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Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

SUBSCRIPTION PRICE.
\$1.00 per YEAR, 5c per COPY.

Cincinnati, Saturday, October 7, 1893.

Volume XIII, No. 14.

THE NATIONAL CONVENTION OF SPIRITUALISTS.

A Successful and Satisfactory Outcome at Chicago.

Upon solicitation of a committee appointed by the Spiritualists of Washington, D. C., a national delegate convention met at Chicago, Ill., September 27th, 28th, and 29th, for the purpose of organizing the various societies of Spiritualists throughout the United States, and to institute through that organization a material force centre upon which the cause is to evolve henceforth.

It is impossible to give particulars through the columns of the press, as the proceedings were retained to aid the new head centre in its future work and immediate needs. But upon receipt of a small fee, which will hereafter be made known, the proceedings in pamphlet form will be sent post-paid to applicants.

That a genuine earnestness prevailed was immediately sensed by those who were present. The organization was a forced one—a need created by opposition, contumely, and unconstitutional legislation in various of the States in our Union.

The United States Constitution was assailed by either lack of proper education in American principles or prejudice, and either called for redress in some form. Local Spiritualists did what they could to counteract the evil, but were only partially successful. They recognized the need of a national organization—a Federal aid to local membership. The suggestion inspired the whole body spiritualistic to activity. Several thousand Spiritualists met at the World's Fair city at a most propitious time, and organized under the most propitious circumstances.

Spiritualists are organized, and they feel all the stronger 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 Lima, 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 beautiful 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 Northwest.

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

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 as a monument and the memory of thirty years of hard work and terrible suffering to heal the wounds were a forcible reminder 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 representation and protection. But they have realized also after bitter experiences that an effort in this direction unwisely put forth would work untold injury to the cause they desired to promote.

But after the call was once made many felt that, fearing or 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 injury from again tearing it down through the follies of friends.

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 had 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 stating the purposes, called upon Mrs. Cora L. V. Richmond for an address of welcome to the delegates in behalf of the united societies of Chicago. The address, though short, voiced the need of united effort, and also cautioned the use of wisdom in the deliberations which were to follow. After a song followed the introduction of Mrs. Adah Sheshan, of Cincinnati,

who had been selected to respond in behalf of the delegates, and who gave a short but excellent address besitting the occasion. The chairman then called for the reading of the roll of delegates. A temporary set of officers were elected consisting of Prof. H. D. Barrett of Cassadaga, as chairman, and Mr. W. H. Barb, of St. Paul, as secretary, and the work of the convention had fairly begun.

At the close of the first day people inquired one of another, "What do you think of it? What will be the result?" Some said, "It is no use, you cannot organize Spiritualism." And I confess to a little discouragement, when, as passing out of the hall, myself and another lady prominent in Spiritualism overheard two gentlemen accusing us of filibustering. Not being a politician and being unfamiliar with the term, we didn't quite know whether we were guilty or not, but have since concluded, as one of the accusers was from Washington, he ought to know. Perhaps when the suffrage movement carries, we women will know when we are guilty of such a gross misdemeanor.

Thursday morning the work was again taken up of considering seriatim the articles of constitution, carefully prepared beforehand, but which, after some time had been spent, a motion was made to lay this on the table, and a committee was appointed, consisting of one delegate from each State represented in the convention, who should retire and prepare a constitution. This work, after several hours, was placed before the delegates and acted upon, and it was not until quite late in the forenoon of the third day that the constitution was adopted, and the work of organization was completed. Next came the election of officers. The Committee of States having performed such satisfactory work in drafting the constitution, were again chosen to act as nominating committee for board of officers. After an absence of some length they presented the name of Prof. H. D. Barrett, of Cassadaga, for president; Mrs. Cora L. V. Richmond, of Chicago, vice-president; Robert A. Dimmick, of 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 P. Colby, Florida, Mrs. J. M. Sloper, San Francisco. Prof. Barrett, 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 acclamation without 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 as 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 seconded 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 well spent.

The convention closed with ten-minute speeches by several speakers, music, tests, etc., in an evening session.

At the close of the afternoon session there was a general feeling of satisfaction with the result of the convention, a feeling that it would be the means of good. The name adopted was The National Association of Spiritualists of the United States of America, and will have its headquarters at Washington, D. C., and be incorporated under the laws of the 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 anon.

MRS. R. S. LILLIE.

POPULARIZING SPIRITUALISM.

SAMUEL H. TERRY.

As I walk through the streets of this great city on a Sunday 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 soothe the chafed and troubled minds of those who enter, fretted as they often have been all the week previous by anxieties connected with the grave problem how to earn a living. Episcopals, Presbyterians, Catholics, and other Christian denominations 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 sowing the seed in well-tilled ground. This is as it should be. But the reflections of an earnest Spiritualist as he compares these crowds of worshippers, and these beautiful temples with the few co-workers in the cause he weekly meets in some cheerless hall often lead him to ask himself: "Where are the alleged millions of Spiritualists that they make no greater show of their existence?"

Is it that the number is so greatly exaggerated that instead of so many millions there are only so many thousand?

The substantial fact seems clear at least that Spiritualism is not popular.

That the millions claimed do exist is quite probable, but they are believers in a very limited sense. It may be said they believe in spirit-return and communication with mortals without any full sense of what it means to them and to the

world. They have seen enough tests to accord their limited belief, but they are not willing to avow themselves as Spiritualists with all that the avow implies. They still cling to their pleasant membership in the church of their fathers, or of their adoption prior to any knowledge of spirit return, because it is a pleasant social place of reunion for themselves and their friends. Especially is this so with the young. Spiritualism, while it is good for young and old, comes more practically home to those who are on the downhill journey of life.

It behooves all Spiritualists who earnestly desire the spread of their belief to consider seriously what can be done, or what left undone that will aid to bring such incipient believers into a closer relation, so that they will become active members of some organization of Spiritualists.

I can not but conclude that the unpopularity of Spiritualism is the one great objection. This is a great deterrent to those who stand high in public esteem. No man likes to be called a fool. And when we know that such men as Henry Ward Beecher, Horace Greely, Abraham Lincoln, and Leland Stanford confessed in private life their belief in spirit-return and communication to mortals, and who dying made no fuller avowal of this belief; we must conclude there was some powerful influence that withheld them. No doubt many readers will say those men were weak, they lacked strength of mind to come out and broadly acknowledge their belief to the world. But there are times in almost every man's life when he has to pause and consider whether his duty lies in following out to the extreme some idea which he believes to be true. He may have to sacrifice other duties which to him are more important, even if he does not fear the loss of the world's esteem. But when we read the sad story of some who have sacrificed their just expectation of higher honors, like Henry Kiddle and Luther R. Msrak, to cling to an unpopular cause, men of standing and note in the world may be excused, for the present, for openly avowing themselves Spiritualists.

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 future spirit life—almost an impossibility with them as they neither believe in a supreme being nor that man is a dual being—an immortal spirit housed in a mortal body. And after they arrive at a belief in these then, secondly, that this spirit can, after the death of the body, communicate with mortals.

Setting 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?

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 instance where one of them has been other than very tenderly treated by our writers and speakers, even to the extent of adulation. While you seldom open a spiritual paper without meeting with communications vilifying and maligning Christians. This partiality tends to place us on the side of the Infidels to our manifest unpopularity 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 Spiritualists—those 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, and forgetful of the wise admonition of Jesus, "When ye are reviled, revile not again," injure the cause they love by returning evil for evil. And this not on the special aggressor, which might be excused, but broadly on all of his faith, many of whom would think his malignity out of place and un-Christian.

It is well for all such writers and speakers to remember 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 tender recollections of some dear father or mother who, in their lifetime were; whose life they know was sought to be conformable to the golden rule. To such any diatribe on the faith of their parents grieves them, and if it is heard too often tends to drive them back to the Church of their earlier life.

This evil influence is quite apt to be felt among those who 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 assurance 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 attendance. 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 after—some thoughtless 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 Spiritualists count them as one of the many million believers; but they never have any real interest in the success of Spiritualism.

Much of this detraction by writers and speakers is in the form of imputations against the honest purpose of members of Christian Churches to follow the teachings of Jesus. At other times extreme points in the Christian creeds centuries back, which are never now heard advocated in Christian Churches, are brought up and stigmatized, such as the doctrine of predestination of eternal punishment in hell fire of

infants of a tender age, or even of persons of mature years. At other times it is the persecutions during the Dark Ages of those who were not of their faith by torture in dungeons and burnings at the stake. Now I say positively, from my own experience, that a man may attend regularly for twenty years at a Christian Church without hearing anything in support of these ideas. On the contrary he will hear such ideas condemned.

Even the probably true epithet "creed bound" is hurled at the heads of Christians as a stigma. But are not Spiritualists just as much creed-bound? A man's creed is his belief, and the Spiritualists hold to their belief with as much tenacity as do Christians. In truth we think very poorly of a man who has not "courage of his convictions" and will not firmly avow and maintain them.

As a real fact that portion of the old creeds of Christians most berated by Spiritualist writers and lecturers are "dead letters" of the Church—doctrines, and this should be recognized by us. We want to win these Christian people to our better faith, and it is a very poor way to win a man to your views by recalling to his memory that various of his ancestors were imprisoned or hanged for their crimes. "Let us have peace!"

It is time to call a halt in this quixotic battling against windmills. The cardinal faith to govern us is "the brotherhood of man." This means others besides brother Spiritualists, though it must not be forgotten that it really includes those of our own faith. Some seem to forget this.

It may be that Modern Spiritualism is not destined to ever be a distinctly circumscribed religious faith. That instead of this, the good spirits who are the real promulgators of this new gospel intend it only to lighten and elevate all religious faiths—Jewish, Buddhist, Christian, Mohammedan, or by whatsoever name called. Whether this be so or not, it is of the utmost importance to the progress of its gospel throughout the world that it be announced as a gospel of peace and good will to all men—beginning at Jerusalem, that is among ourselves.

In the main all religions are good inasmuch as they tend to restrain the selfish propensities 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 speak with regret concerning some evil habit—intemperance for instance, of a dear friend.

Especially is this due to Christianity, the followers of which are closely allied to us as respected fellow citizens 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 kindness of speech and manner, and our forbearance under their depreciative remarks that this new belief has broadened our sympathy for them and all men. So that they may be led to know more of that belief which can make us better men. It may end in their becoming Spiritualists too. Certainly, meeting their flings at us by acrimonious retorts will not win 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!"

What higher praise could be accorded to our belief than to have a stranger say, of some one who had dealt very uprightly with him, to those around, "That man must be a Spiritualist!"

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 occasion to comment 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 enlightened 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 unmerciful punishments inflicted on them by the populace. The people of that future century will incline to believe we were a nation of savages.

This thought should restrain those who would bring up the unfavorable records of a long past age to condemn a race 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, disjointed from the peculiar position of lower civilization at the period, and apply them with a new setting to degrade their more enlightened descendants now. The Jews have been too often maligned in years past by our Christian clergymen from 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 Jews." I do not remember to have ever noticed that it hurt the Jews much. For the past thirty or forty years, as the Jews became more numerous in the country, this practice has fallen into disrepute, and justly so.

If occasionally now-a-days some drapette itinerant finds himself so void of ideas that he can not encompass a fit discourse for his congregation, and perform the effectiveness arising from the acid void has to be let off, it is done by "pitching into the Spiritualists." This relieves his stulticity for a time though really *Phariseus magnus* is better for a permanency. Fortunately no ill effects fall upon the Spiritualists, except to a few who may be troubled by the like acidity.

New Orleans, La.—Brother Frank T. Ripley drew another large audience last Sunday. His golden lectures are fine; the tests are marvelous. This gentleman is doing a good work here, and all are well. Your paper is welcomed here. —Nemo.

THE LIGHT OF TRUTH,

C. C. STOWELL, Cincinnati, Ohio.

Room 7, 204 Race St., Cincinnati, Ohio.

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CINCINNATI, SATURDAY, OCTOBER 7 1893.

THE LIGHT OF TRUTH cannot well undertake to publish the contents of its many advertisements. Advertisements which appear fully and honorably upon their face are accepted, and whenever it is possible to do so, they are printed in the order in which they are received.

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

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday, the week before the meeting.

Rejected MSS will not be returned without postage accompanying same—our postage is not paid.

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"It's true to God who's true to man, wherever wrong is done, To the Saviour and the sinner, with the atoning love, 'Tis wrong to do down to us, and they are sinners most base 'Tis, in one of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

THE WORK OF THE CONVENTION.

From the Rockies to the Alleghenies let joy be unbound. In the Mississippi Valley cradle lies a child new born.

Spiritualism now defined, Spiritualists now united! In travel from Hydeville raps! Long discordant; now harmonious, heterogeneous now homogeneous, spirit and mortal now move a harmonious whole.

Many attempts have been made to band together the Spiritualists of this country. In the first years after spirit-return was known every possessor of that knowledge became self-reliant, while to the world 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 religiously to the world.

After teaching co-operation and association 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 instruments, and the grand cause we love it was necessary Spiritualism should be defined.

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

Organized, defined, and domiciled in this the Columbian 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 purposes—the proceedings at length—were 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 RELIGIONS.

When Thomas 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 criticism as mark the present convocation. 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 unabated 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 thought of the world.

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 occidental 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 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 Mohammedan, 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 soul."

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, Wesley, 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 government guaranteeing religious freedom; had there been no demand made upon the great store house of spiritual and ethical knowledge, then the spectacle at Chicago could not have been. One event must needs precede its successor, and all things come in their time and order.

Ptolemy must needs have come before Copernicus and Bruno. Pericles preceded Demosthenes. There is always a John the Baptist in the wilderness. Spiritualism is the great herald of the nineteenth century. In the wilderness of

broken idols, dead superstitions, and shattered creeds, it cries out to mankind the grand cosmopolitanism of the angel world. Because there is this broad philosophy, religion dare raise her head above the mob, and say: "Peace, be still!" In this light all Bibles, all forms, all laws are perceived to be the blocks, the tools, and the charts in the kindergarten of human progress. Men are brethren, the world is one country, and goodness the true religion.

CATHOLIC CONGRESS IN SESSION.

Five hundred delegates from every section of the United States were in attendance recently at the Catholic Congress. The delegates were composed of both sexes. Our good Methodist brethren who have voted and wrangled over the eligibility of women as delegates to their general conference will please take note that their Catholic brethren have shown a due appreciation of the mothers by electing them as their delegates to this great Church conference.

The Catholic Church evidently believes that their organization, ruled by a foreign pontiff, would soon be a "rope of sand" without the joint co-operation of the mothers of this land. Pope or no Pope, they know that the "mother who rocks the cradle rules the world."

Our Methodist brethren may turn up their noses at this Catholic innovation, but Spiritualists will all rejoice to learn that woman is forging to the front in any Church. They know that the great force in social and progress spiritual of the future are the mediums of the land, and that of the two sexes woman is the more easily developed, and through her intuition quickly responds to the touch of the spirit world. The Catholic Church will become less dangerous as she multiplies the offices for women, and more susceptible to the American spirit that is sure to leave her ranks. If the Catholic mothers were not present to encourage and inspire such men 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-Catholic? Is it because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, staunchly Protestant. Let us not whine about prejudice and intolerance, anti-popey, 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 buncombe 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 Catholicism is represented among our foodium element I feel in no spread-eagle mood. When I note how few Catholics are honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I can not talk buncombe to anybody. When I observe the increasing power and ascendancy of the Jews, when I see the superior vigor, originality, and opportuneness of Protestant lay charity over similar attempts on our part, and when I observe the immense success and influence of secret societies, even here in this most Catholic city of the Union, I have no heart for taffy-giving. When I reflect that out of the 70,000,000 of this nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employees, poor government clerks, I still fail to find material for buncombe or spread-eagle or taffy-giving."

From Burke to Archbishop Ireland.

The English people, in the reforms made by them during 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 fearless 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 liberalizing 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 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 Henney was consecrated at Dubuque, Iowa. When it came Ireland's time to speak at a banquet held in Henney's honor he did not let the opportunity pass to stir and enthuse the crowd by asserting that the Catholic Church could only progress by respecting the Constitution of the United States and its institutions.

If the Catholic parochial school should ever be abandoned Archbishop Ireland will be entitled to the credit. While Ireland is trying to call off the A. P. A. in America the Pope is fearful the Italian government will eject him from Rome. The following is from the New York World September 18th.

ROME, September 18.—Signor Santamaria, Minister of Justice and Ecclesiastical Affairs, has resigned because he finds himself not in accord with the government's plans for reopening the conflict with the Vatican. In view of the increasing hostility displayed by the government, which is attributed to the Pope's friendship for France, the Vatican is again considering arrangements in regard to the Pope's removal from Rome, and has already applied to Spain on the subject.

Missed the Mark.

A contributor in the Commercial Gazette in a recent Sunday issue, writing against Spiritualism, urged the city authorities to "rid the town of a religious game that leads to insanity 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 a case of insanity and suicide combined. The news-item reads:

SYRACUSE, N. Y., September 26.—Fremont V. Brown, a Christian clergyman who recently resigned his charge at Bradock, Pa., committed suicide here this morning by jumping into the Erie Canal. He was adjudged insane yesterday, and was being taken to the Ogdensburg Asylum from Pembroke, Genesee County, but eluded his keepers.

If Spiritualism is to be held responsible for an occasional case of insanity or suicide in its ranks, what about Christianity in whose ranks this is of daily occurrence? People living in glass houses should not throw stones.

REVOLUTION is in the air. In the time of Louis XVI. it was royalty that had allowed up all the wealth to the impoverishing of the masses. To-day the millionaires represent royalty, and will be the aim of attack—though by ballot rather than bullet it is to be hoped. The revolution may only be a mental one; but the physical is so closely allied to the mental nature of man that the agitation is readily communicated to the exterior of emotional dispositions and result in bloodshed. A wholesale deposition of the moneyed influence in politics would be the country's salvation just now.

The Eight Hour Demand.

Several affidavits containing in New York City, forced by failing off in patronage, instead of the barging a part of their employees, have retained them all, and reduced the hours of labor to eight hours. Employers throughout the country have found that it is preferable to retain their employees at a less number of hours than to reduce the number by discharging a portion. The labor unions have been urging an eight hour day without much prospect of success. Now it would seem that their demand is to be granted in a most unexpected manner, and should the present pressure continue the hours may be still further reduced. The position between the laborer and employer has completely changed, and we may within a year have the anxious clamorous for a ten hours day.

At the recent Psychological Science Congress at Chicago, a man presented himself and offered \$100,000 that no member of said society nor any one else could read the contents of a sealed letter held by him or allowed out of his sight. Of course not. The Congress did not meet to make experiments, but to record their experiences with mediums, as astronomers do without bringing their instruments along, ready to prove their claims to any crank that may come along who doubts their word. Let the \$100,000 crank find some medium of his own ilk who will try. No respectable medium will sell his or her mediumship for filthy lucre, and the frauds are not apt to bite.

LADY ISABEL SOMERSET writes to Prof. Elliott Cones concerning Spiritualism. "In my opinion a clear distinction should be drawn between the interrogative temper of mind in which a scientist approaches the study of nature and what is called 'spookery.'"

Prof. Wm. Crookes, F. R. S., writes under date of July 27, 1893: "As for the statements I have published in various papers on the phenomena of Spiritualism, I hold the same belief about them as in the past. Read my recent 'Notes of Seances.'"

COMMENTING ON Mr. Stead's new publication, *Borderland*, the *Christian World* of England says, there is no doubt that in his new departure Mr. Stead has caught a rising tide. Occultism is the new European fashion. And the movement is spreading. We have beforetime in these columns expressed the conviction that the phenomena in question are legitimate subjects of investigation, but is one for trained minds only to deal with, and to throw it open to the public indiscriminately will do harm.

SPIRITUALISM, like all other progressive reforms, is undergoing a transition from the old to the new. Old workers and combatants are retiring, while new ones are assuming their places, every such change bringing higher and more progressive ideas into the ranks. Though reluctantly accepted, they finally gain the ascendancy. These changes seem like disorders to many, but a few years hence will prove them to have been but effects of a natural evolution.

SHIPWRECKED between laws is the man who is threatened on one hand with fine if he refuses to send his child to school, and on the other with refusal to teach or accept his child if it does not submit to taking a dose of legal poison in the form of forced vaccination!

HE WHO refuses to accept a communication from a notable spirit because his logic or grammar is not consistent with the original, should also refuse a telegram because the operator is a bad speller. It is not the spirit, but the amanuensis which is faulty.

SPIRITUALISM is based on truth, and therefore truth alone should govern it as a mortal cause, whatever the consequences among its advocates. Let us be charitable, but not at the sacrifice of honor.

MUST a man take a dose of poison because the law prescribes it? This is just what forced vaccination means.

TO THE SPIRITUALISTS OF AMERICA.

The financial panic is over and business is rapidly resuming its normal condition, therefore, you, as well as ourselves, 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 ripe 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. Correspondence is solicited.

Letter from Abby A. Judson.

Having been unexpectedly busy this week I have been prevented from writing my usual letter. I will, therefore, present to you instead the following report that I made of a lecture that was delivered by our noble speaker, J. Clegg Wright in the trance state, before the North Star Camp, Minneapolls, on Sunday, July 9th of this year:

"I am an old man. I dwell in a sphere far removed from this earth where you mortals dwell. I live, I live—the sublimest fact ever known to the mind of man. Your somnambulist existence now is the prelude to the panorama of the endless. I touch the finite. I am finite. I live in one place at one time, and am therefore finite. The infinite can not be known. There is, there never has been any miracle, even when life came out of non-life. Creation would be a miracle, but there can be no creation.

"There is either universal law or there is what you call God. There can not be both. Theism constructed a sensible God. Philosophical atheism knows no God. All religions are alike in one sense—they are false. Religions deify the relations between God and man. There can be no relations between me and the infinite. I owe no obligations to the infinite for I made no contracts with the infinite. I never asked to be born, and I absolutely decline to die. Behaving well to one another is morality.

"God is almost expired. God is a relic, a fossil, a sham, a shibboleth. God is the totem of religious fashion. The Church is a barn, where the fossils of the ages are stored. The thirty-nine articles are voiceless. Virgin mothers and holy waters do not exist.

"Superstition began to die when science was born. Science will kill all the religions of the world. There is nothing greater than personal consciousness. I live because I must live. Necessity will carry me on. Religions will rot on the high-road of time. But science will settle itself, and it will settle man in this world, and in all worlds forever. I live. I can not die if I will. There can be no suicide in nature.

"Progress consists in change to more agreeable states. Good and evil are relative states. Phenomena are neither good nor evil. A good dog is one who will bark when the thief comes in the night. A bad dog does not bark at the thief. A good man will bark when he sees the devil. There is no such thing as absolute goodness. If you should find abso-

lute goodness, kill it, for it would stop progress. What could come after it, pray? I could become happy even in hell if I should stay there for a thousand years, for I would by that time adapt myself to my environment.

"This is a shoddy age, for it is a money getting age. Think! Think! We are now on this side of yonder picket-fence. We take with us beyond the picket fence whatever we gather up in time. We would not destroy in their own time Buddhism, Mohammedanism, nor Christianity. Each is the product of evolution. Even Roman Catholicism is good for people who do not know much. I do not like a Pope for he is a theological and a religious fraud. The priest and the politician become one person, and then they command the votes.

"All religions would persecute if they had the power. Let us play one religion against another, and then liberty will have a chance. Mankind is like a cage of monkeys. Some one threw into this cage a bone, with 'God' marked upon the bone. The monkeys began to fight over this bone, and they have fought ever since. The more egotistical a man is the bigger does he make his God. Science must over-lap speculation, and Spiritualism is here to do this work.

"You are not here merely to find out whether you will be alive the day after to-morrow. You are here to learn what messages of light can come to you from beyond the picket-fence.

"Look at this life. You suspect your friend. You doubt your lover. Life is a mill-stone. You are always facing pain. There are pains of birth and pains of death. Why is there so much pain? Why did not the maker make it differently? Simply because he did not make it. This life is not made of mind! What a god come to tie up my mind I will fight the god. This is democracy—not Cleveland nor Harrisonian democracy. It is a clean democracy.

"Improve the mind in order to save men. In former times they used to make men good and keep them ignorant. There was the old mythos of the tree in Eden. Adam was condemned for tasting of the tree of knowledge. If I were offered one of two apples—morals and knowledge—I would prefer knowledge. For morals will grow out of knowledge. What are morals? They are a rule of conduct between man and man founded on usefulness. We are all going on together. All expressions of life love each other. Yonder tree is my brother. All are together, both here and there. This sort of democracy is sublime.

"What is the divine? I do not know the divine. I feel it. It makes for righteousness. It is love, not hate. It is harmony, not disharmony. Love is natural. We are all going on together. All expressions of life love each other. Yonder tree is my brother. All are together, both here and there. This sort of democracy is sublime.

"When we think of our destiny and our sovereignty, it is a pity for any of us to be dogmatic. Immortal men can not afford to be unjust or revengeful. Revenge dies on the road of progression. A liar is contemptible, mean. He tramples on his own sovereignty. Cruelly, want of love, want of justice, will drop from you somewhere as you ascend the steps of progress. Spiritualism comes to broaden our entire being.

"Liberty can not live, love can not grow where there are bigots. It is the bigots that plant dominant ideas.

"The work of Bacon was a great one. But Bacon did not write the plays of Shakespeare. Of all the drunks in this crazy world the man who tries to dim the grandeur of Shakespeare is the crankiest.

"Athens and Plato were in their prime 350 B. C. The mob 'made mud-balls to fling at philosophers, and they labeled these mud-balls with the word 'atheism.' One of the balls struck Socrates, and he became a martyr of free thought. The priest and the soldier killed Greek civilization. Then came the Dark Ages, when the Church, when the Church was Learning, painting, the arts, and jurisprudence were all killed, and human labor became slavery.

"Then came Bacon, a leader of thought in the new age. The logos was born again in the logos of modern science. 'Unto us a child was born,' and the child was named 'Science'—the true Savior of the world.

"Spiritualism falls in line with science. She says, 'There seem to be a soul beyond the picket-fence. I will find it by phenomena.' Spiritualism means mediums, phenomena, and spirits. If there are no mediums we know of no spirits. If there are no phenomena produced by spirits, then there are no spirits.

"Spiritualism lies not on philosophy alone, but on phenomena. When you have found a true medium, feed him and love him. Remember that you can kill him by criticism. 'Make the sufferings of individuals less.' Be kind in your utterances. 'Kind' words are more than coronets.' Widen the circle of freedom. Go for facts. Dream as you like, speculate as you like, dogmatize for fact."

Hamilton, Canada.

Mr. Geo. W. Walrod continues to delight the spiritualistically inclined public of Hamilton, Canada, with the trace 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 plagiarisms to be found everywhere in its literature. Who were these Mahatmas? Who are they, where are they, and who has seen them? They are questions that must be satisfactorily answered. Theosophy denied of the mystical clothing of the occult. Theosophy is simple 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.

The good work is going on in this city under the guidance of spirit influence. Brother Walrod's control gave an address on "The psychical sciences of the age" and the advance of man thought had made in the science of the soul. A subject handed up was "Astrology," which the guide said was the art of foretelling future events from the aspects, positions, and influences of the planets. It was generally understood that the art was invented by the Chaldeans, who in turn had learned the science from the Atlanteans. It was connected in these very remote ages with a religious sect, whose religion consisted in the worship of the planets or the host of heaven. Pure astrology *per se* is a thorough knowledge of astronomy and the law of correspondences, the former dealing with the planets and the latter with the influences of the same upon mankind and man's surroundings. Astrology contained many truths that only a scientific adept could comprehend. We have with much regret to report the removal of a most estimable lady, belonging to this city, to a lunatic asylum. She was rapidly developing mediumship, but the old story of indiscreet and too frequent sittings had overpowered her mentality, though we trust it is only temporary. Had Mr. Walrod been called upon to demagnetize the influences instead of calling in a doctor this trouble would have been averted. Singular to say a similar accident was on the eve of happening to another lady medium from Toronto who was almost prostrated by the influences of foreign agencies. As in cases of a like nature the lady was thoroughly magnetized and the obsessing power removed in time. "Be temperate in all things" is a scientific command, it applies equally to all investigators but more particularly to persons undergoing development. *Verbum sal sapientie.* We are sorry to learn that the society in Toronto has fallen through. Spiritualists stir yourselves.

Williamsport, Pa.

To show their appreciation of the services to the cause the inspired speaker who ministered to them so generously last March, Lyman C. Howe, the little band who have styled themselves, the First Society of Spiritualists of Williamsport, assembled together and voted unanimously to devote the money in their little treasury fifteen dollars to further the noble effort of Dr. Spinnex, and others to raise a fund of fifteen hundred dollars for his benefit.

Let the "Ninety and nine" older and abler societies throughout the country who have been served and instructed by him, go and do likewise.

LYMAN C. HOWE, Correspondent Secretary.

News fr

Coming back-seashore, the moment we feel as if we were doing this time campers increased courage, and it is becoming popular at once again. The pre-willing to acknowledge phenomena, through the sea inquiring in regard so much sympathy through which son, there should the best results through spirit. The conditions and here we shall son. We are pervades the and are not likely because the cities of Pariter and their find their methods of spirit things rather mental condition dear old institution in religion was ever known Church peopling to the many times a lively and an quely again, I visit some mission. I find are long ago I ask on report a spirit you can exp This same thing worth advent seal of the ing for the is so clear-by on the opp of happiness have a philition is a be without lo Ere am be able to The Be M. Adelin corner of meetings season. I attractive very rem "The Mer that Spir tests were Mrs. Jenn were held in class ment an notice M but recei good wo The i have be meeting Cording question with sor ance bef the Wes bid him On S F. S. Tuttle i for the enter it very ha Nellie Ame worker and me sisted i The ba the for reading skeptic spoke i Spiritu Woods Julius Prof. V on han from th on Cor Har Mathe pied by the spi passed large c trath known and we the bat Thom Jacob l whose opene At have b of int by Dr. Oll which Bo Mrs. J lowed Willie been i Th Hall, Thurs Whit to and s A. E. season must old st of a v its w Th vices nated portu the se prove versa and o tion i plate vices gran assoc the li shall A lass o and i presi durin his p Spin

VOICE OF THE PEOPLE.

AN INVESTIGATOR'S IDEAS. GEO. M. BACON.

DO YOU A MEDIUM?

the fact that there are many... I will tell you also you can... I will give you a...

YOU CAN

I will give you a... I will give you a... I will give you a...

Columbus

Catholicism

J. CLERG WRIGHT, in which he gives an account... I will give you a...

Power

Humanity's power... I will give you a...

Steeple

Steeple... I will give you a...

Science

Science... I will give you a...

Anal

Anal... I will give you a...

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TO BE... I will give you a...

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SPRITUAL BOOKS.

For sale at the Office of THE LIGHT OF TRUTH.

The following list contains most of the best... The Convent of the Sacred Heart, by Hudson Tuttle.

The Long and Short of It.

(To the Editor of the Light of Truth.)

In one of the late issues of your beloved paper you urge... I will give you a...

No Harm Done.

(To the Editor of the Light of Truth.)

An article appeared in Frank Leslie's Illustrated Weekly... I will give you a...

Suggestive and Critical.

A correspondent writes: "I am of opinion that Spiritualists...

LITERARY REVIEW.

THE CONVENT HORROR. The true story of Barbara Ubyrk.

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Disease commonly comes on with slight symptoms, which, when neglected, increase in extent and gradually grow dangerous.

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