

Light of Truth.

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

SUBSCRIPTION PRICE,
\$1.00 per YEAR, 6c per COPY.

Cincinnati, Saturday, March 4, 1893.

Volume XII, No. 9.

[COPYRIGHTED. ALL RIGHTS RESERVED.]

Led to the Light.

BY HUDSON TUTTLE.

CHAPTER IV.
THE HARVEST OF SOULS.

A revival furnishes a curious psychological study, and the manifestations are as varied as the individuals who attend. Meteorologically they depend on the weather, for they are unknown in Summer-time. Perhaps the cares of that season do not allow the time, and distract the attention. Winter is the season of their luxuriance, and the lower the temperature the higher the rise of enthusiasm. Rev. Howarth had created a sensation and fully sustained his reputation as a revivalist. Night after night the church was filled to overflowing and the press grew greater with every evening. The murder increased the interest, and the doubter was unmercifully treated as an enemy to God and man.

Nature herself contributed to the gruesome elements of the occasion. In the northern sky a comet came out of the depths of space and with rapidly lengthening train, flaming against the stars, hung like a bloody sword menacing distraction. As the people came to the meeting they saw the blazing star high overhead, and when they drove to their homes over the crackling snow it hung low in the West. It was a constant excitant of superstitious fear, an object-lesson, and a text. Sunday evening was the last of meetings. Many went away unable to gain entrance. The audience thrilled with a strange, weird excitement, and were sensitive in the highest degree. The choir sang "Nearer my God to Thee," and the air trembled with the deep tones of the organ, stirring the very depths of devotion. The congregation joined, and, as with one voice, the grand invocation swelled to and deepened and became a shout of exaltation. Mr. Arling offered prayer. It was calm, impassive, devout with unaffected simplicity. He remained untouched by the seething tide around him, and though he would not confess it, he recoiled from the movement as one out of which good would not come. He was sadly out of place, felt himself to be, and was so regarded by the people. He might entertain the hope that after this period of insanity, when they came to their reason, he might settle down into his old place; for the present he must be content to be an inconsequential factor, as a polar star in the light of the sun.

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

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

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

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

"Flee from the wrath to come!"

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

You delay! Life is long and sin is sweet. Read the oracle of the skies, see there the flaming sword heralding the last day; the final doom and conflagration of all things. The comet draws near. It is coming. You will hear its awful roar, the trump of Gabriel, as of ten thousand tornadoes and their thunders. Its fiery mass will like a cloud fill the heavens, the multitudes of earth will stand quaking with fear. The mother will clasp her babe to her trembling bosom, the old man will be supported by his staff, the dead will come out of their mouldering graves, and from pole to pole and ocean to ocean will be a seething mass of humanity. The comet speeds on. Its breath is like the blast of the sirocco, like that of a smelting furnace, scorching, withering, blighting. Women fall inblessed unconsciousness, and strong men groan in agony of affliction. On comes the deadly messenger, hurled from the hand of the Almighty, and with a crash of doom meets the earth. At once there is a mass of fire, of flame ten thousand times hotter than the heat of any furnace. The earth becomes a rolling mass of fiery vapor, beaten from its orbit and rushing into space along an unknown path. The righteous are called by Jesus to come up glorified at his right hand. The sinners remain with the fiery hell, and burn forever in the abyss of space.

He paused and, with a gesture toward the heavens, cried loud: "It is coming!" So overwrought were his hearers that numbers sprang to their feet with fear, and others sobbed with affliction.

"Then in a low voice he said: "There is yet time to escape. Make yourselves right with Jesus. Come forward and give up your sins."

There was a rush for the open space in front of the pulpit, which was quickly filled with men and women on their knees, their hopeless faces turned upward to the speaker.

He was exhausted and called for a hymn. After the singing he, as usual, gave opportunity for those desiring prayers to make the request. Numbers arose, for friends, children, or parents. A lady arose, a dark hood partially concealing her face, she was tall, graceful in action. In a low, penetrating voice she said: "I want the prayers of all good people for Jesse Grey and her child."

A vivid pavor came over the face of Howarth, and he clutched the sacred desk to support himself. Rallying instantly, he looked down smiling on the supplicant, and said:

"The prayers of all good people shall be hers and her dear little child. May she know that she is honored and loved, and will be cared for, trust in Jesus and rest on his bosom! He will not forget you."

What a wonderful euphone there is in the language of religion! The philosophy of Jesus, his love, and being his bride, coming up from the public worship of a remote age, under such various concepts a double meaning. One the seat of religion, the other the reckless lawlessness of passion. The evangelist employed his knowledge to good effect. He said one thing to the people, and quite another to the supplicant. He closed the opportunity for further demands by a brief prayer, after which Deacon Lane arose and said:

"I regret to disturb the Holy Spirit that has descended on us, yet the laborer is worthy of his hire, and I want to present you, Brother Howarth, with this purse as a small token of our regard."

Howarth bent low as he accepted the purse. He knew that it contained just five hundred dollars he had bargained for, and the Deacon had had a severe trial in raising it. Tears came to his eyes as he responded:

"I wish I could do as the beloved apostles did, go forth without staff or scrip, but you know, sisters and brothers, I have to live. That is all I care for. I am grateful for your favor, and may God bless you."

How about raising the Church debt? It was difficult to collect the promised pay of the evangelist, and the debt remained. Of converts when the roll was called there were forty-five. Twenty-five of these were fully persuaded that baptism meant emersion and not sprinkling, and were befogged over perfect sanctification, and joined the Methodists. The rite of baptism was performed by the Methodist elder in the dead of Winter. Why not wait till Spring had tempered the water to the shorn lambs? They could not without endangering souls. They must be baptised before they back-slid. Here the ice was cut away from the bank of the river, and the twenty-five chosen led down and submerged with proper formula. The temperature was zero, and the wet garments stiffened with ice the moment they came from the water. It was a long way to the nearest house, sleighs were provided, and, wrapped in robes, they were hurried away to a place of safety. Two of these devotees, young ladies of not robust health, contracted colds, which terminated in consumption, and they died within the year. It is unpleasant to record even if true, that these two were the only ones of the forty-five who remained in the Church six months after conversion. The baptizing on perfect sanctification neither saved or condemned. When the hypnotic influence wore away they returned to their normal state, and life became real, with responsibilities more important than psalm singing.

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

(To be continued.)

Written for the LIGHT OF TRUTH.

HUMAN LIMITATIONS.

BY LYMAN C. HOWE.

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

Few people reason upon a large scale. Hence few are logically correct in conclusions derived from limited grasp of data. Most people judge the world by their own experiences and immediate environments. This is an essential condition of germinal individuality. What knows or cares the sparrow in the shell—even with all his equipments for the life he is to enter a few days hence—of the great world outside, of the atmosphere awaiting his untired wings, the beauties and wonders soon to flash upon his awkward consciousness, when the shelly prison which now constitutes his all, shall crumble away and leave him free to soar? What does he know, or care, of the object of his tightly folded wing and undeveloped feathers, and eyes that have never tried the light? Probably nothing. But when the insulating shell is removed, and his correspondence extends to the air, soil, and sky, how quickly the new revelation is accepted and utilized. How wondrously wide the sphere of activities becomes! As with the bird, so with the babe: and as with the babe, so with the man all along the line of his ever-extending pilgrimage. Baby races have baby ideas, baby religions, baby gods. They estimate the universe by what they know of it. In this they are consistent; but not therefore correct in their conclusions. We all do it. As our lives enlarge, we touch a wider range of facts and causes, and they become factors in our mental processes. In the primitive developments, all conceptions of God are bounded by the impressions derived from sensation, and human life assumes an importance capable of directing the will of providence! God is supposed to be so greatly affected by human acts as to change his plans to suit the desires of his favorites! A prayer or an oath may please or offend him so as to reverse all his purposes. Thus no stability can sustain the confidence of such childish worshippers.

Everything is estimated by the moving current of the little life-stream immediately within the range of vision and experience; and to such no conception of the extended vision is possible. To realize that "unsuccessive knowledge of God," is impossible until the mind rises to that table-land of contemplation, and surveys the currents of destiny "at a glance." Then the "motions of the parts as they glide by," are absorbed in the totality of the stream, and all the spreading landscape, and the changeable life that so magnified self-importance, is seen "as a motionless silvery thread among the fields." Few and rare have been the students of theology who could rise out of the limited range of mental infancy and conceive of God in the stability of unchanging character, who, present in all motions, is himself unmoved; causing all things to be uncaused, having or being "instantaneous and unsuccessive knowledge," yet knowing nothing as we know by finite relations and special thinking. To the partial grasp of an omnipresent reality is due the grotesque and conflicting character of the world's anthropomorphic gods. To these leading ideas (pivotal indications of character and states in the evolution of indi-

viduals and types) belong the entire train of mental and moral habits that make up the history of the world.

To censure acclimated for not grasping and exemplifying the highest ideals, is like scolding a child of three summers for not comprehending the higher geometry of Euclid or the binomial theorem of Newton. Morality may rest on fixed principles, as unchangeable as deity, but the ability to appreciate moral axioms is a matter of growth as reality as is the mathematical intellect. Hence, moral standards vary in different countries and at different periods of time in the same countries and with the same races. There is nothing stable but the Infinite. Man, as a finite, is ever expanding towards the infinite, but never attaining it. Every enlargement of his life lessens the importance of personal expedients, and increases his grasp on that boundless field in which the stream of life is seen as a "motionless silvery thread," and gives clearer conceptions of the "unsuccessive knowledge of God." The object of education and spiritual culture is to assist the evolution of individual character, subject to the laws that dominate the ego, with the least friction and delay compatible with thoroughness and healthful permanence. To this end nothing in the world's history or religion compares with the inspirations and philosophy of modern Spiritualism.

SEEKING LIGHT.

(To the Editor of the LIGHT OF TRUTH.)

One year ago I commenced a systematic investigation of the philosophy of Spiritualism, my first act being to subscribe for *The Better Way* which now, by the law of evolution, has developed into the LIGHT OF TRUTH. My next step was to attend the meetings held by The Society of First Progressive Spiritualists, held in this city every Sunday afternoon; two only of which I have been unable to attend. This society having an excellent spiritualistic library, I gladly availed myself of its advantages and have, as a natural result, acquired some little proficiency in spiritualistic lore. But better than all I have become firmly convinced that the spiritualistic philosophy is based upon the eternal truth of nature as manifested in human evolution. I have been assisted in this conclusion more by the general class of matter contained in the LIGHT OF TRUTH than by the more profoundly digested subjects contained in the books. I think this can be accounted for by the fact that the contributors to your paper present to my mind a *kaleidoscope* of "truth," which the calcium "light" of diverse minds develops into startling and beautiful forms and colors. But while this is true, I sometimes regret to discover instances of inexactness which lead to the conclusion that haste and not mature deliberation was the governing power of the contribution. And perhaps this is somewhat excusable in such productions. But in the discussion of a philosophical subject of such vast importance a scientific exactness should prevail. And the reason of this is self-evident in the fact that we are endeavoring to convince our friends, the Christians, that their conceptions of the future life are erroneous, and if we blunder in our argument we place the advantage with them. As an illustration in point please refer to *The Better Way* of August 27, 1892, and in an able article by H. D. Barrett on "Immortality and Modern Thought," the writer says: "I can find no evidence (in the Bible, H. H.) that the Jews were ever believers in immortality. In that great and beautiful poem, the book of Job, the Hebrew thought finds its noblest expression, and it says nothing about immortal life—it is one of despair, and sees only blank darkness after the soul leaves the body. The deepest questions of human destiny are touched upon in this book, but the answers are echoes to the cry of wailing souls." "Many other evidences of the unbelief of the Jews in a future life may be found in the Bible."

By turning to Job 19 chapter, 21-27 vs., it will be found that the doctrine of immortality is not only distinctly but emphatically taught. "Though after my skin, he says worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold him and not another." This evidently refers even to the resurrection and immortality of the body as well as the soul, and he desires to make the announcement with such tremendous emphasis that he exclaims: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever." But, besides this passage, the story of the translation of Enoch and of Elias means immortality or nothing. We would assume then that while immortality is not a prominently taught doctrine among the Jews, it was certainly believed in by them.

Now, in order to be as correct as possible as I journey on in my new path, I will kindly ask some one to give me the proper translation of the Confucian Golden Rule. Hitherto I have always understood it to be as follows: "Whatsoever ye would not that others should do unto you do not ye unto them." But in my new line of studies I find it thus: "Obey heaven, and follow the orders of him who governs it. Love your neighbor as yourself. Do to another what you would he should do unto you, and do not unto another what you would should not be done unto you; though only needest this law alone, it is the foundation and principle of all the rest. Acknowledge thy benefits by the return of other benefits, but never revenge injuries."

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

Omaha, Neb.

Written for the LIGHT OF TRUTH.

IS SPIRITUALISM CONSISTENT IN NAME?

MARY WEBB BAKER.

I sometimes doubt it. I have always been simple enough to think that Spiritualism consisted of much more than a name—I believed it to mean something more than mere belief in spirit-phenomena. I thought it meant *works* not words alone. In my ignorance and simple-mindedness I supposed to be a Spiritualist one must be honest, faithful, loving, kind and true. In short, to sum it up in one sentence which covers the whole ground, "to do unto others as you would have others do unto you." *That is what I thought it meant to be a Spiritualist*. But, I am being educated; I am finding out that, with some it means something entirely different: that is, if we are to judge by their daily lives. It means a hard grasping nature, seemingly utterly devoid of the "milk of

human kindness." A nature whose only aim and purpose in life seems to be to add a few more dollars to already overflowing coffers, even after the form is bowed and trembling, and the head is white with the frosts of years.

With others I have found out that it means a free use of the venom of slander; that some who call themselves Spiritualists (how dare they so pollute that sacred name!) do not hesitate to vilify and tear to shreds the lives and reputation of those who need their tenderest sympathies and loving care. Again, there are those who claim every man as brother and every woman as sister, co-workers in this great humanitarian movement called Spiritualism; who, while they are all smiles and blandishments to the face, will secretly and sometimes openly use every means in their power to stagnate and hinder the work and usefulness of those whose lives and works are far superior to their own. Something whispers "jealousy." Well, yes, I suppose it is, but is jealousy Spiritualism? Is slander Spiritualism? Is the worship of mammon Spiritualism? Is it Spiritualism to preach one thing and practice another?

Is it Spiritualism to sit with folded hands
Awaiting some message from "spirit lands,"
Nor give one thought to the spirits here,
Who toiling wearily year by year,
Have felt the smart and the sting of pain
While bravely they fought this truth to gain?

Is it doing the master's work on earth
Just to say "I know of the spirit's birth"
Is it gathering the jewels that we are told
Are far more precious than silver and gold.
When we close our hands as the beggar comes,
Or our doors on those who have no homes?

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

PHENOMENAL.

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

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

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

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

A MEDIUM PUT TO THE PROOF.

President Steuberg, of Washington, D. C., gives an interesting account of a visit to a medium who, at the time, was an entire stranger to him. "There are," said he, "frauds among mediums. There are alleged manifestations which are faked. No one is quicker to admit that than I am. I trust no evidence unless it will stand the most thorough tests. So many opportunities and so many temptations to deceive present themselves in the field of manifestations that here in Washington we do not accept these things except under conditions that make it impossible to be dishonest. I had heard a good deal about a certain medium, and concluded to make her a test visit. I was satisfied she did not know me. I went to her and said I would like to have a sitting."

"All right," said she. "I am no fortune-teller. It may be I can get spirits and names which you will recognize. It may be I cannot."

"I just want to find out," I said, "if there is anything in it." "Sit down," said she. Then, after a moment or two she told me this: "I see a young lady by your side—your sister. No, I made a mistake. She is your wife's sister. I see your mother by your side. She speaks a different language. I don't understand it. I can see writing. I read 'Henrietta.' At that the medium fell back in a trance. Through her lips my mother spoke to me in good grammatical German. That was the language of my mother. I learned afterwards to my satisfaction that this medium could not speak German. But something more astonishing followed. My mother gave me the old Hebrew blessing. 'Now,' said my mother in German still speaking through the medium in a trance. 'I want to prove to you that I am your mother.' She then spelled out for me in German her whole name. After the medium came out of the trance I told her what had happened. 'Can I talk German when I am in that condition?' she said. She had done something of which she had no idea she was capable."—N. Y. World.

Mandy (peeping in)—I'm so glad to see John prayin'. I haint seen him doin' it fer nigh forty years.
John (sotto voce)—!!! that collar button!
Judge.

OUR CONTRIBUTORS.

A Conversation with Judge Edmunds.

I recall as among the most delightful evenings of my life a visit with Judge Edmunds, a short time before his death. Mr. A. M. Giles and myself received an urgent invitation to spend the evening at his residence, which we gladly accepted. We were met at the door by the judge with the warmest greeting and conducted to his library. There he introduced us to his daughter, Laura, through whom he had received some of the most remarkable tests of spirit identity. He was in excellent spirits, and although he had resumed his law practice and was overwhelmed with business, his whole soul was full of overflowing with the spiritual philosophy.

It would be impossible to report our conversation, which was not interrupted by a moment's silence for over three hours, nine-tenths of which time he was talking. His noble sentiments elevated our minds, broadened our spiritual horizon, and life became more noble in its purpose. Mr. Giles, who, as a successful lawyer, had acquired adroitness in asking questions, turned his proficiency to good account, and thus not only added to our profit, but delighted the judge, who was most happy when giving instruction or narrating his experience in his prolonged investigation and public presentation of Spiritualism. He maintained that Spiritualists should not organize, but that their doctrines should permeate and exalt existing institutions, inspiring new vitality into old forms. This question has two well-defined sides, on both of which strong arguments may be brought. That Spiritualism can not be organized after any of the old plans is most certain; that it demands an organization adapted to the needs of the hour is equally certain, and if Judge Edmunds were with us as a mortal to-day I feel sure he would modify his views as then expressed.

Laura had lost, for the time, her mediumistic powers, but the judge said his own were increased, and referred his recovery from a recent illness to spiritual interference. He said that when his physicians gave him up in despair he knew that he would live, for his spirit friends had told him the exact time of his death, and it had not come.

Many of his anecdotes were of peculiar value. Two of these I venture to transcribe. The most wealthy and influential citizens were constantly manifesting their interest in Spiritualism by making inquiries of him. Once a celebrated bishop of South Carolina, attended by an equally celebrated doctor, visited him, and desired to "converse with some advanced minds."

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

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

That would have been excellent advice to the Seybert Commission, and equally applicable to the Psychic Research Society, and all other committees or investigators who wish to have the manifestations brought to them, and if they are not are ready to report failure and fraud.

We parted at a late hour, reflecting on the example furnished by this distinguished jurist to the many faint-hearted, weak-spined Spiritualists, who are afraid to acknowledge their belief for fear of social or pecuniary disadvantages. He never denied, but boldly and consistently advocated his views. Did he lose by this manly course? His law practice increased, and it seemed people placed more implicit confidence in him, as though they endowed him with some supernatural power. He gaily said it had become so extended he could not lay it down, and was destined to die with the harness on. "It will not be long," he said, "for the appointed time will soon come, and I shall not regret the transition."

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

LIGHT IN THE DARKNESS.

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

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

In the "Evolution of Christianity," Mr. Abbott says: "Life is more than science; therefore religion, which is the life of God in the soul of man, is more than theology, which is the philosophy of that life. As the human race grows in intelligence, it better understands life, and therefore science continually changes; stars and flowers remain the same, but there is a new astronomy and a new botany. So, as the human race grows spiritually, its understanding of the religious life changes; faith, hope and love abide forever, but every age has its new theology. It must be so; were it otherwise it would be because humanity had ceased to grow spiritually, or had ceased to think intelligently of the spiritual life."

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

"The danger of skepticism is nothing compared with the danger of a sham belief. Whether we be orthodox or heterodox, whether our creed be short or long, let us be true to ourselves, and not pretend to a belief which we do not really possess."

In an article entitled, "A Significant Ordination," we read of a young man of very liberal views who was unanimously approved by a representative Congregational council. Here is a portion of his doctrinal views: "God's love for man involves hatred of what injures him, therefore punishment for sin; yet this punishment is not arbitrary or statutory, but the inevitable result of unrighteousness under a righteous organization of the universe. Heaven and hell are states of character, begin here and are not essentially changed anywhere. The duration of punishment for the sinner I do not know. I am certain only that it will continue as long as the sin continues, and yet that the mercy of God endureth forever. I assert for myself and for my fellow men the fullest liberty of investigation, and the duty of following wherever the truth seems to lead."

In the "Drama of Eden," Mr. Abbott says: "Certainly if we were to come across this narrative anywhere else except in Hebrew literature, with its garden fenced off from the wilderness, with its talking serpent, with its tree, the fruit of which would afford immortal life, with its other tree, the fruit of which opened the man's eyes to see the difference between good and evil, with its exile from the fenced-in garden into the wilderness, with its making of coats of skins by the Lord God Almighty for man and woman—if, I say, we should come across this story with these incidents anywhere else except in Hebrew literature, we should at once class it with the legendary, the mythical, the traditional. I have been unable to see any reason why I should otherwise regard it because I find it in Hebrew literature." His idea of the fall of man, or original sin, may be gleaned from the following: "You and I were innocent once. Theology may say what it will, but when the mother looks down into the eyes of her babe, she does not believe that the eyes which look up pleadingly into hers are the eyes of a guilty thing, under the wrath and condemnation of God. It is not true that the babe is a guilty thing."

INSPIRATIONAL TEACHINGS.

MRS. MARY J. COLBURN.

Our progenitors had become familiar with the roaring of the beasts of the forest, with the bleating of the flocks and herds, and with the various notes of the feathered tribe. They had learned the habits of the lion, panther, and bear—were acquainted with the docile traits of the elephant. But now something entirely different attracts their notice. A dark form rises in the distance. It comes nearer. Fire darts from its nostrils; its voice rends the heavens; its breath uproots the trees of the forest; it darkens the sun, pours down torrents of water, a volley of stones, then passes off leaving destruction in its path. But the sun shines with renewed splendor. Its light glistens on the moistened leaves, birds sing their merry songs, a brilliant arch spans the blue sky, and nature is jubilant again. Wonders never cease, and the awakened perceptive faculties were on the alert for their discoveries. The ocean rurs. Its noisy billows dash upon the shore. The tempest subsides, and a gentle murmur sweeps across the placid waters.

Again the earth trembles under their feet, a rumbling sound is heard, a mountain bursts, a river of fire rolls down its sides, the air is filled with vapor and smoke, and all hearts are seized with amazement and terror. But the ground becomes still, the noise was hushed, the volcano extinct, and apprehension of danger was past. Mysteries multiply. Doleful sounds proceed from caverns, hills send back the human voice, hoarse winds whistle through the trees, zephyrs play their softest note, river and rivulet pour forth their melodies, light shadows flit across the landscape, darker forms glide along the valleys, and inanimate nature seems alive with sound and motion.

How natural the thought that there are other forms besides those that walk the earth! Savage monsters whose homes are in the air, ocean, and mountain caverns! And gentler forms that nestle in the woods, groves, and shady nooks, bask in the sunlight, or wander by the river's brim!

And the imagination conjures up a host of gods and goddesses, some on mischief bent, and others of nobler instincts seeking the welfare of mortals. Call it old-time delusion, or any name you please. Belief in these invisible beings led to the discovery of a great truth which has been a power for the quickening its spiritual nature, and leading you to a knowledge of a spirit world, peopled by spiritual beings.

EXTRAORDINARY MANIFESTATIONS.

SAMUEL WAUGH.

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

The medium is Benjamin F. Foster, a young man only nineteen years old, and who is, in my estimation, the making of the grandest and noblest medium ever brought before the public. Those present were my wife, son, daughter, Mr. W. S. Wandell, the medium's manager, and myself. The manifestations consisted of floating articles of furniture, music-box, tambourine, and even newspapers were distributed all around the circle. At one time Mr. Wandell's coat was taken off and placed upon the medium by the unseen forces. Then the control called for the light. After carefully examining the medium the light was extinguished, when the coat was taken from the medium and thrown across the room to Mr. Wandell. At another time they extracted the water from the tumbler, and we were unable to find where it had gone to, nothing being wet in the room. Heads materialized and fondly caressed the sitters, while others wound up the music-box and drummed on the tambourine with bones, also ringing bells and talking through the trumpet. Harry Roberts, controlling spirit, would call for matches to be lighted at intervals during the seance to show the situation of things in the room. At one time when a heavy walnut stand was used to lay the instruments upon (and on this occasion a tumbler full of water was placed upon it) the stand was turned top down and the tumbler full of water, with the music box, and papers, bell, and various other articles were placed in it. A paper trumpet was fixed upon one leg, while upon another was one of Mr. Wandell's shoes, which the control had taken off during the evening. Upon the other two legs of the table were the slippers taken from the medium's feet. At another time, when a match was lighted, there was shown to us the cabinet which had been carried across the room and placed over my daughter and myself by the invisible, but ever-present loved ones.

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

During the entire performance the medium sits under strict test conditions, with strips of cotton cloth securely tied around each limb above the knee, and strips of black braid passed beneath these bands and securely tied and sewed around each wrist, sometimes even so tightly that they would be buried into the flesh, and at the close of each seance "Harry" will either call for a knife or take the medium's from his pocket and cut the bands from his wrists.

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

SPIRITUALISM VS. IGNORANCE.

MRS. O. E. DANIELS.

Spiritualism comes to teach people that they need not fear an angry god or a malicious devil, for neither of them exist except in the imaginations of ignorant or malicious people. But whether God made all things, or all things made God one thing is certain: All the modern sciences proclaim law as the ruler. And Spiritualism as the last science that has been established, agrees with all the others and clinches the evidence that law rules supreme so far as known. The Bible God rules by laws that he can alter, or make miracles and cause catastrophes that cannot occur by the unchangeable law of the god of law. This makes the god of the scientists so very different from the gods of the ancient religions, that one or the other must be thrown out of the public councils. In protestant countries each has maintained a precarious existence for centuries. The believers of nature's laws have been constantly gaining power and influence among the people, and the governments have adopted more and more the laws and institutions that are required by the people who believe in the unchangeable laws of nature. And if people wish to

PHENOMENA IN PUBLIC.

(To the Editor of the LIGHT OF TRUTH.)

Your paper comes into the home where I am so pleasantly entertained, and the unanimous decision is that it is growing more interesting all the while. "The Woman's Club" is always interesting. Short, racy articles are always enjoyed better than long and prosy dissertations. Such can be found in books. It has always seemed to me, a weekly paper had a different work from that of a magazine, and it is apparent that you have caught the inspiration, and your readers appreciate every effort on your part to make the paper interesting. I took up my pen particularly to make reference and a few comments on a paragraph in "Notes from Mrs. R. S. Lillie," contained in a recent issue. The paragraph reads thus: "Then I suppose many will differ with me, when I express the thought that according to my observations, that the presenting of this class of manifestations before promiscuous assemblies (I refer particularly to the presentation of forms or materialization) has in every instance a deleterious effect."

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

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

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

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

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

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

SEANCES WITH A TRUMPET MEDIUM.

DORA YAPP.

I have had the pleasure quite a number of times of attending trumpet and physical seances with Mr. J. J. Sutton at his home, 175 South Noble Street, Anderson, Ind. When good conditions prevail the voices through the trumpet are nearly all spoken out loud, and can be plainly heard in another room. The voices can also be easily distinguished from one another, frequently these are from thirty-five to forty communications during a seance. A few evenings ago each and every voice was spoken out as naturally as in earth life. Independent voices are always heard in Mr. Sutton's seances, and thus the manifestations are always very interesting and convincing. Four and five spirits often talk at one and the same time, and only one trumpet in the room, the medium also joining in. Beautiful music is played on the guitar while floating over the room and lightly touching the heads of the sitters. Messages are often written on paper by spirit hands and handed to whom they are addressed. Beautiful lights are seen. I have had quite a number of sittings with Mr. Sutton for independent slate-writing. Messages are written between slates that are tied together with a handkerchief and while sitting in the gas-light or sunshine.

On January 31st Mr. Sutton gave a physical seance in the light. He was tied in his chair as a test. I saw him tied, and am satisfied there was no possible chance of him getting loose. He sits on the outside of the cabinet (for the light-seances), in plain view of the sitters, during the entire seance. Sweet music was played on the auto-harp, articles were passed back and forth through the solid cloth of the cabinet curtain. Materialized hands are seen; spirits messages are written between slates and on single slates; knots are tied in handkerchiefs and passed through the solid cloth.

To make a long story short I will say Mr. Sutton is a good, honest medium, and is welcomed wherever he goes. Could we have more such the truth of Spiritualism would be made more manifest.

Spirit Message Department

OUR FREE CIRCLE. Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 7:30; seance begins at 8:30. No one admitted after services have begun.

REPORT OF SEANCE. Tuesday afternoon, February 14, 1893.

PROLOGUE.

Again we have assembled to learn more of self, more of the possibility that lies within each one of us; to draw nearer and nearer to the great central source of all things, for we realize to-day that we are spirits; that we are, as spirits, related to that great force which carries forth all law; that great strength which brings to us our life, our being, and as we recognize that we belong to this great spirit that is in all things, we come earnestly asking those who have passed into a higher condition than this one, to draw near and learn more of ourselves.

QUESTIONS AND ANSWERS.

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

Ans.—My dear friends, I do not realize that it is necessary for any spirit to be re-incarnated. I, a spirit, who have been upon the spirit side of life upwards of twenty-five years, have viewed and watched many things, many conditions of spirits in the spirit world, of spirits still upon the earth plane, of spirits who return again and again and in some manner take possession and control of that spirit which is still incarnated in the material body, but I have never known of a spirit that has returned at birth taking possession of that body and living again through that existence in the borrowed body.

Ques.—[By A. F. M., Charleston, S. C.] What class of people should healing mediums be, so far as temperament and physical conditions are concerned?

Ans.—My dear friends, you will find a great many different persons, different in physical conditions, that are healing mediums. Now you might suppose that no one unless they were in perfect health themselves could in any way be a benefit to another one who was diseased, but I will say to you that I have seen many remarkable cures made by those who themselves were physically weak.

Ques.—[E. F. C., Farmington, O.] As questions are read in your circle, do you sense the sphere of the person or persons who wrote them? Explain the law.

Ans.—Friends, I, as a spirit, when a question is presented to me, almost immediately follow the thought and view of that person. Sometimes we find it difficult to analyze all that we would desire about that person. There are many things

which we can not explain to you; there are many laws which we understand, though can not explain to you. I will follow this question and I try to see the questioner. I may understand what prompted that one to ask that question, yet I can not explain to you exactly by what law I follow it. I see that I go upon the thought-wave. The thought of that party is upon the circle to-day, and wondering if the question will be answered and in what way, and whilst I am trying to answer the question, I would say that I can and do follow the thought-wave and thus come in contact with the questioner. I would say that the party asking this question is an earnest investigator. Whilst not fully satisfied, knowing that at times through his own organism there is some influence given from the spirit side of life which he can not fully understand, and whilst he is reaching out and upward, I would say that he shall be satisfied. I see close beside this gentleman at the present time a lady who is past middle age. The lady seems to be very anxious, indeed, that he should understand more of self and as she tries herself to unveil the mysteries of the spirit realm, she also would like to help this one who asks the question. Yes, we oftentimes come in contact with the questioner. Sometimes we are very glad, indeed, to do so; other times we feel sad because we see the questions are not as sincere as they should be. They would like to puzzle the instrument or the spirit, but I see sincerity in this question, and I would say, "Yes, we oftentimes enter into the conditions of the questioner."

Ques.—[By C. H. M., Elkhart, Ind.] Which is the greater wrong, to maim a person's body or to cripple his mind?

Ans.—Standing as I do upon a higher realm than you, seeing clearer and understanding better, possibly, I would say that the greater wrong was to cripple the mind. I would say to you to maim any one in any way is a great wrong. If you maim your brother willfully, you are punished by imprisonment, but if you maim his mind, if you do that which will distort his mind, you commit a great sin which will fall back upon you and in the by and by you will have to regret, for you must recognize there is no atonement for sin; you must recognize that it is a sin to maim another's mind; it is a sin to deliberately deceive any one; it is a crime if you deliberately do anything that will injure anyone mentally or spiritually, or make them understand that which you know to be false, and in that way cripple them and not let them have the full freedom of their reason. Those you have tried to injure, upon entering the spirit world, will realize the fact and understand for themselves; and whilst you see the progression of this spirit and feel the remorse, you will be held, as it were, with fetters which you have brought around yourself. You are the one who will have to answer for self, and if you do anything that is wrong and know it, you may not have to wait until you pass to the other side. As you journey through this life you will have to face some of those stones which you have deliberately planned to injure your brother man with, that you have cast. But if you try to live up to your highest and if you throw out upon the atmosphere kindly thoughts and love, you will reap unto yourself much good, for it will come back to you ten-fold.

Ques.—[By W. A. M., Jantion, O.] Do controls and guides know what kind of mediums they can make of persons sitting for development?

Ans.—My friends, I knew pretty well what kind of an instrument I would have when being developed. Each spirit that draws close unto a mortal and tries to develop him knows pretty well what kind of a medium he will make. If spirits come to develop you as a physical medium, they know that you have within you that which they can use for physical mediumship. If they come to develop you to speak, they know whether they can gain possession of your brain and whether they can use your physical organs or not. In times gone by, I used to so deeply entrance my instrument that she knew not what she did, but as she has progressed, I find that I can now stand beside her and give her the thought and she can express it, it not being necessary to entrance her. And I knew that it would be this. I knew that she would be a willing worker, although one of the most humble ones, a willing worker in the hands of the spirit world, and I am exceedingly glad that I chose this instrument, and so all spirits in choosing their instruments feel confident if the instrument will only follow out the directions given, they can make of them what they will.

SPIRIT MESSAGES.

John Doyle.

Chairman and Friends: I am a stranger here. I scarce know why I come, and yet I am glad that it is possible for me to come. I passed out of this body, this material body, some years ago in a distant place and under peculiar circumstances. I did not understand then that I could return to earth; in fact, I had never thought very much about what would become of me after death. But I find I am glad this afternoon to return, and whilst I am talking with you I would like to say that I listened to some of the truths that were told to day and I felt a restful feeling. I would like, if possible, to live my earth life over again. I feel that there are many things that would be quite different if I could dare. I feel that I would have learned more of that which was pertaining to the life beyond the grave, and would not have been so careless of the happiness of those who were near and dear to me, but I have not come here to make a confession, but I desire to send a love message. I desire that my wife Mary and daughter Mattie and my son George know that I live. I want them to understand that I am oftentimes near them, and I know through the kindness of someone they will receive this message. You can say that John Doyle was here from Jacksonville, Florida.

Timothy Higgins.

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

Sarah Elizabeth Bell.

Friends: I am glad to be able to come here this afternoon. I was a Spiritualist and found all that I hoped for. There is nothing so grand in all of our world as that which surrounds us on the spirit side of life. As I look at these beautiful flowers on the desk and realize their beauty, I would say that those I hold in my hand far surpasses them. Grand and beautiful is the way that leads us from the earth to the spirit realm. No darkness, no fear; that is one of the grand blessings of Spiritualism. When I first entered spirit life my loved children, three in number, awaited me, and to-day I would say to my beloved companion, only a little while and you will join me on the spirit side of life. And, friends, I come this afternoon also to give you greeting. What a grand thing it is that you can have this circle, that the spirits can come here and through the lips of a stranger send their love messages to the loved ones in a distant place. I am anxious that my husband William shall know that I was here. I am anxious that my children, those who still remain upon the earth plane, shall know that it was possible for their mother to manifest in Cincinnati. I am from Lynchburg, Va., and my name is Sarah Elizabeth Bell.

David Anderson.

Many years have passed since I passed over. I was not a Spiritualist, I was a Churchman. Not that I feel that I was the kind I should have been even as a Churchman, but I am glad I lived and tried to do that which was right. Many questions have been asked concerning those who pass over with their Church ideas strong upon them, and many have said, "Are they surprised upon entering the spirit realm?" I would like to answer your question as it appeared to me. When I first entered spirit life I could not understand my condition. It was so real, everything was so real, and I thought surely this can not be heaven, and I knew it was not hell, and so I reasoned with myself and wondered where I was. By-and-by a loved brother came to me, and he says "Why, David, you are in the spirit world; this is your home now." And I says to him "Is it possible that this is heaven?" and he says "Yes, brother, this is the heaven that you have earned. Each one of us earns our own heaven, and if you are happy, perfectly happy, then it is heaven. If you have any remorse, then remember that is just a little taste of hell." And I was glad to say that I had not many things to regret and I found that I could and did progress and have been progressing, and I am glad that it is possible to hold communication with our loved ones on this side. As I return this afternoon I wish to send my love to my wife Caroline. Tell her her husband is often with her. I came from Andersonville, Ohio, and I am David Anderson.

Rachel Evans.

An elderly lady calling herself Rachel steps up to me and says: "I desire to bring my love to those near and dear to me in earth life, I have guarded and guided them on their way. I am still interested in them and their welfare. I want them to know that I still live; I want them to know that I am still interested, and I want them to understand that they can do nothing but what I know it. I can see down deep, I know every act, and whilst I talk to you to-day I would say I give you a greeting, and I want you to know that I am satisfied with the change that he has made in his life. I am Rachel Evans and come from Rutland, Ill."

Old Samuel Possum.

I want my young master to know I am still roaming around and I am glad that he and Sadie have become one. Even though I have passed to the spirit side of life I never forget master Herbert's kindness. They call me Old Samuel Possum. I come from Tennessee. Master Herbert will see my message.

Dr. Nickless.

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

Robbie Lyman.

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

Rossiter.

A very aged gentleman comes next. He says: "I am just fourteen months in the spirit life. My people do not believe in Spiritualism, but this message will be read by one who visits my home, and they will know that I have the power to come back. I would say to my aged wife not to be so lonely. My name is Rossiter and I am from Alameda, Cal."

John Humphrey.

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

Harry Tuttle.

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

Edward Stevens.

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

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

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

Martin's Ferry, O.

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

HOW TO BECOME A MEDIUM.

A subscriber sends the following question for the Circle: "What conditions are required to produce materializations? Can they be obtained by three persons sitting together, one of them being in a curtain and cabinet?"

But in addition to this he writes that he has been a Spiritualist for twenty-five years and has read and studied the question in all its varied aspects. Furthermore that he has longed to be a medium, so that he could more fully realize its nature, that he has spent hundreds of dollars in so doing, yet is as far away from mediumship as ever—how is that? Is mediumship a delusion?"

He continues and says that "nine-tenths of what has been told him by public mediums proved false;" and he therefore "feels inclined to leave it alone." But he regards the philosophy of Spiritualism as a "broad and rational theology," and is satisfied with that, though still craving for more light.

As this case needs comment after answering the question, and which we do because it fits many others in the same state of mind that our correspondent finds himself in, we deviate from the rule, trusting that this will not be considered personal.

In reply to the question concerning materialization we would say that the conditions required for results are varied. Those who feel that they can obtain materialization will also be impressed what to do; for every medium requires different conditions or modes of development. Though the best mode is not to sit at all, but to await its development naturally. When manifestations come spontaneously—generally beginning with raps, and ending with unmistakable evidences of the coming phenomenon—it is time enough to form circles, and then only by inclination as the medium, him or herself perceives—not by suggestions of others, or what spirits may give in the presence of these others. The best mediums—from the nature of their fine attunement—get the best direct information and what is best for their development in the presence of others or from a circle where mortals do their own thinking. Let the medium's spirit do the thinking for the medium when it concerns his mediumship. Not we, but only they know how to deal with their charges. Inclination will guide the medium for proper unfolding.

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

In addition we would say that either twenty-five or forty-five years of study or reading on Spiritualism will not give as much information on the true nature (the cause) of it, as five years of self-study. For if we all knew as much about our own selves as we do about our neighbors we would be much wiser in many respects. A nearer acquaintance with self brings man into closer relationship with nature, and through this with mediumship, and the way to develop it to its best advantages.

LITERARY REVIEW.

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

Mrs. Waisbrooker is the well-known champion of married women concerning their rights over their own bodies. She has written quite a number of articles and books on this subject, and has undoubtedly awakened many to the existence of an evil never before regarded in that light. Among other of her published works are: "Perfect Womanhood," "The Occult Forces of Sex," and "Helen Harlow's Vow."

THE MAYBRICK CASE. English Criminal Law, by Dr. Helen Denmore. pp. 148. Price 25 cents. New York: Stillman & Co., 1398 Broadway.

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

HOW NATURE CURES. Comprising a new system of Hygiene; also, the Natural Food of Man. By Emmet Denmore, M. D. pp. 413. Gold and muslin binding. New York: Stillman & Co., 1398 Broadway.

To judge by the many theories advanced in favor of regaining health the world must be very sick, and variably so—troubled with many diseases and complications of diseases, and in large measure beyond the reach of medical attendance. Not because physicians can not cure the many ailments that are troubling the human family, but because in many cases, yes, in the majority—it would take more than a man's earnings to pay the fees, considering the little advice doctors give for a two-dollar bill, adding an expensive medical prescription to be filled by the druggist at the sick man's expense in the bargain. Thus the many theories advanced how to become healthy without the use of drugs and by virtue of observing hygiene laws. This book gives a method for the price of one doctor's visit, and, undoubtedly, if observed to the letter, would benefit an ailing man more than a hundred doctor's visits. Of course, this does not apply to those contagious diseases that come and go quick, and which are readily mastered by the average physician (and for which it is always advisable to consult an M. D.), but for those who are constantly ailing without being seriously sick, and whom such a method can benefit more than medical attendance. To such we recommend the book.

Anniversary Suggestion.

[To the Editor of the LIGHT OF TRUTH.]

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

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

4

THE LIGHT OF TRUTH,

Published by C. C. STONEWELL, Cincinnati, Ohio. Terms of Subscription...

CINCINNATI, SATURDAY, MARCH 4, 1893.

THE LIGHT OF TRUTH cannot well undertake to reach for the home...

TABLE OF CONTENTS. First Page: Led to the Light, Story by H. C. T. Light, by H. C. T. Light...

ANOTHER BUGLE-CALL.

Attention, readers! Look out for another big supplement! It will be issued for the 11th of March...

The Prohibitory Amendment to the National Constitution.

The National League for the Protection of American Institutions has submitted to Congress the following proposed amendment to the constitution: "No State shall pass any law respecting an establishment of religion..."

GENERAL BEAUBERGARD has been added to the list of immortals, and gone with the rest of the "dead" to the place where the "war is over."

Spiritualism, Aristocracy, and Priestcraft.

How are we to apply the principle of unity in essentials to the movement of Spiritualism? We say that this might be the watchword of the near future.

Man has been a slave and is as yet by reason of the position that half truths are for him and whole truths for those who rule him. The power he has always had its strongest lever in man's religious convictions.

Centralization of capital in the hands of the few, the withdrawal of the wealth of the country from the hands of the producer, into the hands of the non-producers...

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

"Eternal Vigilance is the Price of Liberty."

That topic of the day which seems only to interest people who have time to devote a pure thought to their country's good as well as to self, is that pertaining to Romanism and its encroachment upon American liberties.

The American Constitution accords to all the liberty of conscience in matters religious, and the associations referred to are strictly American in this respect.

upon their liberties as a cat does the movements of a bird, and by their vigilance have caught on to an undercurrent in Church affairs that are not generally noticeable to the reader of ordinary daily events.

NEW YORK'S INQUISITION.

A queer and rather high handed case of incarceration for insanity was perpetrated in New York city a few weeks ago which warrants a very thorough overhauling to prevent other incarcerations of a similar nature to be tried on our own free citizens for perhaps less reasons than this.

"S. B. Newton" says the N. Y. Press of the 24th ult., "is a victim of police stupidity. Mr. Newton is a missionary, and a man of intense religious convictions. About six months ago he had a dream, which, to his mind, seemed to be a prophetic vision."

His simple, earnest faith, it seems, was too much for the comprehension of a New York police captain, and he was seized without warrant for a belief shared by thousands of religious enthusiasts.

When it comes to pass that a man can be enticed into a police station by another without official bearing or warrant, and then hurriedly spirited away to a lunatic asylum without official investigation, and after a manner in which things are done in a country in the throes of a revolution or in the hands of the Inquisition, it is time for the spirit of Americanism to awake and look after those who are holding the reins of this government in their hands...

SPIRITUALISM NOT NEW.

It has been urged against Spiritualism that it has brought no new truths into the world. Truth is neither new nor old; it knows neither past, present, nor future, and spiritual truth is the common heritage of all ages.

The most illustrious men of past ages were Spiritualists, and drank draughts of wisdom at the fount of inspiration.

The old catholic definition of truth is: "What has been believed in all times, in all places, by all men; always, somewhere, by everybody." Spiritualism is such a catholic truth; always, everywhere believed, and a universal faith.

Covert Attack on the Public Schools.

As was predicted in a recent editorial in the LIGHT OF TRUTH, the articles on the public schools by Dr. Rice in the Forum furnishes a handy arsenal of weapons for the Catholics. Their papers quote largely from the Forum, and they abound in editorial commentaries.

"Deteriorated!" If a Boston school, with all its apparatus, not to say its frills, could be put upon the stage, and the public could see that conglomeration of Quincy method, bundles of little sticks, pebbles, parcels of groceries, mud pies, crayons, moral suasion, inaccurate gymnastics, slovenly slate work, impudence, visits from supervisors, superintendents, committees, training school girls, and distinguished guests, and smatterings of everything under the Stars and Stripes, with poets' days, patriotism, politics and English composition thrown in for make-weight, no Gilbert or Irving need ask for a hearing for at least one year.

This brazen diatribe is not stronger in expression than the words of Dr. Rice, who poses as a friend of the public schools! This exultation of the leading Catholic journals shows how much honesty there is in the attitude taken by Satolli.

A FEW POINTS.

The following are some points of the canon law of the Roman Catholic Church, and every Catholic, if he votes in his church, subscribes to them. They are taught in the colleges as part of the education of good Catholics.

- 1. The Pope has the right to give countries and nations which are non-Catholic to Catholic regents who can reduce them to slavery.
2. The Pope can make slaves of those subjects whose prince or ruling power is interdicted by the Pope.
3. The Church has the right to practice the unconditional censure of books.
4. The Pope has the right to annul State laws, treaties, constitutions, etc.
5. The Pope possesses the right of admonishing, and, if needs be, of punishing the temporal rulers, emperors and kings, as well as of drawing before the spiritual forum any case in which a mortal sin occurs.
6. The Pope has the right to absolve from oaths and obedience to the persons and the laws of the princes whom he excommunicates.
7. The Pope can release from every obligation, oath, vow, either before or after being made.
8. The execution of Papal commands for the persecution of heretics causes remission of sins.
9. He who kills one that is excommunicated is no murderer in a legal sense.
10. The municipal governments of New York, Boston, Baltimore, St. Louis, San Francisco, and many other large and smaller cities are controlled by men who swear allegiance to these rights of the head of the Catholic Church. Reader, draw your own conclusions.

COLUMBUS WORSHIP.

It is a human falling to bow down in hero-worship, and in this Columbus year the so-called discoverer of America has come in for more than a usual share of laudation.

He has been a trump card in their hands to exploit the Church for having such a son. W. H. Thorne, editor of the Globe, who was originally a Presbyter, and becoming muddled on matters of dogma became a Roman Catholic, and converted the Globe into a kind of Catholic organ, carries the idealizing of Columbus to the verge. He says: "My final thought is that unless we want this land to go to the devil, we must be more like Columbus in all spirit of heroism, love of truth, consecration to duty, love of the Church, and consecration to God."

With all deference to the hardy perseverance of Columbus, it is a new thing to hold him up as a model of morality. He was a Catholic, because when he lived, there was no other church. He was a pirate and robber on the high seas. He was a famous liar; and the cruelty he practiced on the peaceful, unoffending nations, the terrible slavery he upheld, which depopulated some of the islands that he found veritable Edens, forms one of the blackest pages of history.

He had derived a knowledge of the land in the West from the Norsemen, and the surety he felt was based not on his own superior intuitions, but the story of the people who two or three centuries before had founded a colony in what they called "Vinland," which was some portion of southern New England.

The character of Columbus was glossed by superstitious piety, and was not different materially from the moral standard then entertained, but had he lived at present, he would have had to reside in Belgium or the penitentiary.

IS THE DAILY PRESS LOYAL?

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

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

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

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

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

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

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

Notes from M

White, holds as yet full and... the past week has... I would... a few seasons ago... a thinking perceptibly as... some had calculated all the... ward a permanent and... here we are with a fierce... and from has not given... Sunday, February 19th... residence at Grand Army... was "Progress the Univer... teachers in the past and... that all this under the... power of God. "Out of no... six days the heavens and... them are." We were... that "as the tree felleth... even of the present tim... for beyond that there is... Spiritual taught prog... city in which some we... progress. It has also... gress, this running thro... the whole gave us som... predated by the leasers... course war." The Lie II... of the rights understand... in contrast with the far... life of little consequence... after the all-absorbing... with all the endowmen... and their application to... the whole gave us som... might be if these high... greed and desire of... others. The ruling... high places to form co... necessary to the well t... anues millions for the... (rightful) to contemp... that soon, the end was... been the case where... strove enough to aw... affect the lie which... side the question of... hereafter, as when th... opened or quickened... of the whole gave us som... our lessons, and e... our salvation. The Norwic... once in two weeks... been well for an l... entertainment, con... tations, songs, in... Thursday, the... There was a... ent. There is ind... per, as is always... and most abund... the Ipecum child... several contribu... present and san... He has a good v... cited poem fr... gave an improv... Wednesday... give a discou... noid regular u... as given by the... evening when... much expense... possible. M... times, and it... though this w... say that, as I... out; any just... no one in our... and out, the... and only kno... who follow i... people of Me... vious. Jenn... The meet... versalist Cou... read Spiritu... along tue lit...

Word pictures... tions of the after-l... Homes were in like... trolling spirit, and... days gone by, and i... ing to happiness ar... love's golden cha... gradually being ov... out; the wise of a... realia of the uni... our lessons, and e... our salvation.

The Norwich... once in two weeks... been well for an l... entertainment, con... tations, songs, in... Thursday, the... There was a... ent. There is ind... per, as is always... and most abund... the Ipecum child... several contribu... present and san... He has a good v... cited poem fr... gave an improv... Wednesday... give a discou... noid regular u... as given by the... evening when... much expense... possible. M... times, and it... though this w... say that, as I... out; any just... no one in our... and out, the... and only kno... who follow i... people of Me... vious. Jenn... The meet... versalist Cou... read Spiritu... along tue lit...

The met... during the... form last St... was "The r... reading Lit... jet of un... Creed," we... loved with... turn. Am... H. Thorne... Practicing... that be sp... spirit with h... practice... body and... operation... Spiritual... much expense... doted ba... like expl... Mr. Soc... will retu... Hand of... Washington... members... evening... Mrs. H... speaking... given bel... Society. "Long... money. I... west. H. Loom... day ever... Davis, M... tations I... lent mu... sickness... be pres... lora. A... gave s... cause, c... and "T... Mrs. H... Hattie... furnish... March... Orange... open e... always... becu r... E. Jon... Th... concei... was a... tained... Th... Barne... Davin... ingto... dually... tests... Mrs. J... At...

THE WOMEN'S CLUB.

It has always been observed that women who are cheerful, peaceful and bright...

Little Nannette. I gave her a red, red rose. She gave me a kiss on the cheek...

Thoughts for the Week. Sunday—'Tis heaven itself that points out an hereafter...

WHY WE NEED LYCEUMS. It is especially the province of mothers to look after the needs of children and young people...

Dear Sister: I have had a chapter of experience which has not proved quite agreeable reading to me...

"My children were asked to take part in everything. They recited at Sunday-school concerts, they played piano solos...

"To ambitious youth it looked a pleasant way to conspicuous display of self—of beauty, talent, skill, flirtation, etc."

THE WAY TO KEEP YOUNG. How much thought and money have been expended in endeavors to keep at a distance death's advance agent...

TRAMP" THOUGHTS. We all remember what Carlyle says, even if we do not practice it. "Speak not, I entreat thee, till thy thought has matured itself..."

That Naughty Girl Again. In looking over the Women's Club in the last issue of LIGHT OF TRUTH, my eyes fell on that "pathetic letter,"

Good Night. Do you keep Dr. Hoxie's Certain Croup Cure in the house? If not, lose no time in purchasing it...

SOUL-READING. Psychometric Definition. Mrs. A. B. Sevear's case of the world-renowned psychometer, has always been noted for her wonderful powers in diagnosing and prescribing for diseases...

PSYCHOMETRY. Consult with PROF. A. B. SEVEAR-ANCR in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00...

Better than Gold. Have you the Catarrh, Weak Eyes, Impure Blood or Indigestion, my treatment will cure you. Magnified Catarrh Remedies...

You Can Have Good Eye-Sight. Melted Pebble Specacles restore lost vision. Write for illustrated catalogue and how to be fitted by my new clairvoyant method...

A LIBERAL OFFER. Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free of charge.

MEDIUMS AND LECTURERS. Mrs. Celia Loucks is open for engagements to lecture and give psychometric readings and clairvoyant delineations...

Mrs. J. H. Stowell. TRANCE MEDIUM. 408 Baymiller Street, CINCINNATI, O. Will give sittings daily for information and tests from 8 a. m. to 4 p. m.

D. S. Johnson. MATERIALIZING and TRUMPET MEDIUM. 20 W. Eighth St., Cincinnati, O. Will give sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. M. W. Kemp. Materializing Medium. Sittings Tuesdays and Fridays at 7 p. m. Private sittings by appointment. Open for engagements by application.

FOR YOU. Send four cents postage, a lock of your hair, name, age, and sex, and receive a clairvoyant diagnosis of your disease free.

Psycho-Magnetograph. This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship...

Reliable Offer. Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive a diagnosis of your disease free of charge.

Reliable Offer. Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive a diagnosis of your disease free of charge.

Reliable Offer. Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive a diagnosis of your disease free of charge.

A WILLIS. Materializing Medium. 228 E. Third St., Cincinnati, O. Will give sittings daily for information and tests from 8 a. m. to 4 p. m.

Harry W. Archer. TRANCE MEDIUM. 408 Baymiller Street, CINCINNATI, O. Will give sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. A. E. Kibby. TRANCE MEDIUM. 130 Locust St., Cincinnati, O. Will give sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. J. H. Stowell. TRANCE MEDIUM. 408 Baymiller Street, CINCINNATI, O. Will give sittings daily for information and tests from 8 a. m. to 4 p. m.

D. S. Johnson. MATERIALIZING and TRUMPET MEDIUM. 20 W. Eighth St., Cincinnati, O. Will give sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. M. W. Kemp. Materializing Medium. Sittings Tuesdays and Fridays at 7 p. m. Private sittings by appointment. Open for engagements by application.

FOR YOU. Send four cents postage, a lock of your hair, name, age, and sex, and receive a clairvoyant diagnosis of your disease free.

Psycho-Magnetograph. This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship...

Reliable Offer. Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive a diagnosis of your disease free of charge.

Miscellaneous. A writer in The Patriot gets a possible modern St. Valentine's day card...

An Opportunity. Two good papers for \$1.30. Pomeroy's Advance Thought, a 32 page monthly devoted to the advance of all progressive reform...

DR. J. C. POWER. Chronic Diseases particularly solicited. Lying, standing chronic troubles, considered lost, but by the general practitioner, readily yielded to my treatment...

An Astonishing Offer. Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive a diagnosis of your disease free of charge.

The Blind Clairvoyant, Prof. HENRY W. SINCLAIR. Will send by letter a life-revealing of the Past and Future with EXACTLY correct lock of hair and One Dollar. Address: Prof. HENRY W. SINCLAIR, Boyden House, 275 Union St., Lynn, Mass.

YES YOU CAN. Get well, Send \$1 for a Bottle of Elixir of Life. A spirit remedy, Purely Vegetable, and Magnetical. Positively restores life. For blood, liver and kidney ailments there is no better remedy made. Send for circulars to R. K. MARRS, Clinton, Iowa.

Reliable Offer. Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive a diagnosis of your disease free of charge.

VITAPATHY. THE NEW SYSTEM OF PRACTICE. In the Home Sex or this Phrenic-Sex. VITA-Pathy, cures PHTHISIS, Phthisis, Every chronic disease, restores health, restores vitality. Apply to or address Prof. J. B. BURNETT, 100 N. W. 1st St., American Hotel, Chicago, Ill. Send for circulars free.

DR. F. L. H. WILLIS. May be Addressed Until Further Notice. 40 Avenue B, Vick Park, Rochester, N. Y. DR. WILLIS may be addressed as above. This point he can attend to the diagnosis of disease psychometrically. He claims that his powers in this line are unrivaled, combining, in his case, accurate special knowledge with him and scientific psychometric powers. Dr. Willis claims essential skill in treating disease of the blood and nervous system. Case records in all its forms, Epilepsy, Paralysis, all the most delicate and complicated diseases. Dr. Willis is permitted to refer to names of patients who have been cured by his system of practice which all others had failed. An letter must contain a return postage stamp. Reply to mention this paper.

NEWS FROM CORRESPONDENTS. Continued.

LOCALS AND PERSONALS.

Don't forget the process at G. A. E. Hall on Sunday after-

George W. Dale, of Paris, Tenn., is ready to accept en-

The American Health College opens its regular Spring

A prospectus is issued announcing the early publication

Attention is called to the advertisement of "The North-

For those who delight in a little reverse that takes them

The young people of Independence, Mich., have formed a

Mr. Colville Luther will lecture on the "Aggravations of the

This being our anniversary month, the friends will be

The trumpet-call given for the benefit of the Union

There is another emotion manifest in the city by some

A fine audience was in attendance at the Ethical Spirit

Dr. J. D. Buck followed with as finished, polished, and con-

Despite the beautiful weather last Sunday—it being the

The regular quarterly meeting of the Jackson Spiritual-

Mr. Hugh Robinson, a recently converted brother, occu-

Mr. Silas W. Edmunds, of Cleveland, is speaker for the Prog-

Let me state through your valuable paper, that we

Allow me to state through your valuable paper, that we

Many other tests were given with equal correctness, giv-

the thoughtfulness of Mr. Weaver in this matter, and trusted

While our brethren at Jackson are enjoying their feast

Services three times on Sunday, lectures Tuesday after-

We were greatly disappointed on the first Sunday of the

Last Sunday "A practical and spiritual view of the beati-

Mr. Colville's subject on the "Beati'tudes" was sug-

"A few Sundays ago a bright little cricket of ten or twelve

Hamilton, Can.

At Hamilton public services are held every Sunday even-

Another interesting subject was the question, "In what

Mr. Hugh Robinson, a recently converted brother, occu-

Good reports of progress reach us from Guelph, Toronto,

The regular quarterly meeting of the Jackson Spiritual-

Mr. Hugh Robinson, a recently converted brother, occu-

Mr. Silas W. Edmunds, of Cleveland, is speaker for the Prog-

Let me to state through your valuable paper, that we

Allow me to state through your valuable paper, that we

Maule's Seeds

AND PLANT BOOK. IT IS A WONDER. No gardener or fruit grower can afford to be without our new SEEDS.

ATTENTION SPIRITUALISTS! The First Society of State Spiritualists and Liberals of

The New Orleans Association of Spiritualists certainly has

On the evening of the 16th inst. a company of forty-seven

Spiritualism, or the philosophy of life, is fast gaining a

Omaha, Neb.

Omaha is being awakened through the mesmeric powers

Grand Rapids, Mich.

Spiritualist matters are moving on steadily here. Prof.

As ever,

W.M. HENRY MAULE

Hamilton, O.

San Francisco, Cal.

John, Fla.

New York City.

Seattle, Wash.

NOTES FROM ALL POINTS.

Unlike the Dutch Process No Alkalies or Other Chemicals



W. BAKER & CO., Dorchester, Mass.

SUBSCRIPTION

After adm handshaking heartily glad from dear Bro hurriedly was put on a pair pockey, laid l tially cover slouch hat u

When taking and the Had he tiful. "Oh "No "I "I "D "my of justic

and I as

fat th wl or th pl or

fr b a a

at

Mrs. J. B. Allen, Vice-Pres-