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Cincinnati, Saturday, June 17, 1893.

Volume XII, No. 24.

COPVRIGHTED. ALL RIGHTS RESERVED.] Written for the Liour on Tatya Led to the Light. BY HUDSON TUTTLE.

CHAPTER X.VII'. THE NEW WAY-LED TO THE LIGHT.

The plan of the new Sunday school was not a andden couception. It had been intimated in various communications received during their investigations of spiritual phenomena. Mr. Arling had intended to attach something of the kind to the meetings he held in the hall, for he saw the children were not interested in the school held at the church, and even when attending were instructed in obsolete doctrines. He read A J. Davis' description of the Progressive Lyceum, and although beautiful, he had not outgrown his prejudice sufficiently to practically endorse such a startling innovation Presenting the subject to Asphodel, when she was in a trance he asked her if such societies existed in the spirit world. After a time the visions of her spirit cast a glory on her countenance as, with a voice toned and subdued by admiration, she began a description of what she saw. There were beautiful children, youths, and maidens in groups, marshaled under banners, with distinguishing badges, taught by appreciated teachers and exceedingly happy in the acquirement of knowledge. They were educated not by what their teachers forced them to learn, but by the unfoldment of their mental faculties and growth of their minds.

In one of these groups she saw her own little Flo, cared for by a gentle angel in robes of azure, with which her dainty garments corresponded. A mother's love was supplied in fullest measure, and she was rejoiced by the consciousness that her child in the refined atmosphere with angel associates, if she had lost the pleasure of earth, life had been spared its pains, sorrows, and heavy burdens. The mother had been disappointed in her anticipations. The senses cried out against her bereavement. She could not reconcile her loss with justice and mercy, which rules the universe. Now she the arch of evergreen : a living picture of the Spring-time of saw, her heart was full of the song of joy.

To actualize this beautiful school of the angels with the children of the Sunday-school was a theme Asphodel constantly dwelt upon thereafter.

The hall which Mr. Arling occupied was in comparison so dreary that it was repugnant to her highly wrought sensitiveness to attempt assembling the children there. When the church was sgale theirs she felt the opportunity had rome, and she had, with the assistance of those intrusted, perfected nial beauty in the spheres of eternity." plans for the realization of what to her had been a sweet anticipation.

The next Sunday the audience crowded the church to its full capacity. Surprise and pleasure mingled, for a self-constituted committee had covertly decorated the platform with evergreens and the desk with flowers. When Mr. Arling came forward there was a murmur which grew deeper and louder, and at leng'h broke forth into applause. He was overcome by this manifestation of approval, so spontaneous and nausual in a church, where the frigid proprieties are maintained. A year had wrought astonishing changes, not only in him but in the church. It was like a transformation scene, so rapidly had been the change. Sometimes the processes of nature go on so slowly we can not detect any movement. as we can not see the hands of a clock move. At other times there are years or centuries of silent preparation, and then like a flash the new breaks out of the old, as the butterfly breaks out of the chrysalis full-winged for new life in the air. He began

"The first time I sppeared before you four years sgo is indelibly fixed in my memory. I come fresh from college and taught you salvation by the Book and the creed. I stand before you to day to teach you salvation through and by yourselves. I have passed over the quaking bog-lands of theology and gained the highlands of free thought. You have eagerly followed the same way, and by your assistance I retain the position when I can continue the work to best advantage. We are united henceforth, not in the search after what the past but by knowledge. The highest worship is devotion to huthought right, and conforming the conduct of our lives thereto, but in the study of the laws of our physical and spiritual being, our intellectual, moral, and social needs, and how we best can conform to the laws which sustain and environ na. I shall not pretend to tell what God wants, but what you want with normal desire ; not what God is, but what man is, and to become ; not how God has ordained your salvation, but how you can and must achieve it for yourselves."

In the afternoon the meeting was called in the basement, which was a beautiful hall, light and airy, with freecoed celling and carpeted sisles. The committee on decorations had given its chief attention to its ornamentation. Over the deak was an arch of everyreen, from which depended a bell of while roses. In front of the deak was a silken banner, bearing the words, "Progressive Lyceum" in gold letters. The chairs were arranged in two tires with a broad passage be-

tween, and around them and the walls where were placed the sents of the spectators. On either side of the middle passage, attached to the first seat were the hanners of the twentyfour groups into which the lyceum was divided, festooned with evergreens and flowers. The sents were filled with happy children, and each group had its leader. A maternal lady of seventy years appropriately watched over Fountain Group, which contained all those under six years of age. Four of the higher groups were consolidated under the care of Mr. Canning, who was unanimously chosen for lander. Mr. Arling was chosen for conductor, Asphodel for guardian, and Sherwood and Htells assistants. The everclass were diversified and such as were intended to draw out the minds of the members, and thus elevate and instruct by the only true method. Instead of long prayers, there was a series of callathenics to promote grace and beauty of action and quicken the blood. For Bible texts there were motioes gathered from the world's great sages and thinkers. These formed subjects of discussion with the lesders and their groups. Then there were recitations, music, responsive readings, free and spontaneous responses to a general subject by all members, and marching with flags. The exercises admitted of great diversity and

each session would have some new festure.

Near the close of the session Mr. Arling announced that the day had been one of surprises, he would give them another, by saying that the time had arrived for the performance of one of the most sacred ceremonies, which in its conse quences was as far-reaching as eternity. At these words Sherwood Canning, with Stells leaning on his arm, followed by the marshal and Annette, came forward and stood under the bell of flowers, su exquisite picture they made, framed in love. The ceremony was brief, consisting of a simple pledge without prayer or appeal to any power other than their own hearts. My Arling concluded by saying

"In pronouncing you, Sherwood Canning and Stells Stanwick, husband and wife, you become united as you can be in no other relation. Henceforth your objects and aims in life should be one, and if you make this union all it ought to be not only will it continue through this life but bloom in peren-

Then came the congratulations of friends, the crush of the happy crowd eager to express their delight at the weaving together of many sad lines in happy conclusion.

Is the story to end here?

Not yet, a sequel might be written of the development of the free Churchinto a; far-reaching power. Mr. Arling had down went the light-this last effort having exhausted influence, but he firmly said he would stay with those who had proven his staunch friends and came up out of the wilderness of dispairing creeds with him.

The lyceum became a powerful educational force, and the sermon an instructive lecture, full of practical thoughts and measures. He gave one discourse in the morning, and the lyceum following often gave opportunity for full discussions of the great questions of the day. The members unanimously decided that enough for the day, and that three meetings imposed such a burden that they defeated the object for which they were held.

They went on a new pathway, untrammeled by the past.

"We have the new wine of knowledge," said Arling, "and the old gost-skin bottles of theology will not hold it. We

ing so place himself in a definit attitude to the time-old te-liefs. af all Howards the evangelist, who had brought such rich women to the inverse to the i harvests of -onls to God one bright june day the aberiff as companied him to the criminal college known as a peniten tiary, where he was given a graduating course for the remainder of his life by a judge who said that was all the las would allow, but if he had made the isw it would be ten times AS REVEL

In he functioned

Fride this happenter a Duris Bous Spirits Beturn to Earth -- A Masonic Sign Given.

Two reporters of the LIGHT OF TRITH called on Mr. D. 5. Jaknson, of 1. West Eighth Bireet, a few evenings ago, for the purpose of stiending one of his seances. Though Mr. Jubmave was not lociling for investigators of that nature, he was, pevertheless, very cordial in his invitation, but the cer tainty of boiding a circle for spiritual phenomena depended on further demands. Two indies and three gentlemen, how ever opportunely, soos after made application for a aitling and a circle was formed for the seamce-trusting to the good will of the opirits and the material they could gather from the mortals present to exhibit themselves.

To alley all suspicion in the minds of his visitors as to collusion or trap doors, the medium consented to an inspec tion of the spariments. The latter consisted of a double parlor, between which portiers were suspended to form a cabinet about seven feet in height, eight in breadth, and three in depth. The two rooms were laid with one continuous carpet, sailed down firmly on all sides, without any marking that indicated traps. The windows and two doors of the rear room were sealed to prevent opening, while the writer of this added another with his private mark on it to make assurance doubly sure. In the front room a horse-shoe circle was formed ,di rectly is front of the cabinet, with the medium occupying the chair next the cabinet. But before putting out the light the remaining door in the front room was also sealed by the writer and marked-all of which were found intact at the close of the seance. A box light that could be regulated from the cabinet completed the arrangements for visitors from "the vasty deep."

After opening with the "Lord's Prayer," the music-box was ound up by the medium. While still in the act of winding, the lid over the box-light raised itself, showing a fine-looking, well-formed male spirit standing in the sperture of the cabinet. At the same time the medium could be seen at his post which fact eradicated what further doubt may have been lingering among the sitters as to personation. Furthermore, the festures and figure were so unlike the medium, that this one manifestation would have been sufficient to declare Mr. tob an acceptable medium in the ranks of Spisitualism. But this was not the only kind of proof given to satisfy the critical investigator. The next spirit that manifested in the manner as the other did came forward several feet from the cabinet and raised his hand toward the writer, indicative of being attracted to him. Not recognizing him in the instant, his name was asked. "Dr. T --- ," whispered the spirit, and

"calls" to various cities to unite the liberal elements, and it the powers of the spirit to hold the materialization any was urged that such metropolitan efforts would be of wider longer. But it proved a nice test to the writer, as the spirit was an old friend whom he had known in South Carolins years sgo, and of whom nobody at that circle knew, nor was the

writer articipating a visit from that source. After several other manifestations another male spirit came forward and pointed to the assistant reporter, who, though recognizing him, ssked his name as a test. The proper name being whispered, and one unknown to anyone present-though in this instance anticipated-another decided test was recorded to the credit of the medium. The latter would be called mind-reading by those skeptical of spiritual phenomens, but what would they denominate the first test? And if it were mind-reading, is not the result something wonderful?

In all, twenty-one perfectly formed materializations took place, only two remaining unrecognized, one a middle-aged must cut ourselves free from the impediments of beliefs, and man with a black mustache, and an old Chinese spirit-the first understand that whatever we are, we must become unto our- of that order ever having manifested there, as declared by the selves and not to God. If there is one commandment of medium, and which occasioned considerable surprise com-

Now to satisfy the investigators that the trumpet manifes-

tations were not an effect of ventriloquism, the Irishman in-

vited one of the reporters to step into the centre of the cir-

REV. BAVAGE ON SPIRITUALISM. UNB VETRIBIES

Hey. Minot ! havage recently delivered a sermon in hoston on "The Lesson of the New Year" Anything that Mr hovage mays is interesting to hpiritualists, because he is always hospitable to ppiritualists which is not the case with minumers generally but their trend is in the direction of their lavor, and they give it more respectful attention than they did a score of years ago but I do not know a corgyman who has investigated the subject as Mr. hevage has, or treats it as a possible truth as he does My opinion is he will be a poiritunlist before he stope investigating it. He is a persevering seeker after truth believes there is no religion higher than truth, and is bound to find it.

traoting from hir havage we second this "I do not believe man has a soul, as though if it were taken away he would be any thing then what you have is not yourself you can have money and property I prefer to say that man is a soul, not that he Ass one. He is capable of passing out of this body as a moth passes out of its chrysalis, and I believe we are on the eve of definite proof of it." He, as is generally known, is the leader and president of the American Psychical Society, and this society, which is scientific in its methods, has said and done enough to prove it is a progressive one and is earnestly seeking the truth, not svoiding the truth, as science has been inclined to do. When Mr. Savage says what J have above quoted it is equal to saying we are on the eve of definite proof that Modern Spiritualism is based on fact, and when he has also said he has met with phenomens that he cannot explain on any other theory than that he is dealing with an invisible intelligence, it rather seems by this that science is sensing the "footfalls on the boundary" of the spirit world. I do not know as the truth is any truer for acientific endorsement, but to the great mass of people who have not found our truth to a demonstration, but even pass it by with indifference, have a prejudice against it, when it has the endorsement of science and reputable men, like Mr. Savage, treat it with attention, the great mass will be likely to treat it with attention, and where the veterans, who have proved its basic truth over and over again and who have never turned their backs on it when its claims have been disputed by religionists and scientists, may not at all be set up when science endorses it, it being only what they expect from their own exverience ; it is no more a truth to them to find science treading on its trail, but everybody likes good company, and it will please the bright lights who have long been satisfied to find what were considered vagaries, to be sound and true, as being founded on fact, so for one I am glad to have one of the leading scientific and religious investigators, asy as Mr. Sevage does, "we are on the eve of getting definite plant of the claims of Modern Spiritualism," for Mr. Savage never says anything he does not mean, but he evidently senses the nearness of the demonstration that death is not the end.

I think this quotation from Mr. Savage is worth being recorded and noted.

Dishonest Controls.

To the Editor of the LIGHT OF TRUTE.]

I see by a recent issue of your paper an article copied from New Thought headed : "Clean the Rascals Out."

This refers to charlatans, humbugs, and others who give false communications. In an experience of over thirty years with Spiritualism, I have in my investigations found much socalled fraud, and often with good and apparently honest medinms. In fact, I have gotten frandulent demonstrations from those I knew to be honest, but I did not blame the media, because I knew it did not emanate from themselves, but from the controls behind the throne. Mediums should be more careful whom they allow to control them. Some of the controls will do anything, honest or dishonest, to hold their mediums in their grasp. If mediums will get over the "bost" of thinking their controls lie for an object other than to deceive, and will, when they have a control that is not reliable use their will power, which is supreme, and call another, and let

He felt no hesitancy now ; no repression for fear of dea cons or Presbyteries formed of ministers who were more heretical than himself, but ready to damn him for heresy to save their own reputations.

No position offers such splendid opportunities for the thoroughly equipped teacher as the pulpit. There yet remains a lingering trace of that superstition which honored do worse than not to marry. What creatures of circumthe pastor above other men, by which he is called holy, and a stances we are? Had not Annette become acquainted with model for the guidance of the community in which he resides. Every Sunday from the pulpit he has the opportunity who could say what the result of poverty on one hand and of instructing and leading the people to higher grounds. temptation on the other would have been. For well-fed, well-Through the Sunday-school the plastic minds of the children are in his care. More than all he has a strong and compact organization to maintain and assist him. While this glorious opportunity is offered, the zeal and faith which once would physic, and the "call" comes not from the Lord, but from the selfishness and rascality. And the child? Was he not freed perior origin in direct ratio to its size.

Strange to say, yet true with such inducements there is a ministerial famine. All over the country there are churches with closed doors because they are not able to procure pastors. Every year the number of graduates from the theological colleges are less, although the ministry is ready to take all who have the least ability. The latter does not offer sufficient dro? Ab, yes, poor fellow! A pity that the forces of generainducements to young and aspiring men, and the age of ec- tions move on lines designated by ignorance as readily as by

God pre-eminent it is that man must live in harmony with mingled with amusement to the latter in consequence of the the laws of his being, and these are learned not by revelation digression.

witticisms.

manity."

Very good in that direction ; but are you to leave the patient, long-suffering wife and mother of the evangelist with out compensation ? Do you not find some drug by which the In rotation came the first spirit mentioned, (the medium's unbalanced mind is restored ? Are you not to give reason to guide), a male with full beard, a female, a male with goatee Waldro, imbicile for no fault of his own, and thus show mercy and justice? Are you to leave Annette, against all beard, a female, a child spirit, a man in black suit and white rules of the novelist, unmarried ?

The pen that deleniates life as it is, has no rule. Human conduct is uppredicable as the ball on the roulette table. Who can prescribe to which number the ball will go? Annette did not marry within the cognizance of this narrative. She may or may not have married the marshal. Appearances were favorable to such conclusions. If she did not, a woman can Stells and been rescued from the very jaws of that gilded hell,

clothed, well-housed people to be good and virtuous is not as difficult as for the starving, freezing, and destitute.

As for Howarth's mother and Jane Grey, they were not ex cle, where Mr. Johnson was also directed to post himself and ceptions. They were like the myriad wounded, torn, and take hold of the trumpet. Then the former was told to place have brought forward a dozen applicants for every place, has crippled animals that crawl away out of sight to linger and his one hard over the medium's mouth and the other on the character hath greater action. Activity follows life; dormancy perished. Preaching is regarded as a business, like law or die, like countless other human beings, who are victims of trumpet. When in position as directed, the trumpet delivered death. The fulmination of active forces produce results. an audible and distinctly worded little address concerning the pockets of the church officers, and is convincing of its su- from the taint of his ancestor's crimes, and at last one good phenomena.

and fruitsul scion grown from the wicked tree? He was lost Besides all this, an illuminated hand floated around long to the view of the narrator in the wilderness of the world. enough to be seen by all, on two occasions a face, and a num-Possibly he may have inherited from his mother's line, and ber of illuminated symbols. Among the latter were a star, a matured like her ; probably when he reached manhood his father's character developed in him and he repeated the ca pass and square—the two points of the former resting on the reer his father and grandfather had marked out for him. Wolclesiastic preferment and honors is past. The exhortor and intelligence. Those forces can not re create and thus retrieve not fail to return from the "temple not made with hands" to spirit. While some earnest workers become depressed, and circuit-rider and Bible-expounders are no longer useful. The the blunders made by the passions. The restoration must bring assurance that they have been "raised" from the tomb because their immediate surroundings are apparently dormant. minister, to be succesful, must be versed in the current knowl- come by slow growth in the spheres of future life, where so by the "master's grip," and are now in possession of the true know that your work is seen, known, and recorded. edge of the times and able to present it attractively, and in do- much that is merciless and unjust must await arighting. Last "master's word," which means IMMORTALITY !

the false go, there will be less howl about frand. The frand generally is in holding to a dishonest control. Treat those you call our angel friends as you would a person in the fiesh. Among the other spirits who presented themselves for recognition was a tall handsome female figure, arrayed in a If they lie and deceive get rid of them. If they are honest, hold them. As I said before, the will power is supreme, and sort of white morning costume, with short sleeves and decolif anyone has the stamins to use it he will succeed. I met a lette cut. Blonde curls enveloped her head and shoulders. fine medium in Chicago who is a prominent slate-writer, who I believe to be honest himself, but his controls are leading and mustache (s Frenchman), a male with long grey heir and him into all kinds of frand, making pretentions to be great and ancient, but they are earth-bound scoundrels who should be made to keep their place. Our angel friends are all right ; shirt front, a young man with black mustache (unrecognized) a lady spirit back of the row of sitters, a male, a tall fine-look our angel frauds are all wrong, is my experience for thirty years or more, and when a control that I find is a liar wants ing man with black beard, another male, the Chinese, a to come in, I treat him as I would in earth life-put him out. brother of a gentleman present, another lady in rear of the circle (a handsome blonde), a young man, two Indian girls This is the practical method ; but you will hear many say we (one with a head gear of long feathers), the tall lady already must tolerate them and educate them. We can not. Life is too short to do it. We must leave the most of that business to described, a commedian, appearing with the beaver and cane the other side and to time. We may help them some, but, in of one of the gentleman in the circle-so stated by the jolly the mean time they do irreparable damage to the cause. Irishman who controlled the trumpet at intervals to explain O. F. NEWCOME. some of the manifestations, and inlivened the circle by his

Durango, Colo

ACTION.

To the Editor of the LIGHT OF TEUTH.

In all inherent forces of nature there is action. Anything lying dormant does not attain growth. Growth of a specific Forces can be active, yet silent. Noise does not produce, nor is conducive to growth ; but growth will show both to the eye and sense. As we see the great spiritual ware spreading throughout all the universe, entering every home, we see the silent force of active strength. There is a constant, silent cross, a horseshoe, and the popular Masonic emblem of com- working, invisible, unknown to many; but a strength as of a mighty avalanche, that when the proper moment arrives will latter, showing that it had all the "light" coming to a master- sweep with a force so subtle that all will be as of one mighty, mason-and pointed directely to one of the mystic order in grand whole-our grand uniting of all with the fine subtle the circle-a test that brother Masons on the hither shore do link of spiritualized humanity. Such is the aim of progressed

AUNT FANNIE.

LIGHT OF TRUTH &

Written for the LIGHT OF TRUTH

Saturday, June 17, 1893

OUR CONTRIBUTORS.

ritten for the Louist or TRUTH,

A NEW MODE OF SPIBIT MANIFESTATION. Communications Through the Type-Writer.

GEO LIEBERKNECHT.

On Wednesday night, May 10 h, I was one of a small circle for witnessing manifestations at the residence of Miss Lizzie Bangs, 10 South Elizabeth Street, Chicago. The Bangs sisters are well known as remark ble mediums for independent slate writing and other phenomena. The circle consisted of six men and one lady besides the medium. The sitters were mostly, if not entirely, strangers to one another. We were seated closely and compactly around a small table, with hands joined. On the small table in the centre was placed a type writer. Before the lights were put out the doors were locked. The medium occupied a seat in the circle, just like the rest of us, but facing the back, not the front of the type writer. Although her hands were left free, she used them (o draw the forces) in such a way that the first and second sitter both on the right and left of her, whose hands were given a position quite rear her, could feel the medium's hands gliding or passing over theirs constantly and regularly, and these have the assurance that she was not using her hands in any other way whatsoever. Now, without dwelling here upon the minor physical manifestations that tock place, such as a vigorous fanning of our faces from above, the repeated appearance and floating about of a phosphoresent light, which at times seemed to be carried in a small handand at other times opened out into a partial materialization of a face, the repeated winding up of a large music box placed outside the circle, the independent voice of "George," the medium's controlling spirit, there remains to be noticed the most remarkable manifestation of all, the use made of the type-writing machine. This is a recent development in Miss Bangs' mediumship, and is one more striking evidence of the progress the invisible operations on the other side are making in bridging the gulf between us and them, and in perfecting and multiplying the avenues of intelligent and rapid communication.

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. I observed that again and again she would call the special attention of the sitters next to her to the circumstance of her bands touching theirs without a second's intermission, and I know that at least one of these witnesses was a stranger to the medium and a skeptic. There is no holding or hesitating in the action of the machine; on the contrary, you hear that it is operated with an astonishing degree of swiftness and dexterity. When one letter or message is finished, the sheet is removed, folded up, addressed on the machine, and then the next one printed, until each one of the company has one. The one addressed to the writer from his son contains one hundred and eighty-six words. In mechanical execution this independent type-writing, of which I examined several specimens at the close of the seance, is done in a neat, clear, business-like manner, and although a punctilious critic could point out some errors in punctuation, etc., the performance is as good as the letters one receives from first-class business houses.

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 an opportunity of tampering with any plate anterior to its bepresent life a foot-stool for larger growth and the unfolding ing placed in the dark slide or immediately preceding deof 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. The spirit making this communication had been a Universalist preacher, at left that Church and organized an independent society at Auburn, to which he gave the name of the 'Church of the Divine Fragments."

ficulty 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. To this he willingly agreed.

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, and that I should be excused from allowing a plate to go out of my own hand till after development, unless I felt otherwise disposed ; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in presence of two witnesses, nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus-in other words, I would use a binocular stereoscopic camera and dictate all the conditions of operation. All this I was told was what they very strongly wished me to do, as they desired to know the truth and that only.

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 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. Dr. G. was the first sitter, and, for a rea son known to myself, I used a monocular camera. I nivself 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. There was no background.

I myself took the plate from the dark slide, and, under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitter a female figure was developed, rather in a more pronounced form than that of the sitter. The lens was a portrait one of short focus, the figure being somewhat in front of the sitter was proportionately larger in dimensions. It is a lady. I do not recognize her or any of the other figures I obtained as like any one I know, and from my point of view, that of a mere investigator and experimentalist, not caring whether the psychic subect were embodied or disembodied.

Many experiments of like nature followed ; on some plater 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. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow.

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 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 astrociously badly vignetted portrait, or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter. But here is the point : not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the stongest manner for the fact that no one whatever had velopment. Pictorially they are but vile, but how came they there?

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. But, on a careful examination of one which was rather better than the other, I deduced this fact, that the impressing of the spirit form was

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. There are few people who have not had dreams that left more than a passing impression. But, as there is necessarily a great deal of mysticism, albeit credulity, connected with this subject, inasmuch as it bars all attempts at scientific subjection, we can, at least, treat it only as a matter of individual concern.

Elusive as dreams are, there are some, however, that im part 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 1 have had dreams which more than ought else strengthened my faith in the truths of the spiritual philosophy, and which more than volumes of erudition helped me to a better understanding of the problems of life.

It was some years ago while reading Hudson Tuttle's beau liful 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. And all the more so, because first, before reading "Ethics of Spiritualism," I had read Carl Buchner's original work, "Kraft und Stoff," (Force and Matter) wherein the terse German Materialist frequently quoted Hudson Tuttle. This German's brilliant reasoning and conclusive arguments convinced me of his side of the question; but he left off abruptly where the cold facts of Materialism could no longer bear him out, and to my then youthful and idealistic nature appeared a chasm at the very point where I wanted to go on ; darkness where I desired light, and all that my hungry, yearning soul hoped for was cut short either with an abrupt denial or else with the evasion "we do not know."

Behold, Hudson Tuttle follows in the line of Buchner's argu ment, 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 symetrical 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 be lieve, 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 o'clock a. m., I turned the light down low in order that I might the more easily awake at the proper time. For a while I lay awake, thinking over various themes. "But I was not long in musing ere may senses grew confusing," and I was sitting upon a high bank or bluff, by the side of some dear companion, overlooking a vast ocean. Silently we watched the ceaseless and regular motion of its waves ; when I made the remark, seemingly in line with our reflections: "How grand and beautiful is this sight, how very like life itselfbut see-but see !" A mighty wave, extending along the entire line of the coast, and seemingly touching the very sky itself, came rolling with an awful roar and resistless force to ward the shore. I sprang to my feet, grasped my companion [the singular part of it is, 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. But in vain! No sooner had we turned than chaos, death and destruction appeared all around us. The earth opened in great cracks and chasms, belching forth smoke and fire-the very heavens seemed one mass of flame and fire. I noticed the people all running in one direction, but only to be engulfed. My companion and I fled, seemingly in another direction ; stepping upon the brink of a deep dark abyss. Here we paused, and I spoke these words to my companion, "We have been friends in life, we will be friends in death." So saying, we plunged fearlessly, without a shudder, down into the blackness before us. * Now seemed to have followed-for such was my impression-a period of unconsciousness. When we awoke I speak

in the plural, for my companiou again stood by my side there 'Shone a sun eternal bright In a pale and golden light Soft and irridescent l 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."

and

From our Reporter's Note Book UNIQUE SPIRIT MANIFESTATIONS.

The closing seance of the writer-the last of a series mil for special investigation-at the residence of Mr. H. Archer, in this city, on the 21 inst , was as characteristic a those already reported. According to notation, thirty on distinct forms appeared, several of them two and three time. making about forty materializations altogether. Jima Johnson, a boy spirit, not more than two-and-a-half feet height, appeared almost the moment the medium took by seat near the cabinet door. In fact, it was somewhat of shock to the medium, so strong was the drawing on him to so rapid a materialization. After a greeting to all present, a which the mind of an experienced adult was displayed, the little spirit made way for a female-Lillie Roberts, a hand some white-robed figure-who came out to take the media into the cabinet.

These were but preliminaties, for it was now that the seauce was formally opened with an invocation and a bym Then appeared a bright form outside of the cabinet, when called for a handkerchief, which was woven into a piece ace some six yards square. After being examined by the circle members, it was returned to the spirit, who, in the presence of all dematerialized the lace again, or restored it ts original. This was followed by three more spirits sprey ng in full form outside the cabinet. They were Atlantia, tall white-robed male spirit, a little Indian maiden, and Alia Rossmore, a handsomely dressed female spirit. Then the cabinet door was closed, and a number of half-form material lzations appeared at the cabinet window and called for the friends. Mr. Davis recognized a lady and a male spirit Young Mr. Hughes recognized a school friend ; Mrs. Hughe an uncle. Dr. Groenland was called to see an Indian friend White Feather. Peggy, the colored spirit, showed herself in the view of those who desired to see her closely.

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

After some more communings between spirits and more tals-three of the spirits being recognized by Dr. Walkerthe door was opened again, and E. V. Wilson came forth, de livered an interesting little lecture, saying among other thing 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. limmie Johnson materialized and called up a little five year-old girl in the circle, whom he kissed as she reached the cabinet doe Asking her into the cabinet the little girl ventured to follo dropping the folds behind her. But in the next instant t curtains were drawn aside by spirit hands within, and the two were seated on the medium's lap-both being in white could be plainly seen-and Jimmie talking to her, while being answered by Peggy, who had the medium under control The little girl (daughter of the writer) who seemed to enjoy the situation, was told by Jimmie "You're a little materiality ing medium, yourself," and then released her, whereupon she trotted back to her seat in the circle, quite unconcerned of the happening, or as if she was accustomed to spirits. And why should not the children of Spiritualists be brought up free from the fear of the departed? Are they not our loved one as well as those in the flesh?

A few minutes later the light was turned down as far a 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. A glass of water and some fanning soon restored him to consciousness, and his heart was made glad by a sitter's narration of the grand results achieved, of which he had no knowledge whatever. But such is Spiritualism, and happy are those who are privileged to enjoy it.

Remarkable Experience of an Engineer.

(To the Editor of the LIGHT OF TRUTH.)

2

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

My Dear Friend and Reverend Brother : This evening I am granted the privilege of soul-communion with you through the expression of this, your earth instrument. And in spirit life I, too, must employ a like instrument, that you in earth life have not the clearness of vision or comprehen-sion to understand. Yet, through the two avenues we meet, as it were, face to face, and exchange thought for thought.

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. As I view the ignorance and superstition of mortals, I wonder; and feel an overwhelming spirit and enthusiasm to awaken them to the realization of that which through experience I know to be true.

The language I must employ to give expression to you of is real, or that you are able to comprehend; but like unto your language to the infaut, I will give to you that which I in part realize.

until I felt a perfect newness of life surging with exquisite it is now a thousand times more so. joy, so that every attribute of spirit came to me, that which mortals call a part of God. So calm and so beautiful in their perfection were all things that met my gaze—and so loving, tender, and gentle were the friends that approached me, that I recognized at once that surely this was a part of heavenmore truly beautiful than ever had come to my thought. And as I awakened to all the light around me, and was given the first lessons of my new condition, I then realized the truth of the after life, and knew I had done wrong in condemning without knowledge. Now I find pleasure in learning the spiritual lessons of the great spiritual universe, yet find equal pleasure in returning and imparting knowledge and light to mortals of earth, all of whom must meet the change through the same atmosphere and condition. All must be their own judge and so qualify themselves by the condition and circumstances of their earthly lives.

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. His paper appears in the British Journal of Photography of March 17th. The experiments took place at the house of Mr. A. Glendinning, of the vegetarian restaurant at Dalston. Mr. D. Duguid, of Glasgow was the medium, and Dr. Gale, the well-known blind inventor and physician, was one of the sitters. Mr. Traill Taylor is a well-known photographic journalist, of unquestionable good faith. I make the following extracts from his paper:

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 claimed, "you tink Ise gwine miss my dear Jesus for two ol', they must, because they are so and not otherwise present in the room appeared on a sensitive plate. The dif- geese ?"- Boston Transcript.

not consentaneous with that of the sitter. This I considered an important discovery. I carefully examined one in the stereoscope, and found that, while the two sitters were stereoscopic, per se, the psychic figure was absolutely flat. I also found that the psychic figure was at least a millimetre higher up in one than the other. Now, as both had been simultaneously exposed, it follows to demonstration that, although both were correctly placed vertically in relation to the particular sitter behind whom the figure appeared, and not so horizontally, this figure had not only not been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed with the lens at all, and that, therefore, the psychic image might be produced without a camera I think this is a fair deduction. But still the question obtrudes, How came these figures there? I again assert that the plates were not tampered with by either myself or any one present. Are they crystallizations of thought? Have my soul, thought and experience is inadequate to that which lens and light really nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an ac-

As the ebbtide of life grew less, so the spirit quickened, tual spirit being really there in the vicinity of the sitter, but

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. Giving a prepared sensitive plate to Mr. Duguid in the dark-room of his own house, he asked him to hold it in one hand for a few minutes. Mr. Duguid In about five minutes the medium was controlled by Peggy did so. Mr. Glendinning there and then developed the plate, Jackson, who talked to us a while through the medium, when and found impressed upon it the portrait of an unknown man, whose portrait had been impressed the previous day on a plate in the camera when Mr. Taylor was making his experiments. Mr. Glendinning assures me most positively that the plate had not been tampered with. If so, it is to be hoped Mr. Duguid will repeat the last experiment under test conditions. It is much the most interesting of the lot.

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 re- mend this medium to all investigators. WILLIAM STAFFORD. proach.

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. Next Sunday the negro woman prepared to go to Church, and announced that she would not be home at the usual time, because it was communion Sunday, and she was going to take communion. The mistress was astonished, and asked the woman if she thought that, in view of her recent performance, she was in a condition to take the sacrament? The old black

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.

"The tears from down our eyes came streaming Tears of joy, tears of bliss.'

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 come from the East, the next time it shall come from the West. * * * What of death when such is the awakening." So saying I awoke, sprang from my bed and awhile stood in a dazed condition, the tears irresistibly streaming from my eyes, loath, indeed, to be awake in reality for, look. ing upon my clock, the hand indicated the hour one o'clock a. m.

Slate-Writing.

To the Editor of the LIGHT OF TRUTH.

Os the 29th 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. We washed the slates kept them in hand, while the medium only held one corner she closed by saying that she had written and must now return to Cincinnati.

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.

On the other side of the slate was the picture of our iufant son, which was recognized. Also another, which is said to be him grown to manhood. We also had other tests of a private nature, which were sufficient to warrant us to recom-

Yuba City.

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 laws of the present day restrain their hands from blood ; but lies and slander still remain to them."

is truth ; the real with the real, a ground on which nothing yours truly, woman opened her eyes in astonishment. "La, mis," she ex. is assumed, but where they speak and think and do what Emerson,

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.

Marengo, Ohio.

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 Keview 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 fer minutes late, and I endeavored to 'make up' lost time or 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 ine bridge was the same visible. I asked my fireman if be 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 ou 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 any one 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 cast 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 bed 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, 1Sq.

Mr. T. H. Moorehouse, Marengo, O.-Dear Sir : Yours of the 17th inst. received. I must say the matter in the inclosed clipping, which you sent me, is truth ; 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, The firmest and noblest ground on which people can live Ohio. Hoping, sir, that you are well and happy, I remain, sir C. W. MOSES

> An English corset firm unade \$38 corsets on orders for men last year.

Saturday, June 17, 1893.

Spirit Message Department

OUR FREE CIRCLE. Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at At Dongiass hail, corner Wainut and Sixth Streets. Doors open at 3; scance begins at 2 30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. MRS. A. E. KIBBY, Medium Mas. J. CLEGG WRIGHT, Chairman.

ser In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions C.C. STOWELL, from abroad must be addressed to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

> REPORT OF SEANCE. Tuesday Afternoon, May 23, 1893. PROLOGUE.

O's thou source of divine life, we, thy children, call on thee ! Out of darkness into light would we have thee lead us. Grand and beautiful are the thoughts which swell within our souls to-day. Hearing the sweet music that resounds from the spheres of heavenly joy we see the faces smiling upon those we loved of yore, and so as we list the words of love that come from the hither shore, we feel our souls rejoice to know that life is dear. We shall live so near thy love that the warmth shall thrill our souls, and the sorrows that attend us here shall pass away as a dreary dream. We know that the holy angels guide you mortals from their home above, teaching you new lessons every day, and helping you you in the home over the Jasper Sea ; and I meet you this afternoon and clasp your hand and hope that ere we meet again, some one of you may learn the strain that is sung by bring it, and you shall hear and learn it. Although you feel sad and weary at times, the loved ones stand beside you, and try with their song to cheer you, and I know that the mother shall clasp the hand of her child from the heavenly band; that the wife shall see the face of the loved one who has passed through the jasper gates ; and that the father shall hear the voice of his beloved child, who has gone to the realms of truth, for they are close beside you. They watch and guide you, so never fear, for

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 lainted with impure physical influences?

ANS .- Chairman and friends, while man inhabits the material body he often does things which mar his spiritual body. He often casts away from him that which is pure and good, listening only to the lower influences which surround him, seemingly to forget that there is a possibility of destroying the beauty of the spiritual body, which shall serve him on on the material side of planets, your own reason might perthe spirit side of life. The body does carry with it to the mit you to inferit, from the fact that no higher being than spirit realms marks of dissipation; and that which should have been developed unto the highest-he has through indulgences and weaknesses allowed to become weakened, and rial life, only that he is spirit individualized--spirit known to as he enters the spirit realm each one that meets him sees itself-life conscious of a self acod. Its passage through matthese scars and understands his condition. I have known ter has achieved this. Universal spirit is a grand condition spirits who sought to hide themselves from the eyes of of consciousness-a grand sensorium of conscious life-too those they loved, for this reason. Every spirit could see these scars. And yet, friends, not long will they remain, for understanding better, man begins to beautify his spirit that it may ing. All nature looks at you intelligently. You see it smiling be rounded out according to the realm wherein he must reside. Ah ! friends, do you ever go in the silence of the evening time and sit alone and examine yourselves? Do you look down in the innermost recesses of your soul and examine closely the condition that your spirit is in? But that gem of an old, but long-missed friend. By-and-by you realize that divinity, the soul, that which belongs to the all good is still you have, like the Prodigal Son, returned home, and are once there, still pure as when it came from the Father's house, still grand and beautiful, lying beneath all these faults, and ready say. Nor does the spirit enter the body of an unborn child.

fair or foul means, and fall. If they have attained their ends been placed in the grave, I should do so. I wish to say that I daughter Carrie and the many dear friends who are on the by fair means they may not suffer other than the effects of live, and am as active, even more so than when I was in the other side with her. We wish to thank you for having such discontent from not having developed certain spiritual facul- mortal, and with many who come in contact with me to-day ties, through self-denial or deprivations. If by foul means we would seek to bless and to bring comfort as well as knowlthey suffer conscience pangs, despair, despondency, or mel- edge of the continuity of life and the further existence of delighted with the communication, as it was so unexpected. ancholy in conjunction with the first-named, and are worse man in the newer and brighter condition, called spiritual. off than were they in the little orthodex hell of brimstone I thank the subjects who have assisted me to your place this and fire. It is like a fire burning in their interior, and have afternoon. I wish to thank you personally as a spirit and also so impressed sensitives in the past, who, in consequence, invented the theory of hell being a living furnace. But worst goes out to advance a truth, to benefit a cause which is of of all is the comparatively scant means of throwing off this vital importance to humanity as well. I thank the medium wish also to state that we think the LIGHT OF TRUTH to be bell condition. The short space of earthly enjoyment is not worth having compared to the gratification enjoyed for hav- time to send a greeting of love to my friends. I shall be reing relinquished it. Happiness is unceasing when once at- membered as Daniel W. Edgerly. tained or developed in earth life. Misery is likewise unceasing until reparation is made. And what worries such a spirit most is that he or she can not always make it in favor of the one wronged-the one having been wronged generally having no need of help, for the hell on earth has made his or her heaven in spirit. So the unhappy one must find other means of undoing the wrong, and this is difficult, considering the

many spirits looking for such a job, and the comparatively few mortals that can accommodate them-only such who are sensitive, or mediums that will serve for direct and rapid work. Spirits may also help those who are not sensitive to their influence, but this is often like talking to a deaf mute, and gives the spirit much trouble and unnecessary labor before he can feel a re action for relief to himself, or realize to bear many burdens. But there is happiness in store for that he has made some kind of reparation. Of course, if the mortal he has wronged still lives in the physical body, he will concentrate his efforts there. But it, too, can happen that the to day, and hope that you will allow us to send a message to the conditions, viz, not to indulge in conversation but remortal wronged has grown so far beyond the other spiritualthe holy angels of light; and may you sing it here, for if each y that it becomes difficult to get within touch-the higher one strives to do what is right you will learn the joy and and lower influences antagonizing each other-except where song which they sing over there, for your loved ones will bitterness, hatred, and vindictiveness in consequences of the suffered wrong have kept the mortal on a low plane and within reach of his tormentor or wrong-doer. This is not always well, either, for the spirit, too, may feel ugly for the unkind emotions sent at him, and return for revenge. Thus it is always best to bear wrongs with fortitude-the more of velop them. We will come to you often, dear ones, and do the latter the higher the soul swings into spirit for both its all we can to assist in you spiritual unfoldment. With kindpresent physical health and its future spiritual happiness. No one can wrong you without helping you. Nor can anyone wrong snother without injuring himself. Of the two it is always better to be on the side of the party wronged. This means something to your credit in the future, which is eter-

> nal. 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. It permeates all matter, and unfolds it into form and beauty. Through the process of evolution man was formed, and while we know he is the perfection of life man exists. But he is no less an entity than before. As a spirit he is just exactly what he was before birth into matesubtle for mortal man to comprehend. But as individualized spirit you will know it-you will realize it in everything existor frowning on you, as you deserve it. Instead of regarding nature as a blind or dumb force, you almost become dumb in near future, and when I come, I do not want you to doubt as surprise at its conscious regard of you. But, if free from soon as I leave. Your mother. This message sent to Syraguilty conscious, you soon learn to commune with it as with racuse, N. Y. more in the Father's home-one with God, as the theologians to help you out of your trouble; and when the spiritual eyes It is in the germ of the parents-if it have life. Barrenness,

their conscience-the admonitions of their spirit friends- promised in the past that if it were possible to communicate and secure what they particularly hanker after, either by after the change called death, after our physical body had

the amanuensis; also to you, sir, whose interest and aspiration and the guides who have lent their instrument to me for a

Timothy Boyle.

How are ye. I just come in to bring some friends to Faty. She's always watching for a test in the paper, so I thought I'd help them to come. Regie is so happy to send a greeting to his dear mother and brother Dell, and is well pleased with the change they have made, and know they will be happier. Mattie also send greeting, and says she has made many new converts lately. Brother Orin is with us, and knows sister will be pleased to hear from him. And to all of e that read this message know that ye have the best wishes of Brother Tim. I have a b'g Black Feather with me, and I am not afraid of him, either. This message is for Mrs. Samantha Herrick, Columbus, O.

James and Elizabeth Izett.

We are delighted to come en rapport with this medium our friends in Denver. Especially do we desire to send greetwell pleased with the progress of the family, and with the inmanifest at home. We are so anxious to have them sit regularly at home, so we can communicate with them. The children are all good mediums, and it would not take long to deest regards to all former friends and tenderest love to our family relations, we are always your spirit loved ones.

Nellie Candy.

I passed out with throat trouble. I desire to send a lovemessage to my father and mother and all of the dear ones at Charleston, Ills. I want them to know that I was here this afternoon because papa requested that I should come sometime and I have been here many times, but this is the first time I have had to express to you my sentiments. I send love to all. Candy is the name papa will know me by.

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. Tell her I have the children with me and that we are all together and happy. want this message to go to Cleveland, Ohio.

Nancy J. Raymond.

reaching out to each and every one who knew me and loved me. Charlie is all right and Lottie will hear from him soon. The more y conditions which have come into your life since I passed out are trying, I know, but still they are beneficial to you. I will try and manifest to you in the home again in the

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. I should not say thinking, but truth of spirit communion is knowledge. It is something that no one can take from you. I was not a Spir itualist, Lut I am glad that it is possible for spirits to communicate. I want my mother to know that I live. I want my mother to know that I try to help her on through her life journey. I want her to know that her son is not far off, and that by and by when she passes out of this body, I will be the first one to meet her. I am from Carrolton, Ind.

To the Editor of the LIGHT OF TATTH] In your issue, of June 3d, is a communication from our a grand arrangement by which they can have the privilege of coming and communicating with their friends. We were so We had never asked our spirit friends to come in this way, as we felt if at any time it were possible for them to come, they would do so. I think this was one of the grandest communication ever published, as there were so many names given and every one of the thirteen names perfectly correct. We

the finest spiritualistic paper we know of. A friend of ours was so pleased with the communication that he incloses a subscription for the paper. Thanking our spirits friends for so kindly remembering us, and you for affording them the means of coming, I will close, hoping that the LIGHT OF

TRUTH may long live to do the great work destined for it. 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 evenng, 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 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 main as quiet as possible. In fact, to behave as ladies and ing to our sister fane and the children, John, James, Jerrard, gentlemen. She did not ask any one to believe or disbelieve and Maggie. Cora Crage and little Lizzie are with us, and are anything they saw or heard; but to exercise their own judgment as to the truth or falsity of the phenomena. Also, that terest they take in spiritual matters, and think they will soon if any person present felt as if they could not comply with these conditions, "to please come forward and get back the price of admission (twenty-five cents) and depart in peace." No one accepted the offer. The circle was opened a few minutes past S o'clock by repeating the "Lord's Prayer," followed by the well-known hymn,"Nearer, my God, to Thee. "After this many spirits talked through the trumpet to various persons in the room. The tests were highly satisfactory to those who received them, and in every instance the spirit speaking through the trumpet was fully recognized. At the very time that the manifestations were getting exciting and interesting, some man (name unknown) suddenly struck a match, and at the same time exclaimed, "That 'are woman is talking through that 'are horn." I sat directly in front of the medium (Mrs. Ropp) At the time the match was struck, I looked at the lady and plainly saw more than six feet away from her, a trumpet elevated in the air, about four feet from the floor. Of course, the trumpet fell to the floor, when exposed to the light. Right here I will take "solemn oath," that the conductor of the meeting was at the very least ten feet away from any trumpet, I refer to the moment the match was struck. Therefore when the unknown says he saw Mrs. Ropp speaking through the trumpet, he is very much in error.

Mr. B. F. Davis, of Grand Rapids, Mich., who was present at the time, told me that before the opening of the circle he I desire to send my love to friends in the East. I want held a conversation with the same man that struck the match, them to know that I am still working for the uplifting of in which he acknowledged himself a fraud, having been in humanity; that I come and go often from the old home place, the employ of a "fake" medicine company. His part of the performance was to make people believe he was truly mesmerized or bypnotized, in order, as he expressed it, to ' catch the suckers' money." He also informed Mr. Davis that he (the match man) has been a "fake" medium in table tippings, etc. Would any respectable person accept or believe his testimony, in opposition to expressed opinion of the other thirtynine people who were present on that occasion ?

There are four persons in my family and every member has visited Mrs. Ropp the following week at her dark clrcles, and received the most convincing tests from spirit friendstests of a private nature. Facts have been given by "Bright Star," one of Mr. Ropp's controls, that no one outside my family could possibly know, proving beyond the possibility of a doubt the existence of a life beyond what we call death. CLOSE OBSERVER. "Name given as guarantee of good faith.

will each and every one of you be gathered to cleanse your- among the grain or seed, vegetables, plants, etc. For further selves. Therefore try to carry with you into spirit the effects particulars apply to self by introspection. of good which you have done here. Live a life of prayer, and let that prayer be for more light. There is no hell so deep swer says spirits can see and understand our thoughts, and as that which cometh from the consciousness of wrong. even know what prompts them. Being responsible I ought to doing.

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

ANS .- Friends, each one of you to-day, sitting within the sound of my voice kuows right from wrong, and every man and woman is responsible to self. If I go backward to centuries gone, and there view the conditions of mankind, and are things, and move about in psychic waves, affecting both if I follow them forward unto the present day I must admit mortals and spirits to a more or less degree, and influencing that some of these mistakes have been brought to them them to think or act contrary to their natural inclination. If through the errors of their forefathers. If perchance a man has been taught that he dared to do wrong, that he dared to tal agitation, you might be the better for it, or the worse. Inlive a careless life and lives it, then, my friends, through all herited or dormant passions are often kept in check by sursavior. When man enters the spirit realm and finds that he alone is responsible, then is the time of an awakening to driving together of the people into large communities. They him. This man, although responsible, can not feel that re- act as a watch upon one another. On the other hand sensisponsibility as keenly as one who was never taught the idea of tives are influenced to do wrong, which they would not do if vicarious atonement, for this man believes that he will be they were better environed. But where there is no temptaresponsible to self for every act that you do. You are not responsible for having been born under certain conditions. through ignorance, but for every willful wrong you will be all psychic influences of a lower order, and invite the higher, held responsible, and will find it very hard indeed to right which, like cultured minds, is suggestive rather than authoriyourself after you have passed out of the material body into tative-the higher being composed of love-thoughts, spirit realm.

QUES.-[S. S., Somerville, Mass.] What is the condition of spirits who have enjoyed material life at other's expense, and rather than serve, as love does. caused suffering in consequence?

ANS .- The condition of such spirits will be just what that of the morta's were whom they wronged. Some people think this is no compensation for those who suffered in earth life. But if they consider that the law is consistent they will realize that their condition will also be reversed ; i. e., they will enjoy happiness in comparison to their past suffering-however, without rejoicing over the other's fate as theology teaches. All manner of suffering, whether caused by pain, comprehension of certain truths, accomplishing certain and control the physical organs of this medium, I find myimpose just such trials on mortals as they need. The closeted member me at New Philadelphia, Ohio, as well as Ravena and skeleton is an aphorism which embraces an absolute truth Leesville, Ohio, I feel that I shall be able to accomplish somepermitted to be fostered. Some people, however, are strong we can communicate, and some one of my friends will be chough in their suimal nature to overcome the dictates of deeply interested in what I have to give to day, because I

unveil and the spiritual understanding is more clear, then however, exist, but as an exception, just as you will find it

QUES -[J. H. H., city.] In No. 16, a portion of an anbe 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 mindreaders where a rapport can be established with a mortalhigher spirits being able to do so more readily than the undeveloped. Now, it must be also understood that thoughts you were on a desert, far away from human emotion or menof that teaching he has received a false idea of the personal rounding influences, because the masses are opposed to their Clegg, Dodgeville, Wis. indulgence. In this respect many are benefited. Thus the forgiven, and he clings to that idea often after passing into tion there is no spiritual growth, and none can be tempted on place, but I felt that this message will be sent to my mother the spirit realm. But, friends, each and every one of you are weaknesses which they do not possess to some degree. To and brother. I want them to know, that although I passed become master of self, therefore, is to study nature, live in out suddenly, yet I found all things pleasant. Brother George accord with moral law, overcome temptation, and you will You are not responsible if you have committed an error create a force within yourself which will protect you against will, and I am traveling now, visiting the many places upon

> while the lower are more or less commingled with the sensual, the arrogant, and the selfish, and has a tendency to control

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. I have made the attempt several times, but by the assistance of some poverty, oppression, dovelops the soul-nature of man for the bright, intelligent spirit friends who manipulate the brain

ends, and enjoying certain degrees of happiness, without self bere this afternoon, and in speaking from my side of which development in one of the other branches the spirit life, in seeking to communicate with the loved of earth there would be but in the higher life + hat an oyster is to earth life. rolls in upon my spirit brain much that I would like Man must have some sort of trials to bring out his soul. to speak about, but I feel that I could only comforces-to develop them into activity; and spirit friends municate at this time, and say to my friends who will re-

And where this does not exist the individual, though living thing to day that they may know that I still live, and as a bealone, will find something to mar his peace on earth ; and ing blessed with the attributes of man, I am able and can voice senerally that which is mostly coveted, for it is there where thought from another condition in life. I would like to have the passion may be found that would lead to destruction if them know that I do live, and that under proper conditions

Sarah Clegg.

I and four others of the arisen ones are together this after

noon. I desire to send my love to my husband in he 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. I want him to also know that I am perfectly satisfied and happy in the conditions I am in. I find that knowledge is great, grand and beautiful and that the flowers that bud on the earth plane are also blooming here. I send this to my husband, Samuel

Edward Watson.

I am desirous to send my love to Wichita, Kes. 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 is with me and we have a good time, for we go and come at the earth plane that I desired to visit whilst I lived in the body. I desire that mother shall know that her boy is happy and tell her if it were possible, I would lift her up and out of the earth into the spheres above, for I often hear her complain eminently practical in its bearing and morale. The lively and say that she wishes her work was over.

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. I also desire to be remembered to Dr. Traible, tell him that I am not dead, but have passed on to a higher field of investigation. I want this

[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 rela-

tives at Oberlin, O. All is perfectly correct. He was my uncle. Yours Respectfully, W. J. MCKENDELL. Lima, O.

To the Editor of the LIGHT OF TRUTH.]

Weldon, Ill.

Willie and George, has been a source of sweet comfort and a "Which bequest is to be used in the publication of said newspaper soul-delight to me, and thus take pleasure in verifying the same to be correct in all particulars. Respectfully.

SARAH J GREENWOOD.

"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. He also found that the speed of sense differed for different organs, the sense of hearing being responded to in the sixth of a second, while that of sight required one fifth of a second to be felt and signaled. In all these cases the distance traversed was about the same, so the inference is that images travel more slowly than s und or touch. It still remained, however, to show the portion of this interval taken up by the action of the brain. Prof. Donders, by a very delicate apparatus, has demonstrated this to be about seventy-five thousandth of a second. Of the whole interval forty thousandths are occupied in the simple act of recognition, and thirty-five thousandths for the act of willing response.-Exchange.

LITERARY REVIEW.

ARE MEN GAV 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 twentyone such "sketches," each interesting in itself, and everyone manner in which she brings her subject before the mind's eye, makes one suppose that she was speaking from experience. Perhaps she is-for why would she otherwise want to relieve herself of these thoughts that seem so true, and so like a warning against mistakes or blunders in this age of criticism? Her observations of human nature are true and correctly depicted; and not without some degree of depth. She is a good artist in language. Her English is pure, and to be published in your paper, Mr. Chairman, that my friends may know that I still live. **VERIFICATIONS.** [To the Editor of the LIGHT OF TRUTH] She is a good artist in language. Inter English is pure, and thoroughly American. She does not affect anything foreign. It is refreshing to read these sketches. Among some of the others we may name "The American Man." "Men Women Admire," "Love and Marriage," "Friendship and Love," "Art in Kissing," "Social Hypocrisies," "Attractive Women," "The Society Man," "Beaux," and others of like nature.

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. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giver/an opportunity to help in some degree the great work.

o the Editor of the LIGHT OF TRUTH.] The spirit message in issue of May 13th, from my two sons the LIGHT OF TRUTH (Here insert full description of property to be

and books that may be printed from t. me to time in the printing estab-lishment of said LIGHT OF TRUTH."

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.

Written for the LIGHT OF TRU

OUR CONTRIBUTORS.

ritten for the LIGHT OF TRUTH

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A NEW MODE OF SPIBIT MANIFESTATION. Communications Through the Type-Writer.

GEO LIEBERKNECHT.

Oa Wednesday night, May 10 h, I was one of a small circle for witnessing manifestations at the residence of Miss Lizzie Bangs, 10 South Elizabeth Street, Chicago. The Bangs sisters are well known as remark ble mediums for indepen dent slate-writing and other phenomena. The circle consisted of six men and one lady besides the medium. The sitters were mostly, if not entirely, strangers to one another. We were seated closely and compactly around a small table, with hands joined. On the small table in the centre was placed a type-writer. Before the lights were put out the doors were locked. The medium occupied a seat in the circle, just like the rest of us, but facing the back, not the front of the type writer. Although her hands were left free, she used them (o draw the forces) in such a way that the first and second sitter both on the right and left of her. whose hands were given a position quite r ear her, could feel the medium's hands gliding or passing over theirs constantly and regularly, and these have the assurance that she was not using her hands in any other way whatsoever. Now, without dwelling here upon the minor physical manifestations that tock place, such as a vigorous fanning of our faces from above, the repeated appearance and floating about of a phosphoresent light, which at times seemed to be carried in a small hand. and at other times opened out into a partial materialization of a face, the repeated winding up of a large music box placed outside the circle, the independent voice of "George," the medium's controlling spirit, there remains to be noticed the most remarkable manifestation of all, the use made of the type-writing machine. This is a recent development in Miss Bings' mediumship, and is one more striking evidence of the progress the invisible operations on the other side are making in bridging the gulf between us and them, and in perfecting and multiplying the avenues of intelligent and rapid communication.

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. I observed that again and again she would call the special attention of the sitters next to her to the circumstance of her bands touching theirs without a second's intermission, and I know that at least one of these witnesses was a stranger to the medium and a skeptic. There is no holding or hesitating in the action of the machine; on the contrary, you hear that it is operated with an astonishing degree of swiftness and dexterity. When one letter or message is finished, the sheet is removed, folded up, addressed on the machine, and then the next one printed, until each one of the company has one. The one addressed to the writer from his son contains one hundred and eighty-six words. In mechanical execution this independent type-writing, of which I examined several specimens at the close of the seance, is done in a neat, clear, business-like manner, and although a punctilious critic could point out some errors in punctuation, etc., the performance is as good as the letters one receives from first-class business houses.

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. The spirit making this communication had been a Universalist preacher. but left that Church and organized an independent society at Auburn, to which he gave the name of the 'Church of the Divine Fragments."

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

My Dear Friend and Reverend Brother : This evening I

ficulty 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. To this he willingly agreed.

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, and that I should be excused from allowing a plate to go out of my own hand till after development, unless I felt otherwise disposed ; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in presence of two witnesses, nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus-in other words, I would use a binocular stereoscopic camera and dictate all the conditions of operation. All this I was told was what they very strongly wished me to do, as they desired to know the truth and that only.

There were present, during one or other of the evenings then the trials were made, representatives of various schools of thought, including a clergyman of the Church of England practitioner of the healing art who is a fellow of two earned 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. Dr. G. was the first sitter, and, for a reason known to myself, I used a monocular camera. 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. There was no background.

I myself took the plate from the dark slide, and, under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitter a female figure was developed, rather in a more pronounced form than that of the sitter. The lens was a portrait one of short focus, the figure being somewhat in front of the sitter was proportionately larger in dimensions. It is a lady. I do not recognize her or any of the other figures I obtained as like any one I know, and from my point of view, that of a mere investigator and experimentalist, not caring whether the psychic subect were embodied or disembodied.

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. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow.

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 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 astrociously badly vignetted portrait, or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter. But here is the point : not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I youch in the stongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide or immediately preceding de velopment. Pictorially they are but vile, but how came they there?

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 sion-a period of unconsciousness. When we awoke I speak the other, alike good or bad in definition. But, on a careful in the plural, for my companiou again stood by my side there examination of one which was rather better than the other, I deduced this fact, that the impressing of the spirit form was not consentaneous with that of the sitter. This I considered an important discovery. I carefully examined one in the stereoscope, and found that, while the two sitters were stereoscopic, per se, the psychic figure was absolutely flat. I also found that the psychic figure was at least a millimetre higher up in one than the other. Now, as both had been simultaneam granted the privilege of soul-communion with you ously exposed, it follows to demonstration that, although both inence [resembling the hemisphere of some beautiful world ; were correctly placed vertically in relation to the particular for we could see the rivers and the oceans; the elevated consitter behind whom the figure appeared, and not so horizontally, this figure had not only not been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed with the lens at all, and that, therefore, the psychic image might be produced without a camera I think this is a fair deduction. But still the question obtrudes, How came these figures there? I again assert that the plates were not tampered with by either myself or any one present. Are they crystallizations of thought? Have lens and light really nothing to do with their formation?

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. There are few people who have not had dreams that left more than a passing impression. But, as there is necessarily a great deal of mysti cism, albeit credulity, connected with this subject, inasmuch as it bars all attempts at scientific subjection, we can, at least, treat it only as a matter of individual concern.

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 l have had dreams which more than ought else strengthened my faith in the truths of the spiritual philosopby, and which more than volumes of erudition helped me to a better under standing of the problems of life.

It was some years ago while reading Hudson Tuttle's beau tiful 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. And all the more so, because first, before reading "Ethics of Spiritualism," I had read Carl Buchner's original work, "Kraft und Stoff," (Force and Matter) wherein the terse German Materialist frequently quoted Hudson Tuttle. This German's brilliant reasoning and conclusive arguments convinced me of his side of the question; but he left off abruptly where the cold facts of Materialism could no longer bear him out, and to my then youthful and idealistic nature appeared a chasm at the very point where I wanted to go on ; darkness where I desired light, and all that my hungry, earning soul hoped for was cut short either with an abrupt lenial or else with the evasion "we do not know."

Behold Hudson Tuttle follows in the line of Buchner's argu nent, 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 symetrical ending.

It was, while in this frame of mind, appious and eager to earn the truth of that which I was to believe or not to be lieve, 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 o'clock a. m., I turned the light down low in order that I might the more easily awake at the proper time. For a while I lay awake, thinking over various themes. "But I was not ong in musing ere may senses grew confusing," and I was sitting upon a high bank or bluff, by the side of some dean companion, overlooking a vast ocean. Silently we watched the ceaseless and regular motion of its waves ; when I made the remark, seemingly in line with our reflections: "How grand and beautiful is this sight, how very like life itselfbut see-but see !" A mighty wave, extending along the entire line of the coast, and seemingly touching the very sky itself, came rolling with an awful roar and resistless force toward the shore. I sprang to my feet, grasped my companion (the singular part of it is, 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. But in vain! No sooner had we turned than chaos, death and destruction appeared all around us. The earth opened in great cracks and chasms, belching forth smoke and fire-the very heavens seemed one mass of flame and fire. I noticed the people all running in one direction, but only to be engulfed. My companion and I fled, seemingly in another direction ; stepping upon the brink of a deep dark abyss. Here we paused, and I spoke these words to my companion, "We have been friends in life, we will be friends in death." So saying, we plunged fearlessly, without a shudder, down into the blackness before us. * Now seemed to have followed-for such was my impres

"Shone a sun eternal bright
In a pale and golden light
Soft and irridescent beams-
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."

and

Yes, when we awoke we seemed to stand upon some em-

Saturday, June 17, 1893

Saturday, Ju

Spirit N

At Douglass H s: scance begins a Questions to be these conditions contain one enqui game of the quest Mas. A. E. Kizz

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From our Reporter's Note-Book.) UNIQUE SPIRIT MANIFESTATIONS

The closing seance of the writer-the last of a series ma for special investigation-at the residence of Mr. H. Archer, in this city, on the 21 inst, was as characteristic Archer, in this city, ou According to notation, thirly those already reported. According to notation, thirly distinct forms appeared, several of them two and three to making about forty materializations altogether. Jin Iohnson, a boy spirit, not more than two-and-a half fee height, appeared almost the moment the medium took seat near the cabinet door. In fact, it was somewhat w shock to the medium, so strong was the drawing on him so rapid a materialization. After a greeting to all present which the mind of an experienced adult was displayed, little spirit made way for a female-Lillie Roberts, a ha some white-robed figure-who came out to take the met

into the cabinet. These were but preliminaries, for it was now that seance was formally opened with an invocation and a by Then appeared a bright form outside of the cabinet, called for a handkerchief, which was woven into a piece lace some six yards square. After being examined by circle members, it was returned to the spirit, who, in presence of all dematerialized the lace again, or restored ts original. This was followed by three more spirits spre ing in full form outside the cabinet. They were Atlantic tall white-robed male spirit, a little Indian maider, and A Rossmore, a handsomely dressed female spirit. Then cabinet door was closed, and a number of half-form materia zations appeared at the cabinet window and called for the friends. Mr. Davis recognized a lady and a male mis Young Mr. Hughes recognized a school friend ; Mrs. Hugh an uncle. Dr. Groenland was called to see an Indian frien White Feather. Peggy, the colored spirit, showed kersel the view of those who desired to see her closely.

Thereupon a shelf was adjusted to the cabine: window request of a spirit-artist, Cressey by name. Calling for page and pencil he drew in beautiful shadings some seven or eite faces in about three minutes, a task which would have take a mortal an entire day to accomplish.

After some more communings between spirits and me tals-three of the spirits being recognized by Dr. Walke the door was opened again, and E. V. Wilson came forth & livered an interesting little lecture, saying among other this that he had once been known as the "old wheel horse" Spiritualism, and wished it to be known that he was so

of truth Then followed a scene that was unique. Jimmie Johns guide y materialized and called up a little five year-old girl in § circle, whom he kissed as she reached the cabinet day Asking her into the cabinet the little girl ventured to follow dropping the folds behind her. But in the next instant curtains were drawn aside by spirit hands within, and a two were seated on the medium's lap-both being in which could be plainly seen-and Jimmie talking to her, while being answered by Peggy, who had the medium under com The little girl (daughter of the writer) who seemed to enja the situation, was told by Jimmie "You're a little materia ing medium, yourself," and then released her, whereupon is trotted back to her seat in the circle, quite unconcerned of the happening, or as if she was accustomed to spirits. La why should not the children of Spiritualists be brought up ing from the fear of the departed? Are they not our loved one as well as those in the flesh?

A few minutes later the light was turned down as far a could be, when a female spirit made her appearance, shining by her own light, which was of a pearly hue and beautiful behold. She held the form long enough to be admired by all, when the curtain dropped, and the seance declared close by the appearance of the medium still entranced. A glass d water and some fanning soon restored him to consciousness and his heart was made glad by a sitter's narration of the grand results achieved, of which he had no knowledge wing. ever. Bat such is Spiritualism, and happy are those who an privileged to enjoy it.

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 1 Moses asking him if it was true. I send you his reply. T. H. MOOREHOUSE

Marengo, Ohio.

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, sys the News of Fort Wayne. It is now published for the fm time, and will be sent to the Forum and the Ketter of Reviews for reproduction "It was in 1885," says Mr. Moses, "and I was running from Garrett, Ind., to Chicsgo 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 fer minutes late, and I endeavored to 'make up' lost time or 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 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 a turning around no one was visible. I then felt a hand upon my right shoulder, and then heard my mother say 'Charle, that bridge is burned.' I felt the fingers very plainly upon my shoulder. I knew my mother's voice ; can any one forget the voice of a mother? At once I applied the air; or at less 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 w the end of the bridge-found that the thirty seven feet bei 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 16 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.'

inrough the expression of this, your earth instrument. And in spirit life I, too, must employ a like instrument, that you in earth life have not the clearness of vision or comprehension to understand. Yet, through the two avenues we meet, as it were, face to face, and exchange thought for thought.

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. As I view the ignorance and superstition of mortals, I wonder; and feel an overwhelming spirit and enthusiasm to awaken them to the realization of that which through experience I know to be true.

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 infaut, I will give to you that which I in part realize.

As the ebbtide 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. So calm and so beautiful in their perfection were all things that met my gaze-and so loving, tender, and gentle were the friends that approached me, that I recognized at once that surely this was a part of heavenmore truly beautiful than ever had come to my thought. And as I awakened to all the light around me, and was given the first lessons of my new condition, I then realized the truth of the after life, and knew I had done wrong in condemning without knowledge. Now I find pleasure in learning the spiritual lessons of the great spiritual universe, yet find equal pleasure in returning and imparting knowledge and light to mortals of earth, all of whom must meet the change through the same atmosphere and condition. All must be their own judge and so qualify themselves by the condition and circumstances of their earthly lives.

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. His paper appears in the British Journal of Photography of March 17th. The experiments took place at the house of Mr. A. Glendinning, of the vegetarian restaurant at Dalaton. Mr. D. Duguid, of Glasgow was the medium, and Dr. Gøle, the well-known blind inventor and physician, was one of the sitters. Mr. Traill Taylor is a well-known photographic journalist, of unquestionable good faith. I make the following extracts from his paper:

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 claimed, "you tink Ise gwine miss my dear Jesus for two ol' they must, because they are so and not otherwisepresent in the room appeared on a sensitive plate. The dif-geese?"-Boston Transcript.

The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an actual spirit being really there in the vicinity of the sitter, but it is now a thousand times more so.

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. Giving a prepared sensitive plate to Mr. Duguid in the dark-room of his own house, he asked man, whose portrait had been impressed the previous day on a plate in the camera when Mr. Taylor was making his experiments. Mr. Glendinning assures me most positively that the plate had not been tampered with. If so, it is to be hoped Mr. Duguid will repeat the last experiment under test conditions. It is much the most interesting of the lot.

The negatives are very badly developed, but they suffice to show that the plate was sensitive to the presence of entities 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. Next Sunday the negro woman prepared to go to Church, and announced that she would not be home at the usual time, because it was communion Sunday, and she was going to take communion. The mistress was astonished, and asked the woman if she thought that, in view of her recent performance, she was in a condition to take the sacrament? The old black

tinents dissolved in the amber and opalescent light of a beautiful sun.

"The tears from down our eyes came streaming Tears of joy, tears of bliss."

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 come from the East, the next time it shall come from the West. * * * What of death when such is the awakening." So saying I awoke, sprang from my bed and awhile my train reached this straight track I noticed a white pile stood in a dazed condition, the tears irresistibly streaming or cloud occupying the place of the bridge and reaching from my eyes, loath, indeed, to be awake in reality for, look. I took it to be fog, but neither above nor below from my eyes, loath, indeed, to be awake in reality for, look. ing upon my clock, the hand indicated the hour one o'clock a. m.

Slate-Writing.

To the Editor of the LIGHT OF TRUTH.

Os the 29th 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. We washed the slates kept them in hand, while the medium only held one corner him to hold it in one hand for a few minutes. Mr. Duguid In about five minutes the medium was controlled by Peggy did so. Mr. Glendinning there and then developed the plate, Jackson, who talked to us a while through the medium, when and found impressed upon it the portrait of an unknown she closed by saying that she had written and must now return to Cincinnati.

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.

On the other side of the slate was the picture of our infant son, which was recognized. Also another, which is said invisible to the human eye. Everything, of course, depends to be him grown to manhood. We also had other tests of a private nature, which were sufficient to warrant us to recommend this medium to all investigators.

WILLIAM STAFFORD.

Yuba City. 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 laws of the present day restrain their hands from blood; but lies and slander still remain to them."

is truth ; the real with the real, a ground on which nothing woman opened her eyes in astonishment. "L3, mis," she ex- is assumed, but where they speak and think and do what Emerson.

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 inclosed clipping, which you sent me, is truth ; it is true as stated. I m 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, The firmest and noblest ground on which people can live Ohio. Hoping, sir, that you are well and happy, I remain, sit yours truly, C. W. MOSES

> An English corset firm unade \$35 corsets on orders for men last year.

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OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Donglass Hall, corner Walout and Sixth Streets. Doors open at s: scance begins at 2 30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mas. A. E. KINBY, Medium Mas. J. CLEGO WRIGHT, Chairman.

637 In justice to both the spirits and medium we would be pleased have our friends verify such messages as they may happen to recogis have our fireburner. mise in these columns. Set All communications concerning this department and questions from abroad must be addressed to Room 7, not Race Street, Cincinnati, O.

REPORT OF SEANCE. Tuesday Afternoon, May 23, 1893.

PROLOGUE.

O'i thou source of divine life, we, thy children, call on thee ! Out of darkness into light would we have thee lead us. Grand and beautiful are the thoughts which swell within our souls to-day. Hearing the sweet music that resounds from the spheres of heavenly joy we see the faces smiling upon those we loved of yore, and so as we list the words of love that come from the hither shore, we feel our souls rejoice to know that life is dear. We shall live so near thy love that the warmth shall thrill our souls, and the sorrows that attend us here shall pass away as a dreary dream. We know that the holy angels guide you mortals from their home above, teaching you new lessons every day, and helping you to bear many burdens. But there is happiness in store for you in the home over the Jasper Sea ; and I meet you this afternoon and clasp your hand and hope that ere we meet sgain, some one of you may learn the strain that is sung by the boly angels of light; and may you sing it here, for if each one strives to do what is right you will learn the joy and song which they sing over there, for your loved ones will bring it, and you shall hear and learn it. Although you feel sad and weary at times, the loved ones stand beside you, and try with their song to cheer you, and I know that the mother shall clasp the hand of her child from the heavenly band; that the wife shall see the face of the loved one who has passed through the jasper gates ; and that the father shall hear the voice of his beloved child, who has gone to the realms of truth, for they are close beside you. They watch and guide you, so never fear, for

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

OUESTIONS AND ANSWERS.

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

ANS.-Chairman and friends, while man inhabits the material body he often does things which mar his spiritual body He often casts away from him that which is pure and good, listening only to the lower influences which surround him, seemingly to forget that there is a possibility of destroying the beauty of the spiritual body, which shall serve him on on the material side of planets, your own reason might perthe spirit side of life. The body does carry with it to the mit you to infer it, from the fact that no higher being than spirit realms marks of dissipation; and that which should have been developed unto the highest-he has through indulgences and weaknesses allowed to become weakened, and as he enters the spirit realm each one that meets him sees itself-life conscious of a self acod. Its passage through matthese scars and understands his condition. I have known ter has achieved this. Universal spirit is a grand condition spirits who sought to hide themselves from the eyes of those they loved, for this reason. Every spirit could see these scars. And yet, friends, not long will they remain, for understanding better, man begins to beautify his spirit that it may be rounded out according to the realm wherein he must reside. Ah ! friends, do you ever go in the silence of the evening time and sit alone and examine yourselves? Do you look down in the innermost recesses of your soul and examine closely the condition that your spirit is in? But that gem of divinity, the soul, that which belongs to the all good is still there, still pure as when it came from the Father's house, still grand and beautiful, lying beneath all these faults, and ready to help you out of your trouble; and when the spiritual eyes unveil and the spiritual understanding is more clear, then will each and every one of you be gathered to cleanse yourselves. Therefore try to carry with you into spirit the effects of good which you have done here. Live a life of prayer, and let that prayer be for more light. There is no hell so deep swer says spirits can see and understand our thoughts, and as that which cometh from the consciousness of wrongdoing.

QUES.-[By F., City.] How far is man responsible for

and secure what they particularly hanker after, either by after the change called death, after our physical body had fair or foul means, and fall. If they have attained their ends been placed in the grave, I should do so. I wish to say that I by fair means they may not suffer other than the effects of live, and am as active, even more so than when I was in the discontent from not having developed certain spiritual facul- mortal, and with many who come in contact with me to-day ties, through self-denial or deprivations. If by foul means we would seek to bless and to bring comfort as well as knowlthey suffer conscience pangs, despair, despondency, or mel- edge of the continuity of life and the further existence of ancholy in conjunction with the first-named, and are worse man in the newer and brighter condition, called spiritual. off than were they in the little orthode x hell of brimstone I thank the subjects who have assisted me to your place this and fire. It is like a fire burning in their interior, and have afternoon. I wish to thank you personally as a spirit and also so impressed sensitives in the past, who, in consequence, in- the amanuensis, also to you, sir, whose interest and aspiration vented the theory of hell being a living furnace. But worst of all is the comparatively scant means of throwing off this hell condition. The short space of earthly enjoyment is not worth having compared to the gratification enjoyed for having relinquished it. Happiness is unceasing when once attained or developed in earth life. Misery is likewise unceasing until reparation is made. And what worries such a spirit most is that he or she can not always make it in favor of the one wronged-the one having been wronged generally having no need of help, for the hell on earth has made his or her heaven in spirit. So the unhappy one must find other means of undoing the wrong, and this is difficult, considering the many spirits looking for such a job, and the comparatively few mortals that can accommodate them-only such who are sensitive, or mediums that will serve for direct and rapid work. Spirits may also help those who are not sensitive to their influence, but this is often like talking to a deaf mute, and gives the spirit much trouble and unnecessary labor before he can feel a re action for relief to himself, or realize ahat he has made some kind of reparation. Of course, if the mortal he has wronged still lives in the physical body, he will concentrate his efforts there. But it, too, can happen that the mortal wronged has grown so far beyond the other spiritualy that it becomes difficult to get within touch-the higher and lower influences antagonizing each other-except where bitterness, hatred, and vindictiveness in consequences of the suffered wrong have kept the mortal on a low plane and within reach of his tormentor or wrong-doer. This is not always well, either, for the spirit, too, may feel ugly for the unkind emotions sent at him, and return for revenge. Thus it is always best to bear wrongs with fortitude-the more of the latter the higher the soul swings into spirit for both its present physical health and its fature spiritual happiness. No one can wrong you without helping you. Nor can any-

one wrong another without injuring himself. Of the two it is always better to be on the side of the party wronged. This means something to your credit in the future, which is eternal.

QUES .- [G. M. K , St. Louis.] Where does the spirit come from, or originale, 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. It permeates all matter, and unfolds it into form and beauty. Through the process of evolution man was formed, and while we know he is the perfection of life man exists. But he is no less an entity than before. As a spirit he is just exactly what he was before birth into material life, only that he is spirit individualized--spirit known to of consciousness-a grand sensorium of conscious life-too subtle for mortal man to comprehend. Bat as individualized spirit you will know it-you will realize it in everything existing. All nature looks at you intelligently. You see it smiling or frowning on you, as you deserve it. Instead of regarding nature as a blind or dumb force, you almost become dumb in surprise at its conscious regard of you. But, if free from guilty conscious, you soon learn to commune with it as with an old, but long-missed friend. By-and-by you realize that you have, like the Prodigal Son, returned home, and are once more in the Father's home-one with God, as the theologians say. Nor does the spirit enter the body of an unborn child. It is in the germ of the parents-if it have life. Barrenness, however, exist, but as an exception, just as you will find it among the grain or seed, vegetables, plants, etc. For further particulars apply to self by introspection.

OUES -[J. H. H., city.] In No. 16, a portion of an an even know what prompts them. Being responsible I ought to be master of my own mind, and would like to know how this

Spirit Message Department their conscience-the admonitions of their spirit friends- promised in the past that if it were possible to communicate To the Editor of the Licert or Tatta goes out to advance a truth, to benefit a cause which is of and every one of the thirteen names perfectly correct. We vital importance to humanity as well. I thank the medium wish also to state that we think the LIGHT OF TRUTH to be and the guides who have lent their instrument to me for a the finest spiritualistic paper we know of. A friend of ours time to send a greeting of love to my friends. I shall be re- was so pleased with the communication that he incloses a membered as Daniel W. Edgerly.

Timothy Boyle.

How are ye. I just come in to bring some friends to Faty. She's always watching for a test in the paper, so I thought I'd help them to come. Regie is so happy to send a greeting to his dear mother and brother Dell, and is well pleased with the change they have made, and know they will be happier. Mattie also send greeting, and says she has made many new converts lately. Brother Orin is with us and knows sister will be pleased to hear from him. And to all of ye that read this message know that ye have the best wishes of Brother Tim. I have a big Black Feather with me, and I am not afraid of him, either. This message is for Mrs. Samantha Herrick, Columbus, O.

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. Especially do we desire to send greeting to our sister [ane and the children, John, James, Jerrard, and Maggie. Cora Crage and little Lizzie are with us, and are well pleased with the progress of the family, and with the interest they take in spiritual matters, and think they will soon manifest at home. We are so anxious to have them sit regularly at home, so we can communicate with them. The children are all good mediums, and it would not take long to develop them. We will come to you often, dear ones, and do all we can to assist in you spiritual unfoldment. With kindest regards to all former friends and tenderest love to our family relations, we are always your spirit loved ones.

Nellie Candy.

I passed out with throat trouble. I desire to send a lovemessage to my father and mother and all of the dear ones at Charleston, Ills. I want them to know that I was here this afternoon because papa requested that I should come sometime and I have been here many times, but this is the first time I have had to express to you my sentiments. I send love to all. Candy is the name papa will know me by.

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 conductor of the meeting was at the very least ten feet away love message to my daughter Lena. Tell her I have the children with me and that we are all together and happy. I want this message to go to Cleveland, Ohio.

Nancy J. Raymond.

them to know that I am still working for the uplifting of in which he acknowledged himself a fraud, having been in 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. Charlie is all right and Lottie will hear from him soon. The many conditions which have come into your life since I passed out are trying, I know, but still they are beneficial to you. I will try and manifest to you in the home again in the near future, and when I come, I do not want you to doubt as soon as I leave. Your mother. This message sent to Syraracuse, N. Y.

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. I should not say thinking, but truth of spirit communion is knowledge. It is something that no one can take from you. I was not a Spiritualist, Lut I am glad that it is possible for spirits to communicate. I want my mother to know that I live. I want my mother to know that I try to help her on through her life journey. I want her to know that her son is not far off, and

In your issue, of June 34, 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. We were so delighted with the communication, as it was so unexpected. We had never asked our spirit friends to come in this way, as we felt if at any time it were possible for them to come, they would do so. I think this was one of the grandest communication ever published, as there were so many names given subscription for the paper. Thanking our spirits friends for so kindly remembering us, and you for affording them the means of coming, I will close, hoping that the LIGHT OF TRUTH may long live to do the great work destined for it. 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. 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. In fact, to behave as ladies and gentlemen. She did not ask any one to believe or disbelieve anything they saw or heard; but to exercise their own judgment as to the truth or falsity of the phenomena. Also, that if any person present felt as if they could not comply with these conditions, "to please come forward and get back the price of admission (twenty-five cents) and depart in peace." No one accepted the offer. The circle was opened a few minutes past 8 o'clock by repeating the "Lord's Prayer," followed by the well-known hymn," Nearer, my God, to Thee. "After this many spirits talked through the trumpet to various persons in the room. The tests were highly satisfactory to those who received them, and in every instance the spirit speaking through the trumpet was fully recognized. At the very time that the manifestations were getting exciting and interesting, some man (name unknown) suddenly struck a match, and at the same time exclaimed, "That 'are woman is talking through that 'are horn." I sat directly in front of the medium (Mrs. Ropp) At the time the match was struck, I looked at the lady and plainly saw more than six feet away from her, a trumpet elevated in the air, about four feet from the floor. Of course, the trumpet fell to the floor, when exposed to the light. Right here I will take "solemn oath," that the from any trumpet, I refer to the moment the match was struck. Therefore when the unknown says he saw Mrs. Ropp speaking through the trumpet, he is very much in error.

Mr. B. F. Davis, of Grand Rapids, Mich., who was present at the time, told me that before the opening of the circle he I desire to send my love to friends in the East. I want held a conversation with the same man that struck the match, the employ of a "fake" medicine company. His part of the performance was to make people believe he was truly mesmerized or bypnotized, in order, as he expressed it, to ' catch the suckers' money." He also informed Mr. Davis that he (the match man) has been a "fake" medium in table tippings, etc. Would any respectable person accept or believe his testimory, in opposition to expressed opinion of the other thirtynine people who were present on that occasion?

> 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 friendstests of a private nature. Facts have been given by "Bright Star," one of Mr. Ropp's controls, that no one outside my family could possibly know, proving beyond the possibility of a doubt the existence of a life beyond what we call death.

CLOSE OBSERVER "Name given as guarantee of good faith.

"How Rapidly We Think.

Helmholz showed that a wave of thought would require that by and by when she passes out of this body, I will be the about a minute to travel a mile of nerve, and Hersch found

can be accomplished? actions?

ANS .- Friends, each one of you to-day, sitting within the and woman is responsible to self. If I go backward to centuries gone, and there view the conditions of mankind, and if I follow them forward unto the present day I must admit that some of these mistakes have been brought to them through the errors of their forefathers. If perchance a man of that teaching he has received a false idea of the personal savior. When man enters the spirit realm and finds that he alone is responsible, then is the time of an awakening to him. This man, although responsible, can not feel that reresponsible for having been born under certain conditions. You are not responsible if you have committed an error yourself after you have passed out of the material body into spirit realm.

spirits who have enjoyed material life at other's expense, and rather than serve, as love does. 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. But if they consider that the law is consistent they will realize that their condition will also be reversed; i. e., they will enjoy happiness in comparison to their past suffering-however, without rejoicing over the other's fate as theology teaches. All manner of suffering, whether caused by pain, the attempt several times, but by the assistance of some poverty, oppression, dovelops the soul-nature of man for the comprehension of certain truths, accomplishing certain ends, and enjoying certain degrees of happiness, without which development in one of the other branches the spirit would be but in the higher life + hat an oyster is to earth life. Man must have some sort of trials to bring out his soulforces-to develop them into activity; and spirit friends municate at this time, and say to my friends who will re- uncle. Yours Respectfully, skeleton is an aphorism which embraces an absolute truth

ANS .- It is well known that nearly all spirits are mind readers where a rapport can be established with a mortalsound of my voice knows right from wrong, and every man higher spirits being able to do so more readily than the undeveloped. Now, it must be also understood that thoughts are things, and move about in psychic waves, affecting both mortals and spirits to a more or less degree, and influencing in the home life, and I feel that he realizes this. I want him them to think or act contrary to their natural inclination. If to also know that I am perfectly satisfied and happy in the conyou were on a desert, far away from human emotion or menhas been taught that he dared to do wrong, that he dared to tal agitation, you might be the better for it, or the worse. Inlive a careless life and lives it, then, my friends, through all herited or dormant passions are often kept in check by sur- also blooming here. I send this to my husband, Samuel rounding influences, because the masses are opposed to their Clegg, Dodgeville, Wis. indulgence. In this respect many are benefited. Thus the driving together of the people into large communities. They act as a watch upon one another. On the other hand sensisponsibility as keenly as one who was never taught the idea of tives are influenced to do wrong, which they would not do if to be able to return and voice a few words to my friends. If vicarious atonement, for this man believes that he will be they were better environed. But where there is no tempta I reach out to other dear ones, I would have to go to another forgiven, and he clings to that idea often after passing into tion there is no spiritual growth, and none can be tempted on place, but I felt that this message will be sent to my mother ARE MEN GAV DECEIVERS? Also other sketches, by Mrs. the spirit realm. But, friends, each and every one of you are weaknesses which they do not possess to some degree. To and brother. I want them to know, that although I passed responsible to self for every act that you do. You are not become master of self, therefore, is to study nature, live in out suddenly, yet I found all things pleasant. Brother George accord with moral law, overcome temptation, and you will through ignorance, but for every willful wrong you will be all psychic influences of a lower order, and invite the higher, the earth plane that I desired to visit whilst I lived in the held responsible, and will find it very hard indeed to right which, like cultured minds, is suggestive rather than authoritative-the higher being composed of love-thoughts,

while the lower are more or less commingled with the sensual, QUES .- [S. S., Somerville, Mass.] What is the condition of the arrogant, and the selfish, and has a tendency to control and say that she wishes her work was over.

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. I have made bright, intelligent spirit friends who manipulate the brain and control the physical organs of this medium, I find myself here this afternoon, and in speaking from my side of life, in seeking to communicate with the loved of earth there rolls in upon my spirit brain much that I would like

impose just such trials on mortals as they need. The closeted member me at New Philadelphia, Ohio, as well as Ravena and Leesville, Ohio, I feel that I shall be able to accomplish some-And where this does not exist the individual, though living thing to day that they may know that I still live, and as a bealone, will find something to mar his peace on earth; and ing blessed with the attributes of man, I am able and can voice generally that which is mostly coveted, for it is there where thought from another condition in life. I would like to have the passion may be found that would lead to destruction if them know that I do live, and that under proper conditions permitted to be fostered. Some people, however, are strong we can communicate, and some one of my friends will be enough in their animal nature to overcome the dictates of deeply interested in what I have to give to day, because I

first one to meet her. I am from Carrolton, Ind

Sarah Clegg.

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

ditions I am in. I find that knowledge is great, grand and beautiful and that the flowers that bud on the earth plane are

Edward Watson.

I am desirous to send my love to Wichita, Kes. I am glad is with me and we have a good time, for we go and come at create a force within yourself which will protect you against will, and I am traveling now, visiting the many places upon body. I desire that mother shall know that her boy is happy and tell her if it were possible, I would lift her up and out of the earth into the spheres above, for I often hear her complain

Dr. Talbott.

It is with great pleasure that I come here to-day, and send message to my many friends at Hamilton, O., having been a physician there for a number of years. I also desire to be remembered to Dr. Traible, tell him that I am not dead, but have passed on to a higher field of investigation. I want this to be published in your paper, Mr. Chairman, that my friends may know that I still live.

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 relato speak about, but I feel that I could only com- tives at Oberlin, O. All is perfectly correct. He was my 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 soal-delight to me, and thus take pleasure in verifying the same to be correct in all particulars. Respectfully.

SARAH J. GREENWOOD,

that a touch on the face was recognized by the brain and responded to by a manual signal in the seventh of a second. He also found that the speed of sense differed for different organs, the sense of hearing being responded to in the sixth of a second, while that of sight required one fifth of a second to be felt and signaled. In all these cases the distance traversed was about the same, so the inference is that images travel more slowly than sound or touch. It still remained, however, to show the portion of this interval taken up by the action of the brain. Prof. Donders, by a very delicate apparatus, has demonstrated this to be about seventy-five thousandth of a second. Of the whole interval forty thousandths are occupied in the simple act of recognition, and thirty-five thousandths for the act of willing response .- Exchange.

LITERARY REVIEW.

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 twentyone such "sketches," each interesting in itself, and everyone eminently practical in its bearing and morale. The lively manner in which she brings her subject before the mind's eye, makes one suppose that she was speaking from experience. Perhaps she is-for why would she otherwise want to relieve herself of these thoughts that seem so true, and so like a warning against mistakes or blunders in this age of criticism? Her observations of human nature are true and correctly depicted : and not without some degree of depth. She is a good artist in language. Her English is pure, and thoroughly American. She does not affect anything foreign. It is refreshing to read these sketches. Among some of the others we may name "The American Man." "Men Women Admire," "Love and Marriage," "Friendship and Love," "Art in Kissing," "Social Hypocrisies," "Attractive Women," "The Society Man," "Beaux," and others of like nature.

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. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giverian opportunity to help in some degree the great work.

Form: "I give and bequesth to the owner or owners of a newspapes 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

"Which bequest is to be used in the publication of said newspaper and books that may be printed from t me to time in the printing estab-lishment of said LIGHT OF TRUTH."

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,

Weldon, Ill.

-> LIGHT OF TRUTH +

ed the Post Office at Contanati, 0., at he THE LIGHT OF TRUTH, and proven the mission of Spiritualism will be apprehended C. C. STOWELL.

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CINCINNATI, . . . SATURDAY, JUNE 17. 1843

I to many according to a set of a substrake to wouch for the h is your their for an according to the set of the set destanced of the proper periods are using our advertising our are at once minimum. Two Louist of Tarres manual well undertake to vo Chat die

They are at about interchined. We request pairwas to notify an y-samply in case they discover in and columns advertisements of particle whom they have proved to be finitesorable of armstellarss of THE LOAT or Tairre softeribers in the finitesorable of armstellarss of THE LOAT or Tairre softeribers in the finitesorable of particles about give in two weeks previous societ, and not conct to make their present as well as fature address. Solute of sportialized Meetings. In order to insure product inser-tion, must reach the other or Tuesday of each week, as THE LOAT of the solution of sportialized Meetings.

must reach this other on Tursday of each week, as Tak Louir of a gives to press every Wednesday period Mas will nor an returned without postage accompanying me-nor preserved ... and thirty days after receipt.

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"Be's true to Gad who's true to man, wherever wrong is done, To the humblest and the weakest, 'neath the all-behalding sun, That moving is also done to us, and they are classes must have Whose love of right is for themselves, and not for all their race." IAMES RUSSELL LOWELL.

The Romanizing of the Church of England.

Archdeacon Farrar 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. Summarizing his observations on the present status of his fellow ministers and the Church in general, he says :

"Now even the opinions of the greatest High Churchmen of vesterday are ignored, and the faithful presbyters 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. By a sort of vaunting convention which have already deceived the ignorant, no one is supposed to do any work but Ritualists. The work of others, though it may be ten times wider and sonnder, is ignored, and every merit they possess is either derided or passed over in a conspiracy of silence. The whole the Reformation is going by default; and if the cause of allenated laity who have been driven into indifference by the Romish is novations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time, an I assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late, to themselves nominal members of a Church which has become widely Popish in all but name-a Church in which Catholicity is every day being more and more synonymous with stark Romanism, and in which the once honored name of Protestant is overwhelmed with calumny and insult."

Weighty, indeed, is the assertion that "the whole cause of very truly. 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. For what the archiescon says or his brethren in England is applicable to the insufferable snobbery of his colleagues in this country, and particularly in New York City, where, as is well known, the Episcopal Church is "Popish in all but name." Protestantism is slowly but surely dying out, and while the boast is made that new churches are needed the people at large stay away from them. What little commercial religion there is to day is found, in point of spirit and devotion, in the Catholic Church. enhanced as it is by the arbitrary power of the priesthood. According to statistics of the late census the communicants of Churches of all bodies outside the Roman Catholics. including the Menonites and Quakers, number 13 678,432 in the United States. The Catholics number 6,255 033 of all denominations. These figures show that Protestantism does not keep pace with the increase of population, and show a poor standing with relation to the aggregate population of the country, which, in round numbers, is 65 000,000. The same marked discrepancies in relative bearing of Protestantism and population are to be found in the United Kingdom, the average being one in six who are communicants of the Church. But while the Catholic Church may "Romanize" the ritualistic wing of Protestantism, the decadence of the orthodox or evangelical wing must be ascribed to something else, perticularly in the United States. The re-action is tending toward philosophy and away from religion, as religion is commonly interpreted, and while the natural conservatism of England will retard this tendency in that country the ultimate triumph can be predicted with certainty. 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. It is not the Churches that are changing; it is the people in the Churches, and the evolution is so gradual that the philosophical dissertations on life and human betterments now being entertained are declared to be that which the Churches have always held to, and yet nothing could be farther from the truth. Prior to the advent of Spiritualism there were no Christian ministers of the Briggs-Smith-MacQueary stripe, and no such upbeaval in any Church such as marks the dilemma of Presbyterianism to-day could possibly have occurred fifty years ago, and yet the Presbyterian Church has not changed. It can not change any more than a grind-stone can change its grit, but Presbyterians are changed and changing every day. All this is due to a cause not contemplated by those who are looking about for reasons for disaffection in the Churches and the decline of Protestantism. Spiritualism is the master of the situation, and as its great disintegrating and upbuilding economy becomes known and its philosophy of life here and hereafter better understood there will be no fears engendered in others by those who are alarmed at the prevailing apostasy, heresy, infidelity, or whatever it may be called which is laying waste the religious and ethical structures of the ages.

hypocricy, and less of cunning in religion. When these are tion more than character and principle, be he 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 hall 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, the Buddhists, for example, sumbering is the aggregate some 100,000 000, while the followers of Mohammed number 177,000 co. So that should the same amount of real be displayed on the part of the Muhammedan missionaries the 19 900 ocx. Christians in the United States are safe for Islamiam, provided the great natural conditions of climate, soil, and food which govern all civilizatic : s and all religions. and which have proved such serious obstacles in the way of Christianizing the Oriental "heathen," do not intervene and spoil the wise purposes of the Bombay Syndicate. The Mohammedans have no priesthood, and this fact will make it pretty hard sailing for awhile, but inasmuch as Mohammedanism teaches and means resignation to God, and American Christianity pretends to teach and mean the same thing, it is folly to suppose that a little matter of four or five thousand priests could long hold out against the Prophet backed by the Bombay Syndicate. It is safe, therefore, to look for great things in this new venture. At this distance it can not be said with certainty whether the movement is made in the spirit of reciprocity or retalistion. Mr. Alexander R. Webb is the first missionary. His headquarters are in New York. He ed by has a book on "Islam in America," has a newspaper, and is going to start a school. The heated term approaching will cause the average New Yorker to years for dreamy quiescence and a surcease from hustling. Here, then, is the chance for Missionary Webb and the Prophet, and unless steady progress is made the first blizzard that strikes the Atlantic seaboard will be apt to blow all the Islamism out of the country.

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, to be held at Chicago, in October of the present year. It is a most anspicious time, as many delegates can thus combine business with pleasure by a visit to the World's Fair, and yet give the time necessary to the creation of a national organization.

A national association is required for several reasons mong them to bring Spiritualists, as a body, in competition for respectability and influence with all religious, moral and scientific associations of a national character; to prevent encroachment by legislation; to devise ways and means to meet innovations upon our rights; to add strength and character to our cause ; to give us influence and power as a body politic : to insure better conditions for the higher development of our phenomena, and to inspire all workers in the cause to renewed zeal, and the result will be grand glorious, and of infinite value to the human family.

Organization will insure protection and power. This is aniversal 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.

Prompt action is necessary as our time is limited. Yours MILAN C. EDSON. THEO. J. MAYER, HENRY STEINBERG. O HEMPHREY. R. A. DIMMICK,

Committee.

Subscriptions for the October meeting at Chicago should be sent to Henry Steinberg, Treasurer, 306 Twelfth Street Washington, D. C.

The Summer and the Camps.

These blithe June days make one feel the need of recreation and change from the pent-op cities to the wide, free Selds and streams of rural life. After the long, hard Winter through which we have passed, our camp meetings will be doubly acceptable and pleasurable, and soon the workers will take themselves to these beautiful spots, and the free air will be ladened with the messages of immortal life, while the hosts of believers and investigators will crowd about and listen, judge, accept, or reject, and thus the great tide of truth will go on. It will be a merry change and a welcome one, and while the World a Fair is liable to detract some from the attendance the prospect is bright for plenty, both in quality and quantity, to meet all the expectations of the managers. Our beloved cause is growing and spreading where least looked for, and thousands will look back upon the coming Summer as the harbinger of their mental emancipation. This constitutes the great work of our camp-meetings. They attract people who do not and will not attend lectures and meetings in the city. There is a freedom in the narder to get a hearing. The reply to my letters and woods not found in brick walls. There is an impetus given to thought which fails of its purpose amidst the crash and excitement of urban life, and so the people take advantage of the camp meetings where a bealthy digestion can follow a mental and spiritual feast. Everybody feels better, acts better, and knows more ; the spirits can give us clearer teachings because mediums are less trammeled and circumscribed, and all nature adds her inimitable power to enhance the beauty and utility of the hours.

Long live our camp meetings and the valiant workers who give so much to their support.

Tweedledee vs. Tweedledum,

A demure soul with optimistic tendencies asks why, in iew 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 manis 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 work they will be centers of liberal thought established the people then as now. The Spanish Infanta, to whom there. the snobs of the country are toadying at present, went to a bull fight at Havana and rewarded the matador for his prowess in killing an animal he had goaded to madness. Now we say that matador ought to have been killed instead of the bull, and yet if Spain's representative, who is a devout Christian, can applaud and reward such acts of cruelty we see no reason why a couple of thugs may not maul each other in a prize ring without inveighing against the proud prerogative of Christian civilization in this country.

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. Such was Edwin Booth, whom the death angel released from mortal encasement on the 7th. Booth was not Shakespeare, but he could and did portray one of Shakespeare's creations with an art that the creator was incapable of. Shakespeare made a matchless ideal. Booth realized it, and Hamlet lived in every atom of his construction when the great tragedian trod the boards. He is gone. When Dickens passed the veil the most impressive comment was that of the editor who wrote: "Charles Dickens is dead." That was all. And nothing more was needed. Since Dickens no genius has closed an earth career on whom the same spothegm could be more worthily bestowed than Edwin Booth. Except for the word "dead" might truthfully be written "translated," To reach his heaven dying was not even an episode of the journey. He is immortal, deathless.

Gearv 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 wiole miserable business. For our part, however, the full and complete transport of every Chinese in the country would have been a pleasure to note. Then we should have an opportunity of tasting the sweets of retaliation. And if the law is ever enforced every American in the Chinese Empire, be he a merchant, a missionary, or what not, ought to be escorted to the boundaries of the empire and kicked out. If the Chinese have no right here Americans have no right in China. Geary and his cohorts have, in this instance, brought oble quy upon the honor of the American people, and when they die the best inscription for their tombstones will be the picture of an idiot weeping over his own folly, and the words . "This could not have occurred anywhere except in a United States Congress."

Saturday, June 17, 1892

Notes from Teurs.

I have been in Texas five weeks, and there has been ealed to me a needed work in this State, but who with t demands sacrifice, renssciation, energy, and trust. It demands service, test and at poor wages. Test and the be largely pioneer work and at poor wages. Test and the cal medrums will be well sustained, but the teacher who cal medrums will be well sustained to the building of the abow the people ho . to use these to the building of them and the bettering of so tai and ciril condition mar, like and the bettering of so has and circl condition must, like early Methodist, depend upon getting his return as he along. The people want phenomena. They need has not depend for his support upon those who need him. This is a wondrous field here for libers! thought, and the must be a formula in a fertile for truth as Texas that will a form the people is as fertile for truth as Truss black soil is for the people is as tertile for truth ave and if needed sarrise and every city of sorright to have and if needed sarrise effort were made, would have a liberal society. Orthodory the field only because she has encamped here, and no enopposes her. Lecturers in all the fields of liberal though reght to make some sacrifice, and each give some non boarding round" in this State breaking ground.

I made a trip through here fficen years ago, there been a wondrous physical development since then. I have ism and Spiritualism do not seem to have held their own over the State is the people will not turn out to leng If you can give tests you will get a crowd. This must cessary condition in the evolution of truth, but facts of no value till we learn how to use them by the dama through their laws, and apply them to me ualists making a mistake when they organize to give has a staking a mistake when they organize will lead you Curtosity, sorrow and other causes will lead to obtain that. Should we not organize to study, tears help each other to live as though the phenomena we best and thus by spiritualizing society redeem it? This mestion that forces itself upon me as I study the feid and on the Pacific Coast. I am not prepared myself to which is the better.

At Hillsboro Spiritualism is represented by Col. Excihis family. The Colonel was president of the old has Association. He has had in his life the most worder experiences of the power of spirits to defend, protect, save that I ever heard of. His life has been so eventful not one man in ten thousand could have lived through In trying cases at court, and defending himself on the he has had constant proof of spirit power and wisdom. His daughter Susie is a fine medium and clairroyant, a

has convinced many of the fact of immortality. I gave lectures here three Sandays, and helped established some circles, healed a few cases and gave some pay thou tric readings that have belped to awaken an interest a movement, and if lecturers and mediums will follow up

Miss Anna Martin, of Brenham, is there holding to

sional test and materialization seances, and she has a go reputation where she is known. At Blooming Grove Dr. D.W.Grady has for years been be

ing, and on my arrival Professor E. P. Brown, hypnotes magnetic healer had been giving public and free exclusion of hypnotism and table-tipping, and awakened much into on the subject. I gave two lectures in the schoolborse a The professor's free work caused our lectures to be pecality a failure, for of necessity they must be free also. fessor is a fine healer and hypnotist.

I came to Guide, a little town of a few hundred, and ha had excellent success. Four lectures in the school house has been well attended, and the results satisfactory in every m Dr. A. Whiting has for six years lived here, and by his a netic cures and his intelligent conversation made the way instruction. Mediums who come here, or to Essis, in miles away, are well patronized.

At Ennis, Sanday, we gave two lectores. Owing as heat and lack of advertising the audiences were small they started discussion, the object of the live teacher,

am at Dallas for a tew weeks, and request Spiringle in the State and the States north of here to address there, as I would like to remain until August in this sense H. H. BROTT

Auburn, N. Y.

I rejoice to see the name of Thomas G. Ruffnead, and a what preceded it in regard to an effort to perfect a seine organication at Cassadaga Camp last season, I being one said committee.

it would no doubt be of interest to your readers # : to relate a vision that was given before camp opened by m of its resident mediums. If I remember correctly the mas was Ramsdelle. The vision around the outside inclosure saw a row of priests , back of them a row of wolves, a back of the wolves a row of fores. The interprese shows what a superstitious, blood-thirsty, sly, and crafty on bination we have as our pursuer.

We do not all see with the same eyes and there me many tails to our spiritual kite that we may all work and in plenty to do, and it is very improbable that one will be de gated to attend all the different parts of this great spirms structure.

There will evidently be things taking place not on & printed program, and if there should not I pity the spin 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 wrapely its swadding clothes. Will the Spiritualists receive it at a United States? Yes, the world. We will then have nom varem, order to attend to diffe rent legislatures bigotry raises her head with many borns.

Humanity will take care of itself sans gods, sans devils, and sams Churches. There must be less of cant, less of directed by the liberal spirit of the age.

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 clos ing the World's Fair on that day. It seems that our popular government is not made up of the true representatives of the people, or the States are in wrong hands supposing this to be a "Christian Nation." But we are more inclined to think that the inconsistency lies with Congress. Either its members are not conversant with the principles of our constitution, or they have been playing into the hands of a Church party, which is treason, and should be resented at the pol's at the earliest opportunity. If the people at large find one of the amendments of the constitution antiquated or inconsistent with existing circumstances, it will be readily discovered by the way it is generally ignored. Inder these conditions Congress, too, has a right to ignore t, for it represents the people at large. But when, as a whole, t acts contrary to the wishes of the masses, and in favor of a sect, a party, or a section, it has usurped its rights, and should be called down. Let all parties note this in their respective Congressional districts, and substitute loyal Americans-those who understand the spirit of our constitution-for a set of weaklings who believe by doing right, they will lose votes.

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 repard as a great victory for free thought. It is something that would not have happened twenty five years ago, no, not ten years ago. The whole army of superstition have rallied, and the leaders have exh susted every available means. It has been a desperate battle and they have been defeated, utterly routed, and ignored.' They now resort to prayers for the coming of the cyclone, earthquake, or pestilence, to show the wrath of God that his day is thus desecrated '

There is a far deeper meaning to the opening than simply the possibility of entering the grounds on that day. It is an object lesson to the nation, and will do a great work in breaking down the puritanic notions of the sacredness of Sunday. It is light on a lofty tower that all may see. It is the forerunner of the opening of places of amusement and instruction everywhere. It teaches the Church leaders that this is a great deal more than a "Christian country" controlled by leading strings held in the hands of the priestly bigots. It says to them to stand out of the way, and they and their God are alike powerless to change the course of human events as

AN EXHIBIT in the art of sc entific road building, together with free instruction, is being presented by the National Lesgue 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. This indicates the hold which the vital question of good wagon roads is taking upon the interests of the people. Good roads in a rural district count more for the aggregate wealth of the district than well-tilled fields and well-stored barns without them.

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 wil dawn. Good roads in the country are just as essential as good roads in a city, and any equalization of expense ought to be made up by the general government. That which is the best for all should be maintained by all, and certainly there can be no division of opinion on the requirements for better highways. There can be no better work for a republic than the making and maintaining of the arteries over which the interchange of commodities and wealth are to be carried. If lessons on this point are needed let the solons take the experience of Switzerland. There are no mud roads in that republic, and the people through their government build their roads right and to last.

IN a recent report on the Briggs case, it was earnestly stated that it was not a matter of sc ence, history, or opinion, whether the last words in Isaiah were written by God or not, as Dr. Briggs questions, but a "clear and well-defined issue of omniscience and veracity between Almighty God and Dr. Briggs." As a support in his cloudy pilgrimage the speaker very unctionaly refers to the doubter by saying, "and when God, in the New Testament, expressly declares that Isaiah did write th m." It is now for Dr. Briggs to ask, how his opponent knows that God wrote the New Testament. The problem reminds one of the French game of cards called Patience.

The late number of the Kernen of Renant contains notice of the "forthcoming conventions and great gatherings of 1891, at Chicago and elsewhere," and names the different gatherings all the way down from educational, scientific, and sociological meetings to an evangelical alliance or abovmakers' convention, but fails to mention any of the great spiritual conventions and camp meeting gathering which are to include all of these questions and more in their delibera tions. To be complete the list ought to include Cassadaga Lake, Mount Fleasant Fark, Lake Fleasant, Onaet Bay, and the proposed Psychical Congress at Chicago next fall,

Those who met with the original committee will min stand this. I think best to ask for a roll call of the origin Chairman E. W. Sprague, Jamestown, N. Y. Ildward Shippe Newport, Ky; Alonzo Thompson, Omaha, Neb. Mus (m Rambo, Newport, Ky, Mr. Webster, Buffalo, N. V. Mall C. Lyman, Fulton, N. V.; Thomas G. Ruffhead, Johnsonky Penn.: Sarah A. Walters, Auburn, N. V.

It was difficult to see the object at the special meets called to interest the people, or convince them there was need of any such flank movement. I appreciate more tak at this time the wisdom behind the few, and as those sum bled at the last meeting went into a working come me the year to have their minds in readiness for the adoptions rejection of the proposed organization. To you all 1 with say the welcome child always brings the most bless ingit in home. All who heard me make that remark at Library Hal Lily Dale, belong to the committee. So begin to get m minds ready for the work at the final call. A preamble b laws initiation fees to be established, national and best divisions. Not unlike other earthly orders we will, ne doubte make good angels in the other life, but while here let us has . few materialized conveniences. Hoping to hear from other so that we may have our best thought ready. I close ell greeting to all. S. A. WALTERS

OBITL'ARY.

After a long illness, accompanied by great physical mist ing, the angel of death bore the freed spirit of E-then ham ham, of Painesville, () high into the land of the high got # morning of May 29th The deceased had counted the set of his earth pilgrimage up to eighty eight, having met the conjugal companionship of his early chosen he pues staty-three years, and leaving ber to finish her w patience and follow on to be re-united in that had and soul-ties are never secored. A man of marked inderigal and positive convictions. H a neighbors pronounce him # of the best of neighbors and kindest hearted man that eff lived. The services were conducted by yours truly

MARA F PATE

We attended the fuperal of Figar Manning, who part away May 30, 1%: aged eighty years and five months. I Manning had been an exponent of the spiritual docum shout twenty five years, and always wielded has taffored defense of Spiritualism to the skeptical world. He em man strictly homest, and whenever he took a stand his of victions were with his sentiments. He became a Spiritual when it was considered a disgrace and the works of devil. But Pather Manning strond of er his investigation b levman, and everyone that did not want to hear his denne tions of creeds and dogmas had to get out of his bearing I was also a man of sterling character, and commands respect of his arguaintances. The funeral discourse and seered by Mrs. Coit and was master : commanding closest stiention of the large endency that had marging at the home of the deceased. He was a member of the . about forty-gine vears, and an active member at the time his transition. That order strended is a bad's to per last respects to the veneralis brether who has puse it bree providable and his rears well speed. It has rears

ネLIGHT OF TRUTH た

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

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 weather for the past few days has been cool and does not form. They were to work with an unknown quality, and to necessitate a departure to a cooler clime. The most impor- explore an unknown country. Sciritualiam has revolution tant meeting held since our last letter was written was the memorial service of the First Spiritualist Ladies Aid Society at their parlors last Sanday. The hall was crowded at an early hour, and the platform was profusely decorated with flowers and evergreen, contributed by the members of the ladies hid was friends. Ladies' Aid and their friends. It is the custom of the society to hold annually a service in memory of those who have passed to the higher life. Mrs. A. E. Barnes presided in her usual graceful manner and the opening speech was made by Mrs. Alice S. Waterbouse, who gave a hearty welcome to all those who had come from a sense of duty to pay their token of remembrance to the many who have passed from among us to spirit life. Although no longer present in the mortal. know that they are with us in spirit to help us in the battle of life. Mr. Lucien F. Barnes was kindly remembered by her as who was ever ready to work for the advancement of spiritual truth, and especially for the Ladies' Aid, of which itnal truth, and especially for the Ladies Atd, of which his wife is the honored president. Miss Amanda Bailey sang finely "The Gates Ajar" and several other songs during the session, accompanied by Mrs. Clapp. Mrs. N. J. Willis was the next speaker, and said. This, to us, is a day of sorrowful remembrances, but for those who have passed on it is a joyful one. It is said that over one hundred have gone from the mortal during the twelve years of our existence. They fulfilled their mission, here, being faithful to their obligations, fulbiled their mission, here, being faithful to their congations, and it behooves us to live true lives and endeavor to interest others in our work of benevolence and charity." Miss Mabel Waite sang very sweetly, "The Vacant Chair," followed by readings from Mrs. M. A. Brown and Master Eddie Hatch of the Children's Progressive Lyceum. Mrs. Carrie F. Loring, of Braintree, said that the beautiful flowers before us should remind that those for whom we mourn to day are blooming in life and beauty in the world immortal.

The "Longley Quartet," composed of Mr. and Mrs. C. P. Longley and Mr. and Mrs. J. B. Hatch, Jr , entertained the audience by singing several of Prof. Longley's finest pieces of music. "They Will Welcome us Home To morrow" was especially fine, and Prof. Longley sings with the spirit, and we can understand him also, the others join heartily in the chorus. Mrs. Edith E. R. Nickless spoke of the loving and smiling faces of those who are present to greet us, giving loving messages from Mrs. Abbie Perkins, who was the first president of the Ladies' Aid. Miss May Stearns, a bright ac-tive spirit, whose last words were for the Ladies' Aid. Mrs. Brintnall, who is doing more for the society in spirit life than she was able to while in the mortal, and several others well known and remembered. This was a test to Mrs Nickless, the more remarkable because she had no knowledge of the deceased members when in earth life, having recently come to the city from her home in California. "Sunshine," control of Mrs. Hattie Mason, also voiced messages from several of the departed giving a very characteristic communi-cation from "Aunty Starbird."

At the evening meeting the speakers were Mrs. Sarah A. Byrnes, Mrs. Shackley, Mrs. M. T. Longley, Loteia, and others, and the memorial services were closed with, "We Will Meet You in the Morning, By and By," ficely rendered by Prof. Longley and the quartet.

The "Society of Ethical and Spiritual Culture," Mrs Adeline Wilkinson, president, are having very interesting meet-ings at Park Square Hall, and the platform is occupied at present by Prof. Kenyon, of Onset. He is a fine psychometrist follows his lectures with very excellent readings and delinestions of character. Concerts are occasionally given by the "Columbian Jabilee Singers," which remind one of the old plantation days. The many friends of Mrs. Wilkinson presented her with a beautiful lamp as an emblem of the light which surrounds her pathway. In the presentation speech by Prof. Kenyon, remarked that the influence of a human life inspired with zeal for the amelioration of mankind was like the aroma of roses. Dr. William Franks is generally present at their meetings and is one of the best mediums in the city. Having served four years in the practice of medicine and surgery in one of the best hospitals in the country, a thoroughly educated physician, added to his wonderful clair-voyant power, makes him very successful in his practice. He also gives private sittings at his room, 1303 Washington Street, and receives calls from lawyers and detectives who wish to consult his guides in regard to the many knotty cases before them. Dr. Franks came to the city from New York nearly two years ago and has built up a largly increasing medical practice. If all our regular physicians had a similar power of diagnosing disease clairvoyantly, they would better be able to treat their patients for what really ails them instead of ex perimenting as much as they are obliged to. "There is none so blind as those who won't see," is a very trite saying. Since our last writing, Mrs. C. H. Loomis-Hall, wife of

Mr. Jackson E Hall, passed to the higher life from her home 128 West Brookline Street, and the funeral services were conducted by Dr. H. B Storer at the residence, Tuesday, June 6.h. The floral display, was very fine, and rooms crowded with friends who gathered to pay their last tribute of respect to our deceased sister. Mr. and Mrs. Hall conducted public meetings at 1031 Washington Street on Sundays for several years. Mrs. Hall was a faithful medium and an earnest ing-ground free for their own. worker for the cause of Spiritualism for more than a quarter While visiting at Mr. Marvi of a century. She has given, through her control, many messages from the spirit life, and has gone to join the mejority in the life that knows no sorrow. She has been confined to her room since last December, with nervous prostration, coming from the public work to her sick-room, really dying in the narness as an earnest advocate of our beautiful spirit ual philosophy. Dr. F. W. Mathews, the conductor of the Harmony Hall meetings has been very ill for the last two months, but we are pleased to learn that he is now convalescent and will soon be able to resume his duties. The Harmony Hall meetings have been very successfully conducted during his absence by Dr. Blackden and Dr. Willis. We can not close this letter without referring again to the mediumship of Mrs. Edith E. R Nickless, with whom it was our pleasure to have a private sitting a few evenings since. Her tests were the more remarkable from the fact that we were born and educated in Maine, while she is a native of California, so widely apart that it was utterly impossible for her to have known a single one of the score or more of names which she gave during the hour. Names of persons who had passed entirely from memory were recalled by her guides and pleas-antly recognized, followed with beautiful descriptions of the life beyond. Her method of entering into the perplexing questions of law and business is very remarkable, and those having sittings with her follow her instructions and ensure complete success.

Was it chance that Spiritualism first manifested itself through lowly channels, in free America, and in the Empire State,-yes, and through the mediumship of delocate little girls? I can imagine what must have been the circumstances that enveloped them, fitting them for the work they were to perexplore an unknown country. Spiritualism has revolutiontred the world Mediumship conquers sorrow. In the civil war, Abraham Lincoln received messages through a medium of high order. The spirits of those who died to free our country are watching this republic. When we strew flowers upon their graves, they stand and watch us. Glad? Yes, grateful for the loving thought, but gladder that they set us free. Does any one who has passed the border line regret having done his duty here' Ah' none are sorry they have died, but grieve that they did not better live. And what is death? According to the materialist, it is the cessation of life, to the theologian it is the will of God, to the Spinitualist, it is the law of nature. Death is the sundering of the tie that holds the needed, be it man, woman, or child. It may be that we need the expressions of love of that body, but nature does not desire to soften our pains. She knows both Spring and Autumn, Summer and Winter. O'nature is a mystery, a power so vast, it is not strange that we may not know how changes. How much do we see of this change called death? We know there is a fluttering at the heart, a glazing of 'he eyes, a him gathering near the brain. We know there was an interim of semi-unconsciousness, a gasp and the mystery of death has been performed under nature's divine law. The soul did not suffer if it had worn its body worthily, nothing held it back save that silver thread of love of those whose hearts it had won. It was ready to go. It was the time-the time best adapted to its development. Shall we grieve for this

"The mystery was no more mysterious than birth. In the wondrous store house of the spirit there is ample room for all. Clairaudient ears will catch the tone of love vibrating to us through the ambient air, and the mourner shall be com-forted. O these mediums ' What wondrous work is theirs' I remember Henry Kiddell of New York, a man who had the courage to stand by his convictions, when he found to his pain that the world instead of readily accepting new thoughts and helping it upward, only crushes with rude hand the deli-cate instrument that first dares utter its truth. With what pathos that noble life ended ! He had lived his highest truth, upheld by none. Do you regret your espousal of the truth, O, Henry K'ddell? I have often wondered. I hear the re-sponse not for the first time! 'I do not regret the steps I took.'

"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.

I grieve not that I died,' saith the spirit. 'but that you will dream, for living there is but a dream. Some time you, too, will wake and really live. A service rendered returns to the door four fold. What good does it do to remember those that have passed beyond ? We catch your love like rays of radiant light. We thank you for the flowers. Lay those flowers where suffering eyes can not see the verdure of the beautiful earth, we do not care for them upon our graves. Go down into the darksome prisons you have built on earth. where soul is languishing, and tell them because they have sinned, there is ample room in eternity for reformation. There is nothing that may not be turned to a blessing, transformed into a beatitude if the earnest striver wills it so. Live your life well, work out with your highest capability your highest convictions, and know that spirit as well as human friends will glory in your progress?"

Philadelphia, Pa.

On Sunday, May 28th, the hall of the First Association of Spiritualists of Pailadelphia closed for the Summer. During the month of April and May we had as our speaker Mr. A. E. Tisdale. To say that Mr. Tisdale is a good speaker is not doing justice to the controls who use his organism, and who are not afraid to speak the truth as they find it from a spirit's standpoint.

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, only keep in step with this grand truth, shoulder to shoulder, hand to hand, giving of your sympathy and meaus not selfish-ly but freely, as our loved ones give to us through our angel-messengers. Our loved ones are only too eager to send us greeting from their beautiful homes, and do not ask postage, but they do feel the necessity for their carrier doves to receive compensation that will enable them to combat the trials through which so many of our mediums have to pass. Parkland, our beautiful camping ground, has opened wide its gates, and the birds fill the air with sweet melody.

Decoration Day the Association gave its annual excursion. Upward of five thousand people were on the ground. The day was all that could be desired, and no accident occurred to mar the pleasure.

Our able manager, Mr. Charles Rice, needs all the encour agement that can be given him. Although a young man, he is solving the problem of whether the Spiritualists can maintain a camp-meeting. And to some looking on from an unselfish standpoint, they can readily see, that should strength and health continue, he will have mastered the problem, and the Spiritualists, through Mr. Rice's labor, will have a camp.

While visiting at Mr. Marvin's beautiful place, Parkland Hill, I was told that Perkland was dead. To believe that one would be obliged to go far away, for the cottages being built, the many improvements that have been made, the constant sound of the hammer, and the song and whistle of the people all go to prove that l'arkland was never more fully alive than at present. I think it would be grand for all Spiritualists if these croakers, fault finders, and those who go about trying by false representations to ruin any person, or place, to be drummed out of camp, as they are of no earthly use, whatever, and could be very easily dispensed with,-in fact they are only white elephants.

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gist or performet for Ayer's Hair Vigor. It is absolutely superior to any other preparation of the kind. It restores the original color and fullness to hair which has become thin, faded, or gray. It keeps the scalp read, moist, and free from dandruff. It heals to hing humors, prevents baldness, and imparts to

THE HAIR

a sliken texture and lasting fragrance. No toilet can be cousid-red complete without this most popular and elegant of all hair-fressings,

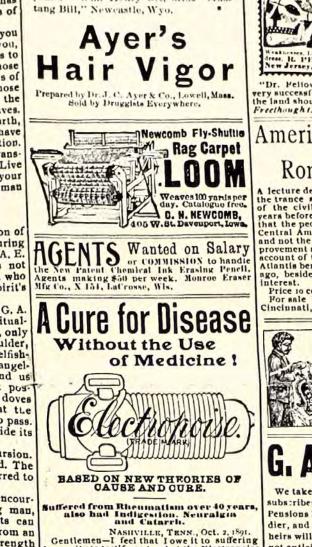
"My hair began turning gray and falling out when I was about 25 years of age. I have lately been using Ayer's Hair Vigor, and it is causing a new growth of hair of the natural color."-R. J. Lowry, Jones Prairie, Texas.

"Over a year ago I had a severe lever. and when I recovered, my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last 1 began to

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Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."- Mrs. Annie Collins, Dighton, Mass.

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G. A. R. NOTICE! We take this; opportunity of informing our

subscribers that the new Commissioner of and Catarri. NASHVILLE, TENN., Oct. 2, 1891. Gentlemen—I feel that I owe it to suffering has done and is doing for me. Although I stu-diously avoid public notoriety, you can make use of many part of this communication you deem advisable. I have been a great sufferer from Rheumatism for over forty years, but for two years previous to using the Electropoise I became almost helpless, and after trying all the linaments and patent medicines, recom-mended for its cure, and trying four different physicians without benefit, I read of the Electropoise, and as a last resort concluded to try that. After using it some three weeks I becam to four

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She gives all the credit, however, to her intelligent spirit guides. How much better it would be if theologians could iurnish the same positive proofs of the glorious hereafter. One remarkakle 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 aryone else to know of it. When will they open their eyes and ears to see and hear the truth? Spiritualism assures us that our friends are extending to us the "beckoning hand," ever with us, joining in our songs, and ready to welcome us when we shall have completed out work here, and are realy to eater into the frattion of all our grandest anticipations in the real life hereafter.

F. ALENIS HEATH.

Cleveland O.

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. Both halls were beautifully decorated with flowers and usaners and a roll of early mediums was placed upon the walls, to be held in special remembrance.

In the evening, Mrs. Lake, pastor, delivered an inspirational address to our friends in spirit life. 'The human race is a brotherhood, a family. Its members are scattered far and wide. What strange and mysterious laws underlie this unity! And who better than we Spiritualists understand their workings, and realize this kindship of all mankind. There are few in this assemblage, who, during this last year have not lost some friend or comrade. Mediums are the highways over which these, and other vast numbers, make their way to the mudane plane. Man, woman, and child, the coarse and refined, may all find this open way, and none here, realizing the blessed service that mediums have, and are ren-dering, can fail to respond with glad hearts in this thank then-those Fox sisters-but they grew to womanhood-and most heartily.

Our camp opens with Mr. W. J. Hull as speaker. Can you fancy Mr. Hull speaking in a place which is dead? Why, the working man would require more than a glass of water or a pinch of salt to keep up his spirits. It is expected in another season to hold the camp on the hill. Quite a number of cottages are already built on the hill.

To those wishing to spend a pleasant Summer, Parkland offers beautiful scenery, good speakers, plenty of amusement for the young folks, good hotel accommodation, and good music the season through, many pleasant people, and much that will help to make life very pleasant. Come, friends, and be one with us. All inquiries will be answered by addressing Mrs. F. A. Dungan, Matron of Hotel, Parkland, Eden P. O., Pa. We have as our speakers Mr. W. J. Hull, Dr. Geo. A. Ful-

ler, Mrs. Glading, and others to fill up the entire season, so we are sure of one thing, our bread of life from such quarters will be sweet, and wholesome, giving us strength and courage to go on.

To all Spiritualists we send out our best thoughts and wishes for the success of our grand cause. In love, and good fellowship.

E. M. N.

Kansas City, Mo.

As your readers have already been informed of the first bunday meeting conducted by Brother J. Frank Baxter, of Boston, I take pleasure in stating that his engagement was a great success to the end. The people of Kansas City will All of the meetings were well attended in spite of bad

weather. The lectures were of a superior order and were frequently applauded.

The scances after each evening lecture were what the peo-ple here were most interested in. Mr. Baxter, at each scance, gave a great many names and circumstances, nearly all of which were publicly recognized. The closing scance was the best of all. Harmony prevailed, and the spirit friends seemed anxious to avail themselves of the last opportunity to let their earth loved ones know of their presence and their love. Mary people crowded about Mr. Baxter, thanking him for

what they had received, and expressing an earnest hope that he would find it possible to return to this city in the near future. I bespeak for him a very warm welcome whenever he comes to our famed city again.

I wishing him continued success, and the LIGHT OF TRUTH long and useful life. C. H. GATES.

Denver, Colo .- Nettie Hartman writes that she has recent witnessed some remarkable phenomena through the meliumship of Mr. H. Pettibone and wife at their parlors, 1017 Fourteenth Street. Among the manifestations were indeoffering to those, who, though they have cast off the gar-ment of flesh, still know our gratitude or neglect. Among few moments by laying blank tablets on the medium's head, the early mediums that have passed out, we all remember Spirit hands also materialized, and the names of spirit those little pioneers, through whose organisms came that friends given through Mrs. Pettibone were nearly all acknowl immortal rap that woke the world from its slumber to a edged. Having known Mr. Pattibane for fourteen years and blessed realization of Spiritualism. They were little girls his wife two years, our correspondent reecommends them

Electropoise, and as a last resort concluded to try that. After using it some three weeks I began to feel better, and now, after using it seven months, I am still improving. The best effect it had on me is to relieve me of so many troubles. con trary to my expectations. I have been a sufferer from indigestion, constipation, neuralgis of the stomach and bowels, and catarrh of the head All these I am relieved of. If any suf-ferer wishes my experience with the Electro-poise in full, address me. West Line Street, Nashville, Tenn. and I will take pleasure in giving all the information I can. I am yours truly, DANIEL, DILLON.



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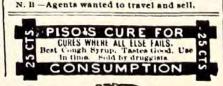
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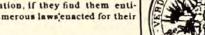
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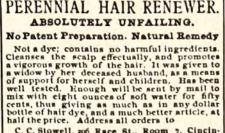
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-> LIGHT OF TRUTH ~

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. After the long, hard Winter through which we have passed, our camp-meetings will be doubly acceptable and pleasurable, and soon the workers will take themselves to these beautiful spots, and the free air will early Methodist, depend upon getting his return as he ging be ladened with the messages of immortal life, while the along. The people want phenomens. They need instruhosts of believers and investigators will crowd about and listen, judge, accept, or reject, and thus the great tide of truth will go on. It will be a merry change and a welcome the people is as fertile for truth as Texas black soil is for true one, and while the World's Fair is liable to detract some from the attendance the prospect is bright for plenty, both in quality and quantity, to meet all the expectations of the managers. Our beloved cause is growing and spreading where least looked for, and thousands will look back upon the coming Summer as the harbinger of their mental emancipation. This constitutes the great work of our camp-meetings. They attract people who do not and will not attend lectures and meetings in the city. There is a freedom in the woods not found in brick walls. There is an impetus given to thought which fails of its purpose amidst the crash and excitement of urban life, and so the people take advantage of the camp meetings where a healthy digestion can follow a mental and spiritual feast. Everybody feels better, acts better, and knows more; the spirits can give us clearer teachings because mediums are less trammeled and circumscribed, and all nature adds her inimitable power to enhance the beauty and utility of the hours.

Long live our camp meetings and the valiant workers who give so much to their support.

Tweedledee vs. Tweedledum.

A demure soul with optimistic tendencies asks why, in iew 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. The Spanish Infanta, to whom the snobs of the country are toadying at present, went to a bull fight at Havana and rewarded the matador for his prowess in killing an animal he had goaded to madness. Now we say that matador ought to have been killed instead of the bull, and yet if Spain's representative, who is a devout Christian, can applaud and reward such acts of cruelty we see no reason why a couple of thugs may not maul each other in a prize ring without inveighing against the proud prerogative of a failure, for of necessity they must be free also. The Christian civilization in this country.

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. Such was Edwin Booth, whom the death angel released from mortal encasement on the 7th. Booth was not Shakespeare, but he could and did portray one of Shakespeare's creations with an art that the creator was incapable of. Shakespeare made a matchless ideal. Booth realized it, and Hamlet lived in every atom of his construction when the great tragedian trod the boards. He is gone. When Dickens passed the veil the most impressive comment was that of the editor who wrote: "Charles Dickens is dead." That was all. And nothing more was needed. Since Dickens no genius has closed an earth career on whom the same apothegm could be more worthily bestowed than Edwin Booth. Except for the word "dead" might truthfully be written "translated." To reach his heaven dying was not even an episode of the journey. He is immortal, deathless.

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 plenty to do, and it is very improbable that one will be de is the greatest "virtue" of the wiole miserable business. For our part, however, the full and complete transport of every Chinese in the country would have been a pleasure to note. Then we should have an opportunity of tasting the side of life. Still wise spirits and far-seeing mediums sweets of retaliation. And if the law is ever enforced every plans. American in the Chinese Empire, be he a merchant, a mission-

Notes from Texas.

I have been in Texas five weeks, and there has been n caled to me a needed work in this State, but who will dog. t demands sacrifice, renunciation, energy, and trust. It may be largely pioneer work, and at poor wages. Test and physi cal mediums will be well sustained, but the teacher who will show the people how to use these to the building of character and the bettering of social and civil condition must, like the The people want phenomena. They need instruct not depend for his support upon those who need him. They is a wondrous field here for liberal thought, and the mind of and every city of 5 000 ought to have, and if needed sacrifice and effort were made, would have a liberal society. Orthodoxy has the field only because she has encamped here, and no enem opposes her. Lecturers in all the fields of liberal though ought to make some sacrifice, and each give some months boarding round" in this State breaking ground.

I made a trip through here fifteen years sgo, there has been a wondrous physical development since then. Libert ism and Spiritualism do not seem to have held their own proportion to the increase of population. It is very man harder to get a hearing. The reply to my letters from a over the State is the people will not turn out to lecture If you can give tests you will get a crowd. This must be necessary condition in the evolution of truth, but facts a of no value till we learn how to use them by the discore through their laws, and apply them to life. Are not Spin ualists making a mistake when they organize to give pla nomena? Curiosity, sorrow and other causes will lead people to obtain that. Should we not organize to study, teach and help each other to live as though the phenomena we learn best and thus by spiritualizing society redeem it? This i question that forces itself upon me as I study the field here ind on the Pacific Coast. I am not prepared myself to the which is the better.

At Hillsboro Spiritualism is represented by Col. Booth m his family. The Colonel was president of the old State Association. He has had in his life the most wonderful experiences of the power of spirits to defend, protect, a save that I ever heard of. His life has been so eventful the not one man in ten thousand could have lived through i In trying cases at court, and defending himself on the stree he has had constant proof of spirit power and wisdom. His daughter Susie is a fine medium and clairvoyant, and

has convinced many of the fact of immortality. I gave lectures here three Sundays, and helped establish some circles, healed a few cases and gave some psychome tric 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 oca sional test and materialization seances, and she has a good reputation where she is known.

At Blooming Grove Dr. D.W.Grady has for years been been ing, and on my arrival Professor E. P. Brown, bypnotist magnetic healer, had been giving public and free exhibition of hypnotism and table-tipping, and awakened much inter on the subject. I gave two lectures in the schoolhouse he The professor's free work caused our lectures to be pecunik fessor is a fine healer and hypnotist.

I came to Guide, a little town of a few hundred, and has had excellent success. Four lectures in the schoolhouse have been well attended, and the results satisfactory in every m Dr. A. Whiting has for six years lived here, and by his man netic cures and his intelligent conversation made the way in instruction. Mediums who come here, or to Ennis, the miles away, are well patronized.

At Ennis, Sunday, we gave two lectures. Owing to the heat and lack of advertising the audiences were small, be they started discussion, the object of the live teacher.

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

Auburn, N. Y.

I rejoice to see the name of Thomas G. Ruffhead, and read what preceded it in regard to an effort to perfect a nation organization at Cassadaga Camp last season, I being one said committee.

it would no doubt be of interest to your readers if I way to relate a vision that was given before camp opened by one of its resident mediums. If I remember correctly the same was Ramsdelle. The vision around the outside inclosure in saw a row of priests; back of them a row of wolves, and back of the wolves a row of fores. The interpretation shows what a superstitious, blood-thirsty, sly, and crafty com bination we have as our pursuer.

We do not all see with the same eyes and there are m many tails to our spiritual kite that we may all work and fai gated to attend all the different parts of this great spirital structure.

There will evidently be things taking place not on the printed program, and if there should not I pity the spin

The child is born, but being unwelcome is still wraped ary, or what not, ought to be escorted to the boundaries of the its swaddling clothes. Will the Spiritualists receive it in the United States? Yes, the world. We will then have mem sysrem, order to attend to different legislatures when a bigotry raises her head with many horns.

hypocricy, and less of cunning in religion. When these are having lived in it.

IS IT RECIPROCITY OR RETALIATION?

It sppears that a syndicate in Bombay is behind a move ment having for its purpose the Mohammedanization of Christians in this country. We hail 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, the Buddhists, for example, numbering in the aggregate some ;00,000,000, while the followers of Mohammed number 177,000 . So that should the same amount of zeal be displayed on the part of the Muhammedan missionaries the 19 500,000 Christians in the United States are safe for Islamism, provided the great natural conditions of climate, soil, and food which govern all civilizations and all religions, and which have proved such serious obstacles in the way of Christianizing the Oriental "heathen," do not intervene and spoil the wise purposes of the Bombay Syndicate. The Mohammedans have no priesthood, and this fact will make it pretty hard sailing for awhile, but inasmuch as Mohammedan ism teaches and means resignation to God, and American Christianity pretends to teach and mean the same thing, it is folly to suppose that a little matter of four or five thous and priests could long hold out against the Prophet backed by the Bombay Syndicate. It is safe, therefore, to look for great things in this new venture. At this distance it can not be said with certainty whether the movement is made in the spirit of reciprocity or retaliation. Mr. Alexander R. Webb is the first missionary. His headquarters are in New York. He has a book on "Islam in America," has a newspaper, and is going to start a school. The heated term approaching will cause the average New Yorker to yearn for dreamy quiescence and a surcease from hustling. Here, then, is the chance for Missionary Webb and the Prophet, and unless steady progress is made the first blizzard that strikes the Atlantic seaboard will be apt to blow all the Islamism out of the country.

At least there is one feature about Islamism which ought to commend it to the American clergy. Under particular cir cumstances 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, to be held at Chicago, in October of the present year. It is a most auspicious time, as many delegates can thus combine business with pleasure by a visit to the World's Fair, and yet give the time necessary to the creation of a national organization.

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; to prevent en croachment by legislation; to devise ways and means to meet innovations upon our rights; to add strength and character to our cause; to give us influence and power as a body politic; to insure better conditions for the higher development of our phenomena, and to inspire all workers in the cause to renewed zeal, and the result will be grand, glorious, and of infinite value to the human family.

Organization will insure protection and power. This is universal principle which we must recognize. Constitute vourself a committee of one to make this effective, and we trust we shall soon hear from you to the best of your ability, Prompt action is necessary as our time is limited. Yours

MILAN C. EDSON, THEO. J. MAYER, HENRY STEINBERG. O. HUMPHREY, R. A. DIMMICK,

Committee, Subscriptions for the October meeting at Chicago should

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To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race." IAMES RUSSELL LOWELL.

The Bomanizing of the Church of England.

Archdeacon Farrar 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. Summarizing his observations on the present status of his fellow ministers and the Church in general, he says :

"Now even the opinions of the greatest High Churchmen of yesterday are ignored, and the faithful presbyters 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 By a sort of vaunting convention which have already deceived the ignorant, no one is supposed to do any work but Ritualists. The work of others, though it may be ten times wider and sounder, is ignored, and every merit they possess is either derided or passed over in a conspiracy of silence. The whole cause of the Refermation is going by default; and if the alienated laity who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time, an l assert their rights as sharers in the common and nole priesthood of all Christians, they will awake too late, to find themselves nominal members of a Church which has be come widely Popish in all but name-a Church in which Catholicity is every day being more and more synonymous with stark Romanism, and in which the once honored name of Protestant is overwhelmed with calumny and insult."

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. For what the archieacon says of his brethren in England is applicable to the insuffere snobbery of his collesgues in this country, and particularly in New York City, where, as is well known, the Episcopal Church is "Popish in all but name." Protestantism is slowly but surely dying out, and while the boast is made that new churches are needed the people at large stay away from them. What little commercial religion there is to day is found, in point of spirit and devotion, in the Catholic Church, enhanced as it is by the arbitrary power of the priesthood. According to statistics of the late census the communicants of Churches of all bodies outside the Roman Catholics, including the Menonites and Q takers, number 13 678,432 in the United States. The Catholics number 6,255 033 of all denominations. These figures show that Protestantism does not keep pace with the increase of population, and show a poor standing with relation to the aggregate population of the country, which, in round numbers, is 65000 000. The same marked discrepancies in relative bearing of Protestantism and population are to be found in the United Kingdom. the average being one in six who are communicants of the Church. But while the Catholic Church may "Romanize" the ritualistic wing of Protestantism, the decadence of the orthodox or evangelical wing must be ascribed to something else, particularly in the United States. The re-action is tending toward philosophy and away from religion, as religion is commonly interpreted, and while the natural conservatism of England will retard this tendency in that country the ultimate triumph can be predicted with certainty. 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. It is not the Churches that are changing; it is the people in the Churches, and the evolution is so

religious and ethical structures of the sges.

Literary Kevies Fourth Page. Editorial. Fifth Page.

Editorial: Fifth Page. News from Correspondents. Sirth Page. The Woman's Club, conducted by Emma Rood Tuttle. Mediums and Lecturers. Seventh Page. Talmage Triumphant, poem. The Sabbatarians. Prof. Loveland. Horror of Horrors, Ex-monk Jas. Corkery. List of Spirijual Books for Sale at this Office. Eighth Page. Locals and Personals. News from Correspondents.

"He's true to God who's true to man; wherever wrong is done,

outgrown the mission of Spiritualism will be apprehended not before. It is not the man who loves a name and reputstion more than character and principle, be he Catholic, Protestant, or Spiritualist, who makes the world better for

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very truly,

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. It seems that our popular government is not made up of the true representatives of the people, or the States are in wrong hands -supposing this to be a "Christian Nation." But we are more inclined to think that the inconsistency lies with Congress. Either its members are not conversant with the principles of our constitution, or they have been playing into the hands of a Church party, which is treason, and should be resented at the pol's at the earliest opportunity. If the people at large find one of the amendments of the constitution antiquated or inconsistent with existing circumstances, it will be readily discovered by the way it is generally ignored. Under these conditions Congress, too, has a right to ignore it, for it represents the people at large. But when, as a whole, it acts contrary to the wishes of the masses, and in favor of a sect. a party, or a section, it has usurped its rights, and respective Congressional districts, and substitute loyal Americans-those who understand the spirit of our constitution-for a set of weaklings who believe by doing right, they will lose votes.

AT LAST.

The final decision of the World's Fair Commissioners to gradual that the philosophical dissertations on life and human throw the gates of the Exposition wide open on Sunday is a betterments now being entertained are declared to be that step at which every Liberal in this country may well regard which the Churches have always held to, and yet nothing as a great victory for free thought. It is something that would could be farther from the truth. Prior to the advent of not have happened twenty five years ago, no, not ten years Spiritualism there were no Christian ministers of the Briggsago. The whole army of superstition have rallied, and the Smith-MacQueary stripe, and no such upheaval in any Church leaders have exhausted every available means. It has been a such as marks the dilemma of Presbyterianism to-day could desperate battle and they have been defeated, utterly routed, Briggs." As a support in his cloudy pilgrimage the speaker possibly have occurred fifty years ago, and yet the Presbyand ignored." They now resort to prayers for the coming of terian Church has not changed. It can not change any more the cyclone, earthquake, or pestilence, to show the wrath of than a grind-stone can change its grit, but Presbyterians are God that his day is thus desecrated !

changed and changing every day. All this is due to a cause There is a far deeper meaning to the opening than simply not contemplated by those who are looking about for reasons the possibility of entering the grounds on that day. It is an for disaffection in the Churches and the decline of Protestantobject lesson to the nation, and will do a great work in breaking down the puritanic notions of the sacredness of Sunday. ism. Spiritualism is the master of the situation, and as its great disintegrating and upbuilding economy becomes known It is light on a lofty tower that all may see. It is the foreand its philosophy of life here and hereafter better underrunner of the opening of places of amusement and instrucstood there will be no fears engendered in others by those tion everywhere. It teaches the Church leaders that this is a who are alarmed at the prevailing apostasy, heresy, infidelity, great deal more than a "Christian country" controlled by leador whatever it may be called which is laying waste the ing strings held in the hands of the priestly bigots. It says to them to stand out of the way, and they and their God are

Humanity will take care of itself sans gods, sans devils, and sans Churches. There must be less of cant, less of directed by the liberal spirit of the age. empire and kicked out. If the Chinese have no right here Americans have no right in China. Geary and his cohorts have, in this instance, brought oblequy upon the honor of the American people, and when they die the best inscription for their tombstones will be the picture of an idiot weeping over his own folly, and the words : "This could not have occurred anywhere except in a United States Congress."

AN ENHIBIT in the art of scientific road building, together with free instruction, is being presented by the called to interest the people, or convince them there was m National League for Good Roads, in the Agricultural Build- need of any such flank movement. I appreciate more fai ing, at the World's Fair, and a convention of the League is to be held sometime during the summer. This indicates the hold which the vital question of good wagon roads is taking upon the interests of the people. Good roads in a rural district count more for the aggregate wealth of the district than well-tilled fields and well-stored barns without them.

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 wil dawn. Good roads in the country are just as essential as so that we may have our best thought ready, I close will good roads in a city, and any equalization of expense ought to greeting to all. be made up by the general government. That which is the should be called down. Let all parties note this in their best for all should be maintained by all, and certainly there can be no division of opinion on the requirements for better highways. There can be no better work for a republic than the making and maintaining of the arteries over which the interchange of commodities and wealth are to be carried. If lessons on this point are needed let the solons take the experience of Switzerland. There are no mud roads in that republic, and the people through their government build their roads right and to last.

> IN A recent report on the Briggs case, it was earnestly stated that it was not a matter of sc.ence, history, or opinion, whether the last words in Isaiah were written by God or not, as Dr. Briggs questions, but a "clear and well-defined issue of omniscience and veracity between Almighty God and Dr. very unctiously refers to the doubter by saying, "and when God, in the New Testament, expressly declares that Isaiah did write th m." It is now for Dr. Briggs to ask, how his opponent knows that God wrote the New Testament. The problem reminds one of the French game of cards called Patience.

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, but fails to mention any of the great spiritual conventions and camp meeting gatherings which are to include all of these questions and more in their deliberations. To be complete the list ought to include Cassadaga higher life to welcome his family and friends. Ha he alike powerless to change the course of human events as Lake, Mount Pleasant Park, Lake Pleasant, Onset Bay, and the been profitable and his years well spent. W. S. CLENERS proposed Psychical Congress at Chicago next fall.

Those who wet with the original committee will mie stand this. I think best to ask for a roll call of the origin Chairman E. W. Sprague, Jamestown, N. Y.; Edward Shipe Newport, Ky; Alonzo Tnompson, Omaha, Neb.; Miss Cm Rambo, Newport, Ky.; Mr. Webster, Buffalo, N. Y.; Mr. I C. Lyman, Fulton, N. Y.; Thomas G. Ruffhead, Johnsonber Penn.; Sarah A. Walters, Auburn, N. Y.

It was difficult to see the object at the special meeting at this time the wisdom behind the few, and as those asses bled at the last meeting went into a working committee the year to have their minds in readiness for the adoptions rejection of the proposed organization. To you all I wish say the welcome child always brings the most bless ingto the home. All who heard me make that remark at Library He Lily Dale, belong to the committee. So begin to get w minds ready for the work at the final call. A preamble, b laws, initiation fees to be established, national and brand divisions. Not unlike other earthly orders we will, no doubt a make good angels in the other life, but while here let us has a few materialized conveniences. Hoping to hear from other S. A. WALTERS

OBITUARY.

After a long illness, accompanied by great physical suffer ing, the angel of death bore the freed spirit of Reuben Bur ham, of Painesville, Ohio, into the land of the living, on the morning of May 29th. The deceased had counted the year of his earth pilgrimage up to eighty eight, having enjoy the conjugal companionship of his early chosen belomed sixty-three years, and leaving her to finish her journeys patience and follow on to be re-united in that land when soul-ties are never severed. A man of marked individual and positive convictions. His neighbors pronounce him of of the best of neighbors and kindest-hearted man that eff lived. The services were conducted by yours truly,

MYRA F. PAINE

We attended the funeral of Edgar Manning, who pass away May 30, 1893, aged eighty years and five months. Manning had been an exponent of the spiritual doctra about twenty five years, and always wielded his influence defense of Spiritualism to the skeptical world. He was man strictly honest, and whenever he took a stand his ow victions were with his sentiments. He became a Spiritual when it was considered a disgrace and the works of t devil. But Father Manning stood af er his investigation fore everyone and proclaimed the grand truth to minister a layman, and everyone that did not want to hear his denues tions of creeds and dogmas had to get out of his hearing. was also a man of sterling character, and commanded i respect of his acquaintances. The funeral discourse was livered by Mrs. Coit, and was masterly, commanding # closest attention of the large audience that had assemble at the home of the deceased. He was a member of the 1 di F. about forty-nine years, and an active member at the time his transition. That order attended in a body to pay be last respects to the venerable brother, who has some wa Co.umbus, O.

SLIGHT OF TRUTH &

Boston Letter.

Although the Summer days have come and many are mov ing towards the Summer camp, yet the interest is unabated and the few meetings held in the city are well attended. The weather for the past few days has been cool and does not necessitate a departure to a cooler clime. The most important meeting held since our last letter was written was the memorial service of the First Spiritualist Ladies' Aid Society at their parlors last Sunday. The hall was crowded at an early hour, and the platform was profusely decorated with flowers and evergreen, contributed by the members of the Ladies' Aid and their friends. It is the custom of the society to hold annually a service in memory of those who have passed to the bigher life. Mrs. A. F. Barnes presided in her usual graceful manner and the opening speech was made by Mrs. Alice S. Waterhouse, who gave a hearty welcome to all those who had come from a sense of duty to pay their token of remembrance to the many who have passed from among us to spirit life. Although no longer present in the mortal, we know that they are with us in spirit to help us in the battle of life. Mr. Lucien F. Barnes was kindly remembered by her as one who was ever ready to work for the advancement of spiritual truth, and especially for the Ladies' Aid, of which his wife is the honored president. Miss Amanda Bailey sang finely "The Gates Ajar" and several other songs during the session, accompanied by Mrs. Clapp. Mrs. N. J. Willis was the next speaker, and said : This, to us, is a day of sorrowful remembrances, but for those who have passed on it is a joyful one. It is said that over one hundred have gone from the mortal during the twelve years of our existence. They fulfilled their mission, here, being faithful to their obligations, and it behooves us to live true lives and endeavor to interest others in our work of benevolence and charity." Miss Mabel Waite sang very sweetly, "The Vacant Chair," followed by readings from Mrs. M. A. Brown and Master Eddie Hatch of the Children's Progressive Lyceum. Mrs. Carrie F. Loring, of Braintree, said that the beautiful flowers before us should remind that those for whom we mourn to day are blooming in life and beauty in the world immortal.

The "Longley Quartet," composed of Mr. and Mrs. C. P. Longley and Mr. and Mrs. J. B. Hatch, Jr, entertained the audience by singing several of Prof. Longley's finest pieces of music. "They Will Welcome us Home To morrow" Was especially fine, and Prof. Longley sings with the spirit, and we can understand him also, the others join heartily in the chorus. Mrs. Edith E. R. Nickless spoke of the loving and smiling faces of those who are present to greet us, giving loving messages from Mrs. Abbie Perkins, who was the first president of the Ladies' Aid. Miss May Stearns, a bright active spirit, whose last words were for the Ladies' Aid. Mrs. Brintuall, who is doing more for the society in spirit life than she was able to while in the mortal, and several others well-known and remembered. This was a test to Mrs Nickless, the more remarkable because she had no knowledge of the deceased members when in earth life, having recently come to the city from her home in California. "Sunshine," control of Mrs. Hattie Mason, also voiced messages from several of the departed giving a very characteristic communi-cation from "Aunty Starbird."

At the evening meeting the speakers were Mrs. Sarah A. Byrnes, Mrs. Shackley, Mrs. M. T. Longley, Lotela, and others, and the memorial services were closed with, "We Will Meet You in the Morning, By and By," finely rendered by Prof. Longley and the quartet.

The "Society of Ethical and Spiritual Culture," Mrs Adeline Wilkinson, president, are having very interesting meetings at Park Square Hall, and the platform is occupied at present by Prof. Kenyon, of Onset. He is a fine psychometrist, follows his lectures with very excellent readings and delineations of character. Concerts are occasionally given by the "Columbian Jubilee Singers," which remind one of the old plantation days. The many friends of Mrs. Wilkinson pre-sented her with a beautiful lamp as an emblem of the light which surrounds her pathway. In the presentation speech by Prof. Kenyon, remarked that the influence of a human life inspired with zeal for the amelioration of mankind was like the standpoint. aroma of roses. Dr. William Franks is generally present at their meetings and is one of the best mediums in the city. Having served four years in the practice of medicine and surgery in one of the best hospitals in the country, a thoroughly educated physician, added to his wonderful clairvoyant power, makes him very successful in his practice. He also gives private sittings at his room, 1303 Washington Street, and receives calls from lawyers and detectives who wish to consult his guides in regard to the many knotty cases before them. Dr. Franks came to the city from New York nearly two years ago and has built up a largly increasing medical practice. If all our regular physicians had a similar power of diagnosing disease clairvoyantly, they would better be able to treat their patients for what really ails them instead of experimenting as much as they are obliged to. "There is none so blind as those who won't see," is a very trite saying. Since our last writing, Mrs. C. H. Loomis-Hall, wife of Mr. Jackson E Hall, passed to the higher life from her home 12S West Brookline Street, and the funeral services were conducted by Dr. H. B Storer at the residence, Tuesday, June 6 h. The floral display, was very fine, and rooms crowded with friends who gathered to pay their last tribute of respect to our deceased sister. Mr. and Mrs. Hall conducted public meetings at 1031 Washington Street on Sundays for several years. Mrs. Hall was a faithful medium and an earnest worker for the cause of Spiritualism for more than a quarter of a century. She has given, through her control, many messages from the spirit life, and has gone to join the majority in the life that knows no sorrow. She has been confined to her room since last December, with nervous prostration, coming from the public work to her sick-room, really dying in the narness as an earnest advocate of our beautiful spiritual philosophy. Dr. F. W. Mathews, the conductor of the Harmouy Hall meetings has been very ill for the last two months, but we are pleased to learn that he is now convalescent and will soon be able to resume his duties. The Harmony Hall meetings have been very successfully conducted during his absence by Dr. Blackden and Dr. Willis. We can not close this letter without referring again to the mediumship of Mrs. Edith E. R. Nickless, with whom it was our pleasure to have a private sitting a few evenings since, Her tests were the more remarkable from the fact that we were born and educated in Maine, while she is a native of California, so widely apart that it was utterly impossible for her to have known a single one of the score or more of names which she gave during the hour. Names of persons who had passed entirely from memory were recalled by her guides and pleas. antly recognized, followed with beautiful descriptions of the life beyond. Her method of entering into the perplexing questions of law and business is very remarkable, and those having sittings with her follow her instructions and ensure complete success. She gives all the credit, however, to her intelligent spirit guides. How much better it would be if theologians could turnish the same positive proofs of the glorious hereafter. One remarkakle 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 aryone else to know of it. When will they open their eyes and ears to see and hear the truth? Spiritualism assures us that our friends are extending to us the "beckoning hand," ever with us, joining in our songs, and ready to welcome us when we shall have completed out work here, and are realy to eater into the frattion of all our grandest anticipations in the real life hereafter. F. ALENIS HEATH.

News from Correspondents with them and since their time, what a mighty movement has developed from that comparatively small circumstance Was it chance that Spiritualism first manifested itself through lowly channels, in free America, and in the Empire State,yes, and through the mediumship of delicate little girls I can imagine what must have been the circumstances that enveloped them, fitting them for the work they were to per-They were to work with an unknown quality, and to form. explore an unknown country. Spiritualism has revolutionized the world. Mediumship conquers sorrow. In the civil war, Abraham Lincoln received messages through a medium of high order. The spirits of those who died to free our country are watching this republic. When we strew flowers upon their graves, they stand and watch us. Glad? Yes, grateful for the loving thought; but gladder that they set us free. Does any one who has passed the border line regret having done his duty here? Ab ! none are sorry they have died, but grieve that they did not better live. And what is death : According to the materialist, it is the cessation of life, to the theologian it is the will of God, to the Spiritualist, it is the law of nature. Death is the sundering of the tie that holds the needed, be it man, woman, or child. It may be that we need the expressions of love of that body, but nature does not desire to soften our pains. She knows both Spring and Autumn, Summer and Winter. O ! nature is a mystery, a power so vast, it is not strange that we may not know how she changes. How much do we see of this change called death ? We know there is a fluttering at the heart, a glazing of the eyes, a film gathering near the brain. We know there was an interim of semi-unconsciousness, a gasp and the mystery of death has been performed under nature's divine law. The soul did not suffer if it had worn its body worthily, nothing held it back save that silver thread of love of those whose hearts it had won. It was ready to go. It was the time-the time best adapted to its development. Shall we grieve for this?

"The mystery was no more mysterious than birth. In the wondrous store house of the spirit there is ample room for all. Clairaudient ears will catch the tone of love vibrating to us through the ambient air, and the mourner shall be com-forted. O these mediums! What wondrous work is theirs! I remember Henry Kiddell of New York, a man who had the courage to stand by his convictions, when he found to his pain that the world instead of readily accepting new thoughts and belping it upward, only crushes with rude hand the delicate instrument that first dares utter its truth. With what pathos that noble life ended ! He had lived his highest truth, upheld by none. Do you regret your espousal of the truth, Henry Kiddell? I have often wondered. I hear the response not for the first time! 'I do not regret the steps I took.'

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

'I grieve not that I died,' saith the spirit, 'but that you will dream, for living there is but a dream. Some time you, too, will wake and really live. A service rendered returns to the door four fold. What good does it do to remember those that have passed beyond? We catch your love like rays of radiant light. We thank you for the flowers. Lay those flowers where suffering eyes can not see the verdure of the beautiful earth, we do not care for them upon our graves. Go down into the darksome prisons you have built on earth, where soul is languishing, and tell them because they have sinned, there is ample room in eternity for reformation. There is nothing that may not be turned to a blessing, transformed into a beatitude if the earnest striver wills it so. Live your life well, work out with your highest capability your highest convictions, and know that spirit as well as human friends will glory in your progress ?"

Philadelphia, Pa.

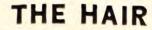
On Sunday, May 28th, the hall of the First Association of Spiritualists of Pailadelphia closed for the Summer. During the month of April and May we had as our speaker Mr. A. E. Tisdal. To say that Mr. Tisdale is a good speaker is not doing justice to the controls who use his organism, and who

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, only keep in step with this grand truth, shoulder to shoulder, hand to hand, giving of your sympathy and means not selfishly but freely, as our loved ones give to us through our angelmessengers. Our loved ones are only too eager to send us greeting from their beautiful homes, and do not ask postage, but they do feel the necessity for their carrier doves to receive compensation that will enable them to combat the trials through which so many of our mediums have to pass. Parkland, our beautiful camping ground, has opened wide its gates, and the birds fill the air with sweet melody.

Decoration Day the Association gave its annual excursion. Upward of five thousand people were on the ground. The day was all that could be desired, and no accident occurred to mar the pleasure. 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. And to some looking on from an unselfish standpoint, they can readily see, that should strength and health continue, he will have mastered the problem, and the Spiritualists, through Mr. Rice's labor, will have a camp. ing-ground free for their own. While visiting at Mr. Marvin's beautiful place, Parkland Hill, I was told that Parkland was dead. To believe that one would be obliged to go far away, for the cottages being built, the many improvements that have been made, the constant sound of the hammer, and the song and whistle of the people all go to prove that l'arkland was never more fully alive than at present. I think it would be grand for all Spiritualists if these croakers, fault finders, and those who go about trying by false representations to ruin any person, or place, to be drummed out of camp, as they are of no earthly use, whatever, and could be very easily dispensed with,-in fact they are only white elephants. Our camp opens with Mr. W. J. Hull as speaker. Can you fancy Mr. Hull speaking in a place which is dead? Why, the working man would require more than a glass of water or a pinch of salt to keep up his spirits. It is expected in another season to hold the camp on the hill. Quite a number of cottages are already built on the hill. To those wishing to spend a pleasant Summer, Parkland offers beautiful scenery, good speakers, plenty of amusement for the young folks, good hotel accommodation, and good music the season through, many pleasant people, and much that will help to make life very pleasant. Come, friends, and be one with us. All inquiries will be answered by addressing Mrs. F. A. Dungan, Matron of Holel, Parkland, Eden P. O., Pa. We have as our speakers Mr. W. J. Hull, Dr. Geo. A. Fuller, Mrs. Glading, and others to fill up the entire season, so we are sure of one thing, our bread of life from such quarters will be sweet, and wholesome, giving us strength and courage to go on.

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"My hair began turning gray and falling out when I was about 25 years of age. I have lately been using Ayer's Hair Vigor, and it is causing a new growth of hair of the natural color."-R. J. Lowry, Jones Prairie, Texas.

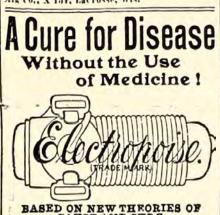
"Over a year ago I had a severe fever. and when I recovered, my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to

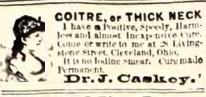


Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color."- Mrs. Annie Collins, Dighton, Mass.

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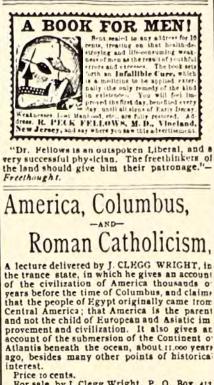
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Cleveland, O.

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. Both halls were beautifully decorated with flowers and uanners and a roll of early mediums was placed upon the walls, to be held in special remembrance.

In the evening, Mrs. Lake, pastor, delivered an inspira-tional address to our friends in spirit life. 'The human race is a brotherhood, a family. Its members are scattered far and wide. What strange and mysterious laws underlie this and wide. What strange and mysterious laws underlie this he would find it possible to return to this city in the near unity! And who better than we Spiritualists understand future. I bespeak for him a very warm welcome whenever their workings, and realize this kindship of all mankind. There are few in this assemblage, who, during this last year have not lost some friend or comrade. Mediums are the highways over which these, and other vast numbers, make their way to the mundane plane. Man, woman, and child, the coarse and refined, may all find this open way, and none here, realizing the blessed service that mediums have, and are renoffering to those, who, though they have cast off the gar-

To all Spiritualists we send out our best thoughts and wishes for the success of our grand cause.

In love, and good fellowship. E. M. N.

Kansas City, Mo.

As your 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. The people of Kansas City will long remember the time of his visit here.

All of the meetings were well attended in spite of bad weather. The lectures were of a superior order and were frequently applauded.

The seances after each evening lecture were what the people here were most interested in. Mr. Baxter, at each seance, gave a great many names and circumstances, nearly all of which were publicly recognized. The closing scance was the best of

all. Harmony prevailed, and the spirit friends seemed anxious to avail themselves of the last opportunity to let their earth loved ones know of their presence and their love.

Mar y people crowded about Mr. Baxter, thanking him for what they had received, and expressing an earnest hope that he comes to our famed city again.

No Poison, No Opiates or Camphor, or Cayenne Pepper. I wishing him continued success, and the LIGHT OF TRUTH a long and useful life. C. H. GATES.

Denver, Colo .- Nettie Hartman writes that she has recent y witnessed some remarkable phenomens through the mediumship of Mr. H. Pettibone and wife at their parlors, 1017 dering, can fail to respond with glad hearts in this thank Fourteenth Street. Among the manifestations were indeoffering to those, who, though they have cast off the gar-ment of flesh, still know our gratitude or neglect. Among few moments by laying blank tablets on the medium's head. ment of flesh, still know our gratitude or negret. Among iew moments by laying blank tablets on the medium's head, the early mediums that have passed out, we all remember Spirit hands also materialized, and the names of spirit those little pioneers, through whose organisms came that intends given through Mrs. Pettibone were nearly all acknowl-immortal rap that woke the world from its slumber to a edged. Having known Mr. Pettibone for fourteen years and blessed realization of Spiritualism. They were little girls his wife two years, our correspondent reecommends them then-those Fox sisters-but they grew to womanhood-and most heartily. CAUSE AND CURE.

Suffered from Rheumatism over 40 years, also had Indigestion. Neuralgia and Catarrh.

and Catarrh. NASHVILLE, TENN., Oct. 2, 1891. Gentlemen-I feel that I owe it to suffering humanity to testify as to what the Electropoise has done and is doing for me. Although I stu-diously avoid public notoriety, you can make use of many part of this communication you deem advisable. I have been a great sufferer from Rheumatism for over forty years, but for two years previous to using the Electropoise I became almost helpless, and after trying all the linaments and patent medicines, recom-mended for its cure, and trying four different physicians without benefit, I read of the Electropoise, and as a last resort concluded to try that. After using it some three weeks I began to feel

to try that. After using it some three weeks I began to feel better, and now, after using it seven months, I am still improving. The best effect it had on me is to relieve me of so many troubles, con trary to my expectations. I have been a sufferer filed in the Department at the earliest possible tray to my expectations. I have been a sufferer from indigestion, constipation, neuralgia of the stomach and bowels, and catarrh of the head All these I am relieved of. If any suf-ferer wishes my experience with the Electro-polse in full, address me. West Line Street, Nashville, Tenn., and I will take pleasure in giving all the information I can. I am yourstruly, DANIEL DILLON.

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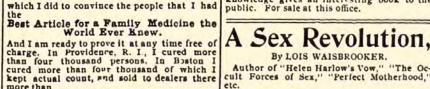
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We would advise, however, that U. S. soldiers, sailors, and their heirs, take steps to make application at once, if they have not al-

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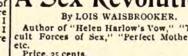
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- SHE WIDO IN FORCES. A woman-in so far as she behaldeth Her case belowed a face A mother-with a great h-art that embldeth The children of the face. A body from a of strong with that high beauty That comes of perfect use is bold thereout, And puster regras with Low. A sett persect, royal acod, braves, wise, and brader, So longer bland and damb A lineman heng of yet anknown spiender, Is she who is to come i -Charlotte Perkins Ster-

-- Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assume you they will receive prompt attention. Do not want till you have something growt to my whatever is of daily interest and moment is you, will be to the members of our Clab. Consider yourself one, ex-pected to do your part in entertaining the others. Flease write ba one pains of the pains and address all marker for pathication to Emma Lood Tamie, Berlin Merghis, Ohon.

Written for the Louar on TETTE 1

Spiritualists' Battle Hymn.

LENS INCRASON GIVEND. Do you bear the signal foristeps of the coming of the Right

They are passing an the highway opened by the sword of Might. And the hearts of issling millions through the darkness see the light As Truth is marching on.

They re awakening every nation in the region of the earth They are thrilling every atom with vibrations of new birth and the turch of love to lighted by each bumble cottage hearth As Truth goes marching on.

Now the souls of men that languish will be girded for the fight, iguneance shall hide its features from the newly dawning light, Monte with freedom's banner waving shout for justice and the right For Truth is marching on.

Hear the mighty men of labor, strong and true of heart and brain, Loud their glowing inspirations o'er the weary world again, He who's toiled and suffered truly soomest feels for others pain, And Truth is marching on.

On the mountain tops are lighted beacons that shall guide the way. Where the footprints of the angels lead to freedom's coming day, When mankind shall be as brothers, seeking all the better way As Justice marches on.

Biocked shall be oppression's pathway and the darkness settle down On the grave of worn out errors buried from a wise world's frown, Glory waits for Justice's angel with a bright immortal crown. For man is marching on.

Written for the LIGHT OF TRUTH.]

SACRED SEVENTH. BERTHA J. FRENCH.

"Six days thou shalt labor and do all thy work." For the seventh, worship and rest are prescribed. Is it not a little strange that if this is the command of God, as it purports to be, he did not make it clearly manifest which of the days is the sacred seventh? The haziness of the command is shown by the fact that each day of the week is interpreted to be the sacred seventh by some religious sect. Each sect is constrained to look upon differing sects as violators of God's command. How did the Christian Sabbath originate? Ignorance fell asleep and dreamed a "legend." God took all the nothing and the sixth day, and, under his manipulation, this world, like a great yellow daff.dil, blossomed into space. Saturday night he was much fatigued, so he rested all next day, and he marked as sacred each returning seventh day to be celebrated by rest and worship. This is a pretty story. it only lacks the elements of truth and common sense.

Geology has proved that millions and millions of years have slipped into the abyss of time since this earth set out on its wonderful journey through the szure ocean of space. Biblists can no longer confound geology with the dreaminess of Genesis, so they now declare the six days mean indefinite eras of time. If that is true, then to be consistent the observance of the sacred seventhday should extend over an indefinite era of time.

It is well to have one day of the week; when the heavy materialistic mantle of work and care may drop from tired effect of their training and their education is seen and felt, shoulders, and the mind on wings of aspiration be free to and their future character are foreshadowed. seek the fields of improvement, culture, and recreation. Everyone should have the privilege to minister to the needs of one's being according to individual reason and consciousness of right, taking care, of course, not to infringe on another's rights. Taking into consideration the diversity of needs and capacities, is it not absurd to try to feed all with of heaven." the same kind of mental nutriment or to, compel all to eat from the same creedal table or to drink the same orthodox cuse for the neglect of this heaven born faculty, which is so tea? A la Tower of Babel barquet! Need we bow to the harmonizing in its influence, so elevating in its effects, and A Elgerly will serve the spiritual society of commands of creeds because we live in a creedal community? so necessary an inspiration in bringing us into rapport Fort Wayne, Ind., for July and August, he is

Love, and its Influences in the Home and Spiritual Circle. E. W. COULD.

No sentiment of the human heart is so strong, so emotional, so susceptible of influences as that of love. If we take the Bible for authority, it says "God is love."

"We love God because he first loved us. If a man say I love God and hateth his brother he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen ?"

That is a devotional love that does not enter largely into the experience and duties of daily life. Neither into that at a. wand > p. m. kind of love engendered by emotion and admiration. The most effectual, the most practical love is homogeneous in character, and its influence is potent in domestic life.

Love in the home circle is a guarantee against most of the conflicts and trials to which the family are subject, and a protection to each individual member, that nothing else can secure. It is a solace to the old, a joy to the young, and inspiration to all, that cheers and purifies the whole atmosphere, filling it with divine inspiration and harmony.

It is an atmosphere in which we may commune with our spirit friends, with our own thoughts and aspirations, and will do more to prepare us for the comforts and trials of life than all else.

It will harmonize and produce sympathy in the discordant elements which are liable to arise in all families. It will inspire kindness and affection, and will often bring back into the family circle wayward members who have wandered from the fold into paths of vice and dissipation, and like the prodigal son "who would fain have filled his belly with the husks the swine did eat."

"Blest be love, to whom we owe all that's fair and bright here below."

In the absence of it we seldom meet with refinement. courtesy, genteel conversation, or respect for age, and the poor and unfortunate. Solomon says : "Better is a dinner of herbs where love is than a stalled ox and hatred therewith."

Those who recognize the importance of love as the governing principle in the home circle should be ready to make all reasonable sacrifices to secure so great a blessing. The first inquiry, then, is what should be done to establish and maintain so great a factor in the domestic circle? Which, if successful there, will be the best guarantee possible for a pass-

port into the higher order of circles across the dark river. Among the many things, perhaps none are of so great importance as that of wise and judicious selection of partners in life's journey. If this should prove unfortunate nothing less than constant sacrifices and devotion to principle can possibly secure love and harmony in the family.

And where there has been a lack of judgment in the first instance it is not usual to find it overcome by the only remedy possible. Children born into families where friction and a lack of sympathy in the parents predominate are quite sure to develop corresponding traits, often intensified.

It is in such families and from ante-natal conditions that most of the unhappiness and half the crimes we are afflicted with originate. It is more important that children should be born well than raised well, is a maxim too valuable to be so entirely ignored.

But in order to secure "love at home" toth are important factors, and upon the parents and upon preceding generations must rest the responsibility of giving life to such unfortunate offsprings. But it does not depend upon the parents alone to make the home happy. When they have made the conditions such as they should be, agreeable to their circumstances, and Colorado. Kansas, Wyoming, and Idaho, Adinstilled into the minds of their children by precept and exampl: the importance of a gentle, quiet deportment, truth-

fulness, unselfishness, obedience, and respect, the responsibility then rests largely with the children. It is then the

If love, sympathy, and cheerfulness predominate in the home circle, "Be it ever so humble there is no place like home." Among the most elevating and harmonizing influences in the home circle is music, sweet, harmonious songs. "A beautiful home musicale with loving voices is the nursery

From the standpoint of a Spiritualist there seems no ex "When you are in Rome do as the Romans do" is a with our spirit friend, and without which we are sometimes tions. With the promise of Normans to



roint ind. Address Willard J. Hull 250 DeWitt street, Buffalo, N. Y. J. Madison Allen may be addressed at Cherry

ale, Kan. during June. Mrs. N. J. Willis, lecturer, may be addressed at ; Douglass street, Cambridgeport, Mass.

J. W. Dennis, of 120 Thirteenth Street, Buffa In N. Y. will attend calls to lecture or attend funerals. Moses Hull will speak at 116 Fifth Avenue Chicago, the four Sundays of June. Meeting

Dr. Geo. F. West will accept engagements t lecture, attend funerals, baptisms, etc. Ad dress Lily Dale, N. Y.

F. M. Tuley, inspirational speaker and psy metric reader, will accept engagements ddress San Bernardino, Cal. frs. Elizabeth Stranger, inspirational lec

turer and test medium. Permanent address 171 Pine Street, Muskegon, Mich. Mrs. Maggle Stewart is filling an engage

ment with the society at Alliance, O , where she may be addressed for the present. F. N. Foster may be addressed till lune ath at 454 North Seventh street, Philadelphia, Pa.

Alter that till July 15th at Cassadaga, when h goes to Oaset. Dr. H. T. Stanley, lecturer and public test

medium, is stopping for a few weeks at 1017 Fourteenth Street, Denver, Col. Would like to make engagements for Fall months. Mediums and lecturers contemplating a trip South, desirous of information can get the same by enclosing a stamp for reply. Address Wm. F. Anderson, 150 Julia Street, jacksonville. Fla. E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies and camp-meetings; will also attend funerals. Address 115 Warren st.

famestown, N. Y. D M. King will be able to fill a few Sunday engagements during the month of June: two or three Sundays for camp work in July and August. Will attend calls for funerals at all times. Address Mantua Station, O.

Mrs. Sara C. Scoville, trance speaker and platform test medium, will serve the North Star Camp Association of Minneapolis, Minn , from June 11th to July oth. During this time she may be addressed at 215 Berry Block, Minneapolis, Minn.

G. W. Kates and wife have changed their permanent sddress to Manitou, Colo., where they will engage in a local business. During June Mrs. Kates will lecture in Colorado springs, Colo. They will accept occasional calls to lecture

G. H. Brooks resumes his place as Chairman of Haslett Park Camp (Mich.) the coming Summer. His permanent address is 144 North Liberty Street, Elgin, Ill.,; but while in Topeka it is 827 Topeka Avenue. He will attend funerals or weddings.

Mrs. Nellie S. Baade can be addressed for en gagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lec tures through the week. Will also attend fun erals. Address Nellie S. Blade, 411 Thirteenth Street, Detroit, Mich.

Capt. H. H. Brown is at present filling engagements in Texas and will, for a few weeks, accept other engagements in that state. For the Summer and Fall he desires engagements in dress him for this month, at Hillsboro, Tex. Edgar W. Emerson has the following ensagements for June: West Winsted, Conn. June 4th ; Hartford, Conn., June 5th ; Vermont Stale Convention, Morrisville, Vt., June 5th 10th, and 11th; Stowe, Vt., June 13th and 14th; Worcester, Mass., June 18th and 25th; Danielsonville, Conn., June 20th.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St. North. Public services every Sunday evening at 7.0'clock at Macabee's Hall.

During the entire month of June, Oscar



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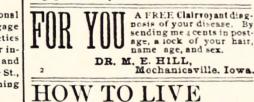
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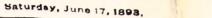
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THE QUESTION SETTLED

THE CONTRAST.

This to you who are sick:

Prof. HENRY W. SINCLAIR

JACKSON, MICH.

The Blind Clairvoyant,

hackneyed admonition, and a pernicious one if carried to the extreme of its meaning, for the Romans might do something antipodal to our sense of right. We need not be rude or unkind, but can we afford to lose the jewel of self-respect? No other gem can ever replace it. There is a difference in opinion among Christians themselves as to what is wicked and what is not wicked on Sunday. There can be no distinct and ambition were stripped of their disguise society would line drawn. One must live according to the dictates of conscience, yet conscience alone will not suffice. Conscience occupies a dark corner of the mind. It should be well illuminated by reason. It is curious what freaks conscience will play when it is not balanced by reason. Like lightning one never knows where it is going to strike next. Mrs. A. is a devotee of creeds, accommodating creeds, for they allow her to indulge in riding, gossip, and gay picnic parties on Sandays with a spotless conscience, yet she asked if Mrs. C. was not a Spiritnalist? She must be, for she works on Sunday. I do not believe she can be a Christian." I mournfully replied : "Never heard of her attending picnics on Sunday, or indulging in and denominations. similar Christian exercises." I then related the story of the Irishman who murdered a man for his dinner, and threw away the meat because it was Friday.

Another, an industrious woman, to whom this enforced Sunday rest is a liresome res', thinks it wrong to sew on Sunday, but she will lock herself in her room and do a little bisting. Another thinks it wrong to drive on Sunday, so she does her baking on Sunday so that she can ride on Monday. It reminds me of the good folks who think it wrong to eat meat during lent, form a compromise between conscience the past to crush free thought and human rights. and appetite by partaking of a little of the gravy.

Should not all days be sacred? Time is so precious that every ticking minute and shining hour is a priceless jewel to be rimmed by us with the gold of constant endeavor and profound meditation brightened by wholesome recreation and needfal rest.

WOMEN'S CLUB CORRESPONDENCE.

Lena Ingraham Gifford, whose Battle Hymn is given in this issue, of which a friend says : "It is as inspiring to Spiritualists as was Julia Ward Howe's to the Unionists," sends greet ings from far Seattle, Wash., to the Club and wishes it success. She adds, we are much interested in Mr. Hudson Tuttle's story, "Led to the Light," and trust it will lead many others to the light.

Mary Baird Finch writes from Pueblo, Colorado, that city which is almost surrounded by the Rockies, as there are mountains on three sides and Pike's Peak looms up in the distance with its snow-capped summit. She says: "The spirit who signed himself Johnny Westerfield, from Aberdeen, Ind., was a nephew of our brother-in-law Dr. Cyrus Westerfield. We all recognized him."

denied their benign presence.

"Belaved, let us love one another, for God is love. If we love one another God dwelleth in us, and he that dwelleth in love dwelleth in God and God in him."

It is not, then, in the domestic circle alone that love be comes so potent a factor. If what is termed philanthropy appreciate what St. Paul denominates "pure love and undefiled," and we should know better whether words and deeds we sometimes attribute to love are from that divine sentiment or from a mere selfish consideration.

If there is any element of success lacking in the practice of spiritual philosophy, and especially in spiritual mediums, it seems to be the divine attribute of love. But it is not confined to the mediums by any means. The frequent disagreement and inharmony noticed in spiritual societies must arise from the absence of that harmonizing influence of love. And what is true in Spiritualism may often be said of other sects

But as the former is comparatively a new sect, isolated from all others, and has introduced a standard of ethics and religion under the direct influence of spirit control, predicated,

upon modern science, reason, and common sense, and is so wide a departure from former methods of thinking, it should from its origin, its development, and its object, inspire in its devotees a degree of love and sympathy for each other known only to the persecuted sects under the Spanish inquisition and other systems of tyranny that have been resorted to in

St. Louis, May. 1893.

Jennie, the last of the famous tribe of Rogue River Indians. died at Jacksonville, Ore., recently. She had anticipated her death by preparing with her own hands a buckskin burial robe, ornamented with beads, shells, transparent pebbles, etc., to an extent that brought the weight of the queer looking shroud up to nearly fifty pounds.

Woman, while lamenting the fate that compels her to be hampered by the long skirt, looks askance at one which stops short at the knee. If pressed to don the new dress, a picture of herself, in contrast to the appearance presented by other women, looms before her, and she shrinks back in timidity. Many would gladly adopt a dress the skirt of which should come only to the ankle, or even to the shoe-tops, but the kneelength skirts with those leggins, never !- Indianapolis News.

-Our readers can not fail to appreciate this number of the LIGHT OF TRUTH, so far as phenomenal matter is concerned. The paper is fairly stocked with it, and if this does not meet with the approval of those who regard the phenomena as the all of Spiritualism, we do not know what will. We hope, however, our efforts so obtain this sort of matter will be acknowledged by prompt renewals from all true Spiritualists, and especially those interested in our journalistic progress.

and February, '94, Mr. Edgerly's time is all engaged until June, 1894. Will be pleased to hear from societies desirous of engaging a speaker for those months. Address for May, o Kirkpatrick St, Pittsburg, Fa.

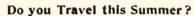
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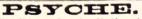
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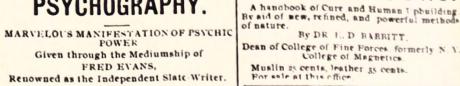
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Saturday, June 17, 1893.

LIGHT OF TRUTH %

Miscellaneous Articles bath? One of the above quoted texts gives us the answer.

Talmage Triumphant. WEN JOSES

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With grateful hearts we thank the Lord, For all His guiding counsel sent Twas His hand alone that saved us By the twenty-three per cent

nid the lowly Nazarene. Who about so homeless went. Inculcate church building schemes Bised on twenty-three per cent

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And tell of Mammon's temple, reared By skill and honest labor spent. Where gathered seeming saints who paid Church debts with twenty three per cent.

Cheer up, ye church contractors, cheer Smile with hope and sweet content, In heaven you'll gain a rich reward For loss of seventy-seven per cent. -Buffalo News.

THE SABBATARIANS. PROF. J. S. LOVELAND.

Tae 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. Incidentally the Church reveals its position upon the great question of human liberty. Having sprung these grave questious at the present time, it is of first importance that the press of the country intelligently discuss the matter thus forced upon public attention. This can be done only by going to the root of the matter.

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. It also demands that the gates of the grounds shall be closed against the people, so that even the buildings and the external view of the Horror of Horrors-The House where God was grounds shall be hid len from the masses.

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. And sabre, rifle, and gatling guns are to be so used to show that this is a Christian 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. Indeed, the farther it can keep from the facts, the better it is suited. We find that the Sabbath, or seventh day, rest was legally instituted by Moses, apparently for the Jewish nation only. The reason of the law, given in Exodus, was the rest of the Creator on finishing his creative work in six days. As Jehovah worked six days and rested on the seventh, so should the peculiar people of Jehovah also do.

Every command of the Bible to keep, and every denuncia tion for violating, is strictly limited to this, which is specifically termed "the Sabbath of the Lord thy God." It is no American or even Jewish Sabbath, but the Sabbath or rest-day of Jehovah. God instituted the Sabbath, or seventh-day rest. He alone can change the institution. Has he done it? If so when and how? And if he has not, and Sabbath observance is still a divine command, then the Church is the great viola tor and leader in the desecration of Jehovah's Sabbath. When, gentlemen clergy, did God absolve you from keeping his Sabbath? When and where did he substitute the first day of his work week for the seventh, or rest-day, which he ordained as your rest-day or Sabbath? The plain fact it that every intelligent clergyman knows that there is not a figment of testimony in the Bible, or anywhere else, that God ever changed the Sabbath from the seventh to the first day of the week. Hence, the only authority for keeping Sunday as a Sabbath is the authority of the Church itself. These men also know that every quotation from the bible to sustain the notion that Sunday is the Sabbath is an unmitigated falsehood, which blinds and deceives their credulous flocks. It must 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. More than this, it has added to its crime of rebellion against God that of usurpation by instituting another Sabbath instead of the one proclaimed by the thunder tones of Sinai, and written by the finger of Jehovah himself on the rocky tables of the law. And still worse. It has dared to grasp the terrible anathemas of Jehovah, launched aganist the profaners of his Sabbath, and hurl them at those who disregard their heathen originated "day of the Sun." 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? Unbesitatingly 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 pluck ng and eating the corn which the Sabbath law forbade. There is no pretense of either "necessity" or "mercy" in that Sabbath wak. It was simply to sit down upon and repeal the old law of the Sab bath. The Apostles, and especially Pau', the grandest theologian of them all, completed the work of eliminating the Sab bath observances from the Church. To be sure, they granted such large liberty that one esteemed one day above another while some esteemed every day alike. But, when the question of control came to the front, then the spirit of liberty arose in strength and proclaimed ' let no man therefore judge you in meat or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath, which are a shadow of things to come." Liberty to observe them but not to control another. There is not a 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 for idols. Not a word about any Sabbath, Jewish or Christian, nication. Not a word about any Sabbath, Jewish or Christian, the spirit of the Beast began, roasting God for the glory of the spirit of the Beast began, roasting God for the glory of the stomach. 2418 North Fifth Street, Philadelphia, Pa. The Directors of the World's Fair decided to abrogate their contract with Congress, by which they bound them-selves to close the Fair on Sunday, in consideration of appropriation of \$2 500,000; the money will be returned to the government and hereafter the Fair will be core on Beyond, a record of real life in the beautiful of a new Sabbath. The old is abrogated as a law institution, though that was pre-eminently a fi ting time if either was the government and hereafter the Fair will be open on recognized. But what is the Christian doctrine of the Sab-I Sundays.

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-"We which have believed, do enter into rest." Rests from "the works of the firsh." The "old man is put off" and "the works on the philosophy and science of Spirit new man put on." The turmoil of sin has ceased, and "the in stock at this office. Remit by postoffice peace which passeth all understanding" has taken its place. As by the one offering upon the cross, the atonement for sin clanatior New York. Do not send drafts on was made, and the sacrifices of Jewish priests forever superseded. So also the creation anew in Christ Jesus is the end, to the regenerate soal, of all typical sabbaths, because it has entered the real sabbath of the indwelling Christ or God-"Old things have passed away, all things have become new." But our penitent parsons are away back in the bondage of Jewish types and institutional ceremonies.

In another sense the typical sabbath shaddowed 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. "My Kingdom is not of this world, said the man of Nazareth. "If it were my servants could fight." "This is a Christ an nation," says the Protestant Church, that is, it is of this world, and there swords, rifles, bayonets, and gatling guns are in order to sustain its Christianity. It identifies itself with the civil and war power of the earthly kingdom, and thus shows its opposition to the kingdom of Christ. We read in revelations of the "Mark of the Beast." What is it? 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. The blighting curse on the Jews was because they

invoked the governmental power of Rome to crucify the "Prince of Peace." The Church is invcking the punitive force of government against the people who essay to follow Jesus in plucking the golden corn of knowledge furnished by the Fair, Protestants denounce the Church of Rome for employing the civil power in persecution of heretics. It calls her the "Mother of Harlots." If this be true, where are, and who are the harlot daughters, if not the Protestant Churches? Pray, what is the difference between delivering persons to the

civil power to punish, and in causing the civil authorities to seize and punish? All affiliation by a Church with the punitive or war power constitutes the "mark of the beast." It points out a fallen and corrupt Church. Beware of the beast. Its aim is the destruction of liberty.-Dubuque (Ia) Herald.

Written for the LIGHT OF TRUTH.

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." "The circumcised thief," it seems, in order to test the dignity of "the Second Person of the most holy Trinity" had approached the altar of one of the city churches as a most de-

vout communicant. Kneeling as a humble guest at the communion rail, he actually received "the body and blood, soul, and divinity of Iesus Christ" from the hands of the officiating priest, and that because the good father had no suspicion whatever of the traitor's horrible designs. "The Babe of Bethlehem" was thus swallowed to all appearance by the "unbelieving dog" with holy reverence; yet no sooner was the priest's back turned upon the miscreant than, Judas-like, did he extract in secret from his mouth the proffered "Saviors of the World," wrap it in a napkin, and bear it to his home in triumph.

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 copous streams to flow. Not satisfied with this barbarous treatment, the ungodly wretch next hurled "the Holy Child" into a caldron of boiling water which he had prepared for the occasion-hoping by this means to gratify his malice to the utmost and hide the evidences of his guilt. 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." To her "the bleeding Lamb of God" revealed the entire conspiracy, denouncing the villainy of the Jew in terms of terrible retribution, and leaping from the caldron into her arms for protection. The woman was astounded and scarce believed her senses ; yet, sustained by grace divine, she took the palpitating "host" into her apron and, soothing its agonies as well as she could, bore it tearfully to the Cure of St. Jean en Greve, who was delighted beyond measure to discover that a miracle of such magnitude had been performed within the limits of his parish. 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. How a "boiled God" differs from a "baked God," in the matter of salvation, it is hard to conceive, and when we consider that the latter is the only form in which the "Lord of glory" is presented to the adoring eyes and carnal appetites of believing Catholics of every age and clime throughout the world, the wonder lies not so much in the particular instance of depravity above referred to, as in the universality of a practice, which, stamping the exercise of reason as but another name for treason, makes murder in the garb of piety respectable. 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. As the goddess of the frying pau, the butcher and the baker of the God-head, hers is charity of hell, therefore, carrying on what Pontius Pilate in

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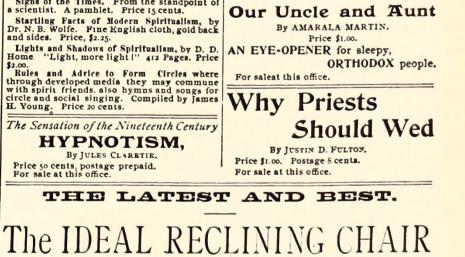
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BE THIS CHAIRSENT GRATIS TO ANY ONE SENDING US TWELVE

This chair sent by freight or express as desired.

NEWS FROM CORRESPONDENTS, Continued. lowing prices :

LOCALS AND PERSONALS.

8

-WUI C. Hodge is lecturing in Creston, lo + a, and may be address at 202 West Mill Screet

-Another interesting article-one on spirit photography from the Review of Reviews (W. T. Stead, publisher), can be found on the second page of this issue.

-Captain H. H. Brown can be addressed 105 Swiss Avenue. Dallas, Texas, and desires engagements in Texas, Oklohoms and Kansas, between now and September.

-Mrs. M. T. Allen is at present at Poplar Bluff. Mo. Last week she was at Bloomield, Mo., where she had large and in-terested audiences. At the formet place she hopes to organize a society.

-John W Kratz, of Evansville, Ind , is making his home in Unicago at present, where, in the bosom of his family, a few Spiritualists can be accommodated, who are on a visit to the World's Fair. He may be addressed at 100 Calamet Avenue.

-F. N. Foster may be addressed at 454 North Seventh Street, Philadelphia, Penn, till June 27th. After which time he goes to Cassadaga till July 15th. We can recommend Mr. Foster as a reliable spirit photographer, having seen many proofs of his genuineness as a medium.

-Mrs. Jennie B. Hagan Jackson writes that she is now ready to resume her work as her mother is now restored to health, and wishes to express her gratitude for the interest shown by friends during her time of trial. Mrs. Jackson will be at Like Brady, O. July 9th, 17th, and 14th. At Cassadaga, July 21 it, 23d, and 26th. Cape Cod, July 28th and 30th. Onset, from August 5th to 10th-lecturing on the 6th and 8th. Will accept engagements to July 9th and after August 10th. Will also make engagements for Fall and Winter to lecture and give entertainments. Address 399 South Lafayette Street, Grand Rapids, Mich.

-Professor George Rudolph, ex priest, delivered an interesting lecture on "Romanism and the Boycott," at Greenwood Hall, last Friday evening. Between three and four hundred persons were in attendance, which would have been doubled bat for the summery weather which reigned somewhat arbitrarily that evening. The lecturer made his appearance promptly at the advertised hour, attended by a delegation, who introduced him to the audience. The professor was welcomed by a generous applause, upon which he took up his subject without much preliminary. He first defined the original boycott, and then gave a list of those used by the Catholic Church against the people to keep them into line—the most popular of the holy boycotts being known as the excommunication. The speaker also gave a sketch of his narrow escape from assassination at Lafayette, Ind., in January last, which added much to the interest of his lecture, and served, as an object lesson with a moral to it. Professor Rudolph, despite his persecution by the Roman Church, is a very conservative speaker and tree from anything incendiary, or that which could cause offense-except the unvarnished truth be un-welcome to guilty souls. He is also a well built, goodlooking man, honest in expression, earnest in speech, firm in principle, and impresses favorably on nearer acquaintance. He also delivered a lecture on Sunday evening to a large audience, in which he related his experience in the Roman Church and why he left it, his reasons for the latter being those generally known-the want of freedom, human sympathy, and liberty of conscience.

-The Union Society services last Sunday were conducted by local talent, Mrs. Kibby officiating in the forenoon and Mrs. Pennel in the evening. Both services were fairly well attended, considering the advance of the season and the nearness of Cincinnati to the southern clime. And both services proved satisfactory to the audience in attend-ance. Mrs. Kibby being a faithful stand-by to the Union Society, never fails to please and attract, and Mrs. Pennel, though a stranger here, always knows how to find the hearts of her andience. She did on this occasion most admirably. Her subject for the occasion was "Is Spiritualism true." She not only demonstrated this in glowing words, but proved it by her excellent tests that accompanied her lecture. Mrs. Pennel does not confine herself strictly to a lecture to be followed by tests as is generally the case with mediums of that order, but interpolates her tests as she is moved by the spirit, thus proving her philosophy as she proceeds, and keeping her audience interested in her unique way. Interwoven with a flowery lecture, she gave about thirty five tests, some of them most excellent, and all more or less appealing to the sympathy of the recipients. She gave names, incidents and ages accurate ly to the day, and surprised a number by references to private affairs that they are not apt to forget in a hurry. Nearly every test contained a moral that was generally applicable ; and often after having given four or five, she would continue the thread of her subject with remarkable accuracy, and put in the test as an architect would the component parts of a struc-ture in building. Mrs. Pennell has certainly a beautiful phase of mediumship, and one that must find favor with all who delight in the sentimental, the poetical, and that which touches the soul as the beautiful in nature does .- Next Sunday services will also be conducted by local talent, to be announced in the daily papers, and as usual at 10 30 a.m. and

Weekly board, 54; breakfast and supper, each, 25 cents ; dinner to all, 30 cents.

Besudes our regular singers it is the intention of the man-Wednesday agement to have an open-air band concert every evening: following this we will have a social dance for the pleasure of the campers and their invited guests.

Among the lecturers, mediums, and others taking part in the program are Mrs. C. D. Pruden, Eugene H. Westerfield, Mias Alice Barwise, Professor J. Clegg Wright, F. M. Dono van, Mrs.Sallie Scovell, Mrs. Lowell, Mrs. Lepper, Mrs. Miner, W. W. Aber, W. H. Harrington, W. H. Blair, Miss. Abby Jadson, Dr. W. E. Wheelock, Mrs. Nelson, Mrs. Franks, Miss Litta Fierner, G. Dansforth, Mrs. R. S. Lillie, Helen Stuart Rich-ings, the Ladies Auxiliary and the officers of the organization. See circular for particulars, to be had by addressing N. C. Westerfield, secretary, 215 Beery Block, Minneapolis, Minn. PROUBAM

Saturday, June 17th-Children's Musical and Physical Training-school, conference meeting, ballot reading, lecture, mediums' meeting. Sunday, June 18th-Children's Lyceum exercises, two lec-

tures, platform slate-writing, lecture. Monday, June, 19 h-Children's Musical and Physical Training school, fact meeting, conference meeting, address,

social song service. Tuesday, June 20th-Children's Musical and Physical

Training school, mediums' meeting, lecture, old folks' meeting

Wednesday, June 21st-Children's Musical and Physical Training school, reception to Mrs. R S Lillie, physical tests, lecture, open-air concert, social dance for campers and invited guests.

Thursday, June 22d-Children's Musical and Physical Training-school, mediums' memorial, all take part, lecture, children's entertainment.

Friday, June 23d-Children's Musical and Physical Training-school, mediums' developing meeting, lecture, social scng service. Saturday, June 24th-Children's Musical and Physical

Training-school, conterence meeting, physical tests and psychometry, lecture, mediums' meeting. Sunday, June 25th-Children's Lyceum, lectures and slate

writing. Monday, June 26th-Children's Day.

Tuesday, June 27th-Children's Musical and Physical Training-school, lecture, young folks' meeting.

and invited guests.

Thursday, June 29th-Children's Musical and Physical Training-school, Bible discussion, lecture, social song service.

Friday, June 30th-Children's Musical and Physical Trainng school, mediums' developing meeting, lecture, camp so-

Saturday, July 1st-Children's physical training, conference meeting, greeting of Helen Stuart-Richings, lecture, campers' moonlight social.

Sunday, July 2d-Children's Lyceum, lecture, platform ballot reading, and slate-writing. Monday, July 3d-Children's physical training, Indians'

memorial, greeting, lecture, camp fire, by War Eagle, Red acket, Big Foot, and John.

Tuesday, July 4th-National Memorial Day; salute, firing of arms, Declaration of Independence, our nation's flag, children's and campers' grove dinner, games for the children, national song service, lecture, beautiful fire-works display.

Wednesday, July 5th-Children's physical training, fact

meeting, object meeting, lecture, social song service. Thursday, July 6th-Children's musical, conference meet-ing, lecture, subject: "Relationship of Science to that of Spiritualism;" physical manifestations. Friday, July 7th-Children's musical, conference meeting,

test meeting, lecture, children's entertainment. Saturday, July Sth-Children's training-school, conference meeting, address and exhibit of spirit photography,

lecture and tests, camp social. Sunday, July 9 h-Children's Lyceum, lectures, platform slate-writing, farewell lecture, materiali/stion, independent

slate-writing, spirit photography, automatic writing. The clairvoyant, trance, and test mediums are Mrs. Miner, Mrs. Sundberg, Mrs. Knuteson, Mrs. Sallie Scovell, F. M. Donovan, W. W. Aber, Mrs. O'son, Mrs. Westfall, Mrs. F. A. Nel son, Miss L. L. Gates. Healers: Mrs. Lepper, Mrs. Nelson Mrs. Lowell, Mrs. Mohn Rouse, Dr. Calkins.

Headquarters for the LIGHT OF TRUTH will be at the it ception tent.

St. Paul, Minn.

I was much surprised in reading a recent number of the LIGHT OF TRUTH to find an attack upon the Temple of the Magi purporting to come from Thomas Paine in spirit life. Had the communicant confined himself to the lfacts of the case it would have been different; but the Magi have been placed in an erroneous light before the public, and it seems as though the true facts should be given.

The author of the article (whether spirit or mortal) was wofully ignorant of the first principles of the Magi or no such article would have been written.

One of the first statements that were made was that it had taken away many of the best workers from the spiritual field. This is not the case as the basic principle of the order is spli it power. Instead of doing a single thing to tear down Spiritualism, it is striving by opening the inner perceptions of humanity, to inculcate a higner reign of Spiritualism on earth. I deny that it has taken a single true worker from the ranks of Spiritualism. The temple in Minneapolis is progressing finely, and it has many of the very best Spiritualists, boll mediums and others, that are in the city, among its members. These have not dropped Spiritualism, but, on the contrary have been enabled to see further into the inner mysteries of our ism, thus becoming more fitted to act as leaders and not Standing in the position of " the blind leading the blind." Olney Richmond, the head of the Order, does not deny Spiritualism, but, on the contrary, is one of the finest psychometrists that it has been my lot to come in contact with in my travels over the country. Many of the wonderful things told of the visits to the temple have come, not through as trology, but through psychometry and clairvoyance. I asked Mr. Richmond the question pointblank, and he acknowledged the use of spirit power in his work, stating that the teachings of the order were for the purpose of opening the spiritual If we are to attack a thing because it happens to be a secret society had we not better begin at once on the Masons, Odd Fellows, K. P.s, etc., and place ourselves at one step on a level with the Catholic Church and say "let him be anathematized" who dares proclaim anything that is to be for the unfoldment of the human mind. If the spirit of Thomas Paine was the author of that communication, it seems to me that all of our ideas of Spiritualism are wrong. In earth life Thomas Paine was one of the graudest me f that ever existed; his whole life was devoted to the uplifting of humanity. Bigotry did not enter into his composition and ignorance was a thing he detested; he never made a statement he did not verify and prove it so that it could not be denied. Then as the statements made concerning the Magi are not correct, and the liberal spirit is lacking. either Thomas Paine is not the author of the article or he has been retrogressing since his passage to spirit life. W. H. BACH.

New York City.

The Spanish colony of New York tendered a concert in honor of the gracious Princes Infanta Donna Eula-lie, of Spain, on the evening of May 20th, which was honored by her presence in Carnegie Music Hall. The ball monored by her presence in Carnegie Music rial. Ine hall was beautifully decorated with flowers, draped with the flags of Spain and America for the occasion, the Infanta's boxes, three in number, with their adjoining parlors being particularly marked by their elegance. The program was of the most elaborate character, some of the best artists in America basing activities in the set artists of the best artists in America having assisted in its rendering, and all at their best. together with the famous Saragossa Band of Spain, which accompanies the Infants on her American visit.

But the feature of the evening was a Tartantella, composed and dedicated to the Infanta by Senor Don Aurelio Ceruelos, the distinguished Spanish pianist of this city, who performed it, accompanied by thirteen pianists, ladies and gentlemen. The composition itself is a masterpiece of art and melody, and was performed by Ceruelos, in his own inimitable style, while the talented accompanying ladies formed a galaxy of beauty, offset by the background and surroundings of flowers and ferns, both picturesque and restful to the eye, and the delicious melody which dropped from the fuger-tips bespoke them mistresses of their art. The gentlemen also contributed largely to the success of the composition, which was vociferously applauded and encored by the Infanta and andience present.

The lengthy program was brought to a close by Meyerbeer a torchlight dance, performed in the most spirited manner by the Saragossa Band, the applause being so marked as to call forth an encore, which was good naturedly responded to by the rendering of a Spanish air, accompanied by the incastanct.

The audience was very select and elegant, and the Infanta Eulalie can not but be pleased in the knowledge that her countrymen have contributed so largely to her entertainment while in the city. *Fiva F Infanta! Fiva Spagna*'

I sent the above report as many Spiritualists in the East well remember Mr. Ceruelos, who has frequently aided in the entertainments given by the First Society of Spiritualists of this city, has few equals as a planist.

The great attention and respect shown Infanta Eulalie is not due to our admiration of the monarchial system of government she represents, but the fact that she is the descendant of Columbus, and represents a nation that we are in peaceful commercial relation with, and the purpose of her Wednesday, June 28:h—Children's Musical and Physical Training-school, mediums' developing meeting, physical tests, lecture, open-air band concert, social dance for campers our pathway. While a rational Spiritualist can readily comprehend that our beloved republic is only in its incipiency. TITUS MERRITT.

No. 319 W. Fifty-fourth Street.

Chattanooga, lenn.

The work in our city is receiving new strength through the guides of Geo. P. Colby, who is with us. There was an open-air meeting at East Lake Sunday, the 4th inst., and Mr. Colby let the light of truth shine with a brightness as many present had never before seen it. A very pleasant day was spent socially, and the blessed seed of spiritual truth was scattered freely in this new field to germinate, grow, and ripen into a knowledge of eternal life. At S p. m. another gathering was held in the city at the residence of Mr. Weigle. Many excellent tests were given through Mr. Colby, and Seneca," his control, was pronounced the best expositor of human life, carnate and incarnate, that has ever visited us. From somewhere out of the sphere of light and love came the following words which were reported by the writer to the circle :

Dear friends, we are here in your presence To strengthen the power, we are told. And to tell of the beautiful homes of the soul, But its beauties can never be told.

We live where harmony dwelleth-Where love is more precious than gold; But the half of the wealth or the spirits' bright home To morials and a spirits' bright home To mortals can never be told.

Our strength is renewed for each duty ; Our spirit life there grows old. Here the richest of harvest awaits the dear friends. Still richer or higher ne'er told.

Oh, brothers and sisters, press onward. You'll be gathered like lambs to the fold. Still waters, green mountains await you Such as language can never unfold.

There's only a shadow between us, 'Twill remain till your spirits unfold, And then, like a bright shining jewel on high, You will glitter and sparkle like gold.

God bless you, we love and will help you To let your light shine and be bold; Think oit of the future, your home-land— But its beauties can never be told. T. S. RUSSELL.

Milwaukee, Wis.

As Mrs. Ada Foye has completed with our society her enagement for the month of May, it may be of interest to her friends and spiritual societies to learn something of her success and of the estimation in which she is held by a critical spiritualist public. As president of the Milwaukee Progressive Society I feel confident that I express the sentiment of the spiritualist public in Milwaukee in saying that Mrs. Foye stands at the head of those who have ministered to our people NOTES FROM ALL POINTS.

Grand Rapids, Mich - The Progressive Spiritualists So ciety of Grand Rapids, Mich., have suspended their meetings for the Summer, except the week day meeting each Wednesday at 3 p. m., 257 North Ionia Street. Mediums and friends visiting the city invited to be present. The Eleventh Annual Camp-meeting of the Haslett Park Association commences July 27th, and closes August 28th. Particulars next issue.

Queen City Park-For the camp meeting, which takes place from July 30th to September 34. The following list of speakers has been engaged: Mrs. A. W. Crossett, Lucius olburn, A. E. Tisdale, Mrs. Sarah A. Wiley, J. Frank Baxter, Dr. Geo. A. Fuller, Mr^a. Emma Paul, J. Clegg. Wright, F. A. Wiggin, Mrs. Cora L. V. Richmond, Mrs. Clara Banks, Mrs. Ida P. Whitlock, Mrs. Carrie E. S. Twing. Particulars next ssue.-Sec'y

Collage Grove, Ore.-L. H. Stagle writes : "I live in the midst of a number of Seventh Day Adventists. They are continually pounding and hammering me for being a Spirit-ualist and standing up and defending it in my weak way. They are continually leaving pamphilets and papers with me, one being entitled 'Spiritualism a Satanic Delusion.'

We have always thought better of this sect, believing them to be a persecuted people, and in consequence took up the cudgel in their defense when battling against Sabbatarians in Tennessee. But to judge by the above named, they are as bigoted as those who differ from them on the Sabbath question. "Delusion" is only applicable where facts are questioned. This is not the case with Spiritualism, but it is very much so concerning an orthodox God and his day.-ED]

Springfield, Mass .- The month of June closes the meeting t the Aid Hall for this season, to open again in October. W F. Peck is addressing the society on each Sunday evening. His themes are thoughtful and interesting. "Buddha and Christ," "What are our Occupations in Heaven?" "The Origin of the Christian Sibbath," etc. The music has been much improved by his instruction and example. The society and lyceum will have a picnic at Forest Park Saturday, the 17th just. A dramatte entertainment of excellent merit came off Monday, the 12th inst the actors in which were principally the same asin the one lately reported. Mr. Peck gave lately a scene in Hamlet, "The Grave Diggers," which was acted by him with a high degree of merit.

Indiana Camp-Meeting.

The third annual camp-meeting will be held by the State Association of Spiritualists, near Anderson, Ind., on the C. C. C. & St. L. R. R. near Chesternield Station, a beautiful grove laid out in lots, streets, and alleys, and several build. ings erected, among which are a lecture auditorium, lodging. rooms, seance rooms, dining hall, and many cottages. Nat-

ural gas and pure spring water on the grounds. The camp-meeting will be held from July 20 to August 14, 93, inclusive.

The speakers engaged are Mrs. Colby-Luther, Willard J. Hull, Mrs. Sheehan, J. Clegg Wright, and others.

Platform test medium, Mrs. Plymouth B. Weeks. Mediums for materialization, physical manifestations, and tests and mediums of all phases of Modern Spiritualism will be on the ground.

We will accommodate the people with board, lodging, the best mediums and the finest rostrum talent.

PROGRAM July 20-Opening exercises by all the speakers; evening,

address by Mrs. Sheehan. July 21-Morning, conference meeting; afternoon, Mra.

Colby-Luther. July 22-Morning conference; afternoon. Mrs. Sheehan,

July 23-Morning, Mrs. Sheehan; afternoon, Mrs. Colby-Luther; night, Mrs Sheehan.

Second Sunday-Mrs. Sheehan, Willard J. Hull, and Mrs. Colby-Luther.

Third Sunday-Mrs. Colby-Luther and J. Clegg Wright. Fourth Sunday-J. Clegg Wright and Mrs. Colby Luther, July 28-Annual convention of the Indiana State Association of Spiritualists will be held on the camp-grounds for the

election of officers and the transaction of such business as may come before the association. Time of meeting-Morning, Children's Lyceum, daily, 9a.

m.; morning, conference or lecture, daily, 10 30; alternion lecture, daily, 2 30 p. m.; night lecture, daily, 7 30 p. m.

Concerts, test meetings, circles, exhibitions, socials, receptions, dances, etc., at 8 p. m., Volunteer speakers and mediums to be given time by special appointment.

Excursion trains each Sunday at reduced fare.

MISS FLORA HARDIN, Sec'y, Anderson, Ind. J. W. WESTERFIELD, Pres't.

Worth Remembering.

Among the railroads entering Cincinnati, one of the most popular of the lines to the West, Southwest, and Northwest is the Ohio & Mississippi Railway. It is the only line running all trains through solid from Cincinnati to St. Louis; time being less than ten hours.

The O. & M. has an enviable reputation for speed. comfort, and safety, and the regularity of its trains is proverbial with the traveling public; in practice it almost realizes the ambition of every railroad management-to have trains alvays on time

7.30 p. m. As there are only two more Sundays left for the season, before the society calls off till September, it is hoped that the friends will not be discoursged by a little warm weather, and make one more effort to see the season out.

The Ladies' Aid of the Union Society met at their hall on Wednesday afternoon. The special business being to perfect arrangements for the picnic at Coney Island.

Our dear ones live just over the way They're with us each day, we know; In our daily duties they hear what we say And are with us wherever we go.

How carefully guarded should be each word As we go our daily rounds. Doing some good let kind words be heard And thoughts the most profound.

In passing out let no remorse In our conscious soul be found. We cannot write, without recourse, But by each act we're bound.

The social part brought out some new phases of medium ship. Mrs. Mitchell sees initials over some persons in the audience. Later the spirits will give that person a test, which will fully identify why the initials were given. The guide of Mrs. Rahm sang a beautiful selection germane to our philos ophy, "Come up higher." Mrs. Wolf's Isaac had a kind word for all. Mrs. Bartholomew's Miami's smile put the audience in the best of humor. Mrs. Allen and Mrs. Weeks gave good tests. Mrs. Grenameyer's closing poem to sister mediums was full of good cheer and will be remembered by all present. Mrs. Dunlsp and Mrs. Chapin presided at the piano and or gan, making sweet melody which so harmonizes conditions that one can truly say :

How sweet this precious hour, How sweet communion here, 'This like a rose clad bower, With our spirit friends so near.

O, I was thinking, thinking, while sitting alone, Of these tests of spirit-return. O, how can we ever, O ever, atone For persistently refusing to learn,

They are loving and kind as ever to-day, They would add no hardship or care; They only enjoin you and ask when you pray Nevermore in your duty dispair.

For they will be with you to strenghten and keep And all earth's children befriend; They are ever vigilant, their eyes never sleep; They will ever their workers defend. GENNIE.

North Star Camp-Meeting.

The first annual camp-meeting of the North Star Spiritual Association will be held at Prospect Park, between Minneapolis and St. Paul, Minn., commencing June 11 and closing July 8, 1893.

Prospect Park is located about midway between St. Paul and Minneapolis, Minn., on the Interurban Electric Car Line, getting off at Malcom Avenue, one block north of the grounds. These grounds are beautifully situated, rising to a height that commands a splendid view of the beautiful city of Minneapolis and the Mississippi River, and with plenty of shade, making this a very desirable location for this purpose. From St. Paul or Minneapolis you can get a car every even minutes. Admission to the grounds, 10 cents ; weekly admission, 50 cents; season admission, \$1.50. Tents, bed-ding, etc., to be had on the grounds at low rates. Persons desiring to furnish their own tent, bedding, etc., can do so, and all who desire to board themselves can have the privilege.

Arriving at the grounds you should proceed to the large and commodious reception tent, where you will always find courteous attendance and information given about the camp

The dining hall will be found on the grounds, and managed by one of St. Paul's very best hotel men, Mr. Jsy, where first Street, Chicago. Rooms \$1 and \$2 per day, centrally lo-you can get a good meal, and one you will reliah, for the fol- cated, near the Fair grounds.

The Spiritualist of St. Paul, enjoyed a fine treat on Sunday the 4th at A. O. U. W. Hall. Rev. Mrs. Tryon, of Minnespolis, whose name is synonymous with wisdom and harmony, lec tured to one of the largest autiences of the season. Her subject was ably handled, and one could not but feel au earnest desire for noble and better aims in life when brought into contract with such as Mrs. Tryon.

Mr. Aruold contributed to our entertainment with some well-chosen remarks, the interest in which increased as he continued. Mrs. Arnold, accompanied by her daughter, favored us with some beautiful musical selections. Mr. G. H. Jungren finely rendered a bass solo, Prof. Jumbach presiding at the piano. Other equally good musicians and soloists, who will be with us next Sunday, offered their services with seemingly earnest desire to assist us in what we believe to be our duty; to constantly keep before the public the oppor-

tunity for further study of our philosophy. In speaking of our talent last Sunday evening we must mention Mrs. Jacobs, of Minneapolis, who gave us tests which evidenced the purity, sincerity, and reliability of the medium. In our opinion she can not be truthfully rated as second class in her place of mediumship. She is a general fovorite with all and is with us heart and soul.

E. E. LISHER.

To Fair Visitors.

from the spiritual rostrum. Her controls are of a high order, and her tests are wonderful. We find her an honest, con-scientious Spiritualist. We have had very successful meet-ings. Many attended regularly who never heard a spiritual lecturer before, who were prejudiced and supposed all lecturers directed their time and talent in ridiculing the Bible and abusing Church members, but Mrs. Foye's guides have the happy faculty of shifting the wheat from the tares and feeding hungry souls upon spiritual truths, no matter where they find them. The Progressive Society has some splendid workers and rare elements of intellectual and spiritual refinement The number of such competent and earnest workers taking hold of the cause and carrying it forward and upward out of the old ruts of personal vanity and donothingism seems to be rapidly increasing our society, feeling grateful of the good Mrs. Foye has rendered us, expressed the sentiments entertained by the resolutions offered her, a copy of which is an nexed. With greatest pleasure I endorse Sister Foye and rec-ommend her to all societies. H. C. NICK. ommend her to all societies.

RESOLUTIONS OF THANKS.

RESOLUTIONS OF THANKS. As the engagement of Mrs. Ada Foye with this society terminates to day, we desire to express in some manner our gratitude for the valu-able services we feel she has rendered this society and the public gen-crally while with us: therefore, *Resolved*, That a rising vote of thanks be given her, it being the entiments of those who are ready to recognize her ability as a wonderful medium and benefactor, and true exponent of Spiritualism. Believing, as we do, that she has no peer as a test medium in the place wherein she handles it; that the good she is accomplishing by her work is of priceless value to the cause and mankind in general; by the aid of her powerful mediumship honest converts are gathered into this belief, and consoled by absolute proofs found, such as no other religion can af-ford. Her departure is deeply regretted by us all. She has made many pation of her return She carries the best wishes for her happiness and success with her until we shall greet her again. MILWAYKEE PROGRESIVE SOCIETY.

Hamilton, Canada.

The work of Spiritualism is progressing most favorably here. The Spiritualists are now located in the new I O.O.F. Hall on King Street West, where, for the past three Sundays Mr. G. W. Walroud has delivered trance lectures, and given most satisfactory tests of spirit presence. The spirit messa-ges given from the platform appear to be very much appreclated and cause the deepest interest among the strangers who flock in to hear the services. One of the subjects treated upon at great length, "The absurdities of dogmas and creeds." The guide (Hamadies) particularly pointed out that the dogmas and creeds of Christianity were man-made in every in-stance and savored all through of the nature and disposition of the man who originated them. From the days of Jesus to the days of Wesley one could easily read the personal characteristics of the author in the very utterances and sayings of the founder of any one of the many creeds that now exist.

Orthodox preaching is undoubtedly a matter of business. In evidence of this statement we have a case in point here in Canada. The Rev. Albert Truax has been tried for saying he does not believe in the divinity of Jesus, and has been suspended one year by way of punishment. In his defense he said he firmly believed in his opinions, but he professed to be willing to abstain from teaching what he believed to be true if the conference would allow him to go on with his preaching

There was a mingling of honesty and hypocrisy in the make up of this reverend expounder of Christianity, enough to startle the very devil himself, if such an omnipotent gentleman ever existed. CORR.

Ross Creek, Minn .- Since reading your paperil have taken Spiritualists intending to visit the World's Fair can secure great interest in Spiritualism. I do not understand it well, rooms (board if desired) at reasonable rates in the homes but think it a beautiful belief. I have a sister, but do not of Spiritualists by addressing Mrs. Lottie Brown, 180 Thirty-known where she is. She reads the LIGHT OF TRUTH I know. y lo- Will you, through the paper, say W. V. Syck wants to hear 25 from sister Laura?-W. V. Syck.

The popularity of the O. & M. Railway compells it to run three daily trains to St. Louis to accommodate its steadily in-creasing travel; fully ninety-five per cent. of the business from Cincinnati to and via St. Louis westward being accredted to the O. & M.

Both the day and night express trains to St. Louis on the O & M. Railway are equipped with elegant Vestibule Day Coaches and Pullman Vestibule Buffet Sleeping Cars. Pull-man Buffet Parlor Library Cars are also on the day express. The O. & M. Railway is the only line running Free Reclin-

ing Chair Cars from Cincinnati to Springfield, Ill.

The Ohio and Mississippi Railway is the fast line to Louisville, with four daily trains; each equipped with Pullman Parlor Cars, Vestibule Buffet Sleepers or Reclining Chair Cars, and connecting with direct lines for Memphis, etc. All trains of this line connect in Union Depots with those

for points in the above named territories.

For tickets via O. & M. Railway, and further information call on agents of connecting lines, or address, C. W. PARIS, Central Passenger Ag't, O. & M. R'y, 48 W. Fourth Street.

Cincinnati, O.

A NEW CURE FOR ASTHMA.

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

ATTITUS MERRITT, 319 West Pifty-fourth street, New York, has on sale at Carnegie Hall the LIGHT OF TRUTH, spiritual boobs, and spers.

W. J. COLVILLE

W. J. COLVILLE Will deliver two lectures daily during the session of Summer School of Psychic Science at Lifv Dale, N. Y., commencing Wednesday, June 5, 1833. He will speak daily at 2 p. m., also on Turesdays, Thursdays, and Saturdays at 10 a. m., and on Mondays, Wednesdays, and Pridays at 3 be m. From June 7 th to July 6th complete courses of twelve lectures will be given on the Spiritual Science of Health. Sacred Anthology, and Spiritual Cosmogeny or Man's Relation to the Universe. From July 6th to 20th ou spiritual Teachings or the World's Great Poets and Authons, Psychometry, and second course on Spiritual Science of Health. Terms-32 50 for any course of twelve lectures, or 34 for two tickets admitting to twelve lectures each or twenty-four in all. Visitors' sis-gle lecture tickets, 25 cents. Questions from the audience will always be in order at the close of the lecture if they pertain to the topic under consideration. W. J. Colville will speak in the audientium on Sundays, June 2004. "Its, and 25th at 10 30a. m. and 2 p. m. Mrs. Liffie and W J. Colville will lecture on Sundays, July 2d, 3th, and 10th. W. J. Colville and Mrs. J. R. Jackson July 2dd. "Prof. Geo. W. Morris, of New York, who is a Paris and Berlin graduate, has been secured as pianist and organist for the summer school. He will also take pupils and give recitals

Rowley's Occult Telegraph.

This is the greatest mystery of the sinctcenth century, and at the same time a well-attested scientific fact. Through this remarkable in-strument spirit Dr. Wells, now so well known throughout the world diagnoses and prescribes for patients everywhere, and very soldom, is cians have failed. All this is accomplished through the mediumship of W. S. ROWLEV. M. D., who has taken a course in homeopathy and the Eclectic Medical Institute of Cincinnati, O. and therefore is fully competent to carry out any and all instructions and please the adher rents of all schools of medicine. For the next three months, is ever to increase the circulation of the Licht or Y lartra as a matter of per-sonal friendship. I will send disensoris and medicine to is at iwo weeks and the LIGHT OF TRI TH FUR ONE YEAR for far to all serve their triends who are not taking this paper. Regular patients, by send the for the rease the circulations and weaks the serve to any of their triends who are not taking this paper. Regular patients, by send the BOWLEY, M. D., K. O Oken Part Place Cleveland C W. S. ROWLEY, M.D., Nc. 9 Olen Park Place Cleveland &