



OUR CONTRIBUTORS.

A NEW MODE OF SPIRIT MANIFESTATION.

Communications Through the Type-Writer.

GEO. LIEBERKNECHT.

On Wednesday night, May 10th, I was one of a small circle for witnessing manifestations at the residence of Miss Lizzie Bangs, 30 South Elizabeth Street, Chicago.

I feel confident in saying the medium does not touch the type-writer at all; it is used independent of or without contact from the medium's hands or fingers.

Let any expert type-writer try to write under the same conditions, and compare the results. For me, it was a manifestation which impressed me more deeply than all the din and uproar, all the show and ostentation of the big city.

Spiritualism brings the knowledge which satisfies and lifts above the material world, which weans from sordid selfishness and narrowness of spirit, and makes this world and the present life a foot-stool for larger growth and the unfolding of a spiritual humanity.

Geneseo, Ill., May, 1893.

Since writing the above a friend and townsman of mine has attended one of Miss Bangs' seances, and received, through the type-writer, the following communication from a reverend friend, whose funeral sermon, my friend tells me, he preached eight years ago at Auburn, N. Y.

A faithful transcription of this communication, neatly executed on the type-writer, is as follows:

My Dear Friend and Reverend Brother: This evening I am granted the privilege of soul-communication with you through the expression of this, your earth instrument.

In earth life my eyes were blind to the truth; I would not see the light, and now I feel more fully the necessity and the desire to impart light and comfort to mortals who are now trodding the same pathway.

The language I must employ to give expression to you of my soul, thought and experience is inadequate to that which is real, or that you are able to comprehend; but like unto your language to the infant, I will give to you that which I in part realize.

As the ebbside of life grew less, so the spirit quickened, until I felt a perfect newness of life surging with exquisite joy, so that every attribute of spirit came to me, that which mortals call a part of God.

My friend, I have found great pleasure in giving you these few lines in expression of my soul this evening and I shall be pleased to come to you again even more, as you seek the avenues that permit me to give expression.

I am your reverend friend and brother, J. H. HARTER.

THE PHOTOGRAPHING OF GHOSTS.

Mr. J. Traill Taylor read before the London and Provincial Photographic Association last month a record of an experiment which he conducted in ghost photography.

For several years I have experienced a strong desire to ascertain by personal investigation the amount of truth in the ever-recurring allegation that figures other than those visually present in the room appeared on a sensitive plate.

facility was to get hold of a suitable person known as a sensitive or "medium." Mr. D. of Glasgow was lately in London on a visit, and a mutual friend got him to consent to extend his stay in order that I might try to get a psychic photograph under test conditions.

My conditions were exceedingly simple, were courteously expressed to the host, and entirely acquiesced in. They were, that I for then nonce would assume them all to be tricksters, and to guard against fraud, should use my own camera and unopened packages of dry plates purchased from dealers of repute.

There were present, during one or other of the evenings when the trials were made, representatives of various schools of thought, including a clergyman of the Church of England; a practitioner of the healing art who is a fellow of two learned societies; a gentleman who graduated in the Hall of Science in the days of the late Charles Bradlaugh; some two extremely hard-headed Glasgow merchants, gentlemen of commercial eminence and probity; our host, his wife the medium, and myself.

I myself took the plate out of a packet just previously ripped up under the surveillance of my two detectives. I placed the slide in my pocket, and exposed it by magnesium ribbon, which I held in my own hand, keeping one eye, as it were, on the sitter and the other on the camera.

Many experiments of like nature followed; on some plates were abnormal appearances, on others none. All this time Mr. D., the medium, during the exposure of the plates, was quite inactive. After one trial, which had proved successful, I asked him how he felt, and what he had been thinking of during the exposure.

The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, as the dame I shall show on the screen, others not so; some monopolized the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettted portrait, or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter.

Now, all this time, I imagine you are wondering how the stereoscopic camera was behaving itself as such. It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was reproduced on the other, alike good or bad in definition.

The concluding observations of Mr. Traill Taylor are most significant and important. Mr. Glendinning, on the morning of Mr. Duguid's departure, confirmed Mr. Traill Taylor's suggestion as to the possible uselessness of the camera in the most surprising fashion.

The negatives are very badly developed, but they suffice to show that the plate was sensitive to the presence of entities invisible to the human eye. Everything, of course, depends upon the accuracy and honesty of the photographer; and the reputation of Mr. Taylor and Mr. Glendinning is above reproach.

Some people who went down South and took a plantation, had a black woman in their employ who was very pious. This fact did not prevent her, one week, from stealing a couple of geese belonging to a neighbor. This crime was found out and properly reprobated by the mistress of the plantation.

For the benefit of good Democrats we copy the following from the life of Thomas Jefferson (J. T. More, page 217): "From the clergy I expect no mercy. They crucified their savior, who preached that their kingdom was not of this world; and all who practice upon that precept must expect the extreme of their wrath."

Written for the LIGHT OF TRUTH.

DREAMS.

CHARLES CRISSEN.

Dreams! I don't believe in dreams is usually the remark when this subject is made the topic of conversation. Yet, in most cases, this remark, if the matter were pressed closely, might impeach the speaker's veracity.

Elusive as dreams are, there are some, however, that impart wholesome lessons, and others that may serve some high and noble purpose. Truth is truth, no matter whence its source; from the lips of a saint or sinner. If we can, why should we not profit by dreams? In my own experience I have had dreams which more than ought else strengthened my faith in the truths of the spiritual philosophy.

Behold, Hudson Tuttle follows in the line of Buchner's argument, but takes up the thread where the latter had let it drop, and continues the subject with a master hand, borne of experience and self-conviction, and brings it to a beautiful and symmetrical ending.

I retired early, and, as my work required me to arise at 1 o'clock a. m., I turned the light down low in order that I might the more easily awake at the proper time.

I sprang to my feet, grasped my companion [the singular part of it, I had but the impression that this companion was very near and dear to me but whether male or female it was not given me to know] around the waist and fled from impending destruction.

"Shone a sun eternal bright In a pale and golden light Soft and iridescent beams— and Our arms entwined we wandered And at every step we wondered, At the fairy birds and flowers, At the fragrant groves and bowers, And the music of seraphim."

Yes, when we awoke we seemed to stand upon some eminence [resembling the hemisphere of some beautiful world; for we could see the rivers and the oceans; the elevated continents dissolved in the amber and opalescent light of a beautiful sun.

For such peace, sweet and transcendent seemed to pervade the whole sphere, that words failed to give utterance to our sensations. At last I addressed my companion, "This time it came from the East, the next time it shall come from the West."

Upon opening the folded slates, we were rejoiced to see her picture and name, and that of an Indian, signed "Wildwood," the latter stating that she was my daughter's control. Peggy also wrote a request to send the slate to Harry Archer, which we accordingly did.

Slate-Writing.

(To the Editor of the LIGHT OF TRUTH.)

On the 29th of May, I called, in company with my wife, on Bert. Walveine, a slate-writing medium in Marysville, O., and had a sitting for independent writing.

Upon opening the other side of the slate was the picture of our infant son, which was recognized. Also another, which is said to be him grown to manhood.

For the benefit of good Democrats we copy the following from the life of Thomas Jefferson (J. T. More, page 217): "From the clergy I expect no mercy. They crucified their savior, who preached that their kingdom was not of this world; and all who practice upon that precept must expect the extreme of their wrath."

The firmest and noblest ground on which people can live is truth; the real with the real, a ground on which nothing is assumed, but where they speak and think and do what they must, because they are so and not otherwise.—Emerson.

From our Reporter's Note Book.

UNIQUE SPIRIT MANIFESTATIONS.

The closing seance of the writer—the last of a series made for special investigation—at the residence of Mr. H. W. Archer, in this city, on the 21st inst., was as characteristic as those already reported. According to notation, thirty-two distinct forms appeared, several of them two and three times, making about forty materializations altogether.

These were but preliminaries, for it was now that the seance was formally opened with an invocation and a hymn. Then appeared a bright form outside of the cabinet, which called for a handkerchief, which was woven into a piece of lace some six yards square.

Then upon a shelf was adjusted to the cabinet window by request of a spirit-artist, Cressey by name. Calling for paper and pencil he drew in beautiful shadings some seven or eight faces in about three minutes, a task which would have taken a mortal an entire day to accomplish.

After some more communings between spirits and mortals—three of the spirits being recognized by Dr. Walker—the door was opened again, and E. V. Wilson came forth, delivered an interesting little lecture, saying among other things that he had once been known as the "old wheel horse" of Spiritualism, and wished it to be known that he was so still.

Then followed a scene that was unique. Jimmie Johnson materialized and called up a little five-year-old girl in the circle, whom he kissed as she reached the cabinet door. Asking her into the cabinet the little girl ventured to follow, dropping the folds behind her.

A few minutes later the light was turned down as far as could be, when a female spirit made her appearance, shining by her own light, which was of a pearly hue and beautiful to behold. She held the form long enough to be admired by all, when the curtain dropped, and the seance declared closed by the appearance of the medium still entranced.

Remarkable Experience of an Engineer.

(To the Editor of the LIGHT OF TRUTH.)

The enclosed clipping I cut from the American Non-Conformist, published in Indianapolis, and sent it to Mr. Moses asking him if it was true. I send you his reply.

T. H. MOOREHOUSE.

Mr. C. W. Moses of Garrett, Ind., who, by the way, is the son of a Methodist minister, and himself a member of the Methodist Church, and not a Spiritualist, was in the city the other day and related the following remarkable incident, says the News of Fort Wayne. It is now published for the first time, and will be sent to the Forum and the Review of Reviews for reproduction.

"It was in 1885," says Mr. Moses, "and I was running from Garrett, Ind., to Chicago on the night run, and pulling the 'limited.' I left Garrett at 1 a. m. for Chicago on the night in question. We left G. in good condition, but a few minutes later, and I endeavored to 'make up' lost time on what is known as 'Suman's grade,' which is some twenty miles long and terminated at Salt creek. The last three miles are perfectly straight to the Salt creek bridge. When my train reached this straight track I noticed a white pillar or cloud occupying the place of the bridge and reaching quite high. I took it to be fog, but neither above nor below the bridge was the same visible. I asked my fireman if he saw it, and he said 'yes,' but thought it was fog. About this time I felt as if someone were in the seat behind me, but on turning around no one was visible. I then felt a hand upon my right shoulder, and then heard my mother say: 'Charlie, that bridge is burned.' I felt the fingers very plainly upon my shoulder. I knew my mother's voice; can anyone forget the voice of a mother? At once I applied the air; or at least as soon as I recovered from my astonishment. The train came to a standstill about twenty feet from the east approach to the bridge. I told my fireman that I would take my torch and walk across the bridge, and he should not move the train until I signaled. I walked about fifteen feet when I came to the end of the bridge—found that the thirty-seven feet had burned and dropped into the water and put the fire out. What I saw made me so weak that I did not have any strength to move, and sat down on the end of the remnant of the bridge. The conductor soon came to where I was, and I related to him what I have now told you."

Mr. Joseph Stewart was the conductor, and is still living and a conductor on the Saginaw road. Mr. Moses' mother died in 1876.

GARRETT, IND., May 22, 1893.

Mr. T. H. Moorehouse, Marengo, O.—Dear Sir: Yours of the 17th inst. received. I must say the matter in the enclosed clipping, which you sent me, is true; it is true as stated. I am not a Spiritualist; am a Methodist. I am only human, and there are things I can not understand nor explain, neither will I attempt to; but I trust that in the future, when I can see as I am seen and know as I am known, that these things will be no mystery to me. Other and similar things have occurred to me in past life. I am now completing my thirty-eighth year on a locomotive engine, am yet in active service, and have never yet killed or crippled one human being, and hope by the blessing and help of the God I love that I never may have the blood of a fellow mortal upon my hands. As I am about to go out upon my run I will close. I run a mail train east from Garrett to Chicago Junction, Huron County, Ohio. Hoping, sir, that you are well and happy, I remain, sir, yours truly, C. W. MOSES.

An English corset firm made 335 corsets on orders for men last year.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 8:30; seance begins at 9:00. No one admitted after services have begun.

REPORT OF SEANCE.

Tuesday Afternoon, May 23, 1893.

PROLOGUE.

O thou source of divine life, we, thy children, call on thee! Out of darkness into light would we have thee lead us.

Peace shall quiet the troubled soul; No more will the angry billows roll; But each will be at rest some day.

QUESTIONS AND ANSWERS.

QUES.—[By M., Philadelphia, Pa.] Is the spiritual body tainted with impure physical influences?

ANS.—Chairman and friends, while man inhabits the material body he often does things which mar his spiritual body.

QUES.—[By F., City.] How far is man responsible for his actions?

ANS.—Friends, each one of you to-day, sitting within the sound of my voice knows right from wrong, and every man and woman is responsible to self.

QUES.—[S. S., Somerville, Mass.] What is the condition of spirits who have enjoyed material life at other's expense, and caused suffering in consequence?

ANS.—The condition of such spirits will be just what that of the mortals were whom they wronged.

their conscience—the admonitions of their spirit friends—and secure what they particularly hanker after.

QUES.—[G. M. K., St. Louis.] Where does the spirit come from, or originate, before it enters the body of an unborn child?

ANS.—Spirit doesn't come from anywhere. It simply exists; always has existed, and ever will.

QUES.—[J. H. H., City.] In No. 16, a portion of an answer says spirits can see and understand our thoughts, and even know what prompts them. Being responsible I ought to be master of my own mind, and would like to know how this can be accomplished?

ANS.—It is well known that nearly all spirits are mind-readers where a rapport can be established with a mortal.

SPIRIT MESSAGES.

Daniel W. Egerly.

Once more I find myself communing with mortals. This is not a new experience to me. I have been able to accomplish it several times heretofore.

promised in the past that if it were possible to communicate after the change called death, after our physical body had been placed in the grave, I should do so.

Timothy Boyle.

How are ye. I just come in to bring some friends to Fatty. She's always watching for a test in the paper, so I thought I'd help them to come.

James and Elizabeth Izett.

We are delighted to come in rapport with this medium to-day, and hope that you will allow us to send a message to our friends in Denver.

Nellie Candy.

I passed out with throat trouble. I desire to send a love message to my father and mother and all of the dear ones at Charleston, Ills.

Margaret Sieborn.

A lady past middle age, who speaks in broken language as though she were German, steps up to me. I desire to send a love message to my daughter Lena.

Nancy J. Raymond.

I desire to send my love to friends in the East. I want them to know that I am still working for the uplifting of humanity; that I come and go often from the old home place.

James R. Hall.

I am surprised to find myself here at this place this afternoon. I have never manifested in public before, and I want to say just a few words that I may strengthen each and every one of you here in your way of thinking.

Sarah Clegg.

I and four others of the arisen ones are together this afternoon. I desire to send my love to my husband in his far distant place.

Edward Watson.

I am desirous to send my love to Wichita, Kas. I am glad to be able to return and voice a few words to my friends. If I reach out to other dear ones, I would have to go to another place, but I felt that this message will be sent to my mother and brother.

Dr. Talbott.

It is with great pleasure that I come here to-day, and send a message to my many friends at Hamilton, O., having been a physician there for a number of years.

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH] In your issue of April 8th there is a communication from Sylvester Hart in the Free Circle, stating that his wife is with him, and that they send their love, etc., to friends and relatives at Oberlin, O.

[To the Editor of the LIGHT OF TRUTH] The spirit message in issue of May 13th, from my two sons Willie and George, has been a source of sweet comfort and a self-delight to me, and thus take pleasure in verifying the same to be correct in all particulars.

Weldon, Ill.

[To the Editor of the LIGHT OF TRUTH]

In your issue of June 3d, is a communication from our daughter Carrie and the many dear friends who are on the other side with her. We wish to thank you for having such a grand arrangement by which they can have the privilege of coming and communicating with their friends.

Very Truly Yours, JONATHAN DENT, Columbus, O.

NOT EXPOSED.

[To the Editor of the LIGHT OF TRUTH]

I attended the dark circle in Douglas Hall Sunday evening, May 28, 1893, with Mrs. Josephine Ropp as the medium. The trumpet circle was advertised in the Sunday morning's Enquirer of the same date.

Mr. B. F. Davis, of Grand Rapids, Mich., who was present at the time, told me that before the opening of the circle he held a conversation with the same man that struck the match, in which he acknowledged himself a fraud.

There are four persons in my family and every member has visited Mrs. Ropp the following week at her dark circles, and received the most convincing tests from spirit friends—tests of a private nature.

Name given as guarantee of good faith.

How Rapidly We Think.

Helmholz showed that a wave of thought would require about a minute to travel a mile of nerve, and Hersch found that a touch on the face was recognized by the brain and responded to by a manual signal in the seventh of a second.

LITERARY REVIEW.

ARE MEN GAY DECEIVERS? Also other sketches, by Mrs. Frank Leslie. F. T. Neely, publisher, New York and Chicago. Pp. 320. Price 50 cents—paper cover. Cloth \$1.25.

The author has undertaken in this volume to give the reader of this age some practical philosophy on topics suited to the times—leading off with what might be called an essay with the above title for a caption.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts.

Form "I give and bequeath to the owner or owners of a newspaper now published in the City of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH here insert full description of property to be given."

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Faculty was to get hold of a suitable person known as a sensitive or "medium." Mr. D. of Glasgow was lately in London on a visit, and a mutual friend got him to consent to extend his stay in order that I might try to get a psychic photograph under test conditions.

There were present, during one or other of the evenings when the trials were made, representatives of various schools of thought, including a clergyman of the Church of England, a practitioner of the healing art who is a fellow of two learned societies; a gentleman who graduated in the Hall of Science in the days of the late Charles Bradlaugh.

Many experiments of like nature followed; on some plates were abnormal appearances, on others none. All this time Mr. D., the medium, during the exposure of the plates, was quite inactive.

The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, as the dame I shall show on the screen, others not so.

Now, all this time, I imagine you are wondering how the stereoscopic camera was behaving itself as such. It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was reproduced on the other, alike good or bad in definition.

The concluding observations of Mr. Traill Taylor are most significant and important. Mr. Glendinning, on the morning of Mr. Duguid's departure, confirmed Mr. Traill Taylor's suggestion as to the possible uselessness of the camera in the most surprising fashion.

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DREAMS.

CHARLES GRISSEN.

Dreams! I don't believe in dreams is usually the remark when this subject is made the topic of conversation. Yet, in most cases, this remark, if the matter were pressed closely, might impeach the speaker's veracity.

It was some years ago while reading Hudson Tuttle's beautiful and logical commentary, "Ethics of Spiritualism," that my attention was first seriously drawn towards this much derided and imperfectly understood subject, the philosophy of Spiritualism.

Behold, Hudson Tuttle follows in the line of Buchner's argument, but takes up the thread where the latter had let it drop, and continues the subject with a master hand, borne of experience and self-conviction, and brings it to a beautiful and symmetrical ending.

It was, while in this frame of mind, anxious and eager to learn the truth of that which I was to believe or not to believe, that I had several remarkable dreams, but space will here permit me to narrate but one.

I retired early, and, as my work required me to arise at 1 o'clock a. m., I turned the light down low in order that I might the more easily awake at the proper time.

Now seemed to have followed—for such was my impression—a period of unconsciousness. When we awoke I speak in the plural, for my companion again stood by my side there

"Shone a sun eternal bright In a pale and golden light Soft and iridescent beams— and Our arms entwined we wandered And at every step we wondered, At the fairy birds and flowers, At the fragrant groves and bowers, And the music of seraphim."

Yes, when we awoke we seemed to stand upon some eminence (resembling the hemisphere of some beautiful world; for we could see the rivers and the oceans; the elevated continents dissolved in the amber and opalescent light of a beautiful sun.

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Slate-Writing.

On the 20th of May, I called, in company with my wife, on Bert Walvevine, a slate-writing medium in Marysville, O., and had a sitting for independent writing.

Upon opening the folded slates, we were rejoiced to see her picture and name, and that of an Indian, signed "Wildwood," the latter stating that she was my daughter's control.

On the other side of the slate was the picture of our infant son, which was recognized. Also another, which is said to be him grown to manhood.

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From our Reporter's Note Book.

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Marengo, Ohio.

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Mr. Joseph Stewart was the conductor, and is still living and a conductor on the Saginaw road. Mr. Moses' mother died in 1876.

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Spirit M

At Douglas H... Questions to be... these conditions... contain one... name of the... Mas. A. E. K...

To justice... to have our... size in these... All comm... from abroad...

RE

Oh thou... Grand and... souls to-day... the spheres... those we lo... that come f... know that... that the wa... attend us b... that the b... above, tea... to bear ma... you in the... the moon s... again, son... the holy a... one striv... song whi... bring it, s... and y... try with... mother; I... hand; it... has pass... hear the... of trau... guide y...

Q

laint... A... terial... He o... lister... seen... the... why... the child... brought up... from the... as well as... those in the... flesh?

Q

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REPORT OF SEANCE.

Tuesday Afternoon, May 23, 1893.

PROLOGUE.

Oh! that source of divine life, we, thy children, call on thee! Out of darkness into light would we have thee lead us.

Peace shall quiet the troubled soul; No more will the angry billows roll; But each will be at rest some day, And meet again just o'er the way.

QUESTIONS AND ANSWERS.

Ques.—[By M., Philadelphia, Pa.] Is the spiritual body tainted with impure physical influences?

Ans.—Chairman and friends, while man inhabits the material body he often does things which mar his spiritual body.

Ques.—[By F., City.] How far is man responsible for his actions?

Ans.—Friends, each one of you to-day, sitting within the sound of my voice knows right from wrong, and every man and woman is responsible to self.

Ques.—[S. S., Somerville, Mass.] What is the condition of spirits who have enjoyed material life at other's expense, and caused suffering in consequence?

Ans.—The condition of such spirits will be just what that of the mortals were whom they wronged. Some people think this is no compensation for those who suffered in earth life.

their conscience—the admonitions of their spirit friends—and secure what they particularly hanker after, either by fair or foul means, and fall. If they have attained their ends by fair means they may not suffer other than the effects of discontent from not having developed certain spiritual faculties...

Ques.—[G. M. K., St. Louis.] Where does the spirit come from, or originate, before it enters the body of an unborn child?

Ans.—Spirit doesn't come from anywhere. It simply exists; always has existed, and ever will. Spirit is the life of the universe, and becomes the life of every individualized thing known.

Ques.—[J. H. H., City.] In No. 16, a portion of an answer says spirits can see and understand our thoughts, and even know what prompts them. Being responsible I ought to be master of my own mind, and would like to know how this can be accomplished?

Ans.—It is well known that nearly all spirits are mind-readers where a rapport can be established with a mortal—higher spirits being able to do so more readily than the undeveloped.

SPIRIT MESSAGES.

Daniel W. Edgerly.

Once more I find myself communing with mortals. This is not a new experience to me. I have been able to accomplish it several times heretofore, but some of my friends have been asking and wondering why I did not communicate through the columns of some spiritual paper.

promised in the past that if it were possible to communicate after the change called death, after our physical body had been placed in the grave, I should do so.

Timothy Boyle.

How are ye. I just come into bringing some friends to Faty. She's always watching for a test in the paper, so I thought I'd help them to come.

James and Elizabeth Izett.

We are delighted to come en rapport with this medium to day, and hope that you will allow us to send a message to our friends in Denver.

Nellie Candy.

I passed out with throat trouble. I desire to send a love-message to my father and mother and all of the dear ones at Charleston, Ills.

Margaret Sieborn.

A lady past middle age, who speaks in broken language as though she were German, steps up to me. I desire to send a love message to my daughter Lena.

Nancy J. Raymond.

I desire to send my love to friends in the East. I want them to know that I am still working for the uplifting of humanity; that I come and go often from the old home place, reaching out to each and every one who knew me and loved me.

James R. Hall.

I am surprised to find myself here at this place this afternoon. I have never manifested in public before, and I want to say just a few words that I may strengthen each and every one of you here in your way of thinking.

Sarah Clegg.

I and four others of the arisen ones are together this afternoon. I desire to send my love to my husband in his far distant place. I want him to know that I am often with him in the home life, and I feel that he realizes this.

Edward Watson.

I am desirous to send my love to Wichita, Kas. I am glad to be able to return and voice a few words to my friends. If I reach out to other dear ones, I would have to go to another place, but I felt that this message will be sent to my mother and brother.

Dr. Talbott.

It is with great pleasure that I come here to-day, and send a message to my many friends at Hamilton, O., having been a physician there for a number of years.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of April 8th there is a communication from Sylvester Hart in the Free Circle, stating that his wife is with him, and that they send their love, etc., to friends and relatives at Oberlin, O. All is perfectly correct.

W. J. McKENDELL.

Lima, O.

(To the Editor of the LIGHT OF TRUTH.)

The spirit message in issue of May 13th, from my two sons Willie and George, has been a source of sweet comfort and a soul-delight to me, and thus take pleasure in verifying the same to be correct in all particulars.

SARAH J. GREENWOOD.

Weldon, Ill.

To the Editor of the LIGHT OF TRUTH.

In your issue, of June 3d, is a communication from our daughter Carrie and the many dear friends who are on the other side with her. We wish to thank you for having such a grand arrangement by which they can have the privilege of coming and communicating with their friends.

NOT EXPOSED.

(To the Editor of the LIGHT OF TRUTH.)

I attended the dark circle in Douglas Hall Sunday evening, May 28, 1893, with Mrs. Josephine Ropp as the medium. The trumpet circle was advertised in the Sunday morning's Enquirer of the same date.

The trumpet circle was advertised in the Sunday morning's Enquirer of the same date. The public was invited; admission twenty-five cents. Before the commencement of the circle, the conductor explained that certain conditions were required from those present to secure good manifestations, and earnestly requested every one to observe or comply with the conditions, viz., not to indulge in conversation but remain as quiet as possible.

Mr. B. F. Davis, of Grand Rapids, Mich., who was present at the time, told me that before the opening of the circle he held a conversation with the same man that struck the match, in which he acknowledged himself a fraud, having been in the employ of a "fake" medicine company.

There are four persons in my family and every member has visited Mrs. Ropp the following week at her dark circles, and received the most convincing tests from spirit friends—tests of a private nature.

CLOSE OBSERVER.

How Rapidly We Think.

Helmholtz showed that a wave of thought would require about a minute to travel a mile of nerve, and Hersch found that a touch on the face was recognized by the brain and responded to by a manual signal in the seventh of a second.

LITERARY REVIEW.

ARE MEN GAY DECEIVERS? Also other sketches, by Mrs. Frank Leslie. F. T. Neely, publisher, New York and Chicago. Pp. 320. Price 50 cents—paper cover. Cloth \$1.25.

The author has undertaken in this volume to give the reader of this age some practical philosophy on topics suited to the times—leading off with what might be called an essay with the above title for a caption. The volume contains twenty-one such "sketches," each interesting in itself, and everyone eminently practical in its bearing and morale.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts.

Form: "I give and bequeath to the owner or owners of a newspaper now published in the city of Cincinnati, the State of Ohio known as the LIGHT OF TRUTH (here insert full description of property to be given).

In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done accordance with the laws of the State in which he or she resides.

THE LIGHT OF TRUTH,

is a weekly paper published by C. C. STOWELL, Cincinnati, Ohio.

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Entered by Second-Class Matter, Registered Letter or Draft on Cincinnati, Ohio, June 17, 1893. Postage paid by C. C. Stowell, at Cincinnati, Ohio.

THE LIGHT OF TRUTH cannot be understood in much for the benefit of the many who are interested in the subject of Spiritualism.

TABLE OF CONTENTS. First Page. Led to the Light, story by Madison Tamm.

"He is true to God who is true to man, wherever wrong is done, To the humblest and the weakest, watch the all-beholding sun, That shines on all alike in us, and they are slaves most true."

The Romanizing of the Church of England.

Archdeacon Farrer in resigning his place as the Anglican editor of the Review of the Churches takes occasion to write his ideas upon the prevailing tendency of the Church of England to take upon itself the forms and ceremonies of the Roman Catholic Church.

"Now even the opinions of the greatest High Churchmen of yesterday are ignored, and the faithful preachers of the Church of England who do the very things which the greatest leaders of the Church have openly recommended or approved, are treated as if they were almost too contemptible to be noticed as having any share in the great work of the Church."

Weighty, indeed, is the assertion that "the whole cause of the Reformation is going by default," and coming from the head of the English establishment in point of brain ought to be considered by all Christians of the Protestant persuasion, not in England alone, but here as well.

According to statistics of the late census the communicants of Churches of all bodies outside the Roman Catholics, including the Methodists and Quakers, number 13,678,432 in the United States.

Our institutions were laid out with a view of accommodating the absolute freedom of opinion. No religion can perpetuate itself on such a basis. The gradual broadening out and the enlarged views of many clergymen prove this fact in the Churches themselves.

hypocrisy, and less of cunning in religion. When these are outgrown the mission of Spiritualism will be appreciated not before. It is not the man who loves a name and reputation more than character and principle, he be Catholic, Protestant, or Spiritualist, who makes the world better for having lived in it.

IS IT RECIPROCITY OR RETALIATION?

It appears that a syndicate in Bombay is behind a movement having for its purpose the Mohammedanization of Christians in this country. We had the plan and hope it will succeed. It is well known that Christian missionary effort has created at least a ripple upon the waters of Oriental religions.

At least there is one feature about Islamism which ought to commend it to the American clergy. Under particular circumstances a Mohammedan is allowed to have not more than four wives.

Organize.

It is proposed to organize a National Association of the Spiritualists of the United States by a delegate convention under the call of a committee of the Spiritualist Societies of the City of Washington, D. C., who will, if justified by earnest assurance of co-operation, issue a call for a convention of representatives from each society throughout the country.

A national association is required for several reasons, among them to bring Spiritualists, as a body, in competition for respectability and influence with all religious, moral, and scientific associations of a national character.

Organization will insure protection and power. This is a universal principle which we must recognize. Constitute yourself a committee of one to make this effective, and we trust we shall soon hear from you to the best of your ability.

- MILAN C. EDSON, THRO. J. MAYER, HENRY STEINBERG, O. HUMPHREY, R. A. DIMMICK, Committee.

Subscriptions for the October meeting at Chicago should be sent to Henry Steinberg, Treasurer, 506 Twelfth Street, Washington, D. C.

AN INCONSISTENT CONGRESS.

It is strange it should have fallen on Congress to violate the constitution, by its Sunday recognition, while the States which have laws that recognize Sunday, are opposed to closing the World's Fair on that day.

AT LAST.

The final decision of the World's Fair Commissioners to throw the gates of the Exposition wide open on Sunday is a step at which every Liberal in this country may well regard as a great victory for free thought.

The Summer and the Camps.

These blithe June days make one feel the need of recreation and change from the pent-up cities to the wide, free fields and streams of rural life.

Tweedledee vs. Tweedledum.

A demure soul with optimistic tendencies asks why, in view of the brilliant civilization of our country and the universal expression of Christianity upon which all of our glory as a people is predicated, there should exist such a mania for prize-fighting and interest centered in that line of debasing morality.

Spain was fully Christianized many centuries before Christopher Columbus started out on his devious voyage of discovery, and yet bull fighting was the favorite pastime of the people then as now.

Edwin Booth is Translated.

Emerson made the observation that "a Shakespeare never can be made by studying Shakespeare." But one American has arisen to a height in histrionic art where he could rightfully be called America's greatest Hamlet.

Geary and the Chinese.

The Geary Exclusion Act is liable to miscarry by virtue of a failure to provide sufficient money to carry it out; and this is the greatest "virtue" of the whole miserable business.

AN EXHIBIT in the art of scientific road building, together with free instruction, is being presented by the National League for Good Roads, in the Agricultural Building, at the World's Fair, and a convention of the League is to be held sometime during the summer.

When the farmer who has to transport his produce to market, fully realizes what he pays out in indirect losses upon his labor by reason of bad roads, a new era in agriculture will dawn.

IN A recent report on the Briggs case, it was earnestly stated that it was not a matter of science, history, or opinion, whether the last words in Isaiah were written by God or not.

The late number of the Review of Reviews contains a notice of the "forthcoming conventions and great gatherings of 1893, at Chicago and elsewhere," and names the different gatherings all the way down from educational, scientific, and sociological meetings to an evangelical alliance or shoe-makers' convention.

Notes from Texas.

I have been in Texas five weeks, and there has been revealed to me a needed work in this State, but who will do it demands sacrifice, renunciation, energy, and trust.

I made a trip through here fifteen years ago, there has been a wonderful physical development since then. Spiritualism and Spiritualism do not seem to have held their own proportion to the increase of population.

At Hillsboro Spiritualism is represented by Col. Booth and his family. The Colonel was president of the old Hillsboro Association. He has had in his life the most wonderful experiences of the power of spirits to defend, protect, and save that I ever heard of.

I gave lectures here three Sundays, and helped establish some circles, and translated a few papers, and gave some patriotic readings that have helped to awaken an interest in the movement, and if lecturers and mediums will follow up the work they will be centers of liberal thought established there.

Miss Anna Martin, of Brenham, is there holding special test and materialization sittings, and she has a good reputation where she is known.

At Blooming Grove Dr. D. W. Grady has for years been lecturing, and on my arrival Professor E. P. Brown, hypnotist and magnetic healer had been giving public and free exhibitions of hypnotism and table-tipping, and awakened much interest on the subject.

I am at Dallas for a few weeks, and request Spiritualists in the State and the States north of here to address me there, as I would like to remain until August in this section.

Auburn, N. Y.

I rejoice to see the name of Thomas G. Ruffhead, and what preceded it in regard to an effort to protect a national organization at Casagaga Camp last season, I being treasurer of said committee.

There will evidently be things taking place not on the printed program, and if there should not I pity the opposite side of life. Still wise spirits and far-seeing mediums of guard against breaking in any way the already established plans.

The child is born, but being unwelcome is still wrapped in its swaddling clothes. Will the Spiritualists receive it in the United States? Yes, the world will then have more systems, or, as it is called, different legislatures when a bigoted ruler has been with many horns.

It was difficult to see the object at the special meeting called to interest the people, or convince them there was need of any such rank movement. I appreciate more fully at this time the wisdom behind the few, and as those assembled at the last meeting went into a working committee the year to have their minds in readiness for the adoption of the proposed organization.

OBITUARY.

After a long illness, accompanied by great physical suffering, the angel of death bore the freed spirit of Reuben Braham, of Painesville, Ohio, into the land of the living on the morning of May 20th.

We attended the funeral of Edgar Manning who passed away May 20, 1893. Aged eighty years and five months, Mr. Manning had been an exponent of the spiritual doctrine about twenty five years, and a well-versed and informed defender of Spiritualism to the skeptical world.

News from Correspondents

Boston Letter.

Although the Summer days have come and many are moving towards the Summer camp, yet the interest is unabated and the few meetings held in the city are well attended.

The "Longley Quartet," composed of Mr. and Mrs. C. P. Longley and Mrs. M. J. B. Hatch, Jr., entertained the audience by singing several of Prof. Longley's finest pieces of music.

On Sunday, May 28th, the hall of the First Association of Spiritualists of Philadelphia closed for the Summer.

With such speakers as Mr. Tisdale, W. J. Hull, Dr. G. A. Fuller, Mrs. Glading, and many others, why should Spiritualism not be progressive, there is no reason whatever.

She gives all the credit, however, to her intelligent spirit guides. How much better it would be if theologians could furnish the same positive proofs of the glorious hereafter.

One remarkable fact is that many Church members are coming to her, as she says, "on the sly" to hear from their spirit friends, but do not want anyone else to know of it.

In remembrance of departed friends, memorial services were held in Cleveland, Sunday June 4th, at Royal League and Army and Navy Hall, morning and evening.

with them and since their time, what a mighty movement has developed from that comparatively small circumstance.

"Over all the highway of its earthly experiences death has given it the key. Death, the mirror, reflects all the rays of human being, bad and good, divine and devilish.

On Sunday, May 28th, the hall of the First Association of Spiritualists of Philadelphia closed for the Summer.

Our able manager, Mr. Charles Rice, needs all the encouragement that can be given him. Although a young man, he is solving the problem of whether the Spiritualists can maintain a camp-meeting.

As our readers have already been informed of the first Sunday meeting conducted by Brother J. Frank Baxter, of Boston, I take pleasure in stating that his engagement was a great success to the end.

Denver, Colo.—Nettie Hartman writes that she has recently witnessed some remarkable phenomena through the mediumship of Mr. H. Pettibone and wife at their parlors, 1017 Fourteenth Street.

To Preserve

The richness, color, and beauty of the hair, the greatest care is necessary, much harm being done by the use of worthless dressings.

THE HAIR

Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color.

USE

Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color.

Ayer's Hair Vigor

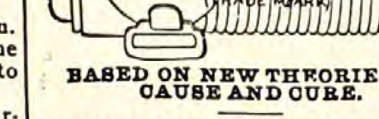


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Descriptive circular with testimonials free. For information in regard to this wonderful instrument, address

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G. A. R. NOTICE! We take this opportunity of informing our subscribers that the new Commissioner of Pensions has been appointed.

Press Claims Co., JOHN WEDDERBURN, Managing Attorney, Washington, D. C.

Smoke Stacks & Steeples. This is one of Mr. Hull's masterpieces and should be read and circulated far and wide.

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Miscellaneous Articles

Talmage Triumphant.

Sang six thousand voices blest... Rejoice our holy temple saved... By forcing twenty-three per cent.

THE SABBATARIANS.

PROF. J. S. LOVELAND.

The World's Fair has been made the pretext, by the American Church, for seeking to urge upon the people its special notions respecting the "American Sabbath" so called.

To do this, let us ask, first what the Church demands, and second, how it proposes to enforce those demands.

It demands that exhibitors, from all parts of the world, shall be prevented from displaying their exhibits to the people who wish to see them, and that all the buildings on the Fair grounds shall be closed on Sunday.

The Church proposes that these demands shall be enforced by the civil, and if need be by the military or warlike power of the nation.

In reality all this array of law and arms is to enforce an interpretation by the Church of a mere tradition. Now let us ascertain the facts about this Sabbath question, because these are the very last things the Church will care to consider.

Every command of the Bible to keep, and every denunciation for violating, is strictly limited to this, which is specifically termed "the Sabbath of the Lord thy God."

It is to be clear to every mind that if God has not changed the Sabbath time then the Christian Church, with the exception of a few small sects, is under the wrath and curse of God for Sabbath desecration.

But here we must admit that the authority which ordains can also repeal; and then the question occurs has the original Sabbath law been repealed? Unhesitatingly we answer yes.

The Christian Church of eighteen centuries has thus answered. It so answers to-day, and must so answer to escape our charge of rebellion and usurpation. It has no alternative. Jesus Christ claimed to be "Lord of the Sabbath," and declared it was made for man, and to show what he meant by Sabbath use, he took a stroll through the corn fields where his disciples desecrated the Sabbath by plucking and eating the corn which the Sabbath law forbade.

There is no hint here or elsewhere in the New Testament of a new Sabbath. The old is abrogated as a law institution, but was observed by some who had not attained the "perfect law of liberty."

And when the famous council was held at Jerusalem to consider the case of gentile converts, it seemed good to its members, and also the Holy Ghost, to lay no other burden on them except to abstain from meats offered to idols, and from things strangled, from blood and from fornication.

One of the above quoted texts gives us the answer. It is a shadow of things. Like the sin offering it was a type of coming things. Of what? In the first place of the divine rest of the regenerated soul.

In another sense the typical sabbath shadowed the rest of the holy in the Kingdom of the future, but this was only the continuance of the rest, or sabbath entered upon a regeneration.

But I must dismiss this part of my theme to briefly discuss the means proposed by the Church to secure the observance of its heathen Sunday according to Jewish methods.

They are eminently Judaistic. The sharp antithesis between the Christ proclamation and programme and that of our Protestant Church is most significant evidence of the anti-Christian character of that Church.

What is this? The beast is the civil and war power of earthly governments. The mark of the beast is alliance of the Church with earthly government. That is the conditions of the Church to-day.

Written for the LIGHT OF TRUTH. Horror of Horrors—The House where God was Boiled. JAMES CORKERY, EX-MONK.

In the Rue des Jardins of Paris there lived during the reign of Philippe le Bel, according to contemporary records, a villainous Jew, named Jonathan, who succeeded by duplicity and fraud in gaining possession of a consecrated "host."

Knocking as a humble guest at the communion rail, he actually received "the body and blood, soul, and divinity of Jesus Christ" from the hands of the officiating priest, and that because the good father had no suspicion whatever of the traitor's horrible designs.

Arriving in the bosom of his family, in the Rue des Jardins aforesaid, the miserable man, with the chronic malignity of his race, summoned his friends around him that they may witness "the crucifixion of the Son of God afresh," and, terrible to relate, in the presence of the assembled Israelites he seized a carving-knife and then and there inflicted several deadly wounds on the incarnate Deity, causing blood in copious streams to flow.

But as divine Providence had ordained there entered unexpectedly at this moment, upon some business of no great importance, a Catholic woman "of good repute in the neighborhood."

Jonathan, who refused to eat God and reject him from his bowels afterwards (as all good Catholics do), was put to torture and burnt alive for his impiety, and "the hell-house, the house where God was boiled" (such is the official language of the day), becoming an object of execration to "the faithful," was demolished, and replaced by a Carmelite monastery which existed to the Revolution.

Comment upon the preceding melancholy events is unnecessary, except to say that if every house wherein God was boiled or cooked to death were demolished, there could not be at present found a single mass-house in creation.

A murdered God for sale "in high and low masses for the dead" is the triumph of the devil's kitchen; and such is the tyranny of Rome that her deluded children, making a virtue of brutality—a religion of crime—must swallow no other God, forsooth, than such as she with sepulchral glee consents to manufacture and to fry for them.

The Directors of the World's Fair decided to abrogate their contract with Congress, by which they bound themselves to close the Fair on Sunday, in consideration of an appropriation of \$2,500,000; the money will be returned to the government and hereafter the Fair will be open on Sundays.

SPIRITUAL BOOKS.

Why He Became a Spiritualist, by Abby A. Johnson. Cloth binding, 263 pages. Price \$1.00, postage 5 cents.

Development of Mediumship by Terrestrial Magnetism, also containing communications from Adoniram Judson, by Abby A. Johnson. 32 cents.

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