritualists." This relieves his flatules or

THE CRURCE AND STRITUALISM.

The dense of the Charle sweet the dense of spin and the control of the country of upon the sky piercing, saure-reflected summits of the mountains of free-thought, can suswer it. Every one who still dwells in the dark valleys of despair and who is still bound

of crape upon his arm? Why the ominous, sombre character of the funeral of to-day? Why the countless, ceaseless pilgrimages to lonely, unhealthful graveyards to make a despairing effort at bridging over the sea of such unbroken silence, re hold sweet and holy communion as we did in

hy all these facts? Because the Church does not, will why all these incist pecause the cludes not not, dare not, accept the tenable, undeniable truths of Modern Spiritualism, and boldly proclaim from her pulpits and alters the actuality of the intercourse between two worlds. The entire fabric of Christianity is based upon the Spiritual-ism of the Bible, and even the dullest could imagine what the acriptures would be if the numerous evidences of spirit-return and spirit-inspiration were taken away. The book would be a mass of worthless chaff; the life giving wheat would be gone. Who were the grandest characters of the Bible? Every ne a medium. And Jesus, of Nazareth, who was he? Ar that in the hands of the most advanced and learned masters of the spirit-world, he gave to the lowly and humble ones of arth the pent-up wisdom of these sages that had accumu

Look at the result. The gospel of love, falling like dew from the untainted lips of the Nazarene, is changed into a gospel of greed, of arrogance, of bigotry, of selfishness When Jesus uttered his inspired words in burning bursts of eloquence, think you, he could peer into the future, even great seer as he was, and see the crimes, the cremations, the torturings, the inquisitions, and the wholsale slaughter of intellectual freedom perpetrated in his name? If the medium of Nazareth could have foreseen what enormous offences would given up the battle, in despair of man's cruelty, ignorance and superstitions. If the Church to day were directed by men like those who founded it eighteen hundred yeare a Church; it has ruthlessly wrenched from it the only and success.

foundation upon which such an institution can stand and and success.

And furthermore, how does the materialistic explain-it all the only in New York and State of the Company of orave the unceasing warfare of free-thought, science, and phi-osophy; it has deprived it of its spirituality. So, we may now see why the Church wants nothing of

Spiritually dead, what use has it for the Spir itual? Many and many of its followers are to day hungering for just such food as Spiritualism, and Spiritualism only, is capable of offering. Many and many will continue to hunger mayhan, some poor soul will perish by the way-until the greatest and fastest-spreading truth that ever was promulgs greatest and tastest-spreading train that ever was promings ted from the lips of man or angelibas marshalled all late forces, and forever vanquished all creeds, all bigotry, all cruelty, all superstition, all pricatoraft, and all tyranny, leav-ing man a freeman indeed!

"There is one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manu-facturing age? No; for amidst the varieties of minds which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses him-self. But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."—Preface to Lord Broughham in "The Book of Nature." By C. O. Groom Napler, F. C. S.

cepte a nomination or an office under a plitical regime becomes a participant in the wrong.

tains of free-thought, can answer it. Every one who still dwells in the dark valleys of despair and who is still bound with chains, as it were, to the stern and cruel doctriaes of hundreds of years ago, can answer it.

No, the Church are sol tend these boons to suffering hamanity. If I am not speaking truthfully, why the bitter, bitter pangs and heart-sches when the Christian is forced by an all-powerful, inexarble fate to take leave of all that holds sacred and dear and with dimmed eyes see his darlings laid away, one by one, in the cold earth? Why the unspeakable horror, even of clergymen, when the dread ferryman appears to tow them over the silent, misamic river of death, to land—where? Why are we shocked and saddened by the appearance of a woman in widow's weeds? Why do we cocasionally catch a glimpse of a man with an unsightly band of crape npon his arm? Why the ominous, sombre characters of the funeral of to day? Why the countless, ceaseless pil-in life. This was prefetly reproduced in the materialization. in life. This was perfectly reproduced in the materialization.

In the coffin I placed something on her person as a necessity In her materialization she also reproduced that, knowing the I would recognize it, and retain a marked impression of her first appearance. It was a test added to her materialization to prevent me from falling into doubt later as some do when criticized by skeptics as being over-credulous or under hyp notic influence. I have never doubted the fact, and can no

without doubting my own existence.

But the denouement is the crowning of the whole, From
there I left for New York the same night, when I obtained the impression spoken of in a former issue

Having obtained the name and residence of anothe nedium, I made a run to his scance on another evening, hardly wo or three after the last event. The circle was opened by a nymn, when spirits began to appear at a curtain parting the ront from the back parlor in which the medium satentranced I did not expect anything, for I thought it all fraud the way hings were arranged, and the very earthy appearance of the orms that came forth to be viewed and interviewed. But my onbts were suddenly allayed by the appearance of two spirits who beckoned for me to approach. I recognized them from where I sat. They were my mother and Rose arm in arm, To make sure that I was not under a spell, I said to Rose "Who are you—can you tell your name?" She smiled at my credulity and suswered: "Rose—Rose," then pointing to my mother and nodded, as if asking "Do you know her?" I nodded and said,"Yes, yes" at the same time. But I could say no more on account of my utter surprise and momentary excitement. All I could do was to gaze at them-from one to be committed under the closk of his great system, his heart the other, knowing that they could hold their materialization might well have sunk within him and well he might have but a few moments. My surmise was right, for before could think of something definite to ask, they withdrew, and

dropped the curtain.

Was this all a delusion or fraud? If so, how does the non it might be a blessed altar of peace, a haven of hope, believer account for those three raps made by mental request a torch of love and charity, to the toilsome even regarding the automatic writing that followed as an ones of earth. But no, the Church of the nine-effect of unconscious cerebration caused by mental hallucinacentury is dominated by a set of men, who, tion? Or, how does he account for the spirit form (even if it in their intense bigotry and unmitigated selfishness, are so unscrupilous as to means and methods by which their own through automatic writing?—My mother's appearance might or the Church's material advancement may be accomplished, have been a trick, but how is it that she was so perfect, even that nothing, however base, would they stop at, if having in to the object I placed on her before closing the coffin-lid view some scheme, underhand or otherwise, by which they, when nobody at that seauce knew me or knew I was coming, view some scheme, underhand or otherwise, by which they, when nobody at that seance knew me or knew I was coming or the cause they represent, could be benefited. And we can and I having forgotten the circumstances until recalled by atultifying my understanding to doubt it, and I certainly do not fail to discern what centuries of this sort of tyranny—I the re-production at the cabinet-door? Was it all a strange am speaking now especially of the Church of Rome—has co-incidence? If so, it was a more wonderful fact that the done. It has divested the Church of all that goes to make up materialization, which has become a very commonplace a Church; it has ruthlessly wrenched from it the only solid affair in private families and shut out from public skepticism

> away account for the appearance of the two spirits in New York at a scance where I was not anticipated, and where seances were given nightly to scores of people—it being anniversary time when thousands of Spiritualists flock to the cities and fill the scance-rooms? Does he think they were manufactured to order? If so, how did the medium know me, or my spirit friends? How did he know of the scores of others, nearly all of whom received tests? If he had wealth enough to employ twenty people nightly to play spirits with a wardrobe worth thousands he certainly would not subject himself to such daily suspicion and fear of being "grabbed." Because an occasional fraud is captured at nefariously coun rfeiting the genuine, is no reason why all mediums should

e frauds.

Are all preachers or priests frauds because record shows that an occasional one is sent to the penitentiary for awind ling his friends or the public? Is Christianity a delusion ecause it contains some stray sheep, as murderers, highway-nen, pick-pockets, gamblers, assignation house-owners, coal-rust barons, counterfeiters, safe-blowers, or embezzlers? some mentally dark journalists seem to think so, or they have no mind of their own and are governed by what prejudiced people say. Or are they blinded by prejudice themselves? We dislike to give journalists the credit of being short-sighted; but perhaps some are. May they be enlightened.

seemed just what Elliott would naturally say, and it seemed as if I was actually having a communication with my son.

Now let us look at this invisible interview with an intelli-

gence that claimed to be my son Elliott. How can one doub the claim under the circumstances? I was an absolute stran ger to the medium. I am sure she never saw me or I her, and she did not know who I was from any other Tom, Dick, Harry that had called to have a sitting until I had got through the sitting and told her who I was. If I had got nothing else than what I have above written, I should fee very certain that it was my spirit son, and I was glad he sug gested to the medium "to make father stop and have a sit, ting, for I want to talk with him." I no longer thought the remark a dodge to secure the dollar. I would not have missed the sitting for many dollars, for take it altogether it was very remarkable one.

The spirit then said: "Mother is thinking of me all th I know it just as well as if she said it. It is because am so close to her, for I am at home with you as much as was, and even more, than when I was with you in the mortal.

I then said: "I wish we could feel it to be so, or realize it more than we do." "Maybe," said the spirit, "it is so all the same, and if you were a spirit you would know it. Still it seems as if you must be impressed that I am with you, do not see how you can help it."

Then I said: "I do believe you are as alive as ever you

were, and I feel that I am now communicating with you, my own dear son Elly, but still we miss you personally so much that I can not help wishing I knew it as I know your mother is with me. I am very happy in my belief in Spiritualism. It is my only consolation; don't think I doubt the fact, for I feel that I am now talking to you, and I shall cherish this experi ence for a good while. There is no hing I enjoy more than o have these experiences, but I want to see you as well se hear from you; some, you know, put in their ghostly appear-ance to some people, and I do not see why I should not be so favored. I sometimes wonder how you can be happy, Elly,

where you are knowing we miss you so." Then the spirit said: "Father, you will understand all this better when you come over. I know as I am alive you will be also when you leave the mortal, and we shall all know each other and be with each other. I reach you and help you spiritually more than I do physically, for I am a spirit, but am interested in you every way. Nothing can happen to ou but I know it, and feel it too-perhaps see the silver lining to the cloud that you as a mortal can not see.

Many other spirits came, among them sister Adeline who died in 1854, my father, mother, and brother William. They spoke of my sister Sarah who is still in the form; spoke of my niece Mary Matthews, my aunt Eliza, Epes Sargent, Wen-dell Phillips, and Albert T. Elliott. All these names were orrect, and such as would be likely to come to me, being well known relatives. The three last names mentioned were very natural. Epes Sargent was my intimate friend and neighbor. I was very intimate with Wendell Phillips, and it it on the surface of the soil, and it moves slowly, without the was natural that he should come to me. Mr. A. T. Elliott was my brother in law. No person could guess at these the lightness of the psychic envelop the spirit is transported names and hit right every time, not a mistake made; and so stultifying my understanding to doubt it, and I certainly do not. It seems to me as if this experience will be worth readnomena, intelligent communications that answer the great question of Job, "If a man die, shall he live again?"

SAW SPIRITS.

To the Editor of the LIGHT OF TRUIN.

Mr. Joseph King, of Benton Harbor, a materializing me dium, visited this place, Petosky, Mich., and gave six material izing seauces. His scances were well attended, and some per ions saw two spirits and Mr. King at the same time. All this ed to excite the opposers, and they made an effort to break up the seauces by selecting a Mr. Burrows as a tool for that purpose, and had Mr. King arrested. The result you will see by the following article, copied from the Petosky Herald:

The case against Joe King, the trance medium, who was arrested last week on a complaint sworn out by George Burrows, was discharged by Justice Barnum last Friday morning, there being no grounds for holding him. Thursday night King submitted to an investigation of the manifestations produced by him at the residence of David Findlay on Grove street, under the direction of a committee composed of Mr. M. F. Gulono, O. T. Blood, and Mr. Perde.

A cabinet constructed of a frame work with the sides and top covered with black cloth, was placed in the bed room and fastened securely to the wall. The cabinet was ax8 feet and six feet high, and the entrance to it led to the sitter's room. It contained a single chair, which was examined by the committee, as was also the cabinet. A careful examination was made of the bed-room, and the only door leading out of it was scaled. King was then taken into another room atripped of every past

was not sent

On the following Friday, June 9th, the young lady received a letter from her mother. In this letter the mother related a dream she had the previous Friday night, (June 2d) the date of her daughter's illness. She dreamed that a telegram had been received addressed to her husband, saying their daughter was dead, and requesting him to come and get the body. The mother further dreamed that her husband then started on his journey to bring the corpse home for burial, and she saw the Brrive.

This was the dream substantially as told in the letter, and the mother advised her daughter to be careful, as she knew her dreams came true. No communication had been transmitted between the two dates, June 2d and 9th, as it was not thought advisable to cause unnecessary alarm after the re covery, except a letter sent by the daughter, which was mailed June 8th, but this was not received by the mother till 30'clock p. m. June 9th, whereas the mother's letter was mailed at a. m. June 9th; so the mother had no information preview to mailing her letter.

The question suggests itself: What caused the mother's singular dream? Was it thought transference or soul-communication, or was it spirit-impression? Neither mother mer daughter profess Spiritualism

THE SOUL IN SPACE.

Le Spiritisme says : "As long as people do not reflert, mat ter cannot appear otherwise to them than as possessing desity and weight; but, studied, it takes form so ethereal as to come invisible. Water may become as resistant as iron, er may mix in the air without leaving any visible trace. It is possible to day to solidify the air which appears so impalpable; and the earth may become gaseous and invisible by a series of appropriate manipulations. As it is almost certain that the infinite multitudes of material compounds are more ly polymorphous aspects of the same substance, it follows that matter may exist in simpler physical and chemical eca ditions than are at present known to us, and yet possess in these states not only all the properties which we recognize, but also others which have yet to be discovered. Observe Crookes opening this entirely fresh domain to contemporary nvestigation. Radiant matter is really what we already know, seeing that it is rarified air, but it assumes an aspec so unexpected, so novel, and so prodigious that the great Ruglish scientist declares, 'We enter a region in which force and matter appear identical.' This matter possesses enormous energies, as established by the great English physicist. The idea need not surprise us, as the most powerful agents which we know are absolutely imponderable. Light, electricity, and magnetism have never been placed in the pas of any balance, and yet these imponderable forces raise en ormous weights. On earth our material body is sustained and renewed by respiration and nutrition. Its weight retains ability to quit the ground. In space it is not so. Thanks to from place to place with the rapidity of thought, yet it does ave the terrestrial atmosphere, but is borne we are, and the domain through which it moves is still limit ed through a vaster extent than ours. The spirit cannot travel at will to other worlds, because it cannot overcome the laws which retain it within the sphere of our globe's attraction, until it shall have made its envelop so pure, so light, as sensible, as to finally escape from the earth to which it sees ed to be forever fixed.

Alfred Russell Wallace says: "My position, therefore, is that the phenomena of Spiritualiam in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail. either how the phenomena are produced or how the mary sane and able men here referred to have been deluded coincident belief that they have witnessed them and when they can show the correction of their theory by project at like belief in a body of equally same and able unbelies then, and not until then, will it be necessary for Spiritual ists to produce fresh consumations of facts which are and always have been, sufficiently real and indisputable to satist any honest and persevering inquire

Slauder has a powerful enemy in charity. The hearted charges, if untrue, because transparent to its eye. Les se welcome paragraphs to the unchartaine because this set Lack of charity makes lines of the lead of

Spirit Mess ala one inquiry only; tioner attached. Infor contain one inquiry only; questioner attached. Infoi ly given.

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REPOF

Saturday, October

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Ans—No, as we
sired information.
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more with our mas mon with our mas some with our mass earth plane. But by some other medium you can find out al trouble. The advict for that medium, o ably yet too under an obsession. Me wanted, or are in wanted, or are in to follow their in cles. But you nee sist tempration of strength in this re ing spirits; for 5 or are positive, in usually the rule gress. As a mo protected accord apon indulging pure motive may have ed he 18 strong and h gize ary sgains willing to go w QUES.—[J. 1 name cut into

followed by a

Ans—It m unfold truths rest on the na the engraver's who left it t a heaviness ment or desp tion. But th to causal con Whenever y of finding time the sa This may be selence of OUES -Cause the n

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> make t with th it Tt been it spirit resson make prayer accom upwat the su calla. mken. A: Page

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REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

Questions are all formed of our lines in Amandad Money.

And the who does that is like a man looking down a start to study the heavenly bodies.

Questions and any of the start of the cash last of the contract of the start of the cash last of the contract of the start of the

greet, there being no analogies to guide by. So he will live in a higher form not describable for similar reasons. Of course, the spirit world in which he finds himself then will be comparatively changed. But the change will be so gradual that no shock will be sustained in its realization.

Graded me to make myself known. I want dear mother to have most the reasons of the norm with her just the same as ever and that I try to impress her of my presence, but she does not always hear no shock will be sustained in its realization.

Missouri.

Caroline Hopper.

I desire to send a love message to my mother and brother; also to my husband and his mother Many. I desire them to thick of me as living and being happy, and not to trouble so much about not being able to visit ms grave. I am not there, but close beside them wherever they may be; sometimes having to separate my thoughts because of the separation in the family, but am able to reach each one of them every day. How

strange it is that I should have had to pass through the change called death, young and seemingly so full of life and joy, yet possibly it is right. I would love to have staid longer

with you, but, mother, when you think it had been better if you had been called, remember that you have many to live for on the earth plane, and that I am one gone away, where it

you had been taken, there would have been so many more to mourn for you then for me. Although I know all the loved ones miss mr, but still the mother is the nearest and dearest

of all to the heart of her children. Tell my husband Oliver that I am glad that he is becoming more reconciled and goes more in society. It were folly for him to shut himself away to grieve. I will visit you again sometime where you will possibly be enabled to receive me in a more satisfactory way

than this. Do not allow anything to turn your thoughts away from this grand truth. It has come to you in your trouble, but it has come as a comforter. Good-bye

well with me. I was not surprised at what I found upon leav

ing my earthly body; I was rather rejoiced to know that it was as well with me as it is; for I was not sure, and within myself I felt a doubt and fear of not being prepared for any-

thing that could be enjoyment. I had learned upon the earth plane to look at myself as of very little value, but I find that for every good thought and deed I am rewarded, and for the thought amiss I must suffer because, no one else can suffer

for me. I have not had very much suffering as yet, for I find

that my failures in life were more through ignorance than willfullness. So, my dear wife, I want you to think of me as happy and content and know that I am trying to do all I can

for you from this side. This message will be read by my wife in her home at Chicago. From Fairview, Ill.

Tillie Colimus.

to know that father and I met mother when she passed to

the spirit world and we are happy here, now eight of us to

gether and only a few left upon earth. But do not grieve, re

life, all united, father, mother, brothers, and sisters, as we

were upon the earth plane. From your sister Tillie. Cin-

Ruben Oliver.

Mr. Chairman. This is a hard place to put me in but I

have got to do it. I must confess that George Morrell was

right, he was an old Spiritualist while I was a Baptist; and,

of course, I thought he was going to perdition. But he was

right and and I was wrong. I was taken out of this life in the twinkling of an eye. I was a brick-layer and had been

out to work all the forenoon. I drove up with a tub of

mortar, when the horse gave a quick start, I was thrown back

ward on a pile of bricks and broke my neck. It happened just at twelve o'clock. I send love to my children and grand-

Louisa Sidwell.

noon to be able to voice a message to you. I realize that every

one of you are spirits to-day as much as you ever will be, but

you are held by the material body to earth, while I am free to

roam at will and gather in all of the beauties of nature on

ooth sides of life. There is nothing to prevent some spirits

from coming in rapport with mortals, and there is nothing to

prevent one from learning of the different spheres and con-

ditions pertaining to spirit life. You have had the brigh star of Bethlehem to dawn upon you, and your thoughts hav

een drawn upward from the earth life. Fear not, my friend

for I have come to talk with you. Fear not, for although you

are pressed hard to-day and scarcely understand the way, yet

ter day in store for each and every one of you. If there were

no fear of this beautiful philosophy, there would be no op

nd when they find that there is some theory coming

The Church is very careful and very watchful, an

just shead I see a beacon light, and I know that all this

children, and to all the dear friends in Rockland, Maine.

member that you will soon be with us on the spirit side of

Good afternoon, friends. I want my sisters and brothers

from your loving daughter and wife from Vicksburg, Miss. John R. Potter. I desire to send love to my wife and four children. There are three girls and one boy. I want them to know that I am contented on the spirit side of life, and that all things are

QUES .- [S. S. M. Minto, N. D.] You claim to have the

some vegetation in the spirit land that we have here. How

da you get them? Do fruit trees blossom and mature their fruit as in earth life?

ripe spirits enjoy their spiritual counterparts. But being able to rove around when freed from all their passions they can eat fruit in the orchards at sil seasons of the year. To such

their mortal friends as a protection. Such, of course, must depend for their indulgence of foreign fruit on the importa-tions, and when opportunity permits them get near it through

Ques .- [C. L. M., Evansville, Ind] dre these controls in

Ans .- They do both. Some have the knowledge; other

great relief to a new-born spirit to find that he or she is ready for continued spiritual progress without having to un-

dergo more earthly trials by working on the earth plane in connection with conditions compatible with the prejudices or physical desires he has left. It is more pleasant to help a

tent, or an obsessing attache against one's will, we become cognizant of inspiration from higher sources, which we add

to our knowledge when impressing or inspiring a medium to speak or write. Otherwise we give what we know, and which is the case with nearly all private mediums. When a good

Ques.-[J. F.] During one of the late camp conferences it was asked, "What is unconscious thought?" No solution or

Ans.—If no solution or no discussion followed we support

the speaker or speaker's control saw nothing in it to solve or discuss. The saking of the question does not imply that it must be enswered, or even apologized for. A child may ask a question that the wisest can not answer, because there is

none. A man may ask a silly question that has no answer Speakers do not feel disposed to lose any more time over

SPIRIT MESSAGES.

George R. Merrell.

bright, and if they are well followed they will lead one out of

Maine. Shredrick Wiggings is here with me to say God bless

Marla Merrifield.

every one at the old corner.

better the condi-

shadow into light. Oh, that I could reach friends in China, pass away, and I know that there must be a brighter and bet-

Maria rierrifield.

Maria rierrifield.

Maria rierrifield.

Maria rierrifield.

Ob, God, our father, the giver of all that is grand and phase may be just the opposite so far as physical temperature, or the state of the nerves, is concerned. Mediumship is one thing and physical sensitiveness is another. Mediumship is one of the spirit body, not the material body—only that while in the latter, it partakes of the sensitiveness of the spirit. One may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and the control of the spirit body, not the material body—only that while in the spirit body, not the material body—only that while in may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and be easy chilled or may have a cold or a nervous trouble and the thing the chose some one else for his companion, to know that I have been at his side since I went to soul-communion, there would be no need of churches any more. There is but the left of the nervous them to feed them to weaken, then they down and cast it far away that they may cold the pointed out wh

discussion followed. Can you unravel it?

such than to read them and cast them aside.

ANS -Every object, whether animate or inauimate, has a spiritual counterpart. Spirits do not eat material things as you do, but need only its spiritual counterpart, being of the same ethereal substance themselves. When your peaches are self. Now I know that I did my duty as a Christian woman, and I know that I grieved a great deal because my husband William could not see just as I saw, but I feel his liberal

thought is a great help to him, and that by and by he will be drawn towards the great truth of spirit return and in this become enabled to help others out of the darkness into light. I am from Spencer County, Ind.

Louis Haight.

My dear friends, I hope I am not imposing on you this time, but I feel anxious to send this message to the loved

ones at home, who to day are grieving over my loss, as they suppose. I am not lost in a spiritual sense. Oh, it was very

suppose. I am not lost in a spiritual sense. Oh, it was very sudden, I know, and you were not prepared for the blow, but

as husband and father I am still close beside you every day and am influencing William to do all he can for you. That little matter which you feel so unsettled about will come out

all right, as I am using my spiritual influence in that direction. Good bye. I am from Clyde, N. Y.

The Higher Law.

The higher law, the higher law, Is God's most potent will, Is also man's inheritance, His happiness to fill. O love is law, and law is love,

It ruleth every mind,
And sits upon its righteous throne
And judges all mankind.

The world and planets as they roll In continents of space, Doth by creation's perfect law

Find purpose, time, and place, We see the Alps in grandeur rise From out, old Nature's breast, Upon its topmost fissare there The eag'e built its nest.

But love the greatest of them all Is yet a part of law, Pervadeth every living thing, And hath no humo flaw. Most perfect love awaited me B-yond life's fretful tide, And in its perfect law shall I Forever there abide.

THOUGHT ATMOSPHERE OF THE UNIVERSE.

It was a daring attempt to unitize all phenomena of

spirit by a grand generalization which should be to the realm of spirit what the law of gravitation is to the physical world.

Such an attempt is made by the author of "Studies in the

Outlying Fields of Psychic Science," and it is sustained by a

review of all the varied phases of spiritual phenomena which

are made to prove the theory by which they are explained.

theory:

"Aside from this spiritual substance, beyond the pale of

of light have found it possible to explain its phenomena only by the hypothesis of an ether, a universal fluid of extreme tenuity, the vibrations of which are interpreted by the eye as

light. This ether was at first a dresm of the imagination;

but by answering all questions, solving all problems, and re-

ceiving the verification of mathematics, it has become a dem-onstrated theory. It is probably the common medium for the transference of electricity, heat, and magnetism as well. It is an illustration of one of the many instances when the

imagination has overreached the reason in the race of discov-

ery.
"In the same manner we may predicate another ether, the

medium through which all spiritual phenomena are produced. We may prove the existence of this ether by the cer-

tainty and harmony of the answers it gives, as the existence

of the luminiferous ether has been demonstrated. As the

be said to be material, for it belongs to the region beyond

that recognized as material by our senses. It is the sublima-

tion of matter, vastly more attenuated than light-ether, and

pelled from luminous bodies. The qualities of this ether on

the possibilities of life and spirit, and to it for explanation

Professor Challis, the late Plumerian Professor of Astrono-

my at Cambridge, says: "I have been unable to resist the

large amount of testimony to such facts, which has come

from many independent sources, and from a vast number of

been so abundant and consentaneous that either the facts

must be admitted to be such as are reported, or the possibility

CONCERNING BEQUESTS.

of certifying facts by human testimony must be given up."

. . In short, the testimony has

thought moves in it from thinking centers as

we refer all psychic phenomena."

I can not tell you, my friends, how happy I am this after great life giver we may designate it psycho ether. It cannot

The following paragraph contains an outline of this grand

Written for the Light or TRUTH.

sist temp ation of a material nature. It a comparison to your strength in this respect you are free from dangers of obsessing spirits; for you attract protecting influences accordingly, or are positive, individually, to that degree—the latter being usually the rule. Taking care of yourself is part of the development spirits give you; for here you stand alone and must depend on your virtues and talents for continued pro-

gress. As a mortal or a medium on the earth plane you are protected according to needs, and only left alone as you insist upon indulging your sensual passions or prejudices. But with a pure motive and a stout heart you can face the influence of a 1y haun ed house, only find a medium who, like yourself is strong and bold enough to follow. But do not psychologically against his or her will or design. Find one who is

gize ary against his or her will or desire. Find one who is

a heaviness or hopelessness that bespeaks of disappoint ment or despair. It is a case of true love on one side with-

science of Spiritualism.

QUES -[S. R. C., Hot Springs, Ark.] Is the Great First

Cause the motive power of all the activities of life?

ANS.—What do you mean by the Great First Cause? Tha

an ending. Thus we speak of the cause as a figurative ex-pression—a supposed condition of existence. Yes, as such a state it might be credited with being the motive power of all activities of life. But what do you mean by life—that in

pressions, unfolded for a purpose, waich you can not un-derstand, except to individualize certain life conditions. The

life to follow is entirely different from the material again, ex-

cept on the earth plane where it is an expression of material life. Beyond that your mentality can not reach. But when it does, it will understand life before matter in comparison to its penetration into the higher. To reach this degree, study self; for, being a microcosm of all life, it is the only field for direct and absolute research of life in the cause, before or after the existence of metter.

ter the existence of matter.

QUES ..- [E. L., Xenia, O] In "Antiquity Unveiled" a

number of ancient spirsts tests/y in good English that Jesus of Nazareth was a myth. How did they acquire this knowl-

eage of our modern vernacular?

Ans.—They did not acquire it at all, but simply spoke it

the supplicant at the moment. Love never fails to help its own. Spirits are always ready to respond when true love calls, whatever the language used to convey the call.

QUES—[M. C.] Are cold hands a rule among mediums when under control?

ANS.-No. Cold hands are due to the nervous tempera

your planetary systems or starry firmament are material ex- dium as required.

unfold truths to you that are hidden from mortal eyes. The love wave that overcomes you as your thoughts (your soul) your presence.

reat on the name, tells a tale of affection cut into the wood by

QUES.—[C. I

willing to go without solicitation.

QUES.—[J. E. F.] In passing a certain beach tree with a name cut into it, I sense an influence of love and faithfulness, followed by a weighty feeling. What does it mean?

ANS—It means that you are sensitive to influences which

the engraver's hand. The name engraved was dear to the one spired from a higher sphere, or do they speak from experi-who left it there—just as you feel it, but accompanied by ence?

ment or despair. It is a case of true love on one side without reciprocity on the other, or, perhaps, without appreciation. But the point is that you are psychometric or intuitive
to causal conditions, and by observation and investigation

and of friend, who having himself passed through the fires of
to causal conditions, and by observation and investigation

self-purification to get rid of his earthly or mortal trappings

san reduce it to a science for your own pleasure and profit.

—reactionary influences of old beliefs, passions, weaknesses, Whonever you sense a new influence that is within range of finding out its meaning, make a note of it, and the next likewise. Not that people to-day are entitled to more attime the same influence is sensed you will know its meaning. This may be continued indefinitely, and is a true lesson in the

ANS.—What do you mean by the Great First Causer Law from which life has originally sprung, figuratively speaking? As the first cause it must naturally be the motive power of all, either primarily or secondarily—in the latter giving life to special laws for special purposes. But there is no first cause advanced as to be a guide rather than a co-sufferer or co-penits the universe, absolutely considered. A beginning implies that universe, absolutely considered. A beginning implies consider the cause as a figurative exception of inspiration from higher sources, which we add

plauetary existence or in spirit? Material life, of course, had medium is pushed to the front, or does public work, he or she a beginning therefore it has a termination. Life in spirit is marked out for inspiration from higher spheres or influ-

is accordance with the law of control. Spirits are not line. Good afternoon, friends. I am glad to be with you to-day, guists, but genuine thinkers. They simply have to think I am from Peoria, III. I have not been long on the spirit side what they wish said, and it will come out of the medium in of life, but in the short time I have been here I have learned words of the language that his brain is adjusted to. In like some truths which I knew not of while upon the earth plane.

manner a foreign spirit—though a paradoxical expression, But now, that I realize a life as it really is and should be I as all spirits have one language—will comprehend what you desire to return and give a message to those who are near and say, if you think it at the same time. Not rattle it off as the dear to me, that they may turn face about and search for the

Chinese their prayers, or the Catholic counts his beads as an truth. Henry, I want you to investigate Spiritualism. I atonement. Words, though synthetically arranged, do not know that you would be a happier and better man make thought to the spirit, unless the mind acts in concert if you should; not that I feel that you are with the expression and realizes its meaning—is conscious of so terribly weak, yet I feel that you would be better

Then it takes form comprehensible to all spirits, having satisfied and possibly understand better the condi-en in contact with the thought realm by mortal action of a tions through which you have passed. Give my love to my

spirit incarnate. Prayer is a much-wasted quantity, for the reason that it is spoken without sufficient mental action to make it sensed in the spirit world. And even when sensed or felt, if cold and formal, or with selfish intent as the battle prayer, it will not be answered, or hardly noticed. But when accompanied by sympathy, genuine atonement, true faith that it will be responded to—that is, with love bearing the words upward—it is always answered, though not always realized by the supplicant at the moment. I was never fails to halp its

as. If not in the form you know it, at all events in ences, and so environed that the guide can telegraph for in There is a life condition in the universe of which formation needed at all times, and then impart it to his me

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JAMES RUSSELL LOWELL

THE WORK OF THE CONVENTION.

From the Rockies to the Alleghanies let joy be unboun In the Mississippi Valley cradle lies a child new born. Spiritualism now defined, Spiritualists now united! In travel from Hydesville raps! Long discordant; now harmonious, heterogeneous now homogeneous, spirit and mortal now move

a harmonious whole.

Many attempts have been made to hand together the Spiritualists of this country. In the first years after spirit return was known every possessor of that knowledge became self-relant, while to the weeld their controls early began to teach co-operation. Spirit protection was withdrawn—persecutions increased, society unrestrained, handled us severely. Then, and not until then, did we see the use of joint effort— then, and not until then would we admit the necessity of having spirit-return related—politically, socially, and reli-glously to the world. After teaching co-operation and associa-tion to others, we at last felt the need of it for ourselves. To be able to build educational and benevolent institutions, to secure the courtesy for our mediums in travel, to escape taxation and at the close of life to leave a legacy for the care of our in-strumen's, and the grand cause we love it was necessary Spiritualism should be defined.

What a narrow scientific mesning, but a wider and eper significance—its relation to man and man's relation to the great world of spirit beyond.

Organized, defined, and dominciled in this the Columbias year--fortuitous things concur! Let us keep pure and clean our glass, that each may be a window to the beams from above. Let us help to hold up the hands of those intrusted with its material welfare.

The constitution adopted, the resolutions defining its pur poses—the proceedings at length—are reserved as its special property, to print in pamphlet, to be sold as a souvenir.

The attendance was large. The names of the delegates with more of details will be given later.

THE WORLD'S PARLIAMENT OF BELIGIONS.

When Thomas Paine uttered that grandest of all human when I homas Paine uttered that grandest of all human sentiments, "The world is my country, to do good is my religion," few understood him. But in our day and at the present writing we are beholding at least a partial understanding of the sentiment in the great body of the people. The spectacle at Chicago where are congregated representatives of the world's religions reveals this fact. Probably in no land on earth could such a body of men convene with

such an utter absence of intolerance, creed stricture, or criti-cism as mark the present conclave. While converts may not be made either one way or the other, and while there may be in some directions a narrowing of opinion as to the utility of certain prescribed forms, the fact that unabatted interest in the proceedings continues, and great crowds of intelligent, refined people are in attendance, indicates the far-reaching influence the congress is bound to exert upon the religious

It is a comparatively recent date since modern research has been enabled to penetrate the exoteric and esoteric religious systems of the East. They have been buried for centuries from the brain of the occident world. But upon learning something of their nature, how beautifully they all blend in the one common unitary idea of religion? The highest good of a people may be said to constitute the highest religion of a people. Accepting this idea the universal concrete form is the same, differing only in authors in the same, and the same of the sa differing only in nationality or ethics of civilization, which depend on the climate, food, and soil of the people. These can not be changed. Therefore the Buddhist will be Buddhist, the Brahman will be Brahman, the Mohammedan will be medan, the Christian will be Christian, but war of sect may cease, and each be recognized as a part of one

whole, "Whose body nature is, and God the sout."

To the liberal ideas of the American people the success of the great congress is due, and that liberality of sentiment has been nursed and fostered by those who felt the inspiration of such men as Paine, Wealey, Channing, Parker, and latterly by and through the silent and potent forces of the spirit world. This factor in the present splendid achievement is the part Modern Spiritualism occupies. Had there been no awakening of thought on the subject of immortality; had there been no separation of State from Church in a form of

TRUTH S

The Eight Burn Burnard.

The Eight Burnard as Mr. W. T. Elder, of New Orleans, he never would have dared to utter the following:

"My contention is that we have no hold upon the agricultural masses, and that this fact accounts for many of our deficiencies. Why is it that the greatest men of our nation are non-Catholice? It is because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, stanchly Proleatant. Let us not whine about prejudice and intolerance, anti-popery, and secret societies. Let us tell the truth to ourselves. Our inferior position, and it certainly is inferior, is owing greatly, chiefly, almost wholly, to ourselves. The great men of this nation have been, and are, and will continue to be Protestant. I speak not of wealth, but of brain, of energy, of action of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land have been Protestant. What surprises me is the way we have of eulogizing ourselves—of talking buncomb and spread-eagle, and of giving taffy all around. I am sorry to say that I can not well join in this enlivening pastime. When I see how largely Catholicity is represented among our boodlum element I feel in no apread-eagle mood. When I note how few Catholics are honestly tilling the honeat soil, and how many Catholics are honestly tilling the honeat soil, and how many Catholics are onestly tilling the honeat soil, and how many Catholics are onestly tilling the honeat soil, and how many Catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling the honeat soil, and how many catholics are onestly tilling

the last century, owe much to the Irish. From Edmund Burke and his prosecution of Warren Hastings, to Parnell with his struggle for home-rule, the aggressive and feariess Irishmen have led in all reforms. In America, from Patrick Henry to the present moment, they have been agitators. Archbishop Ireland has undertaken a colossal task in liberal-izing the Catholic Church. In the East both he and Satolli

izing the Catholic Church. In the East both he and Satolli met with frowns, but once in the great Mississippi Valley crowds follow, cheer, and approve.

At all Catholic gatherings in the West Ireland keeps well to the fore his ideas of reform. With the genius of his race he quickly feels the public pulse, his native tact and talent for leadership enables him to appear to lead when in reality he but follows. When his Church tried to meddle with the public schools the such liabout agreement quickly to the ground. public schools the archbishop's ear went quickly to the ground and heard the tread of the A. P. A's. long before others in the

Church knew the storm was brewing.

To divert the public mind Ireland formulated his Faribault plan. The latter eventually kicked up a row within the Church. At the present moment the archbishop declines to be interviewed on the Faribault plan. No doubt at the suggestion of the Pope silence and an apparent abandonment

will be his tactics Sunday before last amidst great pomp Archbishop Hennesy was consecrated at Dubuque, Iowa. When, it came Ireland's time to speak at a banquet held in Hennesy's honor he did not let the opportunity pass to stir and enthuse the crowd by asserting that the Catholic Church could only pro-gress by respecting the Constitution of the United States and

If the Catholic parochial school should ever be abandoned Archbishop Ireland will be entitled to the credit.

glass houses should not throw stones.

REVOLUTION is in the air. In the time of Louis XVI. it was royalty that had swallowed up all the wealth ito the im-poverishing of the masses. To day the millionaires represent royalty, and will be the aim of attack—though by ballot rather royalty, and will be the aim of attack—though by ballot rather va bean. One event must needs precede its successor, and things come in their time and order.

Ptolemy must needs have come before Copernicus and ano. Pericles heraided Demosthenes: There is always a tal nature of man that the agitation is readily communicated to the exterior of emotional dispositions and result in bloodam the Esptist in the wilderness. Spiritualism is the great of the nineteenth century. In the wilderness of

The financial panic is over and business is rapidly resum-ing its normal condition, therefore, you, as well as ourselves, are ready to take up the work that may be daily assigned to

are ready to take up the work that may be daily assigned to us.

From all sides comes the cry to go on with the proposed plan of publishing good and cheap literature. One says: "I am confident that such books as you propose to publish, with attractive and catchy titles, could soon be sold on every railway train." Another adds: "The Churches owe more to their publications than any other evangelizing influence. I am one of two hundred and fifty to take your proposed issue of bonds." A multitude of letters insisting that, "the time is ipe for the establishing of a Spiritualist publishing house,"

To all we say nothing shall deter us from sending broadcast into the world the best and cheapest literature that our cause can produce. Our plans are matured. Every Spiritualist who can, during the coming year, subscribe for one of our bonds shall never regret the humble part he took in the inauguration of this great work. Your interest will be promptly paid and the principal returned when due. Your children in the coming generation will point with pride to the ancestor who was instrumental in establishing this educational force in the land. You can subscribe for a bond any time and pay for the same in twelve monthly installments, commencing January 1, 1894. If at any time you should change your mind or find it impossible to pay your subscription, we stand ready to return the money and receive back the bond.

Hamilton, Canada.

Mr. Geo. W. Walrond continues to delight the spirituallatically inclined public of Hamilton, Canada, with the trance
discourses on philosophy, science, and religion. Last Sunday an analysis of Theosophy was presented to a very good
audience. The control asserted that the very foundation of
modern Theosophy rested on two or three human beings.
It was human in its conception, human in its very class or
caste of adherents, and human in the very plaglarisms to be
found everywhere in its literature. Who where these Mahatmas? Who are they, where are they, and who has seen them?
are questions that must be satisfactorily answered. Theosophy denuded of the mysterious clothing of Blavatskyism is
Spiritualism pure and simple. The doctrine of re-incarnation
can not be proven by one fact in the world to-day: The inequalities of the human race may be accounted for by a thousand and one theories other than re-incarnation said the
intelligence who claim to have been a Theosophist before
death, and he had discovered this on entering the spirit world.
If the facts of Modern Spiritualism would not convince the
world of truth, the fantastical philosophies of Theosophy
never would.

CORR.

and the total period with the credit. While for the and any for the same in twelve monthly installment, and a trying to call off the A. P. A. in America the Pope is fearful the Italian government will eject him from Rome, and pay for the same in twelve your subscription, we family the following is from the New York World September 18th. ROME, Spetember 18.—Signor Santament Milities of the Commercial Affairs, he made the tester of instabilities of the Commercial Affairs, he made the contribution of the Commercial Affairs, he made the contribution of the Commercial Affairs, he made the contribution of the Commercial Careful in a recent Sun and suicide. While the Contribution in the Commercial Careful in a recent Sun day issue, withing against Spittualism, urged the city authorities to "rid the town of a religious game that leads to insanity and suicide, with the commercial Careful in a recent Sun and suicide." The first case, it is strange to note, happens to be of the Christian order, though not in this city. But it is case of insanity and ancided committed the contribution in the Commercial Careful in a recent Sun and suicide." The first case, it is strange to note, happens to be of the Christian order, though not in this city. But it is case of insanity and ancided commenced and the commercial Careful in a recent Sun and suicide." The first case, it is strange to note, happens to be of the Christian order, though not in this city. But it is case of insanity and ancided were this morning by jumping into the Eric Canal. He was acquired and the commercial Careful in a recent Sun and suicide, and an account of the commercial Careful in a recent Sun and suicide. The their morning by jumping into the Eric Canal. He was acquired and the commercial Careful in a recent Sun and suicide. The commercial Careful in a recent Sun and suicide. The commercial Careful in a recent Sun and suicide. The commercial Careful in a recent Sun and suicide. The commercial Careful in a recent Sun and suicide. The commercial Careful in a r Having been unexpectedly busy this week I have been in prevented from writing my usual letter. I will, therefore, presented from writing my usual letter. I will, therefore, presented from writing my usual letter. I will, therefore, presented from writing my usual letter. I will, therefore, presented from writing my usual letter. I will, therefore, presented from writing my usual letter. I will, therefore, presented in the state of the content of the sentence of the planets. It was generally understance is the presented from writing my usual letter. I will, therefore, presented in the state of the work of the sentence of the planets. It was generally understance is the presented from writing my usual letter. I will, therefore, presented in the state of the sentence of the planets. It was generally understance is presented as each to the sentence of the planets. It was generally understance in the sentence in the sentence in the sentence is sentence of the planets. It was generally understance is presented as each to the sentence of the planets. It was generally understance in the sentence and the sentence is whether the sentence is the spirits had traced it back to the earliest Egyptians, who is spirits and traced it back to the earliest Egyptians, who is spirits and traced it back to the earliest Egyptians, who is spiritual and the planets and the latter with the influences of the planets. It was generally understances that the cold that the act was soon that was declared in the spiritual that each was soon that the call the spiritual in the sentence ages with the influence when the language of astronomy and the latter with the influences of the same under the spiritual and the latter with the influences of the same under the spiritual and the latter with the influences of the same under the spiritual and the latter with the influences of the same under the spiritual and the latter with the influences of the same under the spiritual and the latter with the influences of the same under the spiritual and the latt

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you will be learn what the picket-

Hall, \$12, Treatent Street, and was open as Thursday afternoon and evening, October 5th. Mrs. Ida P. A. Whitlock, the efficient president, will give her best energies to the work and that is sufficient to ensure its permanency and success. The First Spritualist Ladica' Aid Society, Mrs. A. E. Barnes, president, will hold their first meetings' of the season on Friday afternoon and evening, October 6th, with music and addresses as usual. This society is one of the old spritual landmarks of Ecolon, and has been productive of a vast amount of good in the way of furnishing relief for its worthy and needy spiritual mediums.

The First Spiritual Temple will open their regular services October 1st, the first Sunday in each mouth to be designated "Circle Sunday," thus giving their spirit friends an opportunity to manifest themselves. They have connected with the society a school for the intellectual, moral, and social improvement of their members—adults as well aschildren. Convessations on subjects leading to the broadest views of mature and of man, producing sound, rational method of investigation in every field of human research is the work contemplated. Mr. Lyman C. Howei sengaged for their public services during October. Thus, you see, the field is wide, and grand results must follow the work ladd out by these differences associations for the Fall and Winter. We are bound to keep the light of truth before the people, and are sure that we shall nave your hearty co-operation in the good work.

E. Alexas Braam.

Priceland, Pa.—Dr. Puller sent the following P. S. to his

sonious. Musical selections are furnished by Mrs. sletoz.

Se Hall, so long occupied by our veteran friend and fr. Bben Cobb, has been leased by Dr. S. H. Nelke, may are being conducted by him every Sunday, as Miss Afte Peabody, a well-known Boston medium, as failed at fheir last assaion, the meeting taking of a Sunday concert in connection with spiritual and tests, thus furnishing entertainment for all, a well as Spiritualists. At the last assaion Dr. Nelke in the "Great mind of to-day and what they think of im," and was followed by Mrs. Forester, Mrs. Is Clark, and others with readings and tests. Mr. dericks, rither soloist, Frof. Rieman, pianist, and sack, harmonica soloist, render fine music during the Miss Peabody, controlled by, "Winona," is always give psychometric readings and voice messages prit world. She also holds a circle, at her rooms in Street every Sunday evening.

W. L. Lathrop, and good news are obtained from, world. Dr. Mathews, after a long sickness, recently his spirit, home, and will be remembered by his of frields as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest advocate of spiritual an earnest worker in our cause. Several well-dilated as an earnest

Saturday, October 7, 1898.

News from Correspondents

Baston Letter.

Coming back to Boston Letter.

Coming back to Boston Letter.

Coming back to Boston, back from the computer of the c

enlarge its circulation and win the sudang good people.

Titus Merrit of 319 West Fifty-fourth Street has on sale cablant photographs of Mrs. Lean Fox Underhill, Mrs. Margaret Fox Kane and Mrs. Kate Fox Jencken, which represent them when at the meridian of life. Price of each twenty-five cents, postage two cents. He will be pleased to receive orders for the above named from those who may be desirous of having them in their possession.

CORRESPONDENT.

Detroit, Mich.

sont foundation.

See another week all the meetings will start, and we shall be give you more fail reports.

The Boston Society for Ethical and Spiritual Calture, Mrs. decide Wilkinson, prosident, have lessed Twilight Hall, ser of Washington and Holas Streets, and reopened their sings as successfully conducted in Park Square Hall last on. Prof. J. W. Kenyon gave a very interesting and incitive address at their last meeting, followed by several remarkable psychometric readings. His subject was a Mediums of the Bible," and he proved very conclusively Spiritualism is as old as the world itself. Remarks and several selections which are highly appreciated. Test-circles seld in this hall every Tuesday afternoon, and a develop-lass Friday afternoon glolowed with a social entertain and dance. Among their speakers we are pleased to selections which are highly appreciated, the selection which are highly appreciated. Test-circles work upon the lecture platform.

The meeting of the selection of the selection which are not selection which are highly appreciated in the selection of cents, postagetwo cents. He will be pleased to receive orders for the above named from those who may be desirous of having them in their possession.

CORRESPONDENT.

Detroit, Mich.

We have read in a certain book that a prophet was not without honor, save in his own country, but have found there are exceptions to the rule, judging from the audiences that greet our speaker, Mrs. Nellie Basde, every Sabbath evening.

The subject handed in September 24th was "The Congress of Reigion at the World's Fair: how will it affect the ethical, spiritual, and intellectual thought of the age?" The guides handled this subject in a masterly manner, showing that spitation of thought was the beginning of wisdom and that by coming in contact with people from all parts of the world, with their different religious beliefs, that people would learn that we lived in an age of reason and progress, and should "prove all things and hold fast to the good." But among all the vast concourse of people assembled at that convention, none could prove their doctrine correct only as the philosophy of Spiritualism will explain the knotty problems, and the phenomena demonstrates it.

This being a fact, does it not behoove all Spiritualists to unite and work with a determination to succeed, and bring our cause before the public, in a manner creditable to ourselves and angel guides, who come to us as ministering spirits, to bring that knowledge, "What the world can not give or take away?"

It seems to me, that when true Spiritualists realize the magnitude of the work before them that they will have the golden key of knowledge, which will unlock the hidden mysteries, which, when properly understood, will infuse newlife into our spiritual being, and will also teach us that the only devil we have to fear is ignorance, and that we must work out our own salvation, we will have very little time to criticize our neighbors, shortcomings, and when an opportunity is given us to let our light shine before the world, we will be glad to do so and "not hide it und

that is farnished us weekly from the brightest minds of the age.

Yes, let us devote six days in the week to the improvement of our minds and our best interests, but let us rally our forces on the Sabbath and unite to build up our own cause instead of attending the liberal Churches who hope for immortality. Let us support our own society and bring conditions with us that will attract influences around our speakers, that will sustain and cheer them in all their spiritual undertakings. If we do this we must and shall prosper, and with such a talented and renowned medium, and lecture as Mrs. Nellie Baade, Detroit can boast of one of the best spiritual meetings in the State. Although we have not sent a delegate to represent us at the convention at Chicago, we will do all in our power to advance the cause here at home and later on, if we think best, will organize. But under present conditions, do not think it advisable, but hope success may attend all spiritual work everywhere. E. C. WRIGHT.

work everywher.

Work work work work wis.

During the two weeks' acjourn of Mr. W. H. Bach and wife among us we have enjoyed a festival of intellectual reason and social intercourse long to be remembered. Through his efforts our society has felt a strengthening and uniting force which has brought us together again with feelings of renewed energy of purpose and a desire to push forward in the work before us. He labored with his hands, as well as with his brains, towards helping to prepare the grove for the accommodation of the property of the second of the musical arrangements.

Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration, asonle. Mrs. Bach kindly assisted in the work of decoration.

Hall, \$14. Tremont Street, and will open the Fell campaign Thursday afternoon and evening, October 5th. Mrs. Mottlock, the efficient president, will give her best energies to the work and that is sufficient to ensure its permanents and success. The First Spiritualist Laide's Aid Society, Mrs. A. B. Barnes, president, will hold their first meetings of the season on Friday afternoon and evening, October ofth, with muste and addresses as assual. This society is one of the edit spiritual istancians. The First Spiritual Temple will open their regular services Gotober ist, the first Sunday in each month to be designated "Circle Sunday." Thus giving their spirit friends an opportunity to manifest themselve. They have connected with the society a school for the intellectual, moral, and social improvement of their members—scalations on subjects leading to the broadest view of naturated of man, producing sound, rational method of investigation in every field of human research is the work contemplated. Mr. Lyman C. How is engaged for their public services during October. Thus, you see, the field is wide, and grand results must follow the work is done by these different escolations for the Fall and Winter. We are bound to keep the light of truth before the people, and are sare that whall have your hearty co-operation in the good work.

F. ALEXES HILLED.

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"The Vitapathic treatment saved my wife from the Vitapathic treatment safer years of helphoreness."—Perma III
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EER, 33 Gest a freet, Cincinnation.

"Dr. Campbell cured me when she was higher with cholera; also my mother when she was a wistantia door with cancer 38 years ago, and she will be a cured thousands of such cases, and still lives to cure more at his

Uver to cure of the profits of such cases, and still lives to cure more at his

My Bird.

besatiful lines were written by Mrs. Hmily C. he hirth of her daughter Emily Frances, in 1842.

hire has year's moon had left the sky a hirdfling sought my Indian next, And solded sh! so livingly Her tiny wings upon my heesst.

ntiful, mysterious thing, seeming visitant from heave-i with an immortal wing e, to me thy hand has given.

THE LYCEUM AT CASSADAGA.

This organization is in a very flourishing condition. When our train pulled up at Livy Dale imagine our delight when we would the lycena, one hundred strong, with the band, the

ny copies of Mesdames Coit and Walker's "Inspirational Hymna," from which we could sing and read poetic silver-chain recitations. We find these helpful and excellent for Mrs. Paine should be proud of her little book. is useful and only costs ten cents a copy. So of Mrs. Colt's.
The guide will be complete in itself, and is more extensive,
but, friends, while you are waiting fill in the time by getting Hitle books for a change. They are ten cents spiece

and worth the money.

Prof. Fretts has been giving the children some instructive talks on astronomy: Hudson Tuttle one morning gave an object leason from a lovely begonia growing in a pot on the

rostram, and thus the programs are varied.

I think Cassadaga Camp is shead in lyceum work. I clip a notice of its school from the Tribune Republican, Mead-

a notice of its school from the **irbune **Nepuritam*, Meadwille, Pa:

"Ose of the most interesting features of the camp is the Children's Progressive Lycenm—in other words the 'Spirit-malisite Sunday-school." The lyceum meets five mornings in the week at Library Hall under the conductorship of Lew Glesson, a graduate of the Cleveland Lyceum, of which he was a member from 1878 to 1886. He is ably assisted by Mrs. Bams Rood Tattle and her charming daughter, Clair Tattle. The system of the Children's Progressive Lyceum was originated by Andrew Jackson Davis, of New York, in 1865, and purports to be a reproduction of schools seen by him clair-voyantly as conducted in the future life. They have singing, reading, leasons in philosophy of Spiritualism, calisthenic exercises, and marching where every child carries a United States flag. Every Friday morning the entire lyceum, about one hundred strong, march to the anditorium, headed by the Northwestern Band, and a beautiful picture it makes, so many little ones marching with the firm step of trained soldiers, with bright and happy faces and each with the grand starry banner in their hands. At the auditorium the little ones give recitations, sing ballads, and give instrumental selections, aside from the regular lyceum exercises. It is intended to make August 17th Children's Day, when there will be a grand regatts on the lake and a corn-roast in the woods. In this manner are the wants of the little ones provided for."

Little Leo Reimen is the juvenile curiosity of the camp. He is a wee bootblack who is only nine years old, and came from Buffalo, N. Y., alone. He is one of those children on whom some pre-natal condition has mysteriously acted, making it impossible to make him stay in one place. He will wander, but seems intent on learning and making something of him

His parents have written letters to know about him, bu say they can not keep him at home. "God knows I have tried herd," says his mother.

I said to him this mother.

I said to him this morning: "Don't you ever get home-sick?" "Oh, no," he said, "why should I? I'm making money by making 'shines' for the gentlemen; I get my living, they let me go into the entertainments free, I am having a good time, and am learning something. I think this is a nice place to be a good boy I imade up my mind I'd write to mother and tell her I'm with nice people, they treat me well, I don't smoke nor swear, nor drink, and I want to

stay."
"Well," I said, "be sure and let your mamma know where

"Oh, yes," he said, "I wrote—she knows." Leo came up to the lyceum just after his arrival and asked Miss Clair, "What kind of a school is this? Is it where I can

Miss Clair, "What kind of a school is this? Is it where I can learn something? If it is I want to join it."

He was welcomed in, a star and badge put on his breast, and he is at every session, eager and apt. Yesterday he took part in the program given at the auditorium, and acquitted himself honorably. He is the object of many kind attentions, and is as happy as a pig in clover. Clair Tuttle is the object of his especial admiration, and he says a gypsy told him he was going to plow and ride on a milk wagon when he got large, but he hopes she made a mistake, and that Miss Tuttle will take him on the stage. She told him he must try and learn other things areat or he could never be a good actor.

What was leach back and explain the subtile action of prenatal gylronments which produced the weird little boy now

On August 12th a Political Equality Club was organized in the Auditorium, at Lify Dale, and Mrs. Marion Skidmore was the Auditorium, at Lify Dale, and Mrs. Marion Skidmore was the Auditorium, at Lify Dale, and Mrs. Marion Skidmore was thosen President, Orpha E. Tousey, whose detailed reports of this camp are read with interest by readers of the Europe of Lifet. Library or Tatrit, and other spiritual papers, was chosen Recording Secretary. The various offices were well alled, but I have not the names of those filling them. The object of the club is to secure out all rights of citizenship to women, and the hope of success lies in the adoption of the suggestion gives by Gov. Flower in his measure regarding the choosing of delegates for the constitution to be held next animate for revising the constitution. Gov. Flower is a woman stillingist, and in his messages recommended that women he allowed as delegates in the constitutional convention. The women hope with some expectation.

An Incount,—An orthodox visitor, with levery air asked

AN INCIDENT. An orthodox visitor with leery air saked of a free-thinking Spiritualist in the parlor of the Grand

yes : we previevery day on a good dinner," was the calch reply.

OLD NELL.

'Nelly was a lady." Indeed she was, from her trim legs and neat hoo/s to her small ears, which talked as do expressive eyes, when her intelligent brain had a message to make

I say 'Nelly at a lady," for she is now something of the past. She died this morning. She kept handsome and glossy to the last moment of her life. She was thirty years old, but to see about her she could not rise; she had loat the use of her limbs. She neighed to me, drank the water I carried her, but seemed to know it was all over with her. She was infirm, but only showed it by being weak.

We knew she could hardly get through another winter, even with the best ground feed and extra care, but when we saw that she was paralyzed and must linger and suffer, I had a promise I made to her owner on his death bed executed. It was this: "Emma, when Nelly gets so old she can not eat well nor get around comfortably, I want you to see that she is mercifully shot and is buried on the old farm. Will you promise I was they are left the she was paralyzed and must linger and suffer, thad a promise I made to her owner on his death bed executed. It was this: "Emma, when Nelly gets so old she can not eat well nor get around comfortably, I want you to see that she is mercifully shot and is buried on the old farm. Will you promise I was the was the she was paralyzed and must linger and suffer, thad a promise I made to her owner on his death bed executed. It was this: "Emma, when Nelly gets so old she can not eat well nor get around comfortably, I want you to see that she is mercifully shot and is buried on the old farm. Will you promise I was the she was paralyzed and must linger and suffer, thad a promise I made to her owner on his death bed executed. It was this: "Emma, when Nelly gets so old she can not eat well nor get around comfortably, I want you to see that she is mercifully shot and is buried on the old farm. Will you promise I was the was paralyzed and must linger and suffer, thad a promise I was the was paralyzed and must linger and suffer, I had a promise I was the was paralyzed and must linger and suffer, I had a promise I was the was paralyzed and must linger and suffer, I had a promise I was the was paralyzed and mu

found the lyceum, one hundred strong, with the band, the director of which is that musical genius, Mr. Nichols, awaiting to escort us to the session-room. I felt like the hero of a political campaign, and as if I were a voter indeed instead of a woman who hopes to be sometime, as I marched to the beautiful musical the head of one hundred dying flags carried by thelyceum schelsa. Maybe I was not proud!

It was a great disappointment to me not to be able to bring the new guide-books as I had promised to do, but in these flactuating times one must break promises now and then, and as the delay in issuing it seemed not a fault of any person I looked about for a substitute. I ordered a supply of Myra F. Paine's "Easy Lessons in Spiritual Science," and as many copies of Mesdames Coit and Walker's "Inspirational" in the seed of the director of the time were and very and over again; he knew it would be as he wished, now there was nothing to keep him longer. I often felt that his angel eyes were looking on well pleased when I was caring for old Nell during the six years she survived him. And now her useful life is over. Grandpa "broke" her himself, and she never needed nor a fault of any person I looked about for a substitute. I ordered a supply of Myra F. Paine's "Easy Lessons in Spiritual Science," and as many copies of Mesdames Coit and Walker's "Inspirational".

How well I remember seeing her come down the street; Stand Rapids, Mich. days. For eagagements address immediately at the old mare through to a quiet rest?"

It odie and leave her! But I can trust you; will you see the old may. The control of the caps of the say. St. Lafayette thered as a say. For eagagements and easy. Spos. Lafayette thered as a say. Spos. Lafayette the caps. Spos. Lafayette the could be say. For eagagements of the walk of the caps. Spos

last.

How well I remember seeing her come down the street; she was coal black, only she had white feet and a white face, drawing a carriage in which were seated the old couple who owned her and thought she was "the greatest horse on earth."

She stepped so daintily and always neighed when she reached the gate to let us know who had come. The little spotted dog, Ring, trotted behind and joined his bark with her whinney. How glad we all were to see them! Nelly was always watered put into the company stable, where she was fed on the best the farm afforded; golden corn, sweet apples, oats, and although grandpa would always say, "don't feed her too much, Emms," you could see joy in his dear old eyes to have his old horse.

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Mra. Nellie and as last. How well I remember sceing her come down the street farm sforded; golden corn, sweet apples, oats, and although grandpa would always ssy, "don't feed her too much, Emma," you could see joy in his dear old eyes to have his old horse treated just as considerately as he was. She was one of the lucky horses which never knew want nor abuse.

Several times after her owner died men came to try to buy her; she was old and they wanted a cheap horse. It shocked me, but I remembered how cruel most people are about selling an old family servant like old Nell. So I said placidly, "she is owned by an angel in heaven, and he left her in my care when he left this world. She is not to be sold, but to live in ease and be cared for lovingly as every old servant ought to be."

When that can not be left them be given a resting place on the field of their labor, and not turned out to die by inches by endeavoring to gnaw some innutritious straw-stack with to these is engaged for October in New York, and March, 1894, in St. Louis, Mo. He will answer calls for week-evening lectures at points accessible from these places are provided in New York, Pennsylvania, or New England until March. First call first served.

W. H. Bach will remain in the New York and Pennsylvania, or New England until March. First call first served.

toothless jaws. I am not one to say with a writer in the

toothless jaws. I am not one to say with a ...

Detroit Free Press,

Ape, sell the old horse, if you will:

Por he is broken down

And weak with years—why care for that

There a plenty in the town

To take his place, to do his work,

To go the pace he went

By day or night, in rain or shine,

Until his strength was spent.

He never stopped to reason why, To ask that this be done, Or that; he knew his duty, He did it on the run.

He served his master as he best Knew how to serve-and now Go sell him: he is loyal and Will ask not why or how.

A horse is not a sentiment; He can not think, or speak

He can not toniar, or spear,
Or vote; then why protect him when
He's worthless, old, and weak?
For him no starry banner floate
On every breeze that blows:
For him no pension comforts come
When years his labors cease.

Aye, sell the old horse, if you will : Aye, set the old horse, it you will;
He will not ask you why,
Nor make complaint when he is turned
Adrift to starve and dle;
But faithful in his labors still
As when they were begun,
He will not care; he is content
With duty bravely done.

This bit of sarcasm may be a mirror held up for somebody behold themselves reflected in, but I suppose it is for none

If in reading these lines you are glad to know one horse had a pleasant life and went down peacefully to rest on the brown bosom of our mother earth, remember there are millions who are cruelly treated, and do all you can to educate CHRONIC DI ose about you to treat with kindness all harmless creatures

and to protect them from cruel usage.

Good-bye, cld Mell! There is a cold winter coming, and there will be no grass, nor flowers, nor leaves on the trees to cast a pleasant shade, but only dreariness and desolation on the old farm. But you will not have to see it, Nelly, you are done with all that unpleasantness. When summer comes done with all that nupleasantness. When summer comes again there will be a little spot in the old north lot where the corn will spread broader and darker green banners because you were buried there, and other lives will be nourished by the golden ears which will grow where you returned dust to dust, dust which was once a spirited black Andalusian horse, owned by a man who returned her honest attachment to him, and there was mutual fidelity as there should be.

THE WOMEN'S CLUB.

Conducted by Days Review Treess.

Some re-incurrentionist told him that he is some old MEDIUMS AND LECTURERS.

The A Hatch speaker and test medium, address 250 memory for the conduction of th Dr. A. Hatch, speaker and test medium, address 35 Western avenue, Lyun, Mass.
Dr. Leo. W. Carpender may be engaged to lecture. Address 125 South Clark street, Chivago, III.

G. W. Kates and wife are serving the S.of Spiritualists at Colorado Springs, (piodress them at Manitou, Colo.

dress them at Maniton, Colo.

Mrs. Sophronia M. Lowell, inspirational speaker, will answer calls to lecture or attend faureals. Address Anoka, Minn.

Prof. Joseph Brast, trance speaker and psychometric reader, can be addressed for engagements at 66 Croas atreet, Cincinnati, U. Societies wishing the services of A. V. Tidaie for the months of December, Match, and May may address him at 54 Bank street. New Landon, Conn.

Meno, Coun.

Mrs. Celis Loucks, of vii) West Sandnaky st.,
Pindlay, 0. is open to engagements to lecture.
Also gives paychometric readings when conditions are lavorable.

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fail and winter months in the Sonth and South
west as lecturer and test medium. Address ya
Locust street, Mount Auburn, Ciochinasti, 0.

Mrs. Carrie M. Smith, 159 Clay street, Frank
ford, Ind., wishes-engagements with societie
mear home. Will also do missionary work it
small towns for expenses until December 1st..

Frank T. Rolley may be engaged for Novem

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macaber a Hall.

England until March. First call first served.

W. H. Bach will remain in the Nori-hwest till
October ist. He goes to Denver, Colo., for October and November; Aberdeen, S. D., for December, and East after January 1st. He can be
engaged for short engagements at points in
Minnesota, Wisconsin, and northern Illinois
for the next six weeks. Those wishing his
services should address at once, W. H. Bach
37 Inglebart street, St. Paul, Minn.

Oscar A. Edgerly is engaged as follows: Oc ments: September 24th, Worcester, Mass; Oc tober, New Bedford, Mass; November, Daytor Ohio; December, Baltimore, Md; January, Bu Ohio; December, Baltimore, Md; January, Buf-falo, N. Y.; March, Watertown, N. Y.; April, Baltimore, Md; May, Pittsburg, Pa; June, Au-derson, Ind. Owing to the disbanament of the society in Kansas City, Mo., Mr. Edgerly has the month of February at his disposal. Would like to make an engagement for that month with a western society. He also solicits corre-spondence with secretaries of camp associa tions relative to engagements for camp meet-ing season of 18₂₄. Home address 43 Markit street, Newburyport, Mass.

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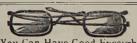
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As the Days are Going By.
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I have seen an almost marvelless growth of a Sair from its continued use.

St. Nimo, Tenn. Marrie E. Bresse.

Miller

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OU CAN 1 \$1 for a Bottle of A apirit remedy. Purely retised. Positively renewa-tice over health restored, kidney ailments there is de. Send for circular. DR. N. lowa.

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AN INVESTIGATOR'S IDEA:

GEO. M. RACON.

During the past three years I have given considerable at tention to the investigation of the claims of McMers Spitite uslaim. One thing that I have noticed above all other things is the assemble will be investigated in the works of other writers upon the same subject, while it is thin factors that have almight year of the things will be all the works of other writers upon the same subject, while the works of the best of an ordinary Charches find the major time of the claims of

my part I can not see that such a result would uccessarily foliow. If the Harmonial Pallosophy teaches supthing it certainly teaches the ideas of correct living and a proper course of action. The idea of a man's obligation to his fellow man of action. The idea of a man's obligation to his fellow man is clearly shown. If a man fully believes in a common fatherhood of the whole human family, the mast surely recognize his obligation to his neighbor and must be convinced that it has duty to endeavor to help his brother in trying to help himself. This one fact alone would be enough to form an organization upon so that all efforts would be well directed. In this beautiful city of Denver with its thousands of believers in the teachings of the spiritual philosophy there is no well conducted organization. How much better would it be for every one if their people were in full accord upon one general principle than to be as they now are all disrupted and unorganized.

Whenever I go to hear a lecture and am compelled to listen to a tirade against creeds, dogmas, and Churches I am sure to feel as did the poet when he said:

I desplace the man who builtes his name upon the rains of another's fame.

Spiritualism certainly farnishes truths enough to be tanght without one being compelled to use their time in telling us what they do not believe or in ridiculing the ideas of others. Let all come to follow his or her own peculiar principle. This would give an object to work for and great good will surely follow auch a course. A plan of this kind would be the poet when he said:

Spiritualism is to be a potent factor in bettering the condition of humanity, the quicker its followers unite upon some general plan the sooner good results will follow, these or easier than one of he late is used to know how and where a speaker might be all societies. These credentials ought to be of such a characwhen the mind, by the presence and mystery of death is swed general plan the sooner good results will follow, these or ganizations should be so conducted that mediums will be able to procure credentials which would be passports to any and all societies. These credentials ought to be of such a character that undeserving persons could not obtain them. They should also be powerful enough to protect the bearer from any impositions that might be placed upon them by prejudiced people. By pursuing such a course it would not be long until the representatives of this beautiful philosophy would be able to demand a full recognition of the powers conferred upon them. Then the name Spiritualism would not be held in derision as it now is in many places. Let organizations be made, the sooner the better.

when the mind, by the presence and mystery of death is swed and made most receptive. It would not have reconsistence and mystery of death is swed and medicating the preconceived notion that there is nothing in Spiritualism but ghost and spook phenomena. I myself would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might be would be pleased to know how and where a speaker might zations be made, the sooner the better.

"ANTIQUITY UNVEILED,"

In some respects this is one of the most remarkable works of the present century, whether viewed as the offspring of a deluded mind, as some have pronounced it, or as what it claims to be, viz, the testimony of the spirits of departed ancients who "disclose the most startling revelations proving Christianity to be of heathen origin." Whatever may have been the real inspiration of the work, the evidence it presents is directly in the line of Mr. Lillie's latest work, the author of which certainly can not be charged with a belief in or sympathy with the theories of Modern Spiritualism. It is also strictly in harmony with the conclusions of many learned thoughtful men (except in one feature, which will be referred thoughtful men (except in one feature, which will be referred to later on) who have given Church-Christianity thorough and unprejudiced study in the light of the ilatest historical discoveries and translations of the philosophical books of the East. In short, the convictions reached by Mr. Lillie, Baron Harden Hickey, and others, through what are considered the legitimate channels of scientific reasearch, are fully corroborated by the compiler of "Antiquity Unveiled" who can hardly be accused of borrowing his ideas from the authors referred to. This is a singular fact, in itself and while it can not be taken as conclusive evidence of the corre while it can not be taken as conclusive evidence of the cor-rectness of the apiritualistic theories, it gives the work a claim to careful consideration which it might not otherwise possess. Truth should be recognized wherever found, and prejudice should never be allowed to stand in the way of a respectful examination of apparently logical and rational

This work is a compilation of a series of communications said to have been made through a spirit medium to the late J. M. Roberts, Esq., of Montgomery County, Pa. The spirits supposed to have made the startling statements contained in the book were those of Apollonius of Tyana; his pupil Damis; Deva Bodhisatwa, a Buddhist prophet; Plotinus; Pope Gregory VII.; Enthalius, a Greek theologian; Vespasian, a Roman emperor; Pelix, Procurator of Judea; Pliny, the younger; Orlgen; Flavius Josephus; Pontius Pilate; Quistillian; Urban VIII., a Roman pontiff; Aquila, a Cappadocian philesopher; Gregory, Bishop of Constantinople; Marcion, the Pather of Church Christianity; Constantine the Great; Tacitus; Ignatius of Autioch, Porphyry; Clement Alexandrinus; Hermogenes, the Essenian rival of Paul; Pythagoras, the Samian sage; Ammonius Saccas; Euxenus; Strabo; Moses Maimonides; St. Chrysostom; Charles Martel; Lucius of Cyrene; St. Dominic De Guzman; Celestine III., a Roman pontiff; Pope Innocent III; Albertus Magnus; Socrates Scholasticus; Gabluus, Governor of Jades; Lactantius; Iamblicus; Anastasius, librarian of the Vatican; Pope Nicholas IV.; Zoroaster, and a number of other men well known in ancient history who would be most competent witnesses to the touth of falsity of Church Caristian history if they were alive to-day.

If they were with us at this time and testified to what it is claimed their spirits have declared, it is quite certain that about nine hundred and ninty-nine out of every thousand Church-Christians would denounce them as conscienceless

Probably the most surprising declaration in the book is that accredited to the spirit of Apollonius of Tyans, who avers that he was the person who is known in Church-Christian history as Jesus of Nazareth, and that the latter was a myth; that the works performed and the teachings enunciated by him (Apollonius) were accredited to Jesus. This remarkable assertion has been made by others who pursued their intestigations on the regular scientific lines and who have lasserted as capable of absolute proof that the history of the deeds and sayings of Apollonius and of Pythagoras was made to do duty as that of Jesus of Nezareth, who never existed.

This, however, we do not consider to have been proved by a limit to the contrary, we believe that it for the same fact that the other is?

eration is of the nervous temperament, inclined to impatience and must have everything down to a distilled quantity, or it is rejected in toto. A long article containing a new thought in every sentence, and the objective element of each sentence reached in the shortest possible form, may become an exception to many of this class. But even then, to reach the majority, it should be presented in abstract doses as a tempter.

No Harm Done.

To the Editor for the LIGHT OF TRUTH.

An article appeared in Frank Leslie's Illustrated Weekly entitled, "An Outing with the Spirits," which was evidently written with the purpose of misrepresenting and casting ridicule upon Spiritualism and Spiritualists. While the article is a very shallow thing, and the author was evidently a very conceited and egotistic person, yet from the publicity which it will receive in a paper of that standing I think it

ahould be answered. Hoping that I am not out of place in calling your attention to this. FREDERIC J. MACOMBER.

[Truth can not be crushed out. Those who know to the contrary will not be affected by it. Those who do not know can not be made any more ignorant than they already are; and those who do not want to know often feel hurt by unsolicited advice. On the whole such papers lose at two ends by their folly, and no harm done to Spiritualism.—ED]

Suggestive and Critical.

A correspondent writes: "I am of opinion that Spiritualsts have much to learn from that wicked 'orthodox theology' which is astute enough to decree that only men of education and refinement shall occupy its pulpits, which never allows its teachings to be brought into contempt and disrepute by confiding their exposition to the illiterate and weakheaded. The world is apt to think somewhat in the fashion of a sylogism when listening to the advocacy of Spiritualism fro an incompetent person: 'Ignorance is always associated with superstition. This lecturer is grossly ignorant. Therefore his Spiritualism is doubtless superstition.' However, these are matters of personal opinion which I have no right to trouble you with."-Two Worlds.

LITERARY REVIEW.

THE CONVENT HORROR. The true story of Barbara Ubryk. Price 25 cents. Published by the "American Citizen Li-

lerground cell of a convent, for some little disobedience, for Finally she got word to the police office in Cracow, and an instigation ensued. When discovered Barbara was almost reduced to a skeleton, was perfectly nude, and lying on straw like a dog. The exposure which followed is interesting, and is related in this book. It has led to other investigations. Last year the Protestant Alliance of England peritioned the House of Commons to appoint a commission to inquire into convent. matters. The petition was signed by nearly 240,000 Protestants.

THE HYMNAL. A fine song book for use in Spiritualists meetings. This book contains ninety-four hymns, set to familiar music

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Bellgion as Berealed by the Material and Spir-tual Universe, by Dr. Edwin D. Babbitt, elegant-tic through the state of the Material and Spir-tual Universe, by Dr. Edwin D. Babbitt, elegant-tic through the state of the state of the state of the ceta. This work gives a triumphant array of facts and principles in proof of Spiritualism and establishes a grossel of toy in place of the fearth of the state of the state of the state elegant of the state of the state of the state everal times their weight in gold, such as those written by Epes Sargent, G. B. Siebbins, Maria Aling, etc., but Babbitt's Religion, in some re-spects, far transcends them all." Spiritual soms, by Mattle E, Hull. For the

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use of Circles, Campmeetings, and other Spirtiual Gatherings. Price to cents.

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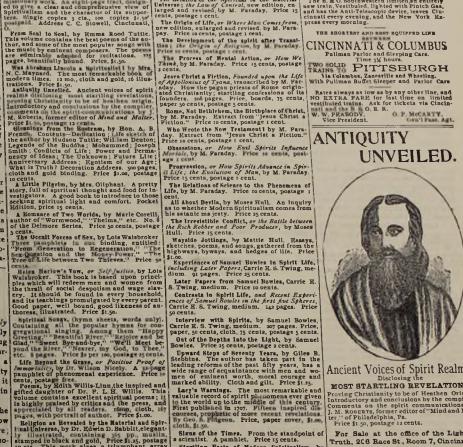
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- C. E. T. Though possess one all very possibly and firstly with last use long. Can not you first your hand at a few about

bitle articles by writing for it.

—Mr. A. B. Campbell, who is becoming widely celebrated, through his spirit paintings, will occupy his present quarters until October ist, at which time he has engagements that necessitates his presence in Chicago, where he anticipates so-journing through the Winter months, returning to camp in the early Springslme, in order to supervise the erection of a commodious cottage on the Bluff overlooking the lake. The president of the Berlin Sphirx Alliance of Germany, who is attending the Psychial Congress in Chicago, is in correspondence with Mr. Campbell for the purpose of engaging his services in Germany.—Castadagan.

dence with Mr. Campbell for the purpose of engaging his services in Germany.—Cassadagan.

—Concerning Cincinnati we clip the following from a recent issue of the New York Recorder: "To-day a great sensation was caused by a long statement from A. E. Coil, pastor of Unity Church, a fashionable congregation, to the effect that he had a few days ago held a seance with a few friends, and had been visited by an old friend, the Rev. Keight, who died a few years ago, with whom held a long conversation about things that only the two knew. The spirit made only two blunders in all the long conversation. Because of Mr. Coil's prominence his statement attracts wide attention.

—The first number of the new anti-Romanist monthly—"The American Citizen Library"—has just been issued. The plan of the publishers is to issue, once a month, in handsome paper covers, a complete book bearing on the question of Romanism. The most important and most interesting old works on the subject will be reprinted—such books as are now virtually out of print. The issue just ontis "The Convent Horror"—the remarkable story of the Cracow nun who recently died. Official affidavits accompany the book, bearing testimony to its truthfulness. The books will be issued at \$2 per year (twelve complete books), or 25 cents singly. American Citizen Co., Boston, are the publishers.

—The People's Philosophical Society had two very interesting, as well as instructive discourses on last Sunday, given by Professor Ernst and Mrs. Grenameyer. They will continue their good work the entire month, assisted by Mrs. Woods as test medium. Mrs. Arndt gave a large number of most satisfactory messages; her gift of slate writing being cmarkable. The Ladies' Aid is doing good work, and all recordially invited to join with us and make a great success of it. A business meeting of this society will be held at the all on Wedneaday right at 7 30. It is noped that all memers will be present.—Sec'y.

—Some one asks: "If spirits can put a spoke in the wheel

of it. A business meeting of this society will be held at the hall on Wednesday night at 7 30. It is hoped that all members will be present.—Scc'y.

—Some one asks: "If spirits can put a spoke in the wheel of city officials and Church pastors, why can not they do something more tangible for our material benefit?"—Because spirits can not act on matter without a medium, and even this is difficult, and only possible under highly favorable circumstances, as can be deduced by a study of the law of control and the science of Mediumship. But they can act more readily on mind, and lead to results unlooked for, and unwelcome to those who deserve punishment for their uncharitable and unwarranted attacks on Spiritualism—even if it has, like Christianity, sew frauds in its ranks. But these are un more to be credited to the philosophy of Spiritualism than are the Church frauds to be credited to the philosophy of Christianity. Let us have peace.

—"I see that the Sunday paper has let up on us," remarked a Spiritualists to our reporter as they met at Volz's. "Yes; i perhaps to open fire ou some red-letter, day, as the Federals used to do on Charleston during the seige—a fifteen months' experience, which, for effect, reminds us of these attacks; namely: Indifference commingled with a little desire to hear from the enemy occasionally by way of allaying a the monotony, if this is not a Hibernian paradox." "Or," tontinued the table'd hote companion, "do they realize that an expose of twelve preachers to every one medium is leaving little desire to hear from the enemy occasionally by way of allaying a the monotony, if this is not a Hibernian paradox." "Or," tontinued the table'd hote companion, "do they realize that an expose of twelve preachers to every one medium is leaving little odds in our favor to the absolute injury of the Church and no harm done to bpiritualism. We are willing that they into the counterfeit.

—The Ladies' Aid of the Union Society met at 603 Freeman.

mot the counterfeit.

The Ladies' Aid of the Union Society met at 603 Freeman Ave, on Wednesday afternoon, 27th uit. Many ladies reponded to the invitation to come. The large parlors were liked with anxions souls who came to participate in the spiring feast, and went away happy with their joyful hearts, respirated with spiritual strength, with thanksgiving in their to the visible and invisible agencies, who broke new to them the bread of life. Many of our best mediums leing present, all willing instruments for the angel world.

THE CHAIN AND ALL COLLEGE TO THE CHAIN AND AL "Now of the party where any way in which we are perdoachly protect they can be an accorded or any ways. I when the party where the party was a character to me contains able carried and according to the party was a character to me contains able carried to the party was a character to me contains able carried to the party was a character to me contains able carried to the party was a character to me contains able carried to the party was a character to me contains able carried to the party was a character to me contains able carried to the party was a character to me contains able carried to the party was a character to me contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a character to protect a contains able carried to the party was a contain a contain

And now, before closing, I feel duty-bound to say a few words in regard to the founder of Mantua Camp, Prof. D. M. King. If it had not been for this zealous worker there never would have been a camp a this place, and it has only been accomplished by the untiring zeal and indomitable will that this great work has been accomplished. He is too well known to need any eulogy from me. His psychic lessons are truly grand, and I should advise all camps and communities to form a psychic society, and thus bring out much of the latent mediumistic gifts, which are now a dead letter. Professor King makes this psychic law so plain that anyone can understand, and when once established they can carry forward the psychic development of all true mediumistic gifts. This will convince the most skeptical that there is truth in psychic science, and this leads to further investigation, and soon you have full fledged Spiritualists. And while I would not retract one iota of the grandeur from our many inspirational speakers, for they are doing a noble work in the cause of enlightening humanity to a knowledge of the laws which control all matter, yet we find it requires the phenomena to convince most skeptics and creed-bound souls, who have grown up under the droppings of the sanctuary of creedalism.

In conclusion allow me to say that the National Spiritual and Religious Association has its head center located at Mantua, O., is a chartered corporation, and has now many auxiliaries in full working order. Professor D. M. King is establishing societies and teaching them how to carry forward this grand work, and having resigned the management of Maple Dell Camp is now open for camp work, and all letters of inquiry addressed to D. M. King, Mantua, O., will receive prompt attention. Suffice it to say there is no better teacher in the land to-day for psychic work, besides he is an inspirational speaker, and gives public tests. He is now open for engagements.

Cleveland, O.

Our meetings resumed Sunday evening, September 10th, on which occasion our pastor gave us a comprehensive and helpful address on "The True Church." Since which time she has spoken upon "What is Living" and "Nationalism, the panacea for public ills." Both lectures were excellent and largely attended, but the last named called out universal en comlum. It was an intensity realistic picture of the present industrial states, a scathing denunciation of the existing governmental order, and the remedy proposed, broad and radical, delivered with that eloquence and power which makes Mrs. Lake such a force upon the rostrum that she carries her heaters with her irresiatibly. The applause was continuous and prolonged at the conclusion of the address. It was stated that Victor Hugo had inspired a portion at least of the discourse, and from its quality we have no reason to doubt it. Our lyceum has resumed with excellent attendance and, many zealous and earnest workers. Thus our season opens auspiciously.

Thos. A. Black, Pres't.

Spiritual institute and flome.
Your issue of the 16th ult., containing prospectus of the Spiritual College, came duly. Permit me to state that the legal title under which the function is chartered is "The Spiritual Institute and Home," not "The Spiritual Home and Institute."

Permit me also to s'ate in this connection that we sincerely believe that Spiritualism needs such an institution, and we will be glad to hear from all who are interested in the same and willing to co operate with us in its establishment.

MAS. M. THERESA ALLEN, Liberal, Mo.

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthms in the Kola plant, found on the Congo River, West Africa-So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferes from sethma. Send your name and address on postal cardand they will send you a trial case by mail free.

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