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# Light of Truth

SUBSCRIPTION PRICE  
\$1.00 PER YEAR, 50c PER COPY.

Cincinnati, Saturday, September 10, 1893.

Volume XIII, No. 11.

## THE PSYCHICAL SCIENCE CONGRESS.

To the Editor of the LIGHT OF TRUTH.

This letter will be devoted to further notes and remarks concerning the Psychical Congress, which I attended during four delightful though exhausting days.

On the second day, Mr. Cones selected four letters from a multitude to read to the audience, from persons who were unable to be present. Professor Crookes stated in his letter that he gave an unqualified denial to any who might say that he had changed his views. He adheres, as long ago, to the spiritualistic deductions from his experiments. Flammarion wrote that he could not attend, because of his constant observation of Mars, but expressed his entire sympathy with the congress. Lady Somerset expressed her fears of the delusive, and her desire that all be put on a scientific basis. In Frances Willard's letter was evident her conservative clinging to the old religious views and her restless longing for evidence of spirit-return that would not contradict what she thinks, she is committed to as an adherent of Christianity. Frances Willard will never be quite happy until she is completely emancipated from Church creeds. I know whereof I speak, for I have been through the same. Until we prefer absolute truth to any preconceived and long-established opinion, we are not wholly free. "The truth shall make you free."

An excellent paper by M. L. Holbrook, of New York, was read to the congress entitled, "An Anthropological Study of Some Healing Mediums." He summed up their average physical characteristics as follows: "Over the average size, torso large, chest measure forty inches and waist rather still; head large, long, and high, never bullet-shaped; spine straight; not fat; free from bad odors and foul breath; in short, normal men and women, being disinclined to all kinds of excess. The hand large, fleshy, firm, and strong, and the touch agreeable and suggestive of trust. They get the best results when the hand is cold on beginning to treat. Their diet is simple, avoiding spiced food, no alcohol at all, but little tea or coffee, and but little meat. They are lovers of nature and hate an artificial existence. Their blood is normal, having a large amount of living matter in the white corpuscles. They possess the mental qualities of harmony, self-respect, and a desire for the welfare of others. They give evidence of reserved force and quiet will power. They are chaste in character. They are not inclined to rigid science. They are certain of being led by disembodied spirits, many of whom are Indians. Other spirits give them knowledge; the Indians give them power. In treating a patient, their hands seem endowed with intelligence, and go at once to the spot."

The essay on "Possibilities of a Future Life," by Miss Lilian Whiting, of Boston, was read by Miss Kate Field. Miss Field is a brilliant, versatile woman of the world, but she did not fully comprehend all the truly spiritual sentiments expressed in this essay. Miss Whiting showed the unity of life, that what we are involves what we have been, and prefigures what we shall be; that life goes on though the body dies, and bears its fruit in eternity; that man is the ruler of nature, as was foreshadowed by Shakespeare in his "Prospero." She said that mediumship is normal and not abnormal; that as speaking and seeing are natural to us, so are clairvoyance and clairaudience natural; that man's part is to unfold his latent powers.

While Miss Whiting's paper contained nothing that is new to an advanced Spiritualist, yet her style is so beautiful and her turn of thought so spiritual, true, and womanly, that her effort will tend to elevate humanity, and we are glad that it will be given to the world in permanent form. Her prominence as a journalist will give her thoughts weight with many who would be prejudiced against an avowed spiritualistic writer. How glad we are to welcome such pure, high souls! Though they do not dare to swing wholly free from conventionalities and human opinions, yet their mission is to lead similar souls who look to them for guidance, and the angel world uses them to advance the spiritual era of the human race.

With the great thinkers of the Psychical Congress we are in deep sympathy. We can but smile, however, at those among them who meet our welcome with the self-satisfied remark, "Yes, we have been working a long time to bring it into a scientific basis."

While many in our ranks are careless and credulous, yet there is not one psychical researcher who proceeds more cautiously and scientifically than many Spiritualists that we know. I, for my part, have from the first been disinclined to accept any manifestations, unless the test conditions were such as to exclude every hypothesis except that of the return and action of disembodied human spirits. Moreover, we ask those who despise us and our work whether there would ever have been any society at all for psychical research, if Spiritualism had not been at hand and led the way, for nearly half a century. Spiritualists began the research and paved the way for those present workers, and we are glad that many of them are too fair to deny the immense debt that they owe to Spiritualists.

It is said that a Frenchman, an Englishman, and a German were asked to describe a camel. The Frenchman spent an hour at the Jardin des Plantes, had the camel weighed, noted what he ate and drank, and drew a picture of the creature, and presented it with the remark, "Behold him, the camel." The Englishman packed his portmanteau, and after spending two years in the Orient, came home with an enormous quantity of notes, to be sifted and classified into his presentation of the camel. As to the German, he sat down quietly in his study, and evolved the idea of the camel out of his inner consciousness. Yes, Englishmen are, as a rule, cautious, industrious, truthful, and reasonably scientific in their quest after knowledge, and we feel indebted to them for their researches in this department of man's thought. In their ardor and earnestness, they may, like other human beings, sometimes exaggerate the importance of their own work; and it is quite likely that if an American occupied the same position he would exaggerate the importance of his own work even to caricature.

Several Englishmen gave us papers on those subjects, but probably those by F. W. H. Myers, of Cambridge, England, awakened the most attention. The high breeding, the learning, the philosophic insight, the poetical grace, and above all the absolute earnestness of this thinker on psychic themes held his audience in rapt attention. The only thing that I found to regret was that his

conclusions do not seem to make him so happy as my Spiritualism has made me.

He gave two papers, the first, on "The Subliminal Self," and the second, the very last presented to the congress, "The Evidence of Man's Survival of Death." The first classified the psychic phenomena, and attempted to account for a portion of them by an under self that is ordinarily not conscious of all that goes on within us. While the whole masterly effort showed close observation and subtle thinking, it was unsatisfactory to me, because I was previously familiar with a philosophical, because a true basis of all those psychic manifestations. This scientific basis is the trinal nature of man: physical body, psychical body, and soul. With this key to unlock this grand temple of knowledge, all becomes clear, natural, and joy-giving. Spirits who reach us through the physical reach us indirectly. They have to reach us thus, because we are confined by our physical bodies, and because we are still materialistic. When we sense them clairvoyantly or clairaudiently, we use the senses of our spiritual body. That we see them and hear them thus is no more a projection from our subliminal self than is our seeing or hearing them in the physical. In either case, we have to find their existence on the testimony of our senses, and, until we become wholly merged in the infinite (if ever), our soul will be hedged in its communion with another soul by the limitations of form—a form which will, however, become less and less dense as we progress in immortal existence.

In his closing essay, on "The Evidence for Man's Survival of Death," Mr. Myers struck the deepest note of anything that was presented to the congress. In spite of caution, scientific doubt, and learned hypothesis, he found enough in statements made by spirits regarding occurrences after their death not known to the recipient; in true statements made by spirits long after demise all unknown to those living and yet verified by existing documents in communications through automatic writing, and through trance mediums scientifically tested, that the so-called dead can and do come back to us, and that they will learn to do it better by and by. It was thrilling to feel that many in the audience hung breathlessly on his words to know whether they would survive the death of the body, and whether their departed ones are still within call. He advised caution, arduous, sobriety, and enthusiasm on the part of all investigators. He declared this the most important problem ever to be solved by human science. He declared that we live now in a spiritual world, shall live, have lived in it. As Franklin snatched the thunderbolt from tyrants, so this new science will snatch our loved ones from the sepulcher. He warned us that advance is by pain, that we strenuously force our progress through a slowly opening way, and declared that after a million years of immortal existence, we shall be still struggling for something yet higher.

This is Spiritualism, as we have long understood it, and as we evermore declare it. "Man's chief end" is to unfold his soul. His destiny is evermore progression; and this progression is not to be carried on by being dangled on the knees of another. It is to be advanced by heroic endeavor, by making the soul regnant over the body, by lovingly helping those who are less advanced, and by aspiring with reverence and docility to those who occupy the planes that we are striving to reach.

ABBY A. JUDSON.

Written for the LIGHT OF TRUTH.

## PHENOMENA AT LILY DALE.

B. B. HILL.

On August 14th a few friends gathered at the rooms of Mrs. Stoddard Gray and son for a seance. The manifestations of full form materializations were strong and distinct to a marked degree. The light and other conditions were very good and all in the seance were visited by spirit friends, the full details of which would be too lengthy to report therefore, only a brief mention of a few of the more remarkable manifestations will be in order.

Col. Baker, who, we understand, presides at Mrs. Gray's seances, came from the cabinet to the center of the circle. His form was perfect, step elastic, and he presented the appearance of a noble specimen of manhood, dressed in military uniform. We mention this manifestation because it was so remarkable in form and feature.

These remarks apply as well to a male spirit, who gave his name as McClure, of Philadelphia. Both manifested with an unusual degree of power.

No person in the seance looked more solid and substantial in form than did these two who stood before us.

The spirit wife of J. B. Daniels, of Denver, materialized by his side, six feet, or more, from the cabinet. As the spirit form became perfectly materialized and knelt by him and while in each others embrace they conversed for five minutes in low tones. Mr. Daniels then led her to a table, where they were seated when she wrote him a communication. He then bade her adieu and his spirit wife passed into the cabinet and was lost to sight. The spirit form was before the audience some twelve minutes, in beautiful form and graceful movement, with a light sufficient to enable all to observed every motion. A manifestation at once so natural and perfect seldom occurs in our seances for this class of phenomena.

Dr. Baker, who is one of the spirit band, an old gentleman with bent form and gray hair passed out of the cabinet to a part of the room outside the circle, (the friends were seated in a semi-circle before the cabinet) after which he dematerialized over fifteen feet from the medium, who sat in the cabinet.

The form of the doctor gradually diminished in size until there was nothing to be seen on the floor where he stood but a few seconds before. In less time than it takes to write these lines the tall and beautiful form of a female appeared on the very spot where Dr. Baker had disappeared. He was dressed in black. The spirit that appeared in his place was clothed in the spotless white. Passing to a gentleman in the seance she was identified as a dear friend, after which he led her to the cabinet. This manifestation took place before all present with nothing to obstruct the view. It was repeated again by the doctor who stood the second time by Mrs. Stoddard Gray, while she sat in the center of the seance between the cabinet and the audience.

Later on four spirit forms were seen at the same time as the curtain of the cabinet parted. Two of them were children. They were the friends of H. Augusta Kimball, M. D., and Dr. Augusta Stow Gullen, who stood by the cabinet and recognized them.

At least thirty forms appeared at this seance.

The account of these manifestations are given not only because they were unusually strong and complete, but that the public may be informed that spirit phenomena is keeping pace with the philosophical and scientific in Spiritualism, at least at Lily Dale.

We fully believe that Mrs. Stoddard Gray and her son rank among the best instruments we have for form materialization, and we do not feel that they need any recommendation or vindication at our hands.

These manifestations speak for themselves more potently than anything that can be said in their behalf. To investigate the phenomena through them is to be convinced, if demonstration will convince. An account is given here of but a small part of what occurred at this remarkable seance.

The following were present and affirm this statement: C. W. Elke, West Monterey, Pa.; A. G. Wilkins and wife, Mendville, Pa.; Sydney Kelsey, Erie, Pa.; J. B. Daniels, Denver, Col.; Dyer Cochran, Milledale, Pa.; H. Augusta Kimball, M. D., Philadelphia, Pa.; Dr. Augusta Stow Gullen, Toronto, Canada; B. B. Hill and wife, Philadelphia, Pa.

I must not overlook in this report other materializing mediums here who are doing a great and good work here as well as those for the wonderful phenomena for slate-writing and pictures upon porcelain plates, produced between slates fastened together.

These pictures are executed in oil and with pencil in a few minutes. One hundred years ago the mediums for this phenomena would have been hung or burned as witches.

Surely art is to be an important factor in the demonstration of truth by the silent workers in the realm of spirit.

With all the wonderful phenomena and remarkable evidence at hand we often hear the cry of fraud. Not only from the bigoted and thoughtless but from many who call them selves Spiritualists. To shout fraud means nothing, proves nothing, explains nothing.

But demonstration settles the question in all mediumistic phenomena.

Carefully investigate, then draw conclusions.

## Prospectus of Psychic Culture Department of Spiritual Home and Institute at Liberal, Mo.

At a meeting of the above named corporation during the camp-meeting at Liberal, it was decided to lay the foundation of an institution of learning, under the management of the above named chartered corporation, which shall, eventually equal any university in the country and free from educational bias, except in the psychic department, where those who desire to fit themselves for public work as speakers, mediums and healers in the reform field, can receive the necessary drill and practical development inseparable thereto. It has been decided to open the psychic department as early in October as possible, about the 15th or 20th. This department has been instituted with the following faculty in charge: President and Professor of Science, History, and Oratory, Rev. James DeBucananne, M. D., Ph. D.; Professor of Psychology, Rev. M. Theresa Allen; Professor of Phenology, Music, and Science of Speech, Rev. J. M. Allen.

Students entering this department will be instructed in the various branches, including anatomy, physiology, phenology, magnetism, music, grammar, history, and oratory, necessary to fit them for lecturers, mediums and healers, besides full instruction in psychic science. Those desiring to prepare themselves for mediums and healers will receive special instruction in psychology (a chair of psychic science having been instituted) and practical drill in circle work and magnetic healing, where particular attention will be given to developing each one for that special phase for which he or she may possess special qualifications.

The school will be conducted upon the most economical basis consistent with thorough work. Tuition being fixed at \$25.00 per term of three months or \$60.00 per term including tuition, board, and other incidentals.

The university itself, when in full operation, will embrace the following departments of education, Philosophy and Paedology, Mathematics and Astronomy, Chemistry and Natural Philosophy, Zoology, Botany, Geology, and Ethnology, Ancient Languages and History, Modern Language, History and Belles Letters, Mental and Moral Philosophy, and Paleontology, Music, Vocal Culture, Elocution, and Oratory, Theory, and Practice of Industrial and Ornamental Arts, Commercial Department, Stenography, Type-writing, Book-keeping, Accountants, Commercial Law and Practice.

Preparatory department where students can prepare to enter the university proper. In short, it is intended that every branch of education shall be fully provided for.

The psychic school or department of psychology: This latter department will open in October. Students desiring to pursue studies, not regularly included in this department, will be accommodated with careful instruction in such branches until such time as they can be transferred to the proper department in the university.

Qualification for admission to the psychic school will consist of a good moral character and examination in the rudiments of those branches needful for an understanding and comprehension of those studies and the work pursued in the psychic department.

Qualification for admission to any other department will be similar to the requirements for admission to the same grade in other first-class institutions. Full particulars will cheerfully be given on application, in person or by letter, to any member of the faculty. Address all letters to either one of the faculty at Liberal, Mo., care G. H. Walser.

We now call upon all Spiritualists and liberals to assist in making this attempt to establish a Liberal institution in the West a grand success, by sending their sons and daughters to this school, and we pledge them that their educational equipment shall be equal to that of any other institution, less that denominational bias found in other institutions, if faithful work on the part of those fully qualified for the work of instruction is any guarantee. We urge those who intend to devote their lives to public work as speakers, mediums, and healers, to attend one or more terms at this institution, where they can receive that indispensable drill and mental culture so needful to insure the career of a successful worker in this advanced and critical age.

Those who desire to assist the good work just begun with donations of books, specimens, instruments or scientific apparatus, are assured that all such gifts, bequests or loans

will be gratefully received and applied to the work. Such articles forwarded to either the president or any member of the faculty at Liberal, Mo., will be promptly acknowledged and a record made thereof.

There has also been established a lecture bureau in connection with the school, G. H. Walser, Secretary. Societies or individuals desiring to secure the services of a speaker will be supplied by addressing the secretary at Liberal, Mo. Either member of the faculty will respond to calls for Sunday or week night lectures for one or more consecutive meetings.

We must rely largely upon co-operation of Spiritualists and Liberals to make this school a success. May we not have the hearty co-operation of all lovers of reform in bringing this matter before the people, especially those having students to send to school? Urge the benefits to be secured from patronizing an institution of learning where students can receive an educational equipment equal to any in an institution where the latest discoveries in history, art, and science will be imparted without sectarian bias or orthodox coloring. Where the facts of science and history will be given without fear or favor.

Respectfully submitted.

REV. JAMES DEBUCANANNE, M. D., Ph. D.,  
REV. M. THERESA ALLEN,  
REV. J. MADISON ALLEN,  
Faculty.

Educational Department, Spiritual Home and Institute, Liberal, Mo., September 10th, 1893.

## North Star Camp-Meeting, Prospect Park, Minneapolis.

The camp-meeting season of 1893 is gone. The tents are taken down, the cottagers have closed their cottages, the hotels have put away their dishes and shut up, the busy mediums have taken down their shingles, and the lecturers have gone their several ways. Solitude and silence reign where but a few days ago multitudes gathered to listen to the exposition of the spiritual philosophy. It may not be improper at this time to look back at the work that has been done.

First, I have a word to say about Spiritualism in the great Northwest.

Prospect Park, North Star camp-meeting, near St. Paul and Minneapolis, held its meeting through June and part of July. The Sunday meetings were most excellently attended by a very intelligent class of people. The speaking on the whole was good, and spiritual thought was well and eloquently presented by Mrs. Helen Stuart Richings, Mrs. Lillie, and Mrs. Scovell. These speakers are some of the conservative on some lines of thought, and on others radical. Mrs. Pruden was the inspiring genius of the camp, and kept hard at work all the time. Soe is an improving speaker, with good prospect of usefulness.

Miss Abbie Judson is a woman of talent and learning. She has great power of logical exposition, and a ready and easy style of speech. She ought to be in constant demand by the best societies in the country. She has something to say and can say it. She is a student, well read, and a painstaking scholar.

With care Spiritualism in these two cities will become a great power. Let it be better fitted on the platform and scientific in the seance-room. The Northwest has a great future. The people of the East know nothing about its possibilities, greatness, and beauty.

Next year the camp meeting will meet with still greater results—spiritual results. Some people look upon a successful camp-meeting as being one which pays expenses. The financial intellect looks at results in their ways, but spiritual results are what we ought to look at as much as anything else. I lectured day after day, feeling that the people were carrying away knowledge that would yield results in days to come.

The people of the twin cities ought to be strong in the sentiment of union, and not divide their forces, but I doubt very much at present whether that is possible. There are difficulties of character and principle, which stand in the way, and which can not be easily removed.

Spiritualism is a destroyer of much which the Church holds with reverential fortitude, though opposed and condemned by human reason. Reason and divine revelation are in active conflict, and those who are newly out of the Church fondly turn to the dogmatic flesh-pots of Egypt, and dread the sole authority of reason as a teacher and guide, and I notice that some speakers trim their remarks to meet the ignorance and superstition of the people, thinking that a policy of gentle dissimulation the best as a means of trapping the unwary and illogical Christian believer.

I noticed with hope and delight the fact that in the Christian Churches of the Northwest, theological discussions is much discouraged. There is an inclination everywhere to rest the merits of Christianity solely on ethical ground. The doctrines of the atonement and divine re-incarnation are feebly held, and are gently slipping away from belief. Jesus is becoming more and more a moral ideal to be imitated, and less and less a savior on which to put our sins and trust for salvation. This tendency is landing all the Churches into a bare system of moral philosophy and out of altogether a true religious and definite theological system of thought and exalted spiritual duty. Unconsciously Atheism is eating the heart out of the Churches of the Northwest. Spiritualism comes in with its cheering facts and wonderful evidence of a life to come for all, and will reap the rich harvests of victory of time to come.

I will give you my views and experiences of the other camps which I have visited during the season just closed in due time.

J. CLARK WRIGHT.

Evansville, Ind.

I am glad to see by the communication of G. W. Webster, of Lake Helen, Fla., that there is not likely to be any discord between the two proposed national organizations. I do not think that unpopularity need any longer be a hindrance to the success of our cause; for Spiritualism is now endorsed by the majority of the advanced intellects, and receives fair and respectful treatment by the press.

We have the most important reasons for organizing. First, to secure and maintain our legal rights and protect our mediums. Second, to disseminate and teach the philosophy and demonstrate the facts of spirit-intercourse. Third, to establish a practical religion of humanity, in place of a useless religion of theology.

We have outgrown the belief that an imaginary God needs our service of song, praise, and prayer. We are no longer afraid of the old theological scarecrow, the devil, and so we have settled ourselves down comfortably to bask in the sunshine and enjoy the bliss of spirit communion. But there is work for us to do, the great masses of mankind are in a deplorable condition, mentally and physically. Ignorance of the laws of our being, and consequent sin and suffering are met with everywhere. Poverty and want on one hand, and luxury and oppression on the other, licentiousness and intemperance crowd our asylums and prisons with the wrecks of humanity.

Organized Spiritualism will become a power to mitigate and correct these evils. The Churches now preach more of a practical reform and less of doctrine than formerly. Let us Spiritualists be up and doing, according to the light we have received, lest we be found wanting.

PHILIP SOMMER.

Tests received by individuals are not always tests to the public. As long as there is a loop-hole left for deception or fraud, the public will not accept a witness's testimony, and often mistakes him in the bargain for some credulity or susceptibility. Contributors, who base upon having their testimony or experiences published, should consider well what they are putting into print, and either be logical in their statements or be sure that the test is a test in fact, and not only apparently so, or in theory.



## OUR CONTRIBUTORS.

## BIOGRAPHICAL SKETCHES.



PROFESSOR WILLIAM DENTON.

Few men have done more to make the name of free thought and Spiritualism respected and extend the sphere of their influence. He was in earnest, inflexible to his convictions and absolutely honest. His only policy was right doing. Amid discouragements, and weighted with burdens which would have crushed a less iron spirit, he gained the path and pursued it toward the desired goal. His early recognition of spiritual phenomena and consistent advocacy, and firm treatment of the same from the standpoint of science, made him a distinguished advocate, while his eloquent language and devotion to geology placed him in the very front ranks as a popular exponent of that science.

He was born in Darlington, England, and belonged to that large class who are born in manglers and rocked by the hand of adversity. Genius is rarely fed with a silver spoon. Its feet tread on thorns, and the blood of their laceration marks the way.

His father was a wool-comber, and working steadily could earn ten shillings a week. Both of his parents were pious though not bigoted Methodists.

When three years old, our hero began his schooling under the care of an old lady, under whose tuition he made rapid progress. At four he could read the Bible. He became an insatiable reader, and attended the Sunday school. At eight he could write whole chapters of the Bible from memory. Soon after a new teacher came to the school, one of the most progressive characters. He understood phrenology and amused his pupils with experiments in electricity. It was a spiritual baptism to the thinking boy, and from the lips of this teacher he first heard the infallibility of the beliefs of Methodism called in question.

Thus early he began the study of geology by reading, and in the fields. At eleven years old he was compelled to earn his livelihood, and was hired by a currier for a year at sixty cents a week. He worked cheerfully, but with growing distaste for the disagreeable business, and had it not been for the interest awakened by the split in the Methodist Church, in which he became deeply engaged for one so young, it would have been unendurable.

His father took sides with the progressives, and he sided with his father. A fellow workman, an old man, took the opposite view, and the boy William and his aged father were engaged in an endless dispute, which served to sharpen his wit and make him noted as a debater.

He left the currier's shop and engaged as clerk in the store of a Methodist preacher. This man of God gave short weight, and William told of his dishonesty to his father. The latter would not countenance dishonesty, and labored with the erring brother. The result was the too honest boy lost his place.

His father, from his scanty earnings, saved enough to again place his favorite child at school.

He was soon elevated to the post of Chief Monitor in the school, receiving one shilling a week for his services.

His father lost his health, and being unable to work, all support for the destitute family ceased. For a year they suffered terribly for the bare necessities of life; and none of their Methodist friends came to their relief. William was apprenticed to a machinist. He worked in the shop during the day and studied nights, and at spare times rambled in the fields studying geology. In this pursuit he was not stimulated or encouraged by any one, being led on by the impulse of his own soul. At ten he became a member of the Temperance Society, and at sixteen joined the Methodist Association Church, and before his seventeenth year, he commenced to lecture on temperance. Occasionally he would go around with the minister and give out hymns and offer the opening prayer. He was constantly active and wasted no time in the frivolous pastimes which are usually so fascinating to the young. He organized a sort of club of young men and met at the farm houses, where they engaged in discussions, and soon these meetings were thronged.

At this critical period the renowned Joseph Barker came into the neighborhood and began to preach. A great commotion was caused thereby. The Barkerites became ascetics and renounced the vain display of the world, regarding it as a sin to indulge in extravagance of dress. The boy Denton caught the ascetic fever and would not have buttons on his coat, as he did not require to button it. This utilitarian asceticism he outgrew when he reached manhood.

At nineteen he worked as an apprentice, and was ordered by his master to go and make some repairs at a brewery. His clear sense of right told him that to go would be wrong and inconsistent with his professions of temperance.

"My conscience," he replied, "will not allow me to go."

"Conscience!" sneered the master. "You have got your conscience fine as a needle point. You shall go!"

"No! It is impossible."

"Then go home," roared the tyrant.

Thus he was thrown on the world for his love of truth and honesty. After a time he engaged as teacher at Newport. There the ministers had failed to prevent intemperance from taking strong hold. They abetted the dram-sellers and also patronized them. Mr. Denton failed to see the honesty of the Church and became estranged, drifting to radical Unitarianism, yet he did not join that body. He freed himself from the bondage of the old beliefs and began to preach with new power. To fight for temperance in England at that time was fraught with danger. He was a bold man who dared utter one word against the great evil. Mr. Denton had braved the danger, speaking to crowds in the open air, been pelted with stones and eggs, and pulled from the stand by violent hands, and not a single minister had the courage or desire to express sympathy or encouragement.

The disfavor into which he had fallen by his advocacy of

the unpopular temperance cause, did not deter him from seeking new fields. The subject of mesmerism was presented and he entered at once his mystic realm. He found good subjects and set to work in his usual careful manner. It may be imagined that his advocacy of such heterodox views made him unpopular as a teacher, and he was dismissed from the school. His father became bankrupt just before Mr. Denton lost this situation, and he had with him all regard sent for the family to come to him, that he might the better care for them. He cared more for them than for himself. He was now unable to gain even the pittance allowed him as teacher, and the privations which followed were severe. Often the family made a meal on cabbage alone.

To assist his father, Mr. Denton sold his books and secured the position of assistant in a school in Camberwell, London, but the principal being a Calvinist and a bigot, he lost the place. Then he obtained a place as railway clerk at Ashford. He stayed several months, employing every spare moment in reading, writing, and lecturing. Here he published his first composition. It was on the deleterious effects of tobacco. He also gave out: *Max Carline's Ghost*, and as their thoughts sympathized, a strong friendship grew up which ripened into affection.

All would have been well had it not been for Mr. Denton's radical utterances. He would speak against intemperance, which was more than winked at by the clergy, and often gave hard blows at the Churches. He sent the bellman through the town crying his Sunday lecture, "The Hiredling Ministry." The ministers came and begged him not to speak, and told him if he did he would lose his situation. Yet he was determined. A great crowd assembled and Mr. Denton began, but a posse of constables sworn in for the occasion, violently prevented him from proceeding. He was invited to speak from the window by a friend, which he did for an hour and a half, holding his audience spellbound by his burning eloquence and withering sarcasm. In consequence he lost his position and was again thrown on the world. He determined to leave his country and make his home in America. In 1848 he landed in Philadelphia without a single dollar, having been robbed of the five sovereigns which he had left after paying his passage. After severe struggles and privation, he secured the position of teacher at the Jenkintown School. From this school he obtained the position in another a few miles distant, and by frugality saved enough money to send for his father, mother, sisters, and his affianced. Soon after their arrival, Miss G. Ibert and Mr. Denton were married.

At this time he commenced writing "Common Sense Thoughts on the Bible." He had too many dependent on him to allow of a single day's recreation. With a brave heart he went to Gloucester, opposite Philadelphia, and entered a machine shop in the capacity of clerk. There he lectured every Sunday evening on temperance and soon became known for his earnestness and logic.

The sky had never been brighter. He was saving by economy, and seemed sure of success, when the serene heavens were suddenly overcast and his soul shrouded in gloom by the death of his wife. He resolved to visit West Virginia, and finding there a few acres of land with a log cabin in a secluded position, he purchased it, and after living alone for six weeks, sent for his father, mother, and youngest sister, the eldest being engaged as governess.

He worked on his farm, wrote studied geology in the mountains, and lectured. It was at a time when the great war of the rebellion loomed in the sulphurous atmosphere.

Mr. Denton was as radical on slavery as temperance, and the citizens soon began to threaten him with vengeance. He went to Cincinnati vainly hoping to secure a school, and worked to secure his passage money back to his home. On returning he again taught a district school for three months, and he again went to Cincinnati and failed again of getting any position. From thence he went to Dayton, and there secured a school. He sent for his family, and the members were all comfortably settled. The sisters also were engaged as teachers, and the sky was never brighter.

He finished "Common Sense Thoughts on the Bible," and lectured on temperance, slavery, and general religious reform. He was at this time brought into a new field of thought by the discovery of Dr. Buchanan of the impressibility of the brain. His sister Annie he found to be an excellent psychometrist, and freely investigating this subject, led him directly into the field of Spiritualism. A family circle was formed and communications of a test character received.

No one interfered with his researches, or his expression of opinion, until he began to teach the development theory, which so enraged the controlling powers that he was at once dismissed. His good name had gone abroad, and he soon was engaged as principal of the grammar school at Hamilton, notwithstanding his persecutors endeavored to ruin him. From thence he obtained a situation in the public schools of Cincinnati. He there found many valuable acquaintances, among whom were the Longleys, who so valiantly endeavored to introduce phonetic reform and published *The Type of the Times*, devoted to that cause. Mr. Denton contributed to that paper. In their employment was Miss Elizabeth M. Foote, who subsequently became Mrs. Denton. Losing his health by the close confinement and bad ventilation of the school room, he started on a sailing and walking expedition through Texas. He returned after three months invigorated in health, having traveled over 7,000 miles. Finding his place in the school occupied, he secured another in Covington, from which he was dismissed after a month for infidelity. Then he made a solemn vow never to teach school again. He began lecturing on phonetics, anti-slavery, temperance, geology, Bible questions, and Spiritualism. The Longleys issued an edition of his "Common Sense Thoughts," and he returned to his home in Dayton, bought type and with the assistance of his wife printed a second edition of 5,000. In the same manner he issued "Poems for Reformers."

By invitation of some friends Mr. Denton went to Kansas to locate on government land, to speak, write, and, providing funds could be obtained, to start a people's college. He purchased a claim of 160 acres with a log cabin on it, into which he moved his family. He labored with his usual earnestness on his farm, planting over 3,000 fruit trees, lecturing at spare times and perfecting himself in his favorite science, geology. There was not, however, sufficient inducements in the West and he went East, giving courses of lectures. At Chagrin Falls, Ohio, he met in debate, on "The Origin of Man," our late revered President James A. Garfield, then president of Hiram College. The discussion drew immense crowds, and Denton was victorious.

In due time he published "Soul of Things," which was re-issued in England. Of those volumes the plodding materialist with balance and foot-rule would not read many pages without disgust. They are based on psychometry. As Carlyle presciently says: "On the hardest adamant some footprints of us is stamped in; the last will reach traces of the earliest van," and this science reads the history of these footsteps.

After exploring Tennessee, and a year in Colorado, where he made the largest collection of fossil insects in America, he spent one year in California and two in Colorado. Then his attention was turned to Australia and wishing to investigate its geology, he arranged a lecturing tour, and met with greater success than had ever before attended him.

His course of lectures on the life history of our planet was a new revelation, and he spoke on Sundays to immense

audiences on spiritual and reform subjects. Hearing of a government expedition to New Guinea he joined it in the capacity of a geologist. The party crossed Torres Straits, and had begun exploration when Mr. Denton was stricken with fever and quickly succumbed. His companions buried his body in the jungle and the rank vegetation conceals the mound over which the giant forest trees cast their shade.

Unfortunately, Mr. Denton depended on his memory for the facts, observations and discoveries he made during his journey. With the tons of specimens he gathered, and which were sent home, there came only scattering notes. He intended on his return to devote the remaining years of his life to their study, and the preparation of an extensive work on his discoveries.

Spiritualism had no more valiant champion, and by death never suffered greater loss.

HUDSON TUTTLE.

## MATERIALIZATION AND TESTS.

SAMUEL N. STILLMAN.

It has been a great pleasure to me to spend a week on the beautiful and soul inspiring camp ground at Cassadaga or Lily Dale, having gone there from my home, New Brunswick, N. J., for a vacation. While attending the lectures, or when passing from place to place on the grounds, and noticing the little groups of persons here and there telling of what they had seen and knew of our beautiful philosophy or religion and observing the universal good order at all times prevailing, even when large numbers were on the grounds, with no policeman or constable to preserve order, it was enough to fill one's soul with love and admiration for this beautiful place and the people here assembled. I will not attempt to write an eulogy of this place and its surroundings, as able pens have often done, but will give you an imperfect account of what I saw at a materializing seance, held at the cottage of Mrs. Mabel Aber, of Kansas City, Mo., on the evening of the 20th ult. It is unnecessary for me to fully describe the seance room and cabinet, but will say the rooms were the front and back parlors of the cottage, the back parlor being the room used by the medium as the cabinet, and out of which there was a door and window, each of which, in the presence of others, I securely fastened with strips of well-gummed white paper on which I had written my name, and on one of which I wrote from right to left, and which we found intact at the close of the seance. We also thoroughly examined the room without finding anything that would give cause to suspicion. After Mrs. Aber had seated those present (eighteen persons) she then explained the different methods of returning spirits, such as materialization, etherization, personation, etc. She then joined hands with the sitters, and while we were singing the curtains parted and a form appeared, claiming to be Olessa, the Hindoo, after which the medium retired into the cabinet.

I will not attempt to give minute particulars of each of the different forms of spirits that appeared, some of whom came into the room to the persons they desired, as it would take too much of your valuable space, but content myself with mentioning only a few. One little girl presented herself with a bright star on her breast, and said she was called Love Star in her spirit home. After a joyful recognition, her mother stated that at a private sitting with one of the clairvoyants on the grounds a few days before, the little one was described as wearing a bright star, and said she was called Love Star. When one was called to the opening in the cabinet at the request of the spirit then showing itself, he or she went forward and took a seat on a camp stool in front of the opening, and you could hear the spirits in most cases talk with their earth friends with endearing words and affection, and they would manifest great joy in being able to come back and be recognized. I think no spirit appeared at the opening desiring recognition was disappointed. I was called to the cabinet by an aged lady who claimed to be an aunt (77 years old) who passed away from my home about seventeen months ago, and she manifested her joy at being able to present herself to me. After she retired a niece appeared, who has been in spirit life over twenty-five years, who did not believe in spirit return when here. She said that now she knew it was true, and gave me words of encouragement and good cheer. Some of the forms dematerialized in the opening of the cabinet, and some came in brilliantly illuminated garments, or of whom claimed to be Hypatia, an Egyptian, who was brutally murdered some 1,350 years ago, mention of whom it was said by the manager might be found in some of the encyclopedias, also an Indian chief called Gray Eagle, and a large, powerful Hindoo, who the manager stated had lifted a heavy piano over four feet from the floor.

The next evening I attended another of her seances, and after the formulas of the preceding evening and while we were singing, the medium still in the circle with us, the curtains parted and Olessa, the Hindoo, came out in the opening in illuminated garments, and after a formal greeting to the circle she dematerialized on the spot.

The medium then retired into the cabinet and almost immediately the curtains parted and out came Hypatia, followed by the Indians Blue Water and Grey Eagle, each brightly illuminated. Hypatia then passed to the centre of the circle and greeted the sitters with a pleasant bow, then she drew from her garments in front what appeared to be a rug in beautiful and brilliant colors, like her garments and head-covering, which she spread on the floor and stood upon it, and after again greeting us all as at first she took up the rug and retired into the cabinet. Many spirits came to the opening, as on the preceding evening, for recognition, some of whom came with their first name on their head or breast in illuminated letters, and often when the spirits were presenting themselves we could hear the little cabinet control called Nelly, or Nelly Gray, urge them to go and show themselves at the opening. Two forms, claiming to be Phoebe and Alice Carey, came to the opening together, beautifully clothed in white. I was called to the opening and was greeted by my wife, who has been in spirit life over four years. She conversed with me a short time in her old endearing and affectionate manner, and said that the surroundings now unpleasant to me would soon be brighter, and all would be well, etc.

Now a word in regard to the light, which appeared to be regulated by the controls in the cabinet. When a spirit came out in illuminated garments the light would be turned down so low that I could not even see a piece of white paper held right before my eyes, which I repeatedly tried. After they retired the light would be turned up so that it would be light enough to tell the time by a watch. While I am not positively able to affirm in the dim light in which I saw them that the spirits that presented themselves to me are the identical persons they claimed to be, yet I have not one ray of doubt in respect to their personality, as their size and make-up corresponded to them as I remembered them in this life. The first evening thirty-one forms appeared and the next thirty-four. Perhaps, Mr. Editor, I have been too prosy in my delineations, and if so, pardon me.

In a Chinese Sunday school in Oregon the contribution plate was passed to a young convert, who looked at the plate and inquired: "Whaf fo?" "For the Lord," said the teacher. On the next Sunday the plate stopped again in front of him. "Whaf fo?" he asked again, and once more he was told that the money was for the Lord. Thereupon a look of perplexity came over his face, which found expression in the inquiry: "Lord all time bloke?"—*Cincinnati Enquirer*.

## AN INTERESTING EXPERIENCE.

FRANCIS J. LIPPITT.

At a sitting on August 31st at Onset, Mass., with F. C. Algerton, the slate writer, I brought with me two of his own slates on which I had received at a previous sitting conclusive proofs of spirit identity, but from which I had expunged the writings. On the margins of these slates I had written, in ink, "Onset, August 31, F. C. Algerton." The medium expressed the opinion (whether a correct one or not, it is immaterial) that my writing on them had abstracted from the slates all of his own magnetism with which they had been charged and that there was no chance of getting any spirit writing on them if the slates should be used. I told him I would take the responsibility, and insisted on their being used, for the reason that certain persons had asserted to me that his slates were all written upon beforehand, and adroitly changed during the sitting. The medium is an intensely excitable person, and it was not unusual that my statement of this should have irritated him somewhat; and, though he afterwards consented to try the experiment, no writing came. At this point he was entranced, and I was addressed by a spirit who spoke with calmness and deliberation. In response to his inquiry I gave the name of the spirit from whom the communication had come on these slates at the previous sitting; which was that of a spirit who claims to have died A. D., 1177. He then said the writing would come on these slates on certain conditions: that I should simply say to the spirits that the present sitting was only begun, to be completed hereafter; that until that time no one should touch the slates but myself, and that I should sleep with them every night under my pillow; and that I should present them "to be touched" by the spirit whose name I had given him, at the first materialization seance at which she should appear. I said that that would be on the 10th ult., as I had engagements for other seances until then. The spirit then directed me to appear with the slates on the morning of the 11th.

With every one of these instructions I strictly complied; and at the materialization seance of the 10th ult. the spirit in question appeared, and at my request "touched" the slates which I then held in my hand unopened. Before stating the result of my sitting of the 11th I desire to state that at a certain materialization seance, held in evening of the day on which the experiment had failed, I asked my spirit daughter why she had failed to write on the slates according to her promise. Her answer was that she was there, and tried very hard to do so, but was prevented by "rough controls," who barred all access to the slates. Being asked if she knew the condition of the medium, she answered that "he was vexed about something." My opinion, founded on an experience of many years, is that the real cause of the failure was that the mental condition of the medium was such as to attract a class of spirits that would willingly interfere to prevent the success of the experiment.

According to the appointment, on the morning of the 11th ult., I appeared with the slates, which has remained unopened and untouched, except by myself and the female spirit that had appeared at the materialization seance, as before stated. The day was extremely hot, and the most oppressive of the season. Not a breath of air was stirring, and the atmosphere was saturated with moisture—the worst possible conditions, as is well known, for any kind of physical manifestations, and which augured ill for the success of the experiment.

After sitting for some time in the medium's seance room, in obedience to his impression, we removed into another room, taking the slates with us. By permission of the medium I then took off the rubber bands, and found, on examining the slates, that there was no writing upon them. We then closed them again, putting on the rubber bands. Then, in obedience to another impression of the medium, we carried them to the seance-room, placed them on the table, and, leaving them there, returned to the room from which we had just come. In a few minutes, during which time the medium was holding my hands firmly in his, with a convulsive movement he exclaimed: "They have written!" I then repaired to the seance-room, took the slates with me into the other room, and, on removing the rubber bands and opening the slates, I found written on one of them as follows (the writing was not in my daughter's hand, and must have been done by one of the guides):

"My dear father, let this test condition be to you an everlasting and convincing proof that life is immortal and spirit-communion a grand and beautiful truth. I come to-day responsive to your request to me the other evening in the seance, to say to Sister Agnes (sic) my most constant and dear companion during my convent days. Many other dear sisters were my companions, but she was very dear to me. This is all I can say this morning. My dear, loving father, I am always with you, and ever will be. From your loving daughter." [Signed by her name.]

The writing bears the marks of having been done in haste, which is not surprising, considering that the writer was struggling hard against very adverse conditions.

My daughter graduated at a convent school in a distant part of the country in 1876; and her dearest friend among the nuns was Sister Agnes; and I can safely assert that the medium could not have known these facts.

The results demonstrates that the writing could not possibly have been prepared beforehand—which it was the sole object of the experiment to prove—and that, moreover, it was executed when both the medium and myself were in another room.

I will cheerfully respond to anyone who may write me at Onset, Mass., desiring further details.

## BLIND TOM.

All have heard of Blind Tom, an idiotic negro, uncouth, and untalented, yet who was able to play the most intricate music, in a manner only attainable to others by years of study and practice. His improvisations were the wonder and delight of the listeners, and were dashed off with the fingers of what might truly have been regarded as an automaton. By what method could his astonishing facility of execution, delicacy of expression, and masterly touch be explained? He was never taught a lesson in music, was incapable of forming a continuous train of thought; yet no conservatory ever graduated a superior performer. We are forced to accept one of two conclusions; either that he was of himself superior to anyone in musical ability, or that he derived his gift from an outside source. The first, on the face of it, appears an absurdity. He was no more the cause of the music he produced than was the piano on which he played. Both were instruments, he standing between the force and its effect.

Similar interesting passages on other great geniuses may be found in Hudson Tuttle's "Psychic Science," for sale at this office. See price list, page 7.

To me the tenderest word in our language, the most pathetic fact within our knowledge is maternity. Around this sacred word cluster the joys and sorrows, the agonies and ecstasies, of the human race. The mother walks in the shadow of death that she may give another life. Upon the altar of love she puts her own life in pawn. When the world is civilized, no wife will become a mother against her will. She will then know that to enslave another is to imprison herself.—Ingersoll.



## Spirit Message Department

We have a number of mediums employed for this department who sit at stated seasons for spirit messages, specially invited for our readers, and take down by an amanuensis, in justice to the spirit, the messages, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them. Questions to be answered should be genuine to Spiritualism, must contain one inquiry only, be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, Room 7, 305 Race Street, Cincinnati, O.

### REPORT OF SEANCE.

#### QUESTIONS AND ANSWERS.

Ques.—[A. J. W., Iowa.] *If the spiritual body is clothed with a material substance after leaving the earth body, in what manner is it clothed the first time? or, how do spirits find themselves on awakening in spirit life?*

Ans.—The spiritual body is not clothed with a material substance, but with fabrics made up of spiritual substances. It is clothed just as you clothe a new-born baby. But there are exceptions to this rule. One is among the lower tribes where even the mortals go unclothed, or where a being is too selfish or hateful to attract a sympathetic soul to his dying bedside—his transition. Such may have a few rags thrown to him, just as you would do to a poor miserable creature on the street, who is, however, too filthy or diseased to approach; for selfishness to a morbid degree, or prejudice bordering on fanaticism, is soul-disease, and affects the exterior covering—the spirit—just as syphilis, leprosy, or cancer does the physical body. As a diseased mortal lacks the power to earn a living and clothe himself accordingly, a diseased soul lacks the will power to clothe itself—to weave its own habiliments or create its needs. Those who are simply the victims of circumstances—not diseased by willful or ignorant prejudice and selfishness—are cared for and treated as you do the sick. But in the spirit world some people are unapproachable. Only spirits of their own calibre, but on the upward tendency, and working out their own salvation through such reforms, can come within their sphere. But imagine a man of high mental calibre or force diseased with that low animalistic evil known as jealousy or malice—where will you find his counterpart reformed sufficiently to become his saviour? The higher a mortal aspires the worse it will be for him in spirit, if he has any actual negative qualification, as prejudice, envy, hatred, or self-sufficiency left when he lays off the mortal coil. Now, think of a proud senator or governor, debased by partisan hatred or bribery, running in rags, and unable to hide himself from the gaze of honest men. We meet with such cases every day. But on the other hand the more consistent one lives with the principles he preaches, or the aspirations felt, the more beautiful he will be clothed, and often fashioning itself to his form without any particular desire or wish on his part. This is due to the love-filth made in earth life, or the sympathy extended others. You can not commit a sacrifice in earth life without it returning to you unasked in spirit life. Nor can you commit a wrong—if not righted before death—that does not come home to you in spirit. But, if you desire to be clothed here, have care that you do not rob others of their rights, their property, their love, or sympathy without giving an equivalent. And if you have any ambition to shine in spirit—we know many ladies have—feed and clothe the hungry and naked around you. Every sacrifice adds a silken hue to your garments; every tear shed in sympathy for a fellow being adds a precious stone to your decorations; every charitable thought adds an infusion of happiness into your being, and every passion overcome adds that much will power to your soul as an entity.

Ques.—[E. F. C.] *To mitigate suffering a reformer, who did much good, resorted to the use of tobacco, though deploring the fact. Will he suffer in spirit life from the habit?*

Ans.—It is not the use, but the misuse of an article of that kind that does the mischief. Whatever the physical body can absorb exclusively will not affect the spirit, thus there can be no suffering in the future from the indulgence or use. Tobacco is a drug plant, no different from other drugs. Opium serves its purposes at times. The gas used by dentists is the most dangerous or noxious of the three to a spirit when misused, or used beyond the physical want. But pain is to the body what heat is to the desert. As the latter can absorb much rain without running over, the body in pain can absorb more sedatives without injury to the spirit than on ordinary occasions. Persons who do hard work, or otherwise exercise their will, and are in a constantly positive state, throw out force from the body, and are also enabled to use tobacco without detriment to the spirit. For it has no opportunity of getting into the aura, and, consequently, will not be felt as an after-effect in the future. But delicate persons; those who are negative in disposition; and those who have but limited will power or mental force would be tainted to the soul by the use of tobacco, opium, or ether, and feel dragged on in the next life, until worked off by time and suffering. All physical indulgences beyond nature's call, or the needs of material life have the same effect on the spirit. Excessive meat-eating is often worse than tobacco, for it not only develops a sensual aura, but generates microbes in the body and blood, which imparts an unpleasant odor to the aura in connection with its sensual condition, and makes the spirit man as much avoided as the carnivorous spirit animal. But for all that the use of tobacco is not to be encouraged as a pastime or pleasure. It is a filthy habit, physically considered, and an unhealthy one for sensitive or spiritually inclined people. It leads to indigestion and other troubles, and blessed is he who knows not of its seductive influence. It also drags on some to the extent as to make them lazy, and dulls the brain in its thinking propensities. It belongs to the animal man, and should be combated where the desire is strong until brought under control of the will. As an uncontrollable passion it is detrimental to the spirit, and like the fumes of drink and the effluvia of gluttonous eating, it vitiates the aura to the extent of dragging on the spirit in the future life, and calling for continued indulgence until outgrown—just as other sensual passions affect the spirit, and have to be outgrown before it can rise to the spheres of purity and peace; and as self-love has to be overcome to free the spirit from earthly conditions and attractions.

Ques.—[L. M., Buffalo, N. Y.] *Have any or all spirits in the body the power to leave the body (as dead) whenever they choose, or is there a higher power presiding over it?*

Ans.—Spirits incarnate have no more power of leaving their body at will (except by arbitrary death) than a rose has of unfolding itself in the space of a minute; for death that comes in a natural way is an effect of spirit ripening, and this is a matter of growth through and by the aid of law. In fact, it is law. There is no such a thing as a "higher power" presiding over it. All power is high that exists in connection with growth and development of life in the universe. But this does not preside over life any further than to unfold or ripen it in conformity with itself—perfecting it to a state of individuality in contradistinction with universal life. Any interference with this, of course, disturbs the plan of growth or development. Highly mediumistic persons may develop the faculty of going into a trance at will—which is often accompanied by a temporary withdrawal of the spirit from the body—but this is not death. If this is what you mean, there is a higher

spirit power presiding for all mediums are cared for from the fact that they can be seen by most spirits as if they were spirits themselves, and thus attract spirits. When of good quality, or sensitive to suffering, they obtain a guide. In the former case they become public workers. In the latter case it is a matter of sympathetic assistance, either given as a relation or solicited by such a one. Among this super sensitive class—rather to be denominated as patients than mediums—are many who have great opinions of themselves, believing, because they are sensitive, and happen to be in spirit communion, that they are special missionaries and need special attention from mortals. This makes them touchy, as it is called, and they either make themselves obnoxious to rational people, or ridiculous in public. Thus, no abnormal condition, that has to be assisted by oneself, is to be encouraged. Let all forms of mediumship come naturally. If you find yourself going into trance against your will or inclination, you need not fear evil consequences. Under these circumstances it is in harmony with natural law. But do not make any attempts at self-entrancement unless on special occasions and with a high motive in view, and only after you have been developed as a medium by law, i. e., naturally.

Ques.—[T. F. L., Lakeport, Cal.] *Do spirits dispute or quarrel in the spirit realms?*

Ans.—Yes, like Kilkenny cats sometimes. Do you suppose it is all serene in the spirit realms. Where there is chaos or discord there is disturbance, physically and mentally. Undeveloped spirits are analogous to undeveloped or chaotic matter. Not having been rounded out by freedom from their angry or sensual forces they grate against one another in comparison to their discords with nature or law. You will find the same in mortal life. It is only when those of this class curb their tempers that they rise above their undeveloped brethren and get into smoother waters. In mortal life you will find yourself seeking higher associates as you rise above your animal forces—anger, sensuality, and harshness. In spirit you drift naturally as in a stream or current, and find yourself in congenial company, often to your surprise and unexpected pleasure. In spirit natural law has a better hold on its creatures, and can reward them more readily, and also punish them, than in mortal life. But effects follow causes finally, however well protected a mortal may be at a time of committing a wrong, or however dark the outlook for prosperity at the time of engaging in good works or exercising sympathy and charity for the benefit of others. The sympathetic waf upward, or rather inward into the spiritual of nature, where the atmosphere is more peaceful, and where they find a natural protection from encroachment by quarrelsome or discordant spirits. The latter waf toward their kind, just as the selfish and arrogant do. All find a home according to their desires and feelings towards others. The more love the higher, i. e., deeper into spirit or causation one penetrates; and the farther one gets into the interior of nature the happier he is.

Ques.—[C. H. P., California.] *Are there any certain laws to assist and govern a person when developing for spiritual work?*

Ans.—There are, but not subject to analysis through mortal channels. You can not understand the nature of laws beyond what you know of your own soul nature—your character. This is a bundle of laws or forces, twisted into all manner of shapes and forms; and if you can explain the nature, or the origin and tendency of one of your characteristics, you can elucidate one law, though a very simple one compared to those that brought you into existence, or that mould your mediumship, or govern your ordinary life functions. Law is a thing which can not be taught in text-books. You may learn the effects of a law, as that of psychometry, and study of the various effects, but you can not understand the law *per se*. This is for the gods to comprehend—spirits of a higher order, and those of vast experience in the analysis of human character through the study of self. You can not understand anything of causation until you know yourself spiritually. Socrates came nearer to it than any man of ancient times. Plato understood the law of self control; but only through experience. Jesus, or the one whom the New Testament credits with so much spiritual power, was an extraordinary reader of human character. But he must have understood himself to be able to read others. That is the nearest we can interpret the understanding of law to you. "Man, know thyself."

### SPIRIT MESSAGES.

Eliza Post.

I am here here this afternoon to voice a message to my loved ones who still linger upon the earth plane. I am glad to be able to communicate with you this afternoon. John is with me and desires to send his love to Elizabeth and Anna and his daughter Anna. We are all together. Your mother is also with me. Do not be uneasy about the future. Tell Lou it will not be long until we call her hence; she will never be any better on that side. There are many things which you can not understand which we will try to reveal to you from the spirit side of life. I am happy to be able to voice my love to you. John is well satisfied and hopes to be able to come and give you a communication himself before long. From Hamilton County, O.

Geo. W. White.

How strange that I should come here at this time; and yet not strange, for Major Crane is helping me. We desire to send this message to Geo. C. White, Hamilton, O., my son. The change which has come to him is distressing we know, for he scarcely knows what to do, but if he will follow out the impressions given him from the spirit side of life all will be well. I was not a Spiritualist. I knew nothing about it; I cared to know nothing about it. I was considered odd in my way, was positive in my disposition (too much so I fear, as I now review my life, but all will be well with George if he will resist temptation and do that which he knows to be right. Your father, Geo. W. White.

Arthur Harvey.

I want to send my love to my mamma and tell her papa and Sister Flora and Brother Walter and Cousin Emery are all so happy. Tell mamma not to worry, for we are with her, and Eddy and Charley. From their loving brother, Arthur Harvey to his beloved mother, Mollie Harvey, Wakefield, Mass.

Geo. Snow.

There is a spirit comes and would like to say, I am George Snow, of Bangor, Me., and just as lively as ever. I am with Dr. Babcock and we are having good times.

Geo. F. Ulrich.

I am so glad to feel that now I am stronger I will take this means of returning to my old home and hope my friends will not blame me for the way the affairs were left. I must say my Mollie was faithful to me, but now I realize my mind was affected for some time. Will some of the friends get word to Mollie, and say, "My wish has been gratified, for I met Suse and her mother. We are together, and both feel glad to know we were Spiritualists. I would like to talk to my friend Tonia. I always said I would come back. Send greetings to Fred and Mary. Remember me to friends as Geo. F. Ulrich, or as the friends knew me, Fred.

Sallie Henshaw Smith,

Of Cincinnati, sends greetings to mother, father, husband, and brother, and all the loved ones who linger in earth life. Oh, mother, I heard you express a desire that it came to me as a prayer that I might draw near and manifest in some way so that you could feel within your inmost soul that your beloved child was near you. I am with you every day. I draw close and many times lay my face against your own on the pillow at night time. I did not want to leave the earth. It was beautiful to me and I loved you all so well, but it is better so, for I realize that I could have never been of much good upon the earth plane, for I was sick and knew that I should always be an invalid should I live. I have met many loved ones on the spirit side of life. My dear friend Noble and I walk through the beautiful gardens and listen to the loved music of the spheres on the spirit side of life. To my beloved I would say I love you still; I draw close unto you day by day, and although you may travel in distant places my spirit follows on, and, mother, if this seems a contradiction, let me tell you there is no space to a spirit. We are here by your side this moment, in the next moment we can be far from you and again the next moment back, and so we travel to and fro through the spiritual realm of space, loving and trying to cheer and comfort those who linger below. Do not fear. Tell brother to investigate Spiritualism and be satisfied. Oh, how oftentimes I have listened to you. How oftentimes I have sat close beside you as you read the messages in the paper, longing and wishing. Kitty is with me, she also sends love and greetings to you. Good-bye. Your ever loving daughter Sallie.

Col. Boyd

Wishes to be remembered by old acquaintances and friends, as well as relatives in Washington, D. C. This is the first time he sends a message through the paper, but as it is light of truth then he wants to let the light shine and show that he still lives on.

Abijah Mann

Wishes this message to reach Judge Geo. Cothran, of Buffalo, N. Y., and wishes to say that he is interested in his health, and he will do all he can to aid him, and tell him not to worry. His mother, Amelia Cothran, is with him often.

James Cauldwell.

I am glad to be with you this afternoon, Mr. Chairman. It is not my first effort to communicate with my loved ones, although I have not been able to communicate directly unto them. I know they will receive this, for I know the paper will be sent to them by friends. Frank and I are together on the spirit side of life. I know we passed out suddenly and it was a great shock to those who loved us, but it is better so. I am satisfied. Georgiana also sends love to you. Your father. I am from Louisville, Ky.

Laura Cecelia Juhlén

Of Washington, D. C., returns to bring greeting to her loved ones and to say that she is often at home, and tries to impress Aunt Flora. She is with her and is happy to find this way to return to home and loved ones.

Robert Martindale.

Well, well, I am here. How strange. I want this message sent to my wife. I have been near her all the time ever since my spirit left the body. I understand the charge and understand that she is not so well satisfied as she hoped to be, but still she is not so lonely as she was. Accept my love and know that I will guard and guide you where ever you go. No place so far but I can find; no time so short but what I will find moments to impress you with my spirit thought. Your husband from Tippecanoe City, O.

David Ellsworth.

Good afternoon. I feel very grateful for the opportunity to send a message to my loved ones and the friends whom I held near and dear to my heart. I can not express the beauties and the glories of the life beyond. I understood something of this when in earth life, but nothing to be compared to what I know now. Oh, I am so happy, for I have found a home and loved ones where I can rest. Tell Scotty that all is well. I am from New York City.

John Christy.

I am perfectly happy and contented, for every thing is so bright and beautiful, so peaceful and calm, while the flowers are growing in such perfect beauty, and sending out their rich perfume. All burdens are put aside, and we can progress and unfold into that which brings peace and comfort. I am in hopes this communication will reach some one who knew me in earth life. I am from Wichita, Kan.

James Chase.

Good afternoon, dear friends. I am astonished to find myself here at this time, but in hopes of reaching the loved ones I came. I desire that they know that the father lives and loves them still. Sing often my favorite hymn, "He Leadeth Me," for he has led me in pastures green and through waters smooth and my soul rejoices and is exceedingly glad. Grand and beautiful is the spirit life. Be good and true and all will be well with you, my dearly beloved children, William, Gerlie, and Alice. I am from Mason, Ind.

Elmy Snow.

I want to say to every one that I live; and to say that I am happy. I only wish that those who are in doubt could see the beauty and the glory of the higher life, and could understand it as it is, there would be no sad or aching hearts, but he would rejoice that there is a life beyond, where there is no pain or death. I am from Bangor, Me.

T. Eldridge.

How do you do. I am glad to have the opportunity to be here. I find spirit life far brighter than mortal life, it's a place of rest and peace and quietude. You can wander forth and gain strength and knowledge of what man ought to do, but we are not idle by any means. We are working to gather truths to lay at the feet of those in mortal life. I would like to have this reach my wife Sarah, my sons Edgar and Frankie. Tell them that Emmy is with me, and all the rest of the dear ones. I have met George and Florence and Walter. Love to Milisea. Oh, I am happy, so happy. Love to all friends who knew me in earth life, and God bless this noble truth along life's pathway. Thaduis Eldridge, Norton, Mass.

### VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In the LIGHT OF TRUTH of September 21 is a message from our dear little angel girl, Anna. Oh, how readily we recognize in it every word, as being from her. We also realize her in our home, as also Uncle Mike, Aunt Polly, Professor, Fox Tail, and Setting Sun. To Prof. Bliss and the guides we send our united love, and ask for their daily presence and impressions for the future. We are convinced of the good influences. Hoping to hear from them often, we are lovingly and ever-remembering  
PA AND HANNAH WARWICK  
Hamilton, O.

### Evening Vision.

CONNA MAY MORRIS.

A canopy of palest blue  
With wingless clouds of grey;  
A silvery moon, with smiling face,  
Among the stars did stray.  
The western horizon—a sea  
Of dark, cease blue, where sailed  
Strange phantom ships, of curious art,  
And beauteous banners trailed.  
A mountain rose just out beyond,  
With grand, imposing grace,  
Whose cliffs a stately castle strong  
Held there in firm embrace.  
But cunning craftsmen drew a veil  
Of royal purple hue  
O'er the beauty of the scene,  
And shut it out from view.  
But long I gazed and dwelt upon  
That painting of the sky—  
Of the unseen artist's magic touch—  
Of the future—by and by.  
And wondered if I caught a glimpse  
Of the ever-ebbing tide—  
That home of souls immortal,  
Beyond the great divide.

### Our Relation to the Spiritual World.

Our responsible relations with the spiritual world begin with the dawn of consciousness. \* \* \* If we permit our animal propensities to predominate and stifle our aspirations for "the good, the beautiful, and true," we will gravitate to the lowest level of those who are living animal, sensual lives, and will attract earth-bound spirits, who are ever ready to seize upon every opportunity to gratify their earthly propensities through those who are on their own plane of animality in this life. To deny the possibility of obsession by spirits who pass from this life in an unprogressed and depraved condition, is equivalent to the denial of the existence of the laws of attraction and affinity, or the assumption that guards are placed at the golden gates to prevent the passage earthward of all who have not attained to elevated spiritual conditions. A spirit may be intelligent or cultured intellectually, and yet morally depraved—using its powers to psychologize and degrade susceptible but weak natures, through whom to gratify its sensual desires. Reason teaches us that such a spirit, on casting off the earthly body, passes through no marvelous moral cleansing in the process, but begins the next life on precisely the same plane he occupied in this world. The wires which are used to transmit messages of peace and love, can also be used to convey dire tidings of woe, and the same is the case with spirit mediums. Water runs down hill, whether clear or foul; and the fire which gives us cheer may be a very fiend of destruction if not carefully guarded. Ignorance or denial of their existence will not affect or prevent the operation of natural laws; hence the wisdom of studying the laws of the country in which we must make our abode.

Such are some of the instructive lessons found in Albert Morton's "Psychic Studies," a book advertised in our price-list on seventh page.

### The Golden Rule.

A dairyman who occasionally watered his milk, and who was also a deacon of a country church, laid great stress upon the Golden Rule whenever the preacher's absence demanded his services.

One day a doctor's prescription called for an ounce of pure brandy, which was to be obtained at the druggist.

Being for the dairyman, the druggist watered the brandy about fifty per cent. Not having the desired effect on the patient, the prescription was renewed. Failing again, it was repeated at twenty-five cents an ounce, much to the chagrin of the dairyman.

Upon the fourth day the physician determined to administer the "drug" himself. When handed the phial containing the brandy, he held it to the light, then tasted it.

"Way," said he, "this is watered brandy; you have been swindled. Take it back and demand the pure article."

Highly indignant, the dairyman sought the druggist, and gave him a piece of his mind, adding that, as a member of his church, he was not practicing the Golden Rule.

"But I am," replied the druggist calmly. "Didn't you say the Golden Rule was to do unto others as you would have others do unto you?"

"Yes—of course—why don't you?"

"I do," returned the druggist. "You have been giving me watered milk for the last two years; which I have proved by chemical analysis, and I am only doing as you have done unto me—I have given you water for water."

A compromise was thereupon made which does not concern the public.

### How Long Since the Ice Age.

Prof. LeConte, who is high authority, makes an interesting computation of the age of Niagara Falls, by which the number of years since the Ice Age approximately are estimated.

The great ice sheet which enveloped this country to the north of the Ohio River first melted from the region of Lake Erie. Lake Ontario being yet under the ice, the outlet of Lake Erie was through the Mohawk and Hudson Rivers. When the ice melted from Ontario the outlet was Niagara River, and it began to cut its way back, leaving the gorge. It is now cutting three or four feet a year. At that rate it would take ten to twelve thousand years.

Prof. Lyell made accurate observations and his estimate of the age of the Falls is 75,000 years.

These estimates are interesting, as they fix also the age of man, as he came, as is proven by his remains, before the Ice Age.

It has been definitely established by Prof. J. R. Buchanan, M. D., and others, that there are special portions of the brain which are sensitive to influx from the spirit world, while in fact the upper brain generally, which is anterior to the occiput, and reaching somewhat down the temples, is the realm of aspiration after the celestial, the holy, the sublime, the beautiful, the true, the good. The refined psychic electricities being more ethereal than the ethers of the rest of the system, rise naturally to the very summit of the human structure, and are the most easily used by spirits as fit media for conveying impressions to man. There are many persons whose front and upper brain is rather low, although their intellect otherwise may be good, and who being somewhat deficient in the spiritual and religious perceptions, find it almost impossible to believe that there is an invisible world of spirits, and they are doubly sure that these spirits can never make themselves known or seen by human beings. These persons who by their natural constitution are blind and deaf with reference to these higher spiritual glories, just as some persons are blind to colors or deaf to musical tones.—Dr. Babbit's Religion.

Since Cleveland has sent a copy of his speeches to the Pope, it would not be out of place for Talmage to send him a book of his sermons. The humor of the latter will offset the gravity of the former.







# News from Correspondents

Lake Brady, O.  
The last week of camp life has been one of unusual quiet. Cold and wet weather had interfered somewhat with social intercourse, and lessened the attendance at the meetings. Many of the campers could not stand roughing it through such weather, and left for their more comfortable homes. About one-third of the tents are now vacant. This has certainly been a successful year for our Summer camp, and Lake Brady has kept pace with the rest. Though our long season of nine weeks was something of an experiment, interest has continued to increase throughout. We regret lack of space has forbidden us reporting more of the phenomena occurring on the grounds, for though to true Spiritualists, and those who study cause rather than effect, this continuing spiritual knowledge, it is not needed, still it is a powerful breaking down to the mass of humanity, when it can be brought to bear upon them. For instance, Wm. Bullock, a lake engineer living in Cleveland, came down to camp for a few days, recreation, and in the absence of other entertainments, he visited Harry Archer's materializing séance "to see the show," when Belle Wilson, the spirit lake maker, came forward, he presented his handkerchief for her manipulation and in a few seconds she had it transformed into a lace bed spread, fine as a cobweb.

This was duly passed around for inspection, then with his jack knife she severed a piece from the corner and returned the lace to its former condition, that of a white cambric handkerchief. This was returned to him, but a piece was gone from the corner. At another séance the same process was repeated, and with his silk handkerchief. He asked permission to keep all this lace, but Mr. Archer explained that it was manufactured through the magnetism of the medium and his life would probably pay the forfeit with that amount withdrawn permanently from him.

The lake-maker afterwards called the writer to the cabinet and identified herself as an old college friend, giving reminiscences of school life. The two pieces of lace Mr. Bullock secured were afterwards examined under a microscope and found the same perfect as that of the original fabric.

Mrs. Richmond and Mr. Colville arrived on Tuesday to close the week's course of lectures and also the camp. Mrs. Richmond's lecture Tuesday afternoon was one of the best we have ever heard her give. It was in answer to the question, "What do the signs indicate of the times of the spirit life, what will be the ultimate fate of the nation?" This practical subject pertaining to earth life brought out much of the cause of our present financial straits, but the weakness of our present government was traced back to its very beginning in the injustice practiced against the Indians, the nurturing of slavery in a so-called free country, and its present condition of wage slavery.

The false basis of our economics, giving lavishly to the rich and withholding from the poor, burdening with taxation through our rental system the ninety and nine that one may live in luxury. All these things are evils, the very nature of which is to destroy themselves and to which they are allied; and unless speedily eliminated our government will be a thing of the past. But instead of a worse form of government than a republic a better must be built upon its ashes.

Mr. Colville's lectures embraced various subjects chosen from the audience, following his peculiar line of metaphysical thought, denies the existence of evil as an entity, a reality, he declares the tendency of human nature is to do right rather than wrong. The only question being what is right: a proper understanding of this would bring harmony out of discord, good out of seeming evil.

The speaker gave a lucid explanation of the various phenomena produced through spirit manifestations, in answer to a question regarding independent slate writing. The substance which goes to make up visible things is all in solution in the atmosphere. Spirit mediums or alchemists are able to condense these invisible atoms until they become visible, calling together by some simple but occult law of nature, those particles which go to make up the object they want to produce. These particles separate, dematerialize, if the force holding them is withdrawn. There is a law of attraction but not of repulsion, the latter being simply lack of attracting power, this applies to persons as well as things. People should not run pell mell together or be forced to live in each other's atmospheres, who have no attractions for each other.

Mrs. Anna Orvis, of Chicago, aside from her lecture engagement, has rendered some beautiful solos. Her sweet, clear voice has added much to the musical program during her brief stay among us.

John Slater, the test medium, of Mt. Pleasant Camp, is with us for a day or two.

The hotel, cottages, and tents still occupied, are all packed with visitors for the closing of the camp.

Mrs. MINER McCASLIN.

THE CLOSE.

Sunday, September 31, was a perfect day, bringing a large crowd from Cleveland, Alliance, Akron, and other points, making the attendance on the grounds over three thousand. The exercises proved a glorious finish to the successful opening of a sixty-three-day camp-meeting. Mrs. Cora L. V. Richmond, W. J. Colville, Mrs. Anna Orvis, Frank T. Ripley, Harry W. Archer, and Mrs. Elise participating in the exercises. The day before (Saturday 29) was a gala day. Humphrey's Great Western Band, of Akron, filled the spacious grounds with sweet music. At night the entire camp was illuminated with Chinese lanterns. A very successful balloon ascension was made. Fireworks lit up the camp with colored lights. The large pavilion was filled with merry dancers, and the annual banquet at the hotel was gotten up in Landlord Kane's best style and highly enjoyed by those present. Captain Lee, the president, Dr. J. C. Street, the chairman, and Mr. Stoffel, the superintendent of the most active workers, all gave a sign of relief as the meeting of 1893 was closed with a benediction pronounced by Mrs. Cora L. V. Richmond. The annual election of officers takes place at Lake Brady on Saturday, September 16th.

THOMAS LEES.

Mt. Pleasant Park.

When your correspondent, Mr. H. M. Robinson, left us, he requested that I should send occasional jottings from Mount Pleasant Park Camp meeting to you for publication. Accordingly I submit the following.

I believe the items of interest for the first two weeks of this meeting have been reported at length, so I will mention briefly the doings of the last two weeks.

A very able corps of lecturers were provided by the association from first to last. The talent employed was varied, as well as able, that comparison would be unjust. Each so completely filled his or her own place in the platform work, and represented his or her own especial phase so perfectly, and the variety being so instructive, harmonious, and covered so wide a range of thought and usefulness, that the absence of any one would have left the work incomplete.

Mrs. Anna Orvis, of Chicago, occupied the platform the first week; Mrs. Adah Sheehan, the second; Helen Stuart Richards, of Philadelphia, the third; and Willard J. Hull, of Buffalo, N. Y., with Edgar W. Emerson as test medium—made a powerful team for the fourth and last week, drawing very large audiences.

From first to last the conferences were well attended, and the interest became intensified as the end approached. The subjects handled were questions of unusual depth, and were discussed with marked ability by the rank and file in a free-for-all spirit of harmony and brotherly love that made telling impressions on the heads and hearts of the people.

There are nearly one hundred tents and about thirty cottages on these grounds, which were all filled to their utmost capacity by campers, averaging about five hundred for regular attendance. Besides this transient often crowded the hotel to overflowing.

The conveniences of this camp are the most satisfactory I have ever met anywhere. Marked improvements are being planned for a larger attendance next year.

Sunday, August 27th, the closing day of the meeting, was in many respects a big day. Children's Lyceum at 9 a. m., wound up with a treat of fresh home-made candies, very excellent, indeed, and fully appreciated by the little folks, as well as by some of larger growth.

At 10 a. m. five persons were ordained to preach the gospel of Spiritualism, as follows: Mrs. Lillian L. Wood, Topeka, Kan.; Mrs. Virginia Rowe, Jackson, Mich.; Mrs. H. P. Harvey, Maquoketa, Iowa; Dr. J. M. Temple, San Francisco, Cal.; and Edgar W. Emerson, Manchester, N. H. Professor Loveland's charge to them was beautiful and impressive.

At 10:30 Mrs. Wood addressed the audience on "The thought is behind the deed." She gave love as the lever of power, and made some fine points in her discourse. She is an earnest little lady, and will make herself felt for the right.

At 2 p. m. Willard J. Hull gave one of his masterly efforts, long to be remembered.

At 4 p. m. the pavilion (80x100 feet in size) was densely

## An Inspired Invention.

The Zachos Stenotype

Is a light portable instrument capable of reporting in print 20 words a minute. It is practically noiseless and can be used anywhere. It will treat readily stenographers, typewriters and others at 10 per cent. Many reporters, shorthand typewriters and business men have examined the instrument and signed the endorsement card, quoted.

We have examined the stenotype invented by Professor J. C. Zachos, the inventor, has been an educator in the Cooper Institute, New York, for over 20 years.

The company is legally organized and in its investigation. The patents are bottom patents running 17 years and are pronounced perfectly solid by the attorney for the company who has examined them. The charter runs 30 years.

The instrument will be in great demand by the legal profession and all business concerns.

The stock is non-assessable and in great demand. Special rates will be given to the early subscribers.

The General Manager, J. W. Freer, will be at the Franklin House, Chicago, Ill., from September 15th to 18th, after which he will be at the Hotel New York, New York, City, from September 19th to 21st. He will be at the Hotel New York, New York, City, from September 22nd to 24th. He will be at the Hotel New York, New York, City, from September 25th to 27th. He will be at the Hotel New York, New York, City, from September 28th to 30th. He will be at the Hotel New York, New York, City, from September 31st to October 3rd. He will be at the Hotel New York, New York, City, from October 4th to 6th. He will be at the Hotel New York, New York, City, from October 7th to 9th. He will be at the Hotel New York, New York, City, from October 10th to 12th. He will be at the Hotel New York, New York, City, from October 13th to 15th. He will be at the Hotel New York, New York, City, from October 16th to 18th. He will be at the Hotel New York, New York, City, from October 19th to 21st. 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## NEWS FROM CORRESPONDENTS. Continued.

**Onset, Mass.**  
 "Life is the great pathway to glory. Keep your eye fixed upon the light of truth and the soul will surely bear you on its bright wings where glories are eternal."

The time of the camp meeting season of 1893 is fast approaching. One more week and it will be a thing of the past, being only in memory like some bright dream. Taking into consideration the attractions of the Chicago Fair and the general business depression, there has indeed been a successful season for Onset. More strangers have been entertained within our gates than in any previous season, coming from every part of the country.

September 1st will see a scattering of many, some to the cranberry grounds, which is a great source of revenue here, and from which a rich harvest is expected this year. Those who will remain home to prepare for the Fall term of school. Those who will remain through the month of September, and lectures will be held each Sunday during the month.

The Onset (pronounced One-set) Harvest Moon Society will celebrate their anniversary during the month. The harvest festival will take place the 13th and 14th of September. A public dance was held in the arcade, Sunday evening, for the benefit of Mrs. Maggie Wate. A large number were in attendance. Mrs. Wate gave tests, and Mrs. Bliss materialized.

Quite a heated discussion took place at the conference on Thursday between the upholders and opposers of slate-writing.

The Lucifers at the temple in the evening drew a crowded house, notwithstanding it was a stormy night. It is quite a study to note the persistence of some people in little matters, but when the opposing party is a woman it is a delicate thing for a gentleman to assert his rights without seeming rude, as was seen one evening when a woman persisted in holding a seat she did not pay for because it was a good one, and leaving the gentleman who held the ticket for the seat to stand in the aisle, looking for all the world as if he only wished the person was a man, that he might remove him by force, but the matter finally settled the difficulty after the woman had created no end of amusement for the lookers on.

A clam-bake dinner was served at Hammond's Grove, Point Independence, on Wednesday, the proceeds to go towards building a chapel at the Point.

A lawn party was held on the premises of Mrs. Gardiner, on West Central Avenue, Friday evening. The Chinese lanterns, the music, and the dancing on the veranda afforded entertainment for the groups who stood on the sidewalks and under the trees in spite of the coarse fog and occasional showers which prevailed.

There was an excursion from New Bedford Tuesday on the "Island Home" to hear J. Clegg Wright in his lecture of the afternoon.

The Marcy House has three hundred regular boarders. The proprietor, Mr. Holt, has twenty-seven cottages besides the hotel filled.

A party of thirty-five friends from Onset and Point Independence met at the handsome cottage of Mr. and Mrs. Frank M. Sprout, at the Point, Tuesday evening, on the occasion of Charles Waters' 29th birthday, and gave them a genuine surprise. The grounds were illuminated with Chinese lanterns and red-lights. Fine musicians were of the party, dancing was enjoyed on the veranda, with piano and violin for music, singing by good talent, skit-dancing, and declamations by Mrs. C. H. Merrill, cake and ice cream for refreshments were the result.

We often see a physician visiting his patients in his carriage, with a boy for attendant and driver, but it remains for Onset to lead off with a lady physician riding in her carriage on her customary rounds with a girl for attendant and driver. Dr. Phoebe Crowningshield, who is very popular here as a physician, has already arrived at that dignity.

Mr. Hartshorn, while fishing off Point Independence bridge, caught a shark. They are numerous in the bay, coming near the shore, but do not seem to intimidate the bathers.

The Ethical and Spiritual Culture Society of Boston, have had unusually large audiences during the week. Many remarkable tests have been given proving the continuity of life. Friday evening a dark seance was given by Mrs. Kenyon to a full house. Three pairs of slates were written on under absolutely test conditions, and many other forms of manifestation given. Saturday evening Mrs. Adams gave a flower seance to a full house. Mrs. Adams continues through this week, holding four seances.

Mr. Kline and wife, Treasurer of the New Orleans Society of Spiritualists, is here.

Mrs. Fay, the materializing medium, is located at Harmony Cottage, on Pleasant Avenue. Mrs. Bliss is at her cottage on West Central Avenue. Mrs. Ross is at her handsome villa on South Boulevard. Mrs. Ross is giving a great deal of time to platform tests, a work for which she is rapidly developing.

The other mediums here are Frank G. Algerton, Maggie Wate, Mrs. R. Collins, A. H. Chamberlain, F. N. Foster, Prof. Asa Dolph, Dr. Fred Crockett, Mary Libby, Hattie Minor, Mrs. C. Crockett, and Mrs. E. R. Nickless, who leaves for Chicago this week, stopping there through the month of September, after which she will return to California, Florence Rich White, Hattie C. Webster, Hattie Clark, David Brown, Dr. Etta Crosby, Mrs. C. T. Kendall, M. George, astrologer, Mrs. C. Webb, also astrologer, and numerous others whose names do not occur to me just at present. The tent of Dr. C. D. Fuller was beautifully decorated with flowers and foliage by his lady friends on the occasion of his 48th birthday. A one-hundred dollar gold watch was presented him by a patient from Boston, in appreciation of his successful services as a physician.

Sunday morning services commenced by a band concert, then Mr. Maynard sang "Who Treads the Path of Duty," etc. Mr. J. Clegg Wright was presented as the speaker of the morning, and gave the following, which he called his invocation: "Human reason is the product of nature. Like all natural phenomena it has come by a process of evolution. There was a time when reason began to be, when it was not, it came into being by a slow process of regular, consistent, methodical growth. Consciousness in the order of perceptive capability came into realizing fullness. Consciousness is organic function, and when organic function ceases to be consciousness will go out. Death is the end of reasoning consciousness; death is the beginning of a change. The soul never dies. The soul is an entity, a spirit thing, it never had a beginning, it never can come to an end. It belongs to the common stuff of the universe. Consciousness is a phenomenon, it comes and it goes; it expresses capabilities in ratio of complexity of organization. All the gods men have had are ideals. All life is an arrangement, the only possible within the equilibrium of atomic activities. Man is a creator. He formulates ideas. God is a word which does not stand for a thing. God has no intelligence, because of that it is a power. Mystery is more powerful than knowledge to lead. When reverence is too strong reason is sick. Too much worship retards the progress of mankind. Gods are like conservative statesmen, they get wiped away when they get into a passion. The civilization of mankind has grown by doubting. Faith kills, reason saves; it has saved nations from war just now. What a glad thing it is to see Great Britain and the United States subject their troubles to arbitration; it is one of the grandest things of this age. Soldiers' work is the barbarians' work. Happy will we be when all the generals are dead. I hope to see the human mind entirely under control of intellectual power. I would like to see the whole nation embraced under one federal government. I would like to see one world power; I would like to see justice rule the condition of the whole earth; I would like to see men dwell together acting under the power of reason; I would like to see all the Popes of Rome in heaven; I would like to see buried all the religions of the world, including Spiritualism; I would like to see every church turned into an educational institution. A man is only worth the size and quality of his brain. We may roar forever at a race horse, but by that process we can not improve its lung power. The human race must be improved by good breeding, as well as the animal. You must have better food, better homes, better fathers and mothers; when we get these we shall get nearer the ideal of Thomas Paine, who said: "The world is my country, to do good is my religion."

His subject for the morning discourse was "The Usefulness and Necessity of Spiritual Phenomena." It is absolutely necessary that in establishing any position that all its ideas should be gathered together. Facts are the products of nature, by nature I mean all that is, all that is possible. Nature is the beginning, the middle, and the end, the criterion of all possibility and capacity. Nature is the absolute totality. Man is a soul, the soul becomes conscious in the body; conscious capability is an improving capability; the soul in its various expressions in nature manifests various forms of capacity from the smallest atom to man. The existence of a soul is to be demonstrated by reason. It is in mediumship

you had the phenomena of actual capacity, the sum of actual covered the phenomena of actual existence of a soul. If there is no spirit, effect involves cause, when the effect ceases so does the cause, when the cause ceases so does the effect. Cause and effect involve one another. The end of all culture will even up the capabilities of man, of consciousness, and life. All the religions of the world will by and by melt into Modern Spiritualism, and all the philosophies, all the crazy metaphysical views will be left of the state and science in Spiritualism will take their place. The study of Spiritualism begins in phenomena. Before mind can be mind truly it must have facts of experience. The spiritual world lies within the province of perception. It is widening, it never remains fixed. Clairvoyance is a judicious sense; every mode of sense is a conditional mode; reason is a conditional mode. When the environment of the soul is changed, the perception is changed. Matter is a mode of substance. Physical consciousness began in a mechanical power of perception, the automatic process of sensation. There was a time when no organic life existed on this planet, the atmosphere was loaded with carbon, the sun was obscured by its density. Then came a time when the features of anatomy slowly shaped themselves by co-ordination, the elements of atomic nature in which substance expresses phenomena, co-ordinated habits when life appeared upon the earth millions of years ago. There was a time when the waves of the Atlantic covered these picturesque landscapes. The form of organic life is subject to evaluating variation. There are not two men absolutely alike either in perception or natural power, man in his intellectual power has arisen from the mechanical unconsciousness of a mechanical power. It is passed to intelligent spiritual consciousness, any change in any part of this universe affects him, from the motion of a pedal to the oration of a statesman at Washington. These generalizations I present to you to make it more apparent that there is no gift in nature; that Spiritualism can not be studied apart from natural science; the old method must be laid aside; that the question is man a soul must be studied entirely on the sense plane. The spirit world must seek to project force from one mode into another; the spirit must be produced under such condition that its conscious personality must be verified. Phenomena must be produced at all times and the conditions are present. Ignorance must not dominate in physical condition, and forms of corruption must not rule where natural facts are produced. By the study of anatomy you can not find a sensitive medium, you have to come into temperamental condition to find medium. It is not in a pupil where you will find a spirit; it is not in a cloister, you investigate a ghost. You can not select where you do not know. You can not make affirmations where you have no knowledge. Dominating ideas have been the curse of society. There are men and women who are egotistically intoxicated, they are firm without evidence, and they know without knowledge, they can not become good factors in psychic studies, such men had better take a scientific sleep. The study of psychic matters must remain in the hands of those who know. Man is but a child just beginning his studies. Nature never made an abortion to remain one; nature never made a fool with the intention that he should remain one; nature never made a silver dollar to remain the eternal currency of the United States. Nature made man with his eyes open and his mouth shut to keep flies out. The weighty subject involved is spiritual phenomena. The spirit rap is a projection out of the magnetic sphere into the sphere of phenomena; it is simply an explosion on a small scale; it is the repellent action of atomic nature. A spirit rap to the man of science would be a wonderful phenomena of nature if it remained there, but it means more. Fine men, men of a scientific capacity of nerve sense, a consciousness without a brain is impossible. You may vary the phenomenon, but this great power, this law of nature, is the same. The soul projects on physical atoms and produces materialization. Investigate, don't be in a hurry to decide, but be always inquiring. The same power that made the raps made the automatic writing. Life is perfectly co-ordinate. We are approaching a grand era of civilization; we are living in the great field of time when the great heat of political and social passing away, grand conditions are coming; old governments are tottering away, justice is pulsating in the intellect of man, a grand and a brighter day is coming for the children of humanity you love so well. Intellect will advance when it is free, it will die when in chains. Immortality, as a fact, is dawning off the hill tops. You shall meet again your father and your mother, your child and your wife in a world where intelligence beams, where tyrants are unknown, and oppression ceases."

Mr. Joseph D. Stiles was called home on Monday by a telegram acquainting him with the news of the sudden death of his sister.

**Haslett Park Camp.**

The Haslett Park Camp Meeting closed its hospitable gates Monday, August 25th, and I think we can well say the last week was the best, for the camp not only leaves its impress upon the world by the lectures it has given, but by the good work it has inaugurated.

Among the many good mediums with us, one of the finest clairvoyant and test mediums in camp was Mrs. E. A. Logan, of Dayton, Ohio. Mrs. Logan, as in camp, passing away, and in all she could do, and her sittings were so far as I know, more than satisfactory. She also treats people at a distance, having performed some wonderful cures. Parties desiring an excellent test medium will do well to engage her services. She can be addressed at 31 Hydraulic Street, River Dale, Dayton, Ohio.

Another prominent worker was Dr. W. H. Wilson, of Paw Paw, Mich., who is an excellent clairvoyant, and has devoted many years of his life to the interests of Spiritualism. Mr. J. A. Dent, of Vicksburg, an earnest worker and fine psychometric reader, was also here last week, rendering valuable service in the work of organization. Tuesday evening, August 22nd, we had a platform test, Rev. W. F. Dickson, a Universalist minister, who gave us a rare intellectual treat, taking as his text, "The Origin of Religions."

Wednesday, August 23rd, was Pioneer Day, and a large number of pioneers, assisted by the new comers, had a most enjoyable session, recalling many pleasant reminiscences of the camp.

Thursday a. m. was devoted to discussion upon organization, and it is with pleasure that I announce as a result of the meeting that a State organization has been formed, to be known as the "Michigan State Spiritual Association," with Hon. L. V. Moulton, of Grand Rapids, President; Mrs. A. E. Sheets, of Grand Ledge, Vice President; and Mrs. A. B. Rogers, of Bay City, Secretary, and an excellent Board of Trustees. Of their work we will hear more in the future.

There has also been formed a Ladies' Auxiliary, to be known as the Haslett Park Helping Hand Society, with Mrs. A. E. Sheets, President, and Mrs. Lucy Owens, of Lapeer, Secretary. The object of which is to aid and promote in various ways the interests of the camp at large, and in no way conflicting with the Mediums' Home Bazaar.

Thursday afternoon, Dr. C. A. Andrus, of Saginaw, delivered a very fine address, closing with an improvised poem. Mr. Andrus is one of our old and faithful workers, and always a welcome guest at the park.

Friday, at ten o'clock, the Lyceum held their last meeting, adjourning to meet in one year. The Lyceum has been a great success in every way, and not only paid all indebtedness, but has a few dollars left in the treasury toward next year's work.

At 2 p. m. Dr. P. T. Johnson gave a very interesting lecture. Dr. Johnson is also a good medium.

Saturday morning the usual reading circle was omitted, Mrs. Julia A. Walton giving a fine address upon organization. Sunday, August 24th, the last day at Haslett Park this year, was one long to be remembered by the fortunate participants. In the morning Mr. King, of Mantua Station, Ohio, gave a short talk, followed by Mr. French.

The afternoon session opened with a solo by Mr. Towey, of Detroit, assisted by the choir. A. B. French, the orator of the day, followed with the reading of a poem, Mr. French inspiring lecture upon "Evolution and Revolution," holding the vast audience in rapt attention, giving all a rich intellectual treat, and inspiring his hearers to a higher plane of living.

No word of ours can do justice to this grand and able worker, therefore we make no attempt, but voice the sentiments of the people in saying, long may he live to labor in the interest of truth, and may we meet him here each year of his pilgrimage upon earth is the desire of all. At the close of the address Mr. French briefly stated the financial condition of the Mediums' Home, appealing for aid, to which a generous response was given in a practical manner.

Sunday evening was devoted to a "Good-bye" conference, led by Dr. C. A. Andrus, and participated in by a large number of the earnest workers. Mr. G. H. Brooks, our most worthy chairman, closed the meeting in a brief, but very eloquent manner. Many thanks are due each and all the workers for this, the most successful season of the camp. Untold good must result from the combined efforts of so many noble men and women. Success has crowned all efforts here spiritually, also financially.

**MARY MCLENN.**

## MEDIUMS AND LECTURERS.

Dr. A. Hatch, speaker and test medium, address 35 Western avenue, Lynn, Mass.

Dr. C. W. Carpenter may be engaged to lecture. Address 125 South Clark street, Chicago, Ill.

Mrs. Cornelia Gardner, 117 Jones street, Rochester, N. Y., will answer calls to lecture or attend funerals.

Mrs. J. Hatch, of San Francisco, platform, trance, and test medium. Address 35 Western avenue, Lynn, Mass.

Prof. H. D. Barrett, of Lily Dale, N. Y., has open dates for September and October of this year, and after May 1st.

Mrs. Sophronia M. Lowell, inspirational speaker, will answer calls to lecture or attend funerals. Address Ansonia, Conn.

Mrs. Celia Loucks, of 11 West Sandusky st., Yonkers, N. Y., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. A. L. Pennell desires to make engagements as a platform test medium through the South during Winter. Address 64 Carlisle avenue, Cincinnati, O.

Mrs. Carrie M. Smith, 30 Clay street, Frankfort, Ind., wishes engagements with societies near home. Will also do missionary work in small towns for expenses until December 1st.

Mrs. C. A. Sprague, clairvoyant, trance medium, and magnetic healer, will give sittings at her residence, and is open for engagements. Address corner Newland and First avenue, Jamestown, N. Y.

John W. Sunday, trance lecturer, test, business, and musical medium, is open for engagements as lecturer and test medium. Address N. W. corner Kansas and Lyon street, Grand Rapids, Mich.

Prof. Joseph Arritt, trance speaker and psychometric reader, can be addressed for engagements at 64 Cross street, Cincinnati, O. He would like to engage with societies in the Northwest for the Fall months.

Mrs. E. H. Sheets, inspirational speaker, desires to correspond with societies relative to Hall and Winter work. Will attend lectures. Address P. O. Box 833, Grand Lodge, Mich. At present she is at Haslett Park Camp-meeting.

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies; will also attend funerals. Address corner of Newland street and Forest avenue, Jamestown, N. Y.

Mr. J. Howell concludes his engagement as speaker for the Brooklyn Spiritual Association during the month of September. He wishes to make arrangements for future dates. Address 105 Court street, Brooklyn, N. Y.

Capt. H. H. Brown will speak for the Topik, Kansas, Spiritualists the Sundays of September. Is open for week day engagements that month and for the Sundays following. Address him care of P. P. Baker, Topeka, Kan.

Thomas Grimshaw, the young English trance speaker, is lecturing for the Spiritual Church of Pittsburgh, Pa., through September. He has still a few open dates and would be pleased to correspond more especially with western societies.

Willard J. Hull would like an engagement for the last three Sundays of September in the West. He will be at Liberal, Mo. Camp the first Sunday of September. Parties in that section of the country can secure him for dates above named. Address 280 DeWitt street, Buffalo, N. Y.

Mrs. Nellie S. Baude can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baude, 411 Thirteenth Street, Detroit, Mich.

Mrs. Adeline M. Gladding will lecture in Indianapolis, Ind., during September and October, 1893, in Anderson, Ind., April and May, 1894.

Mrs. M. G. Walcott, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 195 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

Lyman C. Howe is engaged for October in Boston, Mass. Mr. Ayer's Temple November in New York, and March 1894, in St. Louis, Mo. He will answer calls for week-evening lectures at points accessible from these places respectively. He is yet free to answer calls for December, January, and February. Would prefer to work in New York, Pennsylvania, or New England until March. First call first served.

W. H. Bach will remain in the Northwest till October 1st. He goes to Denver, Colo., for October and November. Aberdeen, S. D., for December, and East after January 1st. He can be engaged for short engagements at points in Minnesota, Wisconsin, and northern Illinois for the next six weeks. Those wishing his services should address at once, W. H. Bach, 177 Highland street, St. Paul, Minn.

Mrs. Maggie Stewart, 264 East Main street, Plaquemine, O., will accept engagements from societies for the winter months as platform lecturer. All desiring her services will do well to engage her early in the season. She will also give readings by letter from lock of hair on all business, financial, social, and domestic matters, estates, etc., also diagnose diseases, furnish magnetized papers by letter for the sick. For reading by letter and diagnosing by letter price is \$1.00 and two ten-cent stamps. Address as above.

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**Mrs. A. L. Pennell, Business and Test Medium.**

64 Carlisle Ave., CINCINNATI.

Sittings daily.

**Mrs. Lizzie Kelley-Hartmann, Trance Business Medium.**

Psychometric and Prophetess, 28 WEST NINTH ST., CINCINNATI, O.

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**Mrs. Josephine Ropp, Trumpet and Test Medium.**

534 Powers St., Cumminsville, CINCINNATI.

Will hold circles on Mondays, Tuesdays, and Fridays at two and eight o'clock p. m. and Saturdays at 8 p. m.

**MRS. J. K. MYERS, Trumpet Medium.**

98 Bette St., CINCINNATI, O.

Private sittings daily from 9 a. m. till 3 p. m. Public sittings at 3 and 8 p. m. None but those well recommended by some well-known Spiritualist admitted.

**MRS. A. E. KIBBY, TRANCE MEDIUM.**

130 Locust street, near Sanders, Mt. Auburn, CINCINNATI.

Will give sittings for information and tests every day, Tuesdays and Saturdays excepted.

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## VOICE OF MY EARLY

My early experience truth to burst in my ears, as the influence of those days, impressing daily visions of a assurance would voice would seem though I express tinctive religion. I was destined to that the truth was

How strange a query to myself, scrupulously honest, able that this depravity, or, per devil?"

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