ter season by are as follows; g, Dr. F. L. H. Luther, Edgar

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pressed until we are dead, and our ears are deaf to praise, or we care not in the greater joy of that life supernal.

the light in the granite hills of New Hampshire until at the age of ninety-three years your eyes closed on the scenes of the home so long yours. She belonged to the Leland family, and well do I remember her storles of that quiet preacher, John Leland, who was an earlier Dow, and of Johnsthan Edwards, a relative of the family. Tho meeting-house of those days, perched on some windy hill, was fire-less, for it was thought a sin to care for physical pain, and the theology was hot enough to make up for the temperature that went far below zero. The children daugled their feet through the four-hour long sermon, dealing with the knotty questions of foreordination, grace, and infant depravity, and went to their homes chilled by the frigidity of the wind, and awed into silence by the logic of the discourse. With deep

true: Her senaitive nature succumbed to the effects of the climate, and perhaps the home sickness, which even to one filled with zeal to work in her Master's vineyard must have

like the roof of a bouse. They struggled for several years against adverse circumstances, and then hearing of the fabul-

ous wealth of the western reserve, they sold their improve ments, for the land was valueless, and started for the *El Do* 

"Her husband went to Griffin's, (near Shimock) who had

preside over a district school.

felt like one lost on a desolate coast.

and we thought her years would reach the end of the century, at the beginning of which she was born. An accident cut short our expectations, and after great suffering, she passed away. As consonant with her expressed wish, I am pleased to speak of her, for I recall the time when I read to her a sketch I had written of Mr. Brewer, of Florence, she said she thought she deserved to have her life written up as much as thought she deserved to have her life written up as much as he. I admitted, but the time had not come. It does not often come to have our praise sung and the bitter censure re-

"Oh, mother, you shall now have your wish, I will sketch the story of your life from the December day in 1800 you saw the light in the granite hills of New Hampshire until at

There was the lonelineas of age. All the old friends dead and the new ones no' like the old. Thrust into a new generation with whose new ways there is at best not quite happy adoption. To my father, who retained his senses to the last moment, death had no terrors. He wished to go, and when the sun sank low in the west he turned his head as though he the sun sank low in the weary laborance; and with a cettling calm, which manifestation! A transition and the resolution of the extraord of the

went to their homes chilled by the frigidity of the wind, and awed into silence by the logic of the discourse. With deep interest she would tell the story of the marriage of Adoniram Judson and Miss Hazelton, his first wife, and their departure as missionaries to Burmah. The lovely bride was her cousin, and across the wide interval of years she recollected her dress, manners, and speech, and the parting with friends who regarded the journey to the other side of the world as leading to the grave, and for Miss Hizelton their foreboding proved true. Her sensitive asture succumbed to the effects of the sisted that he was with her in spirit, and her latest words were in recognition of this belief.

were in recognition of this belief.!

"Oh, mother, we would not recall thee from the land of the blessed, but we forget not the hands so ready to help in tire-less activity, nor the quick-sympathy which ever calm as a balm to our weariness in the hour of failure and discourage-

ment." In closing, he said :

"At an early age her father removed to Sempronius, N. Y. a beautiful location on Skeneattle Lake, one of the most lovely bodies of water. School teachers were in demand, and "They have almost all gore from the scene of their labor. The white shafts of marble in the silent field of the dead, mute tongues give their names and year of departure. They have gone and left us all the products of their labor. They the young girl seeing her opportunity, secured books and prepared herself, so that at the age of fourteen she came to received the wild, they give to us the fields yellow with har-vest, vineyards purple with the grape; orchards bending with their fruitage; fields whereon sleek herds pasture; roads, bridges, schools, churches, towns, cities, and dotted the farms "At the sge of twenty years she met Nathan Tuttle, who had male the journey from Long Island, five hundred miles on foot, into what then was the Far West, for the purpose of securing a farm. They were married and began life on a tract of wild land on the hillsides. The scenery of that country is delightful, but the soil is thin and stony, the surface inclined like the roof of a house. They struggled for secretal years with homes. For all these gifts we can not feel too deep a sense of gratitude. In this life they received not their full reward, but in that other life, which is the sweet coutinuance of this under better conditions, and the advantages of angel friends they will find the perfect bliss of well-spent lives and the sorrows they met here will be as a dream.'

## MRS. M. E. WILLIAMS.

The noted medium discourses on the tenets of her religion, truth and not dogma, must sup:rvene.

rado. From Buffalo they came by the first steamboat to Hu ron. Late in an April afternoon they landed on the rude wharf jutting from the sandbar at the mouth of the Huron River. A few straggling cabins were surrounded by a wide waste of marsh, and when the steamer departed she said she fall like one lost or a devalety coach. The trinity of Spiritualism, as embraced by Spiritualism, "Her husband went to Grimm's, (near Sambock) who had come a few years before from the same neighborhood, to get him to come with a team. Mother was restless and would not wait. Leading then her small children, she set out to walk the distance. When she came to the bend of the river it of inquiry and research into the realms of the mysterious walk the distance. Theosophy, and Psychicism, seems at present to attract more than its share of attention through those interested in the grew dark, and the path through the thickets was obscure.

She saw a log house and rapped at the door. A woman, yellow with malarla, and scarcely recovered from the last chill, astrologers have read the handwriting on the wall for some astrologers have read the handwriting on the wall for some time, and if their science be reliable, we find the secret of came to the door. To the request that was made for a night's time, and if their science be reliable, we find the secret of lodging she refused. The children were crying from hunger. Would she not give them some bread? She replied that she had none, not even a crust of Johnny cake. 'Then give them a fall of a eighty-four-year orbit, whose satellites persist in reverglass of milk.' Her cow had died of murain the day before. be some one of the care a causal of phonop calt. Then give them a beta some one was a causal of phonop calt. Then give them a beta some one was accorded to the privale of things by a contany directions. While mother was urging the morese woman to allow her the privale of things by a contany direction with a much boat and yoke of oxen for her. Such was her incodection to this modera. Cansan as it was called in the East.

"After they had selected the farm, they ever afterwards owned, under the stress of sixches is her family site began lailoring and without previous instructions, because the family of the selection of the stress of sixches is her family site began lailoring and without previous instructions, because the family of the selection of the stress of sixches is her family site began lailoring and without previous instructions, because the family of the selection of the stress of sixches is her family site began lailoring and without previous instructions, because the family of the selection of the stress of sixches in the family should be contained to the containing and without previous instructions, because the family of the stress of sixches in the family should be contained to the stress of sixches in the family should be contained to the stress of sixches and mirror workers, though his eccentricities have been given been a strength of the stress of the s

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

Cincinnati, Saturday, September 23, 1803.

RESIDURE TO HIS MOTHER.

In address "On the phoneers," given before the Present of the season and the season an the sun sank low in the west he turned his head as though he would revert to the weary labors past, and with a settling calmess he said, 'The weary day is over, I will rest.' As mother folded his hands she said with tears, 'I have always prayed that father might go first, that I might care for him, and my trayer has been answered.'

"They had walked the pleasant and rugged path of life sixty-nine years together. After his death she always persuant and fact, while mild invective and meek anathema bore com-

paniouship with pleasant and logical deduction, until the writer's mind was a positive whirl of mysticism.

Asked her cpinions as to the cause of the antagonism of the Church against Modern Spiritualism, the replied:
"When the foundation of an established belief begins to weaken, the disciples naturally regard with suspicion any in lovation which threatens to deplete their followers. When John Calvin snapped his fingers at his royal monarch, and re nounced the dogmas of the Church of England, antagonism was levelled at him from every side, and the Calvinistic doc-

Volume XIII, No. 12.

are "The Progress of Evolutionary Thought" and "Psychology," Dr. M. L. Holbrook on "Evolution of Muscle Fibre;" Prof. E. D. Cope, Ph. D., "Origin of Variations, "Sara A. Underwood, "The Poets of Evolution;" Dr. John E. Purdin, "Constructive Forms of Intuition; Prof. Elliott Coues, "Involution and Evolution; Wm. E. Coleman, "The Law of Evolution in the Spiritual Realm;" Rev. M. J. Savage, "Evolution on Ethical Sanctions," and Rev. Howard MacQueary, "Evolution of the Computation of the lution of Apostolic Christianity." On the Advisory Council we find also the well known names of B. B. Kingsbury, Prof. A. E. Dolbear, Richard Hodgson, Prof. Hudson, Rev. R. Heber Newton, Gen. M. M. Trumbull, A. R. Wallsce, and several Hindoo pundits. The congress meets at the Memorial Art Palace, September 27th, 28th, and 29th. Its motto is, "Not things, but men. Not matter, but mind.'

## The Spiritual Educational and Protective Union.

John Calvin snapped his fingers at his royal monarch, and remonacted the dogmas of the Church of England, antasgonism was levelled at him from every side, and the Calvinistic doctrine was stigmatized with fully as much vigor, if not vitual lengths as has fallen to our portion. Catholicism, in its infancy, was chastised as the forsaker of a mother creed. The lot of the apposite his paper one, and the promoters of a true religion, which we demonstrate by facts, must anticipate revivilings and opprobrium."

"Will you define Modern Spiritualism."

"Will you define Modern Spiritualism."

"Will you define Modern Spiritualism which exists is spirit or, in other words, that as everything which exists is spirit or soil, death, as regarded by the physicist, is merely a transition to a different plane of existence. Spiritualism, in its admonstrations, but certifies the existence of the soal; and that is only what your clergy are endeavoring to teach through the circumlocutory logic of religious theories and sectarin and that is only what your clergy are endeavoring to teach through the circumlocutory logic of religious theories and sectarin and the constitutions but certifies the existence of the soal; and that is only what your clergy are endeavoring to teach through the circumlocutory logic of religious theories and sectarin and the constitutions of the phave to appeal to Modern Spiritualism."

"You are somewhat bitter against the Church," I ventured.

"Not at all. Although a few of the denominations have forsaken the doctrine of Christian charily, yet I feel that all extent we are co workers. Our methods and ideas may differ, yet they all derive inspiration from the teachings of that as a spirit phenomena, and in the exemplification of that truth of applications and the spiritualism of the physical physical

in ex-

exercise faith in the matter, but the faith is called into being by the fact, not the fact by the faith. Spiritualism in no sense depends upon our faith. It was true thousands of years ago, it will be (qually true long after you and I have passed from mortal to immortal spheres. As Cleveland said touching another subject, "It's a condition that confronts us, not a theory". Spiritualism is the answer to the momentus question propounded by Job, "If a man die shall he live again?" Millions of minds have wrestled with it, tons of literature have been printed to prove its possibility, and beyond a doubt millions of good men and women have departed this life with a firm faith that death did not end all, but that there was another, a more enduring sphere of life and action. Millions of good spirits who while on earth have led unselfish lives, devoting their time and substance to the betterment of the race, have departed hence in a firm faith that apon their van and wasted brows there was soon to break the

fies i breath of the eternal moining.

Spiritualism does not desire to rob a solitary one of such a blessed assurance, it confirms it, it demonstrates it. It rea lizes and teachers that those who have been good here, no matter by what name they call themselves, will be happy hereafter, and it proves that it can not be otherwise even i

and to enkindle in them that spark of desire for the contin-uity of life which in thousands seems to be dead. It tells man definitely that there is another realm where coin is not the currency and rank and position not to be attained through

Let me for a moment glance at some of the objections to it. It is urged that the power possessed by the sensitive, the mediums, is often prostituted, that they use their gifts for selfish ends and purposes. Now surely on the same plane of reasoning you might denounce bodily strength or intellectual

The prize-fighter abuses his splendid physical develop ment and forgers prostitute the useful art of penmanship for purposes of robbery. Yet we do not decry either the strong man or the skillful penman on that account. It would be as reasonable for a man to refuse to have his child taught the reasonable for a man to refuse to have his child taught the art of writing on the ground that he might turn ont a forger as it is to urge that the marvelous gifts of the medium should not be developed because he might use them wrongfully. Do we admit then that there is frand practiced?

Yes, the world is full of fraud and some of it, we are sorry

to, say has found its way into spiritualistic camps. Doubtless there have been people who have sat in circles and been deceived. Alleged messages from the dear departed have been given by those who claimed to be entranced but were But you must remember that if it can be proven that there ever has been one single genuine rap on the table, or a solitary message actually tramsmitted from the other side of life, then is the cause of Spiritualism proven. It claims both the possibility and the fact of intercourse with the other side of life and is not responsible for those who assume to have powers that they do not possess except so far as they knowingly permit such to still further deceive the public.

Said one preacher, "If you take away the fear of hell we should very soon have a hell upon this earth." That man had very little faith in human nature and evidently regarded the race at large as infants capable of being scared. Now the element of fear, however useful it may be upon occasions element of fear, however useful it may be upon occasions, never yet made man better. You can scare a man so badly that he will not commit the crime he intended to, but you can't scare him so badly that he will not want to do it. It is the inclination and desire for wrong-doing that we want to remove. Scare does'nt work reform. The Church to-day that has the greatest hold on the fears of its membership furnishes four times the number of criminals that any other denomination does.

It does not savor of American ideas or 19th century civil ization to say that it is not safe to enlighten men. Only a most erroneous view of what Spiritualism teaches would lead any man to conclude that because there was no avenging God and no burning pit awaiting him that therefore he is at liberty no burning pit awaiting him that increiore he is at morry to do just what he likes. I would rather say that in the pre-sent State of the diffusion of knowledge it is not safe longer to try to bind people to goodness by fear of an imaginary punishment. The masses are becoming too intelligent to be

governed by lear.

And even if they were not, I would rather trust to the deterent power of the facts of the case, plainly stated, than to all the denunciations and threats that ever fell from the lips of the case of the facts of

whom they are presented.

We are not infallitle. We claim not to speak, as does the Pope of Rime, the whole truth without admixture of cerror I am no prophet. So far as I know I im not inspired. I am not a faither in Issael nor in Spiritualism. Still I have some thoughts concerning the matter, and I will present them.

To my own mind true Spiritualism is contained in the belief and demonstration of the proven immortality of the spirit and its ability to return to this earth, under proper conditions and make its existence realized and felt.

It is not a faith that we deal with, but a fact, True, we do exercise faith in the matter, but the faith is called into being. Now it seems to me that this is just what Spiritualism.

Now it seems to me chind." It says to the name steeped in iniquity, nature is not vindictive. There is no angry God sitting in judgment waiting to call you to account. Nature is remedial. We see glimpses and intimations of this in the present stater of being. To illustrate: Disobedience to nature's law does and will bring pain and disaster. If a man pute a cigar in his mouth wrong end first he is likely to discover the mistake without being told. It burns and hurss. And it makes no different whether he did it innocently or by design. The result is the same. But wait a little and the fire being withdrawn, the inciting cause of pain being removed, the pain subsides and health returns to the injured part.

Now it seems to me that his is just what Spiritualism.

Now it seems to me that this is just what Spiritual and claims takes place in the moral and spiritual nature of nau Sin and suffer is an old adage. And it is true in every realm and under all conditions. But Spiritualism says if you will stop sinning your suffering will cease. If you have deeply transgressed, though you may have many dark days to pass through on that account, yet be assured, O man, whether in the mortal or immortal sphere, you can come out into light and liberty. There is no hell but such as you make fo yourself. Tell me, O critic, what immoral tendency is there in such teaching as this. I claim that it is both rational and moral, and I believe it to be prominently true.

Spiritualism is the science of right living. It takes stock of man as he is and not a portion of him. While it recognizes the elements of character which tend, if given full swing, to drag him down, the animal in man, it realizes that these are all right in their proper place and only need the controlling influence of the higher qualities to make them useful. It calls for the development of the whole man, not a part. It wants in this camp no white-faced, sickly sentimental saint ripening for heaven, but men, training themselves for the conflicts of both this life and its continuance hereafter. I bids a man be true to himself and all will be well. In th words of one of the greatest minds that ever wrestled with the problems of life and possessed the keenest insight into human nature,"To thine own self be true," and it must follow as the day the night, thou caust not then be false to any man JOHN H. KNIGHT.

### AUTOMATIC WRITING. FLORENCE E. ALCOTT.

I inclose two messages that came through my hand, one from the late Philipps Brooks, a prominent, earnest worker while in the form, in a scheme of salvation that he has no loubt found to his sorrow held but little truth, and now, like n honest man, is ever ready to throw aside all that blocks the pathway of human progress in the soul's progressive march. The other, an Indian, and though uncultured in an intellectual and literary sense, is no doubt the happier man, and may have been a helping force, magnetically, and a savior in a true sense to the reverend gentleman who preceded him. Thus the poor Indiar, despised and ofttimes ill-treated on earth, proves a saving factor to many who denied him the hand of friendship while he held the mortal body.

Teachers and scholars of this great universe, I come back to you all to give you a lesson from my own experience, hav-ing traveled through your earth at one time it was my privi-lege to teach the human race, both black and white, what would be their destiny if they should die unconverted. It is now my privilege to travel through space and find out what I am, where I am going, and when I will stop. When will stop learning, for something new comes before me at every turn. What a wonderful lesson I am learning; could I call all of earth's children together, could they congregate in one large temple, and I could return and give them instruction like I used to give, it would be very different from the les-Now there are some who, while claiming to possess actual knowledge of the truths of Spiritualism, urge that it is unsafe to withdraw from the people at large the restraint exercised by the Church with its avenging God and its place of perpet
life, but can not at present make the conditions. When that son I once taught while on earth. My, oh, my! I see the mis-takes now with a clear eye. That old Bible, that old book me arrives we will send our Bible fresh from the shores of eternity, fresh from spirit hands, unadulterated, true in every respect; not like misty minds of ages ago from old prophete ne of whom never had an existence to my mind. I can not find any Job's, or Lot's, or Asron's or John's. I do not know where they are gone to; I would like to meet them and ask them what they think of their teachings. They had better get together, write another, then stop, and say no more Right here is where we get the reality and the truth, and nothing more. It would have been better if I had passed to this side of life twenty years before I did. I would have saved many minds from harboring the old orthodox theory that I astilled in them. I have to undo all the work I did in earth life; commence at the beginning, not where I left off my work, but where I started. Good night, children of earth, will write again at a convenient time. I find now I'm in the ame cause you are engaged in.

> A Cherokee Indian wants to say something. I loved fire water while on the earth; hated pale-face. Now I know no fire-water and love pale-face when he is just to my people The Indian as a child of nature loves all that nature teacher ine indian as a child of nature loves all that nature teaches lim. The peaceful pale-face meets with a good welcome and a made happy in our wigwams, but the one with a lyingongue we know right off, and watch him with an eagle-eye then he comes with bad motives to hurt our people. I once wed at a trading post in the far West, and know what bad ale-faces do; the blankets we got from them were poor and tent into holes, though we gave many skins for them.

OUR CONTRIBUTORS

SPIRITUALISM—ITS AIMS AND TEXDENGIES.

SPIRITUALISM—ITS AIMS AND TEXDENGIES.

The distance of the factors of the second control of t

concealed. Beside that I had placed it to suit myself, and light was so real as to deceive all members of the family who this was in the centre of the room, surrounded by the best light the windows afforded—it being now about half past ten story as related by Alice: in the forenoon.

knew enough of conditions not to disturb them, but I looked

The question now is, who or what wrote the message? It was no mortal being, for I had everything in my favor for detection had there been one. It was not done by the medium, as she sat about seven feet away from the table. I did not do it, as I would not deceive myself; nor was I hypnotized, for I was there alone with the medium, and she did not come near me during the entire seance. It could not have been mindreading on her part, and then by some hocus pocas conveyed it to the paper; for I never once thought of that spirit while there. In fact had not thought of him since going to sleep

The only hypothesis left, therefore, is that R. D. Owen was there in person, or some other spirit personated him to give me the test that spirits can communicate with mortals hrough mediums under proper conditions, and that communications are not the effects of mind reading. If any oody can put another construction on this phenomenou h is welcome to do so. The facts will remain the same. But a rose by any other name will smell as sweet.

## Phenomena at Cassadaga Camp.

Frequently seeing reports in our spiritualistic journals of unusual mediumistic power and remarkable manifestations of various phases, I feel constrained to ask the use of the Cassadagan columns that I may tell its readers of a most wonderful experience that came to me while at camp last sea on, through the mediumship of Mr. Campbell, of Pittsburg, a., then located on Cleveland Avenue, Cassadaga camp.

In a social way I had met the gentleman several times, and as a result entertained for him an honest respect, based upon his sterling qualities and manly integrity.

Hearing of his wonderful mediumistic gifts and the marrelous manifestations produced at his private sittings, also witnessing the constant army of anxious investigators that daily stormed his citadel, I asked the privilege of being present on some of these occasions, which was kindly granted. In company with one of the association's officials—a lady of Meadville-whose engagement it was, I went in the afternoon to Mr. Campbell's parlors. Shortly after arriving I was asked by the medium to remove my hat, which I declined doing. By the way it was a hat I had not worn before during the season, consequently not a familiar article. It was of a most peculiar shape of heliotrope, with fore and aft feathers like Flower, of Boston; Prof. Dolbear, of Tufts College; Dr. L. A. the smokestacks seen on some steamers. Upon a third invitation of the medium the hat was removed and placed by myself under the couch on which I was then sitting. chairs were arranged facing each other, in a circle, drawn as the medium and the lady, outside the circle, was a chair upon which rested a small traveling bag containing tubes of oil paints, brushes, etc. Two slates were handed us, carefully Angeles, Cal. examined and pronounced by all perfectly clean and devoid of any trace of pencil or brush. These were placed together, held up some distance from our laps by a hand of each in the circle; the medium requested the lady to place for a few seconds her disengaged hand among the tubs of paint, which she did. All was silent; the sun streamed in through the windows; I could see the glimmer on the rippling w the lake only a few feet distant. I also noted the gay arol of the birds; but within I felt the solemn hush as of holy communion; my soul was filled with a strange awe. Across the face of the medium changing expressions and lights played, as of an inward transfiguration as though es apport with a power divine, though invisible to mortal eye. minutes only had been marked off when the medium said "I minutes only had been marked our which the mention said. I the LIGHT OF TRUTH (Here insert full description of property to be think they have finished." The slates were opened with great curiosity by the lady; perhaps she doubted. I leaned forward to look and there, oh miracle of the century! on the face of the slate, in oils still fresh from their recent application, was a beautiful bunch of lilies of the valley, artistically

'On the under-lid of the table, and drop the cover around it to exclude the light," replied the medium, still apparently in a trance.

I did as directed, and took the precaution to put my initials on the sheet which I had torn from my note-book.

But no cooner was the table-cover dropped, when I heard writing under it. I locked all around the table for hands, thinking there might be some coming through the floor to perform the "trick" of direct writing—pneumatography.

No fraud, however, was discoverable. The carpeted floor was intact. The table was too small to hold even an infant concealed. Beside that I had placed it to suit myself, and

The new house was just finished, but we had not moved into it. There had been a violent shower, father had been a violent shower, father had deer the table and could see through to the other side. knew enough of conditions not to disturb them, but I looked under the table, and could see through to the other side. Still the writing continued, until suddenly it-ceased, but followed by raps innumerable, both over and under the table cover. At this point the medium called out. "Take out the paper—spirit fluished writing."

I threafore lifted the table cover and saw the sheet of the storm ceased and the sun shone out. The new house stood on the edge of a ravine and the sun was shiring full upon it, when some one in the family called out and asked how Rhoda and Lucy came to be over in the new house and I therefore lifted the table-cover, and saw the sheet of paper lying as I had placed it. Taking it up I saw it was felled with lead pencil writing. To make sure, however, before even looking at the spirit's signature, that it was the original, I turned the sheet over. My initials were in my own thandwriting. It was the same piece of paper, as I fitted it into my note-book as a test. But behold, the message was signed by R. D. Owen, answering my question of the night saw in the full blaze of the sun the form with the child in her arms slowly sink, sink, sink into the ground until she disap peared from sight. Then a great silence fell upon us all. In our hearts we all believed it to be a warning of sorrow-of what, we knew not. When Rhoda and Lucy both died, then we knew. Rhoda died the next Autumn, November 11th; Lucy a month later, December 10, 1833. Father went directly over to the house and out into the road, but no human being, and not even a track could be seen. Lucy," continued Alice Cary in her narrative, "has been seen many times since by different members of the family, in the same house, always in a red frock, like one she was fond of wearing; the last time by my brother Warren's little boy, who had never heard the story. He came running in saying that he had seen a little girl up stairs in a red dress.'

It is not strange that the belief grounded on these repeated visions and the intuitive perception of these unusually fine and highly spiritual natures frequently found expression in verses reflecting the convictions of their souls. Space prevents my pursuing this subject further. Enough has been said, however, to indicate a fascinating line of study for those interested in occult subjects.

## More Truth-Seekers.

Among the members of the American Psychical Society, hose mission it is to investigate the spiritual phenomena, we find the following prominent Church ministers: Rever-ends R. Heber Newton, of 781 Madison Avenue, New York: E. A. Horton, of 855 Boylston Street, Boston; Minot J. Savage of Boston; T. E. Allen, of Grafton, Mass.; Henry Blanchard, D. D , of Portland, Me.; S. B. Cruft, of Boston; J. C. F. Gruubine, Genesseo, Ill; J. H. Holden, Amberst, Mass; Geo. W Kent, Worcester, Mass; D. L. R. Libby, Watertown, N. Y. Joel H Metcalf, Roslindsie, Mass; H. H. Mott, Providence, R. I; J. S. Moulton, Westford, Mass; E. J. Prescott, Kenne bunk, Me; Jas. M. Pullman, Lynn, Moss; J. A. Savage, Med-field, Mass; J. A. Seitz, West Concord, Vt; D. M. Wilson, Quincy, Mass.; S H. Winkley, Boston; Chas. D. Trusdell, D D., Chicago: A. R. Kieffer, Colorado Springs, Colo: W. W. Reed, Denver, Colo.; A. Kent, Washington, D. C., and Rabbi Solomon Schindler, of Boston.

Also the following prominent men and women: Dr. B. O. Phillips, of Boston; Mrs. Mary A. Livermore, Mr. Hamilton Garland, Prof. Comey, of Tufts College; Camille Flammarion of the Astronomical Society of Paris, France; Dr. D. A. Smith, of Chicago; Paul Carus, Ph. D. and editor Open Court, of Chicago: Lucinda B. Chandler, Geo. Horton, of the Chicago Herald; Prof. F. Cajori, of Colorado Springs, Colo; Charles Kerr, publisher, Chicago; and Judge W. A. Cheney, of Los

We publish these names by way of comparison to the smaller lights who only look into psychical matters to find fraud, or presume to judge of the same without having in vestigated beyond a single seance or a single medium, and expect intelligent men and women to accept their dictum nolens volens.

## CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giverian opportunity

Form: "I give and bequeath to the owner or owners of a newspapes tow published in the city of Cincinnati, the State of Ohio, known as the Light op Truth (Here insert full description of property to be

Spirit I

RE

QUES.—[E joint; this me for this ANS.—Ho fishness and tions, instead our standpol ated by stron a magnetic earthquakes rangement. tricity is me tricity is ma commingle, diste surrou cular disuni nest. Selfin ny. Harmo disintegrati au epidemi harmony humony. malice ofte or pride is mind force electric att History 8 have been but the ef prophesie though t prophecy mental s Love has commun monizing exercisis pretensi men and ceive an The clin angry fd few can

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Saturday, September 23, 1898.

a magnetic force at that. All atmospheric disturbances, earthquakes and epidemics take their rise in electrical derangement. We may call it a molecular disunion. Electricity is magnetism in the rough, but sufficiently allied to commingle. Disturbed mental conditions affect one's immecommingte. One status contains contains some contains and distension in diffuse in comparison to its antipodal opponent. Selfishness or batted is the antithesis of love or batted. near. Selbsbuess or darred is the antitues of love or narmony. Harmony is the nature of law. Disturb this and you have disintegration until neutralized by passivity. A cyclone or an epidemic often unites people who are previously in dishurmony. The allayed mental condition, or the soothed malice often proves the best remedy for a cure, individually and collectively. Earthquakes often find centers where selfishness or pride is stored. The selfishness or pride with which the wind force is triangled overtex many time. mind-force is tainted, creates a negativity in the magnetic or electric atmosphere—a condition of disintegration, and, con-sequently, molecular derangement—which attracts the terrestrial derangement on the principle of like attracting like History shows that the most selfish or proud communities have been the greatest sufferers from fatal calamities. It is but the effect of a natural cause. A spirit, through Daniel, prophesied the destruction of Babylon on this principle, prophesied the destruction of Babylon on this principle, though the latter believed it a revelation from God. If you exercise your intuitive judgment a little, you might prophecy similar results. Wars are the results of mental agitation for a negative, or inharmonious effect. Love has the reverse effect, whether in individuals, homes, or communities. It it a force skin to the law of life, and har-It it a force akin to the law of life, and har monizing with this it has the reverse effect on those exercislag it, leading to peace and prosperity. Many think they a exercising it, but they are not. Partizanship, prejudice, and pretension are such subtle evils that they control the best men and women unwittingly; and it might be said unconsciously. Troubles still haunt such, and they can not conceive any reason therefor. Self-study is their only salvation. The climate will modify in comparison to the allaying of the angry forces in human nature, but it must be general. The few can not accomplish desired results. And with this condition spirits will materialize more readily and bring more convincing proofs. But Spiritualists should make the start and set the example to the world. It will be better for both, will bring the conditions needed to convince the world.

rest we leave for your own deduction.

QUES.—[T. F. L.] Will our teacher kindly give his name

and residence while on earth?

ANS.—This would be difficult to do, as hardly one spirit answers two questions in this department. There is one control, but he is only a medium himself for higher spirits. Remember the spirits who organized this movement are a host, and in accord with each other like harp-strings tuned to one pitch. They send out emissaries to attend lecture hale, circles, editorial sanctums, and individuals. These go out by the hundreds, but leave a mental connection behind, which k:eps them in vibrating accord with the higher hosts. A dozen sometimes turn up at one hall where a medium is working, and establish a rapport with the same for whatever is on the tapis. Waile the control acts as amenueusis for this del egation, the latter often are the mediums for the higher hosts. Questions that one can not answer another can perhaps. So it is taken up by the one who knows how. If none can answer it, the hosts reply, or some one in that sphere whom the question touches will repond, making the whole delegation the medium, and this in return pouring it through the control into the mortal medium, who finally gives it to the public. So, it may not be the same delegation each time —It changing a little nearly every seance, with the exception of those who take an especial interest in the medium or audi ence. But even this undergoes periodical changes, and hardly one of the same spirits is in the band to day that was in it six months ago. Occasionally an old one returns and remains for weeks or months. But it is impossible to say who your teacher is, or who they are, as the number is large, and many of them, spirits unknown, unsung, and unhonored in earth life, though now exalted and wise. Names are nothing here. Nor should you place any value in names. They are merely needed for identification in family matters, but in public affairs like this the cream of the work lies in what they Accustom yourself to this manner of judging spirits, and you will be a step in advance of those who do not, when you reach the immortal shores.

QUES .- [Maggie E.] I would like to have a test. Will yo

hand this paper to your medium? ANS.—In reply we would say that psychometrizing a letter, and receiving spontaneous spirit messages or questions to answers, requires specially prepared conditions—often distinct phases of mediumship. But being the first paper touched we will endeavor to analyze its aura, or penetrate the same and see what is behind it. The first scene that presents itself to our mental vision is an open field on which the sun in his profession. Anns, dear, do not be discouraged, but George can not understand you, do not trouble, he will in the is shining brightly. Across the field is a hill, about half way from the top of which is a pre ty cottage. From the same two figures emerge. The first a lady of middle age, of earnest dex eanor, with dark hair, parted in the middle and combed meditates. On the cottage porch is a little girl apparently about eight years old. This child aeems to be under the lady's core, but not a very close relative. It may be distant, but by some strange connection. The child is neither blonde nor brunette, but a medium between the two. She has an olive complexion, straight nose, and somewhat attractive, but self willed and independent. The lady seems to be auxiously looking for some one, but apparently mable to leave her home to meet that one or go to her. Now, we get an im-pression that if the questioner of this were to sit for automatic or mechanical writing, or open a circle herself, this appril would give all further information desired. As we say

opened the way for me to enter into a city of life and pro-ant and magnetic headers need name, age, lock of hair, and
gression, where they have no use for stesmboats. All things
sex and often leading symtoms in order to prescribe for a
person? Can they not tell the age, sex, etc., from the letter,
or from lock of hair, without one telling them all this? If
they can not I do not think they amount to much?

Spirit Message Department

We have a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was the selection of the medium of the temperature of the number of mediums employed for this department was the number of mediums employed for this department was the number of mediums employed for this department was the number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was a number of mediums employed for this department was the number of mediums employed for this department was the number of mediums employed for this department was the number of the n seeing your tongue, examining your person generally? Healing mediums are guided by spirits, and follow their lajunctions simply. But if you send for one to visit you when ill you will find that your case will not only be diagnosed more readily than by a regular, but without experimenting on you to find out what ails you, and at the risk of your life. Healing mediums go direct to the cause, and either preacribe for you correctly at once, or relieve you by their presence. Did you ever hear of a regular doing this, unless he was a magnetic healer, unknown to himself? But the time will come when you will need the services of a magnetic healer, and by experience will learn that they do amount to a great deal, you

pletter indicating this.

QUES — ["Meg," St. Elmo, Tex ] Why is it that one medium is more difficult to develop for trance than another?

ANS.—Why is it that one person develops a musical talent more readily than another? may be asked in return as serving more resulty than another? May be asset in Interest as serving for a reply. It is due to a more active presence of the gift or talent. Trance mediumabip is a qualification that some bave strong, others weak, the former naturally developing faster than the latter when once the start is made. The same principle may be applied to all phases of mediumship. Never try to develop any special phase to the detriment of another.

Let nature have its way, and mediumship will be a blessing

Forced mediumship is like a hot-house plant. It lacks flavor and zest, and soon dies out—very often carrying the medium's health with it. Sit quietly at a table in home circles. It is

the safest method yet. It is the spirit's developing class.

Then take what comes naturally.

QUES.—[H. L. Bright, Grand Rapids, Mich.] Will the control aid in finding a treasure which mysteriously disappeared from a Magi-member, causing serious anxiety?

All of the second within the province of this circle to hunt lost treasures. We are here to instruct simply. You would apply to a school teacher in earth life to do detective work, would you? And to find a spirit of this order you unst convert some mortal detective, who has such spirits around him. Then, perhaps, you might obtain a cue to you lost treasure. But why not apply to the magi-lodge, of which the gentleman is a member? It is claimed that secrets are known there not possessed by the common world. Perhap one of the experts may be able to touch upon a force tha will telegraph immediately the location of the lost article, o reveal in a magic mirror the person holding it for the loser.

QUES - [Garnest investigator] How do people ascertain beyond a doubt if they are mediumistic enough for develop

ANS .- First, by an uncontrollable desire to become medium. This may arise in some as a fad or a passing notion. But if it returns against one's inclinations or wishes, there no further doubt that sufficient mediumship is present for development. Secondly, it may be experimented with at a able, or by trying mechanical or automatic writing. Either one will soon indicate the degree of mediumship in the sit ter. Another method is by forming a circle of eight to a a dozen for regular sessions, twice or thrice a week. Lock ands and keep quiet for twenty minutes or half an hour. In this manner trance-mediumship is developed, if there is any in

the one feeling the desire to become a medium.

QUES —[J M. A., Michigan ] In a recent message an intelligence spoke of "my spirit;" do spirits have spirits, or is it a

ANS .- Spirits often use the term figuratively, just as yo use it, even when not referring to your spirit at all. Some times they express mind by the term; often soul. Or a spiri may speak of "my spirit" as its inner self—its ego—looking upon its outer covering as a material entity, which it is in Had you accompanied your question by a sentence in which the words occur, we might have given you a fuller explanation. But this may suffice.

Phœbe Gillmore.

I am here this afternoon and desire to send a message to the loved ones in Rome, N. Y. This paper is received in that city by one who will forward it to those I love. I am glad to beable to voice my spirit greetings in this way. have been gone a long time according to earth account, but to me it is but a day. I am glad that Robert is doing so nicely ert has not done as you desired him to do. bright shining light just shead and we will guard and guide Money is power, I know, but that which is right we will see Mr. J. K. Hurd, Albuquerque, N. M., writes: "Permit an bim, and by and by he will surpass all of your expectations that you have, so distress not yourself. Be satisfied. Canton old newspaper man and a very young Spiritualist (my con-Your loving sister, daughter of Capt. George H. Gillmore Syracuse, N. Y.

## Dr. Joseph De Young.

I desire to send a message to my son at Ravenna, Ohio. am sorry that his health is so poor and that he has passed through so many different conditions in the past few months but he must remember that he is growing old and that his day are really numbered upon the earth side of life, and that he all right; and little Emma my baby. Emma Hayes Ottis, will soon join the loved ones who have gone before. Eustice Kittery, Maine. is with me and also sends love. Your father.

## Cant. John Hall.

Good afternoon, Mr. Chairman. I was a kind of rough and tumble sort of fellow when here, though I never did any one any harm, I tried to do all the good that lay in my power, very unexpectedly, but I want them to know that I did not peared in a recent issue of your paper, and that in an editorial both upon land and sea, and I am glad now that I did, for it suffer as they think I did. I found myself in a very happy of less than two hundred words. Since my change of rell-

Well, I am here this afternoon as much of a surprise to me as it will be to those who receive this message, for I knew nothing of Spiritualism, never had taken any interest in it while upon earth, but now that I am on the spirit side of life. I feel auxious that all of those who are near and dear to me should understand more about that which swaits them. I lived a long time in your city and was well known here. I am still interested in the city of Cincinuati and I am also interested in the progression of Spiritualism. This may sound attauge to you, and will, I know, sound strauge to those who belong to me through the tie of nature, but I want them to know that their father is ever near, trying to impress upon their minds the knowledge of right. I want them to feel that I am attill protecting them. I lived in your city and was that I am still protecting them. I lived in your city and was well known. This is to my wife.

After many years spent in spirit life I return to-day to

am ever so happy and just feel as if I must meet my I more glorious universe in and around that which is visible mamma and papa and grandma as the days go by. They asy to the external eye. We know, for instance, that water is at home they miss me very much and wonder if we all will be together once again. Oh, I bear what they say, and it some not the reader understand that there is a far more exquisite times makes me sad to hear them and see them cry. But I feel so glad to see them all together. I want this message read and seen in Chicago. My papa has dear friends in Buf-log N. Wy papa has dear

ligious ideas of the day. I had my own way of thinking. I youd our earthly conception? But does not the reader say did what I thought was right, tried to be true to myself and that realms so far from the earth would be too cold for vegeothers, but had very little credit for what I did, because I did table growth, or too cold to constitute a gevial summerland not associate with those who called themselves Christians, home for the spirits? Then he should understand that to that is, I did not attend their services. I had good friends in the refined spiritual body that grade of cold which effects us the Church, I think, but they had very little respect for my here produces almost no effect upon the higher spiritual ideas, and I am glad to-day that people are coming out of the realms, while there an exquisite grade of heat, which is too old idea into the new and realize that there is something besides total depravity upon the face of the earth. Well, they This refined heat may be felt by sensitives and psychometera make you all depraved, but men realize that there is sal. in the body. An ordinary thermometer can not distinguish vation through good deeds without the words. Isabel is all between the poles of a magnet, the two ends of a crystal or right, I know, and Maggie should not trouble so much about the two sides of a human body, but one who is a sensitive her. Distance does not separate souls, so in thought they and clairvoyant can at once feel the difference between the are often together, although the ocean waves roll between two, the one side presenting to the interior nature, the red, them. Good bye, from your father.

## Susie H. Frost.

Here comes a spirit bringing a basket of beautiful white Here comes a spirit bringing a basket of beautiful white. The spirit realms extend around the earth in several flowers with her from the spirit world, saying, Oh! how belts or zones, one above the other, the higher belts or spirit thankful I am that I can come and breathe out words of love spheres being more etherest and divine than the lower, and and sympathy. How glad I am to have the opportunity to are occupied by spirits, who, by becoming progressed and re-

## Wm. C. Turnbull,

I am so glad to return to earth once again and mingle with those who are working for the cause. Even though a true Spiritualist, I never sought to come into a circle like coarse elements of the earth's equator. This is sufficiently high to be beyond all the coarse elements of the earth's atmosphere, all hough a very exthis, but seeing the door open and all from our side invited quisite atmosphere, composed of all ethereal grades of matter, this, but seeing the door open and all from our side invited quisite stmosphere, composed of all etheresi grades of matter, in, I take the liberty of sending a greeting to all through the good paper the LIGHT OF TRUTH. I will be remembered as Wm. C. Turnbull, of Baltimore, Md.

## Isa R. Wilson.

Well, friends, I am glad to be with you here this afternoon was a Spiritualist in earth life, and I had a great deal of op position from those who were near and dear to me, for my family were all Episcopalians, but I was convinced during the war by that which came to me through my own senses. I knew that a spirit could return and converse with you after so called death, and although I had much opposition by those who were near and dear to me through the tie of nature, yet never for one moment lost faith in the truth, in fact, I co not, for it was knowledge to me and no man can cast knowledge to one side. I return to greet my loved ones, Eugenie Alice, and Millie and also my good and kind mother who still lives, although very aged. I would not take from her her prop in her day, for I know she loves her own way of thinking and she feels she will enter in and sit down very close indeed o her God. I watch over her every day and desire that she knows that her child is ever near her. Good-bye.

## Chas. Wilshire.

Good afternoon, friends. I am very glad to be able to send message this afternoon to my dear companion, Mary. Do not grieve. Think of me as living and ever near you. If and by, and all things v

## Emma H. Ottis.

A lady approaches now, saying: "How beautiful is spirit life.oh, that I had the power to convey all the love I feel, my loved ones would then know that I am happy. I have met which an investigation of spiritual phenomena had commy dear sisters, and Albert, my brother, and I know my daughter's fate; for Addie has totd me all, but if Redford is happy,

I am glad to greet you, dear friends, this afternoon. I am thankful for the privilege of coming and voicing a few words to the loved ones at home. I passed from this earth plane tion that has come from the pen of an American editor apand pleasant condition after I realized the change. distressed me was the grief of the loved ones who still TRUTH. lingered upon the earth plane. But do not grieve; your father and brother is happy on the spirit side of life.] I find your columns, I would be glad to have you publish. that God is love, justice, and truth. I remain ever your loved available I commend them to a great resting place in your father and brother. Norwich, Vermont.

Written for the LIGHT OF TRUTI

## Our Powers.

- Within ourselves the dormant seeds,
  And circumstance the motive power
  Which brings them forth to words or deeds,
  From seed to had, from bud to flower,
  And quickened they can never be
  Save as they're fed by warm desire,
  Our friends, our fore a lithe we save

- And in ourselves the power lies
  That counteracts the seeds of wrong
  'taill our worse nature dies;
  That bi's our better self, ''Re strong,'
  'Tis from within and not without,
  We find the tempter, and from three
  We'll find the strength to banish doubt,
  To bravely blink, and all things dare.
- For sweet love's sake or duty's call,
  For trath and justice; and the light
  Of angels' silon on us fall
  As on we struggle toward the heights
  Of wisdom, then with joy supreme
  We'll know that duties nobily done,

## THE SPIRIT REALMS.

After many years spont in spirit life I return to day, show all the friends of earth who knew me when in the body that I do live yet, and glad to say to the loved ones of earth that Ire is no death. Shall be remembered as Dr. Morrell, that there is no death. Shall be remembered as Dr. Morrell, surface of the earth, just as the coaser atoms form into solids. Bessie Bigdon.

I am ever so bappy and just feel as if I must meet my more glorious universe in and around that which is visible Andrew W. Jones.

I am from New Albany, Ind. I was in the coal business at one time and I am very unch interested to day in the spirlitual condition of the earth plane. I was not a Spiritualist when upon the earth plane. They called me old Captain Jones, and I was not much of smything according to the re- of foliage, lucclous fruits, flowers, and plants, b-antiful beligious ideas of the day. I had my own way of thisking. I vond our earthly conception? But does not the reader say. orange, and yellow colors in predominance, together with greater warmth, while the other pole presents more of the blue, indig) and violet, and give sensations of cold.

send my love and greetings home as Susie Hubbard Frost, of fined, have graduated from the spheres below. While a vast Chelses, Mass. My husband was mayor of that city. the first regular spirit zone around the earth has been estimated to be less than a hundred miles from the earth's surface, and extending about sixty and more degress each side of the spirits, and favored by some important facts of earthly science, to extend through all the intersteler spaces and forming when polarized by the light of the sun and stars, the celestial bridgework over which all fine forces travel. Baron Reichenbach found that his sensitives perceived far greater beauty and freedom of the odic lights and colors when the atmosphere was removed, and this fact will show the importance of having the spirit realms above the main atmosphere of earth, in order to gain the glorious manifestations of lights, colors, forms, and motions that have been described in rapturous words by spirits and clairvoyants.

Not only are there regular belts, but intermediate islands. islands. These rest in a greater or smaller altitude from the earth in proportion as they are light or heavy. All spiritual substance has weight; so have spiritual bodies, but those persons who have lived a pure and unselfish life, possess an exquisite spirit body, which is so fine that it can be easily buoyed up to high and beautiful abodes by the weight of the ethereal atmosphere itself.

This chapter, from Dr. E. D. Babbitt's interesting work on "Religion," continues with a description of the spiritual ones, the clothing of sp.rits, children in spirit life, the wealthy, the politician, the religionist, etc. See seventh page in book list for particulars concerning it.

## Mutual Appreciation.

[To the Editor

version to belief in the new philosophy dating only July last to express his admiration for the beautiful make-up and elevated tone of your magnificent paper and for the u form intelligence, dignity, and ability with which it is edited. menced, its editorial page being especially efficacious to this Such utterances as find a place on the fourth page of of the LIGHT OF TRUTH testify to the truth of one of the most conspicious of spiritualistic theories—the bona fide existence and operation of modern inspiration. Your treatment even of ordinary social and political matters being high above that of the metropolitan secular press. Eminently the clearest, wisest, and most complete elucidation of the financial situapeared in a recent issue of your paper, and that in an editorial gious views I have been a constant reader of the LIGHT OF

'I enclose a few verses, which, if deemed worthy a place in

THE LIGHT OF TRUTH, C. C. STOWELL. Torons of Subscrip

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SATURDAY, SEPTEMBER 23, 1893 offers premptly in case they discover in of parties where they have proved in in

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Applitual Message Department—
Our Pres Circle—Report of Seance.

Accals and Personals,
News from Correspondents. Mrs. M. R. W. Lens. Rev. M. J. Savage, More Light.

"He s frue to God who's true to man, wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us, and they are slaves most base Whase love of right is for themselves, and not for all thereace," TAMES RUSSELL LOWELL

## PENSIONS.

PENSIONS.

We have recently commented upon the growing hab!t in America to quickly change our opinions on public questions. The attitude of the public a month ago in reference to pen sions, and the decided change on the same subject since, is another verification of the assertion that the American mind will soon be so erratic that in twenty-four hours the wind will be blowing from the opposite direction.

When the country was struggling against the advance of the recent panic every citizen was told to be more economical, and recognizing that we all were continually so doing, each made the counter charge that the fault laid with the extrava gance in the government. Ourselves with others suggested that many not entitled to pensions were on the rolls.

From all hands the new administration brands these com

that many not entitled to pensions were on the rolls, From all hands the new administration brands these com plaints, and ever assions to keep in touch with the public mind made too great haste. Right and left, without a moment's warning, soldiers were stricken from the rolls. Instead of treating a pension in the nature of a legal judgment against the government, only to stop upon the proof of fraud, Hoke Smith without a hearing reversed the principal "that every man is presumed innocent until proven guilty," and in a star-chamber proceeding of his own began a wholesale onslaught upon pensions. The result is shown by well-anthenticated reports from every section of meritorious pensioners being dropped from the rolls. Democratic politicians

authenticated reports from every section of meritorious pensioners being dropped from the rolls. Democratic politicians by wire and person became frightened, and the administration attempted to change its foot when it had gone too far. The sense of justice in the American heart was touched. In the elections this fall we predict that Hoke Smith will cost the loss of Ohio. The following from the retiring commander in chief, General Weissert's address at Indianapolis show widesceed it the restrict. lis, shows how widespread is the reaction:

ils, shows how widespread is the re action:

"Recently we find acores of worthy veterans, some above the age of three scare and ten, yes, four score years, many suffering from wounds received on the battle field, or disease incurred in the defense of their country, or other disabilities which are covered by law, cut off from the pension roll without first making proper investigation. During the past three years some of those who were not the friends of our country during that mighty contest from 1867 to 1865 have taken every means within their power to create public sentiment against pension laws and pensioners. Unwarranted statements are made against the pension roll. No facts are advanced to substantiate the statements made. The pension laws of our country affect the interests of veterans of various wars, but somehow this indiscriminate taking away of pensions affects only those who served in the war against treason and rebellion. Neither does it favor any system that permits those whose loyalty was never justly questioned to pess upon the merits of veterans who served honorably in the Union army or which takes away or cancels the payment of a pension lawfully granted, without first investigating the case and permitting the pensioner to be heard, which should be done at the expense of the government which demands the additional proof. In such cases it would be but justice to in form the suspended pensioner what further steps the government demanded in the premises. No pension should be canceled until the government has proved it fraudulent or undeserved. Action should be taken to secure the reinstate ment of all worthy veterans who have been dropped or suspended from the pension roll.

If we are right in our prediction this government of ourse

If we are right in our prediction this government of ours will gradually extend its function. Already it assumes the exclusive right to control the issuing of all paper money. In times like the present all wish it could expand the currency quickly. When it was making large disbursements to carry on the late war prices were rising, and the prosperity of that hour was credited to the government. If Nationalism is on the increase and the government is expected to take a hand in putting money into the channels of trade, what better step gates will strive to outshine each other in liberality. strife by once for all declaring that after thirty years of experimenting with pensions that it is the judgment of all that every soldier who received an honorable discharge is entitled The money paid out would pas into general circulation and go a great way toward stimulating industries and advancing the price of wheat and other products of labor.

## CHICAGO SLUMS.

The Review of Reviews contains an Englishman's estimate of the Collosus Chicagus. Everything is big | large tremendous! gigantic! collossal! Even the slums. He says they are worse than those of London, because, principally the London rookeries are substantial brick and stone struc tures. In Chicago, however, they are mostly of wood, and when wood decays, as is the case in many instances, the ccn when wood decays, as is the case in many instances, the consequences are more deplorable than anything in London. The writer says this was confirmed by sociological experts. One of these, a lady, at present engaged by the national government in investigating and reporting on the life and homes of the poor in Chicago, was appealed to, and the Englishman suggested that it was due to the large foreign element in the population. Whereupon the following coloquy ensuel, which shows how the Churches play into the sinks of vice and adding in their own destruction.

hres oczed and seethed until Athens and her Acropolis went down in her "slums" Then the vent barst forth in Rome. The Colliseum walls attest something of the barbaric "slums" that curried Rome into the mortar box of evolution. The prevent vent is Chicago, the modern Babylon. When will her fate be marked on the dial of time? Where will Chicago be when her "slums" stop the great clock of her deatiny? Essy queries, are they not? Let Chicago Christianity give the first Then let the saloons answer, and let the free press

### THE FAKE PANIC.

No word seems more popular or more generally used than the word fake. It often puzzles the bearer to know just what is meant. Among the small boys everything taken from a school-mate or out of a neighbor's yard is faked. Among his elders everything that falls to come up to a certain standard is

either "no good" or a fake.

After scouring the heavens to see what has become of the late flurry which so recently filled all space, we are compelled to lay down our telescope, and, in the language of the

our, call it a fake panic!

A few weeks ago the Light of TRUTH made the claim that the press had talked us into a scare, and the panic when once here would remain, allver or no silver, until the press talked us out of it. When that engine of public opinion is once oiled up she makes good speed: You will recall how they have spluttered and talked of late—such as "dispatches rom various industrial centers bringing cheering news." Carnegie's plant started, giving employment to 2000 men, the Braddock Wire Works has resumed," "manufacturing places in New York, Pennsylvania, Rhode Island, Massa chusetts, and other States show that the worst is over."

Their editorials which so recently were entirely devoted to the demonstration of how the "purchase of silver had brought it on? "that the Sherman law must be repealed," etc., etc. Through these columns we maintained that the government had not lost in the shrinkage in value of all the sliver bought under that act as much as the loss in one line of railway securities since the Barring failure. We hope the patrons of the LIGHT OF TRUTH were not selling their stocks, their wheat, and other property under the impression that the panic was real or that the shrinkage in values would continue.

## Parliament of Religions.

On Monday, September 11th, all religions of the world were represented by duly credited delegates to the Parliament of Religious. On the Sunday preceding a Buddhist scholar delivered an address at Unity Church. He made the claim hat the people of India are of the same stock as ourselves-Arvans, and the founder of Buddhism taught doctrines simihar to those of the founder of Christianity. He showed that the first sermon of Buddha and the sermon on the Mount were essentially one, criticised the people of this country for not living up to the teachings of Christ.

The local preachers in their various pulpits made "jingo

speeches," claiming the Christian religion had nothing to fear from competition, that it would soon absorb all others. This was not a very promising way to begin a parliament of religions. The less said about the relative merits of the lifferent Churches the better—invidious comparisons are out out of place

The Christian representatives will no doubt be very patronizing to the Orientals, but they will have to look well to their speech, as the Eastern representatives are masters of the subtleties of philosophic thought.

The great audiences in attendance will no doubt approve

## The Opinion of an Opinion-Moulder.

The Buffalo Evening News devotes a column of its space o an editorial on Spiritualism, taking its cue from the work at Cassadaga Camp, and concluding the whole summary of the subject with the remark that in a "literal sense" "we are such stuff as dreams are made of." Of course a newspaper which in its own estimation makes and unmakes governors and presidents could hardly be expected to endorse any re-search of mankind outside of its own office, upon the verity a life beyond the grave.

We think the editors of the News can better serve their

masters by confusing the people on the tariff, bolstering up infant industries, and continuing their abuse of President leveland, and let Spiritualism alone. An Abyssinian excheveland, and let Spiritualism alone. An Anyssinian ex-pressing an opinion on the architecture of the Chicago Audi-torium Building could not display denser ignorance. Those who have greatness thrust upon them and who mould public opinion, at the ordinary editorial salary, frequently invade strange domains with as little compunction as fleas. The

DENYING spiritual phenomena is undermining the Church, and preachers who join in this materialistic cry, are foolishly

orine, while the beasted American feer press steads of and the control of the con Church pastors and revivalists have made more insane people than all other of the world's religions put together, so proven by statistics at the asylums, where there are ninety-nine insane Church members or believers in Christianity to one Spiritualist. And as for getting money out of the poor by false pretenses we can help the writer to secure a good catch in that Church which keeps patrons in Ignorance for the sole purpose of guiling them, and pretending to own several original holy coats that Jesus wore, and for which an admission is charged to those who desire to several to the same desire to the sole of th sion is charged to those who desire to get a glimpse of them.

And furthermore, for charging a fee for obtaining forgiveness of sins of souls in purgatory. All this might be safely included in the charges of receiving money under false pretenses.

> "COLONISTS should go forth to plant the Christian religio: on the shores of the Congo as the Pilgrims' planted it in America," said Prof. Straight in his speech on African civil

Ization in Chicago the other day.

If history should repeat itaelf, and it usually does, the picture of Christianizing the Congo Valley would not be a very pleasant daub for posterity to gaze upon. So far as the Pilgrims plowed, harrowed, and laid the foundation for the present New Eugland commercial prosperity, they have done well enough, and their best monument is reared in that pros-perity, but their religion was and is a stench in the nostrule of all elear-headed people. If the Congo Valley is to Christianized after the manner of the Pilgrims, how long will it be before some ham colored heretic is strung up for witch craft? Thousands of missionaries and millions of gallons o American whicky have already been sent to Africa, and the best evidence of their influence is found in the fact that Africa is three thousand years behind the times, and the slave trade there is the blackest blotch upon human kind.

A COMMITTEE of workmen called upon their employer and asked for a raise of wages. The employer staggered the committee by saying he was going to shut down the whole works and then discharge them all. But what are we to do How are we to support our families? How are we going to ge food? were the questions fired at him in great slarm. ". don't know, my boys," replied the manufacturer. Times are hard, and I can not run my business. I guess you will have

to eat the roosters you wore on your hats last Fall."

This tells the story, and the story is likely to be repeated when election time comes. The laboring masses parade with flying colors on their labor-day, and the air is filled with booms and hurrahs and the great things they are going to perform in the way of righting their wrongs. When election time comes they walk up to the trough and eat the old sop and vote the old ticket, then pick up their dinner-bucke's and resume business on the old basis.

We trust that all our spiritualistic contemporaries will copy the following paragraph from the Boston Herald:

By way of corking up the announcement of a noted medium that Presidant Lincoln was an ardent Spiritualist and had a medium living in the White House, Hon. Robert T. Lincoln has issued a card stating that there is not a word of truth in the allegation nor any foundation therefor. That actiles it—Boston Investigator.

That extless nothing The testimony is printed in Mes

That settles nothing. The testimony is printed in Mrs. Maynard's book and stands valid. The author is an honest woman and speaks from absolute knowledge and experience She has recently passed to the beyond, however, and can not appear on a witness-stand after the requirements of the courts. But she lived long enough after the printing of her ook to have met a challenge. Why was it not made then?

IF THOSE who regard Spiritualism as a delusion were con sistent in their opinions what must they think of Christianity, considering that it is based on tradition and theory ouly, while Spiritualism at least has phenomenal facts on which to build its philosophy? Whether these phenomena only, while Spiritualism at least has phenomenal facts on which to build its philosophy? Whether these phenomena are the work of spirits every one must decide for himself. So far nine out of ten investigators have accepted the theory of spirits—among them many scientists of note—and these bilevers have formed themselves into a body called Spiritualists. This is a right we claim by virtue of the United States Constitution, and future interferences at our meetings will be resented through the United States Courts.

"One of the mightiest forms of unbellef the world has ever seen is Spiritualism," says the Herald of Gospel Liberty, a Christian Church paper sent to us marked. The quotation can be applied to Christianity more fittingly than to Spiritualism, because the former disbelieves phenomena, the foundation of its own religion, while the latter does not. Spiritualism may disbelieve in the false doctrines manufactured to order by priests and accepted by the ignorant of the Church but if that is a sin, we will take our chances on it. Ta ta!

Dayton, O.

The friends here are struggling along after a fashion, tag, if they would develop it. The members are in carnest in the mortal, but sometimes somewhere.

In the substitute of the whole and to whom I wish here to express my heartfelt relations, and to whom I wish here to express my heartfelt relations, and to whom I wish here to express my heartfelt relations. Lake Brady is certainly a beautiful place for a camp, and while its management and visitors hold to the principle of fraterial love and aspiration for spiritual growth, which was omanifest this summer, it will assuredly be blest by angulations, and for spiritual growth, which was omanifest this summer, it will assuredly be blest by angulations, and to whom I will and to express my heartfelt management and visitors hold to the principle of fraterial love and aspiration for spiritual growth, which was omanifest this summer, it will assuredly be blest by angulations, and to whom I will and to whom I will and to

The friends here are struggling along after a fashlon. They have a neat hall and much good talent for their own use, if they would develop it. The members are in carnest and enthusiastic, especially so is Brother J. C. Cox and family. Judge E. Thompson gave them seven very interesting talks, replete with the force of many years of intelligent and honest investigation. There are many others just as earnest as the friends named, but I can not recall their names. Good mediums who will stop here for a day will find a warm welcome and be loyally entertained.

TRAVELER.

Delegates to the Convention.

Louisville, My. -Dr. H. Wilson, Dr. Thor, McAboy,
New York, C. W. - H. Wilson, Dr. Thor, McAboy,
New York, C. W. H. Yilson, Mir. Florence White.
Pt. Wayne, Ind. - Dr. H. V. Sweringru, Mrs. H. V. Sweringen.
Cinclinant, O. - John Mhus, Dr. C. K. Pord, Mrs.
Schr. eder, Mrs. Schroeder.
Rochester, Ind. - Major Bitters, Dr. P. P. Bitters.\*
Buffalo, N. Y. - J. W. Dennis, Mrs. H. R. Mathison, Mrs. Betacy B.
Chick.

orth Situate, Mass -- Mrs. Mandana C. Morris, Mrs. Dr. A. Lamon, cy. Grand Rapids, Mich.-Mrs, Effic P. Josselyn, and other to be elec-

Hammouton, N. J. A. J., K. ing.

Topeka, Kas.—Mrs. J. illian Wood.

6t. Faul, Minn.—F. R. Ivive.

Topeka, Kas.—Mrs. J. illian Wood.

6t. Faul, Minn.—F. R. Ivive.

Weshington, D. C.—Milan Rison, Roh. A. Dimmick, Henry M. Illg.

Mrs. Kaily Rowland.

Lynu, Mass.—John W. Krats, A. R. Dodge, Mrs. A. E. Dodge, Geo.

Chicago, Ill.—Hilmois State Association.—Jas. Bruce. Mrs. Dr. Mor.

Ill, Mrs. B. Lowell, P. G. W. Carpenter.\*

Pittsburg, Ps.—John McKiroy, Henry Metzger, John H. Kulght,

Denver, Col.—Mrs. E. A. Wells Hedell.

Denver, Col.—Mrs. E. A. Wells Hedell.

Pittsburg, Co.—J. J. Bergde, B. J. Woodley, Rhrabeth Colt, Jessle Bearg.

Fillish. W. G.—J. J. Bergde, B. J. Woodley, Rhrabeth Colt, Jessle Bearg.

Bitch\*;
Stutgart, Ark.—J. R. Alter.
Chicago, Ill.—C. M. Seckner, Wm. Hiller, M. Siewart, Geo. Elchel,
ger, H. Dalton, Jas Dr.Buchanaune.
Jopiu, Mo.—Dr. Jas Dr.Buchanaune.
Washington, D. C.—Rev. M. B. Fairchild, Dr. Theo. Hansmans, Dr.

. Simonds. Daylor, O.—Judge Elihu Thompson. North Topeka, Kan.—Jacob Wilder, A. Markley, E. F. Backer, Mr

nneapolis, Minn., Merrimsc Island-Dr. S. N. Aspinwall, nneapolis, Minn., Park Association-Mrs. Beaste Aspinwall, Paul, Minn.-W. H. Bach, Dr. P. Barton, R. U. D. Etans, Mrs. Howell \*

Minneapolis, Minn., Merrimac Island—Dr. S. N. Aspluwall.
Minneapolis, Minn., Park Association—Mrs. Resate Aspinwall.
Bl. Paul, Minn.—W. M. Bach, Dr. P. Barton, R. U. D. Kians, Mis.
Bl. Paul, Minn.—W. M. Bach, Dr. P. Barton, R. U. D. Kians, Mis.
Bl. Prancto, Cal.—J. M. Sloper, and additional delegates.
Springfield, Ill.—Rev. Anna Blauchard Leper, David N. Leper,
Bpringfield, Ill.—Rev. Anna Blauchard Leper, David N. Leper,
Jackson, Mich.—Dr. Virginia Rowe.
Cheshire, Conn.—H. C. Jilogham.
Cheshire, Conn.—H. C. Jilogham.
Akers, Major W. Packard,
Mostipelity, Ind.—Indiana State Association—Dr. S. A. Thomas, and
additional delegates.
Clinton, Iowa—Iowa State Association—Olive A. Blodgett, Will C.
Hodge, H. H. Roberts, Dr. T. Wilkins, Morris C. Smith.
North Lansing, Mich.—Ifaselt Park Association—Dr. A. W. Edsog,
Mrs. Jas. H. Haslett, Mevin C. Hyde.
Klinira, N. Y.—W. M. Martin.
Grand Ledge, Mich.—Abble E. Sheets.
Lily Dale, N. V.—S. E. P. Union—Dr. W. S. Rowley, Mrs. J. D. Walker,
Frank Walker, Prof. H. D. Barrett, E. W. Sprayue, M. P. Cadwillider,
B. Hill, Hon, P. W. Bond, Mrs. S. Protor, Mrs. R. S. Lillie, T. J. Skid
moreat, C. S. Hubbell, S. A. Protor, Mrs. R. S. Lillie, T. J. Skid
moreat, C. Capp, J. H. Massie.

re.\* New Orleans, La.—Capt. J. H. Massie. Dayton, O.- W. H. Meyers. Minneapolls, Minn.—O. J. Johnson, Mrs. H. E. Leper. "Alternates

Minnespoils, Minn.—O. J. Johnson, Mrs. H. E. Leper.

"Alternates.

In addition to the foregoing list of delegates already aslected to attend the Chicago Spiritualist Convention at Chicago, Ill., September 27th, 28th, and 29th, there are many other
places where they will elect delegates during the month, and
it is estimated that at least from 200 to 250 delegates will be
present at the calling of the roll when they convene on September 27th. There are many already selected, but the secretary has not as yet received the official report. It is raquest,
ed that the Christian names be given in all cases in render,
ing a report, so that it may be complete.

All societies which have not reported through their officers
should send in their report at once.

General instructions will be sent to delegates where to report on arrival in Chicago, prior to the convention. There
will be sent about the 15th inst. to the addresses as far as obtained.

The railroad rates are the same as fixed to World's Fair

tained.

The railroad rates are the same as fixed to World's Fair visitors, and no special rates could be made.

After the 15th inst. all communications to the secretary should be addressed to him at 77 Thirty-first street, Chicago, Ill.

The following instructions to delegates to the National Convention of Spiritualists at Chicago, Ill., September 17th, 28th, 29th, are issued by the committee

It is desired that all delegates as soon as convenient after arrival at Chicago abould call at the headquarters of the secretary, No. 75 Thirty-first Street, and have their names and city addresses recorded.

Information relative to accommodations will be cheerfully given by calling at the above number.

Credeutials of those who have not already sent them to the secretary should be presented on arrival at headquarters at disled.

Delegates who can conveniently do so are requested to bring with them such banners or emblems as would add to the decorations of the convention hall.

A list of hotels and boarding-houses favorable to our friends and all interested in the convention will be kept at beadquarters for the convenience of those who wish such information.

All Spiritualists are invited to be present at the Delegate

formation.

All Spiritualists are invited to be present at the Delegue as well as the Mass Convention. Fraternally yours,
R. A. DIMMICK, Sec'y. Palnesville, O.

Through the columns of the LIGHT OF TRUTH I beg leave to bring greetings to its many readers and friends with whom I came in contact during my late visit at Lake Brady. Prostrated by illness, among strangers, as I supposed, I found Lake Brady campers a band of warm hearted, loving ound Lake Brady campers a band of warm hearted, loving friends, who ministered to my every want with untiving faith undersea, and to whom I wish here to express my hearfelt tratitude.

## DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo River, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broad way, New York, have such faith in this new, discovery, that they are sending ont free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

Saturday, September 23

News from C

though caring for a finds much time, by reform, answering fing much in the lim society is the gittee dine rythmic, soulficedime rythmic, soulficedime rythmic, soulficedime rythmic, soulficedime rythmic, soulficedimen who, focorge Collectedimen work at were the speakers the first Friday. Smeetings were we good feeling prevayears past, for the Collins Brass, that Collins Brass, that Sanday, formishin which was a great Mr. Colly doe platform as a test they had not engited the platform as a test they had not engit that purpose, that from the spirit as Sanday, and in factory nature, so and the control of the control of

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unusual Mr. ( sadaga, entertaly ize, as the at Lily Charile umship, uncht, was gif for his phecy writin better wife an field, (new health of the articles of

rat ize

Saturday, September 23, 1898.

News from Correspondents

Letter from Mrs. R. S. Lillie.

By urgent request of the publisher of this paper, and because I desire thus to hold communion with you, sain take up the work of recording a few of the events chich transpire in our daily lives in this most blessed work, being a part of the means or agencies made use of to assumants in his ascent from the depths of error and

esentatives being s to be the most

received the call write to him at

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Dr. A. Lamon

H. Knight.

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Committee. K, Corr. Sec'y.

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Mrs. Dr. Mor-

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with the control of t nature it is an eloquent speaker, but his teachings are contradicted by the present condition of human knowledge and science, and the general experience of the most rational of our race.

His leading affirmation and general teachings are, if not actually absurd, far from the possibility of experimental verification, and no criticism could be more effectually condemnatory than the part I quote from "World's Fair Lessons in Spiritual Science for Individual and Class Instruction."

"God is: men exist; God is all; I am in God, the All includes me. God is goodness, I am good; God is love and wisdom, I am loving and wise; God is powerful, I am powerful; God is strength, I am strong; God is truth, I am truthful; God is strength, I am strong; God is fruth, I am truthful; God is purity, I am pure; God is perfection, I am perfect."

Mr. Colville looks on that statement as profound spiritual wisdom. I look upon It simply as a play upon words that have no meaning in the relation in which they stand, and that a sensible man would not use "God is." Where? Preduce him or it. How did you find out that "God is?" Describe the stuff or the thing God, or the "no-thing God." Tell me how you find out "God is," so that I may travel over the road with you and examine your data along with you. Lot me see how you build up the affirmation. In the form in which it stands it is dogmatic—oracular, and by nomenns to be assumed or taken for granted. Such affirmations can not influence a well regulated mind. "God is, men exist." Well, what of that? God is, priests exist; God is, Grover Cleveland exists. Well, what about that? There is no reasoning here: there is not even good sense. "God is all," all what? "The all includes the beer barrel, the ice-box, the lion's tooth, and the tiger's claw; "God is truth," a lying witness is truth; "God is perfection," Jack the Ripper is perfect. Any man writing like this would show a want of ability to correctly co-ordinate ideas; there would be a suspension or confusion in the intellectual function, and th

train we leave North Colling on Sunday evening is late. This time we stood on the platform spent part if time in the stuffy little depot, sat on a wheel-outside another portion, spending nearly two hours vay. Which is often the case, the separation we had we were all anxious for. And we who went were go, and they who staid must have been rej jiced to see life.

Mr. Colvine to Mr. When the practice of proving their annual who disdnin the practice of proving their annual who assume an oracular habit that has been so common to the priesthood in all painful times of degrading superstition. The climax of absurdity is reached when Mr. Colville tells his students that the constant allimination and repetition of the above quoted words will cure, destroy, or eject disease from the human body. The idea is offensively absurd. To tell a man with a painful neuralgic affection of the face or jaw that he must repeat the catechism "God is," etc., and deny the existence of the pain, and then he will be cured. I am sorry that space is so limited that I can not pursue the subject further at this time, for Mr. Colville was only an episode in the mighty doings of the camp. Other speakers ought to be mentioned for their work and worth. On another occasion I may recur again to it, and in the meantime let me express feelings of true fraternity and love towards all good workers in our cause, and if the thinkers can not see eye to eye let the mind wrestle for a higher truth.

Testimonial.

This statement, herein made, certifies that I have been the medical remedies and

Testimonial.

This statement, herein made, certifies that I have been using, for the past six months, the medical remedies and practicing the system of Alimentation, devised by B. F. Poole, of Clinton, Iowa, through his control, Yarms, a physician, of ancient Atlantia. Prior to the time of my recovery, by the treatment of Brother Poole, I had a running sore on my leg. In 1876 a horse fell with me and I was badly ruptured. Twice I came near dying from strangulated Hernia, and had worn a truss for the past twelve years, with a severe case of Diabetes, from which I have apparently entirely recovered. I had considered my maladies incurable, and abandoned all medical treatment until I was induced to try that of Brother Poole. My hearing and my eyesight are improving. I am now seventy five years old. If Brother Poole's new system of treatment has not effected the above result what has? This statement is made unsolicited, and the discharge an obligation I feel that I owe to Brother Poole and suffering humanity.

W. L. Booth.

President of the Spiritual and Liberal Association of the State of Texas.

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San Jose, California, Ex-Mayor of Maquoketa, Iowa

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At Please give this to some sick person. It may be the means of saving their life.



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"livate and public sittings every day from m. to 2 p. m. and 8 p. m.

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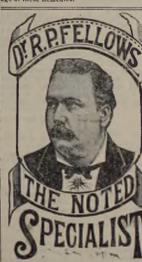
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THE SURE AND SURE CURE
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CLEVELAND, O. CLEVELAND,

dreaded we were all anxious for. And we who went were glad to go, and they who staid must have been rejoiced to see us depart. O, death, be thou kind to us! do not let us stay until all are glad at our departure. And, O fate, do not keep us standing on one foot and then on the other until we are fired out!

September 10th we began a three weeks' engagement in Minneapolis, at the Masonic Hall, under the auspices of the Society of Modern Spiritual Thought. Mr. N. C. Westerfield is its president, and ably fills the office. The services are held in the afternoon at 2.30 and in the evening at 7.30. The hall, up one flight, is pleasant and attractive.

The meetings on the opening Sunday were not well attended, forthe day was unconfortably warm as any in July and August. Questions were answered both afternoon and evening, and happily were of such a character as to call out line inspirations. A closing poem on "Mercy Justice, Inspiration, and Love" met with especial marks of favor.

There are several other spiritual meetings in Minneapolis. Mrs. Pruden, who has held meetings here for two or three years past, has begun her work the first of this month. She speaks under spirit control, and gives descriptions of spirits, psychometric readings, and is an carnest worker, following the guiding hand of her helpers. She and her husband were among our hearers, and she occupied a place with us on the platfarm.

I am told that there is a soclety of Spiritualists among the Swedes of this city, who hold meetings and have addresses in their own language. There are many of that antion in the Northwest, and we find them sensitive or medium the companying at the residence of Mr. Westerfield. Mc Make all money orders payable at San jose, California ab Please state what paper you saw this ad HGENTS Wanted on Salary the New Patent themless link Erasing Pencil, Agents making \$50 per week. Monros Kraser Mig Co., X 15t, Latrouc, Wis. dlum. Arrangements had been made for a social gathering on Wednesday evening, at the residence of Mr. Westerlield, which should also be of some benefit to the society in a financial way. DURES WHERE ALL ELSE FAILS.

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Mioreacta-Hon. J. O. Barrett, Brown's Valley. Mioreacta-Hon. J. O. Barrett, Brown's Valley. Mioreacta-Hon. Jerry Robinson, Charlestown. Joulana - Fred Wismond, Butte City. Schrake. Mrs. Almon Higley, Decatur. crade - Vacant. General - Wacant. General - Wacant. General - Miss Belle Bash, Belvidere. Cw Jersey - Miss Belle Bash, Belvidere. For Mrs. M. Dean, Clayton. Cw York - Hon. Henry J. Newton, New York City. Drith Carolina—Hory N. 1, amb, Chiquepier. Anth Dakota—H. D. Orvis, Church's Ferry. Sind-Mrs. J. H. Stowell, Cinclinati. Lishoms—C. G. Booth, Chandler. gron—Thos. Buckman, E. Marshield. nasylvania—Hon. A. B. Richmond, Meadville. Took Island - Wm. Foater, Jr. Providence. Ath Carolina—Mrs. W. D. Niles, Besufort. Ath Dakota—Prof. F. D. Gibert, Madison. Unessee. - Miss Dee Cahal, Nashville. Sa—G. M. Deane, Dillas. h.-F. W. Cole, Gosben.

Mrs. Fannie Davis Smith, Brandon.

. S. Forney, Allison. .-Dr. P. C. Wills, Edmond. ia-Hon. Thos. S. Spates, Clarksburg. Mrs. Mary Van Horn, 555 Fifth avenue, Mil-

ning.—R. S. Mc tuley, Atlantic City.
readers can readily see that all the above named are
ng lights in Spiritualism in their respective States
their influence will be as a tower of strength to the
springs movement. We are preparing for a large
of people at our next meeting in January.

H. D. BARRETT, Sec'y U. S. & L. A.

As though to make amends for having turned the colduider to us during the last few days, nature smiled her etestand exhaled her warm, (ragrant breath upon us to day

tiest and exhaled her warm, fragrant breath upon us to day unison at parting.

ccording to program W. T. Colville and Mrs. Richmond the closing addresses at the camp.

nything we might say in regard to these two famous kers would scarcely add to their laurels, but the honor of ng the camp was well sustained in appropriate and bean-language by each.

she Brady, its past, present, and future was dweit upon, culerly by Mrs. Richmond, with a recapitulation of this existing was well saying the same prophesies are future, delivered in her own familiarly dignified style, ed her audience with the conviction that all would come 18.

ass.

fr. Colville's poetical nature expanded under the inspira
of the time, place, and magnificent audience that greeted
His lecture was a blank verse poem, drifting uncon

ion of the time, place, and magnificent audience that greeted in His lecture was a blank verse poem, drifting unconclously into rhyme.

The closing effort was a poem, the joint production of Mr. Oriville, Mrs. Richmond, and Mrs. Annie Orvis, each reciting a turn, following the same line of thought, and preserving a turn, following the composition of one person.

Mra. Eise, of Gallion, Ohio, whose marvelously sweet voice as added much to the attractions of the camp, led the sing ag of the song metre Doxology, after which Mrs. Richmond ronounced the benediction, and the camp of 1893 was ficially declared closed.

Mention should be made here of a fine test seance given om the auditorium by Mr. Harry Archer, whose long illness as rendered him unfit for public work, except occasionally this own scance-room. These tests, the last on the grounds, and to the largest sudience ever assembled, were fully as itisfectory as any that have ever been given here.

Sunday evening a party of those particularly connected ith the work here was gathered at the residence of Mrs. H. Lake. Original peems were recited by Mrs. Richmond, rs. Orvis, of Chicago, and Mrs. Miner McCaslin, of Clevend, selections rendered by Dr. Sheet, Thomas Lees, and s. Phille, and remarks by Mrs. Lake, Mr. Black, Mr. as. Phille, and remarks by Mrs. Lake, Mr. Black, Mr. hayer, of Canton, and others. This was voted one of the easantest gatherings of the season, but the good-nights are the final good-byes.

Seeing reports from so many other cities in your paper egarding the spiritual work, we thought it about time to end in a short report of the work being carried on in our its.

scientific manner, we feel justified in saying that Mrs. Baade has few quals and no superiors.

Her tests at the close of lectures are of such a character as to cause the tears of joy to trickle down many cheeks, while others are obliged to smile and laugh at the quaint sayings of Amoh, an Indian spirit who always convinces the people of his spiritual presence.

Socials are being held at the residences of the friends to raise means to assist in carrying on the good work.

On the evening of August 23 we had the pleasure of attending one for this purpose, in honor of our beloved medition, at the home of Brother and Slater Jenkins. Although Slater Jenkins is still a member of an orthodox Church, she is liberal and so spiritual-minded, that she willing to throw open her doors to all lovers of truth and justice.

Sister Baade and her guides have the happy faculty of

Justice.

Sister Baade and her guides have the happy faculty of reaching all classes, for their philosophy or religion seems broad enough to fully comprehend the truth of the father-hood of God and brotherhood of mau, and with such a leader, who recommends the respect of all who know her, and who considers no sacrifice too great, but devotes all her time and talents to the advancement of the cause, we anticipate and fully expect to have meetings conducted in this city second to none.

re months. A few of the members of trad fanerals.

Association held morning conferences is Waisace filled Cooper Hail each Sunform flore phenomens. He is one of the main his line in this country, and has me that will sid in filling more than that will sid in filling more than

A cordial invitation is extended to all Spiritualiats of this and al'joining States, and all others who are interested in this ancient and interesting religious development, to meet in the city of Dalias on the Sit of Uctober, 1833 during the period of the State fair, to hold sessions daily for ten days for social and spiritual culture and the interchange of view regarding the apread of spiritual knowledge in our midst and incorporated. Speakers and mediams will be instead and incorporated. Speakers and mediams will be faired and the winter in the south. Every available means will be assed to make the gathering one of interest and enjoyment while the great State fair alone is worth a journey to see. A grand raily of this kind will give an impetus to the spread of the grand and demonstrable traths of Spiritualism in this section. By order of trustees,

1. C. Taker, Pres.

2. C. Taker, Pres.

2. C. Taker, Pres.

3. C. Taker, Pres.

3. C. Taker, Pres.

Marion, Ind.

Marion, Ind.

We have had the pleasure of having Mrs. Mary C. Lyman, of New York, with us, who gave four lectures during the week, and which have been the means of an organization in this city, which we hope will prosper and grow by the co operation of the people of Marion. Mrs. Lyman has won the admiration of the people of this vicinity. She returned to Anderson, Indiana, August 25th, where she will fill her engagements with the people of that place during the month. This being the first spiritual lecturer who ever visited Marion, her lectures created quite an interest. We hope by our organized efforts to accomplish a great good. As a medium and a worker in the cause of Spiritualism, I am yours for progress,

Mrs. F. K. Cummins, See'y.

### East Claridon, O.

East Claridon, O.

The O. U. S. Society met September 3 i at Henry Morse's with a goodly number present, and among them some new made friends, who came to learn something of the beautiful phenomena of Spiritualism. The meeting opened with a song by the choir, Mrs. F. H. Morse presiding at the organ; reading of the secretary's report. 1/secum lessons, with Mrs. C. D. Clapp as conductor; select reading, by G. Goold and C. D. Clapp; reading of a letter from our esteemed friend and brother in the cause, L. E. Bosley, of St. Paul, which was received with thanks from all.

The afternoon meeting was called to order by the president; instrumental music by F. H. Morse and wile. A circle was then formed, through which we received manifestations from different mediums present, the manifestations being words of greeting and encouragement. Descriptions, tests, and readings; song and music by Mrs. F. H. Morse and Miss Maud Mors. Adjourned to meet September 19 h, at C. D. Clapp's, in Claridon. All are welcomed.

Mrs. J. E Reed.

Mrs. J. E Reed.

## OBITUARY.

W. A. Mills, of Converse, Ind., passed to his long hoped for spirit home August 10th, at the age of eighty years. Forty years ago he joined the Methodists. Twenty years ago in Minnesota he saw the first light of the spiritual doctrine, and has been a faithful worker in that cause ever since. He has made many believers here in the last ten years.

A. C. Mills.

Mrs. Myra Rogers Reynolds, of Grand Ledge, Michigan, passed to spirit life August 23 1, 1893 Mrs. A. E. Sneets delivered an excellent discourse to a large assemblage of sympathizing friends, and what a glorious transformation for those bereaved ones, who were made to realize that no yawning gulf lay between this life and the beautiful beyond.

Mrs. Dora Bahcock. September 3d, 1893.

Passed to spirit life, Josephus McCauley. Born June 21, 1823, at Georgetown, Ky. Moved to Indiana in the year 1844, where he married Miss Martha Dickey, and had he remained six days longer on this side this elderly couple would have completed forty-six years of wedded life. Two children blessed their union—both had gone into the other life like two stars with attracting magnets of love—had lighted their home in the valley of mortelity with a knowledge of spirit communion. His faithful companion, advanced in years, has the heartfelt expressed sympathy of all who know her in this her great bereavement. Loved and respected by all who knew him as friend and neighbor is immorteles bright enough to crown his brow and to gain a blessed and joyous welcome into the land of immortals. Funeral services conducted by the writer.

Detroit, Mich.

Seeing reports from so many other cities in your paper arding the spiritual work, we thought it about time to din a short report of the work being carried on in our The Spiritual Philosophical Society is holding regular tings in Barnes' Hall, 209 Woodward avenue, every Suntified to first the theorem where the same of the work being carried on the same of the work being carried on the same of the work being carried on in our time of the same of the work being carried on in our time same of the work being carried on in our time same of the work being carried on in our time same of the work being carried on in our time same of the work of the work of the work were ment and the perfect silence maintained durteased attendance and the perfect silence maintained durtease of the spiritualist. The closing services at the guides discourse upon any of the relation of the Order of the Magis as well as a server were the lectures, while the guides discourse upon any of the created to a bereaved family and friends. Mrs. C.W. Avres.

Passed to the higher life at Lansing, Mich., August 6, 1893, Mrs. L. Sheets and the perfect silence was a member of the order to the Miss. A. L. Sheets and the perfect silence was a member of the various churches were ment and the perfect silence maintained durtease of the paid of the work were ment and the perfect silence maintained durtease of the perfect silence maintained of the perfect silence maintained durtease of the perfect

in this canner, we feel pastified in saying that Mrs. Bande to seed the same of such as few equals and no superiors.

Her tests at the close of lectures are of such a character, to cause the tears of joy to trickle down many cheeks, this others are obliged to smile and laugh at the quaint asy. Based to spirit life from her home on Boone Street, to cause the tears of joy to trickle down many cheeks, this others are obliged to smile and laugh at the quaint asy. Based to spirit life from her home on Boone Street, to cause the tears of joy to trickle down many cheeks, this others are obliged to smile and laugh at the quaint asy. Based to spirit life from her home on Boone Street, to cause the tears of joy to trickle down many cheeks, this others are obliged to smile and laugh at the quaint asy. Based to spirit life from her home on Boone Street, to cause the tears of joy to trickle down many cheeks, this others are obliged to smile and laugh at the quaint asy. Based to spirit life from her home on Boone Street, columbus, and their many Spiritualist frends.

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Mr. Clement and the pair land, lower and the pair to cause on sold such as character, the character, to cause the street of spiritual and sealing the political frends.

Mr. Clement and the pair land, lower the pair to the pair and pair and the pair and

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him care of F. P. Baker, Topeka, K. au.

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Mrs. Adeline M. Glading will becture in in dianapolls, Ind., during September and Octo ber, 1893, in Anderson, Ind., April and May,1894, She will accept calls for week-day lectures is adjacent towns and cities during those months March, 1894, is the only month open of the sea son. Address Box 63, Doylestown, Pa.

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He will answer calls for week-evening lecture
at points accessible from these places respec
thosis. He is yet free to answer calls for De ively. He is yet free to answer calls for Do ember, January, and February. Would prefe o work in New York, Pennsylvania, or Ne England until March. First call first served

W. H. Bach will remain in the Northwest til October 1st. He goes to Denver, Colo., for October and November; Aberden, S. D., for D. Cember, and East after January 1st. He can b engaged for short engagements at points Minnesota, Wisconsin, and northern Illino for the next six weeks. services should address at once, W. H. 17 Inglehart street, St. Paul, Minn.

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saturday, September 23, 1593

VOICE OF THE PE

SCIENCE OF SPIRITUAL PHE P. S. in Planchette says. "A writer in quader the algosiure of "Ronestas," is of death, though earrying with it was chang pletely after our nature as to render mand cation impossible. The laws governing tions of the next sphere must be in high trule this; these laws being only a those of our present condition and certed certaing the restriction of spirit communication of a purchamor, presence the

ments, simultanteously with that element. In the mesmeric flaid wh merizer to his subject, the odic for connection is established between mary to mediate a physical corre-Here is the key to the solution of manifestations.

These are divisible into psychi-chical effects are produced be as

chical effects are produced by an action, that is, the mind of the op of the will, throws a current of the The second, or physical, effect

the free nerve sure of the boly enables the spirit to create an o dering action upon our ponder lowing of the production of th This centralization can only

of the nerve aura, enabling a matter to be effected. The in permanent and lasting state its immortal principle of life. disting the coarser elements the terrestrial mediation can organism fitted for that spec ism our earth body furaishe sess this; its organism is death the soul parts with t enable a spirit to operate u has to be formed or adopt ing can not, however, take nerve anra of a living belt mediating element is the dience to laws of develops attained its growth, takes dent central self existence ing itself in a material e the nerve aura of a livin tarily acts, which action of an affinity, enabling a being restricted, however by the supply which the and further, subject to causes; as, for instance pheric changes.

The uncertainty of prolonging their dara especially the d fficult veloped forms of spir dependence of visible our organism, and the medium.

Consequently the this consisting of th the manifesting inte

Just a few days has been very soli

called our attentio practiced by a we friend, so kind, so thropic nature bea nance aglow with now, is your Spir is only a questio victims of some

tomes' will fade That there as under the sacre but that Mr. Wi honest man Ja This is truly

of truth we wis have been caug within the pas oth member living and the joy, proclaimi father above. the sinner an using the gen chief "scareer path" that les city. Ose o amoothed to bere a few ye succeeded as He devoted d bebresses tired of pa dreds, and institution RYDEIAI AB

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ments, similifanteously with that of the primary ether of our element. In the mesmeric fluid which passes from the meamerizer to his subject, the odic force is transmitted; and a connection is established between the two, sufficiently primary to mediate a physical correspondence between them. Here is the key to the solution of the problem of spiritual

These are divisible into psychical and physical. The psy chical effects are produced by an action akin to the measureric action, that is, the mind of the operating agent, by an action of the will, throws a current of the odic power of its nerve aura on the nerve aura of the terresirial bring, and an

sen or destroy their influence. The fact is that as spirits we effect similar to that of the mesmerizer upon his subject results a phenomenon too well known to need explanation.

The second, or physical, effects ar-se from an action upon the free nerve aura of the body of the medium, which sure enables the spirit to create an organism or mechanism, rendering action upon our ponderable matter possible and allowing of the producing of the physical phenomena.

The editor of "Antiquity Unveiled" comments as follows

lowing of the production of the physical phenomena. This centralization can only, however, take place by means of the nerve aura, enabling a condensation into ponderable matter to be effected. The invisible world, is in reality, the matter to be effected. The invisible world, is in reality, the permanent and lasting state, from which the soul brings its immortal principle of life. It also has the power of mediating the coarser elements of its earthly condition. But the terrestrial mediation can only be effected by the aid of an organism fitted for that apecial object and use. This mechanism our earth body furnishes. The apicit soul does not possess this; its organism is fact. By the transition called death the soul parts with this mindrae organism. But to enable a spirit to operate upon material things, an organism has to be formed or adopted for that purpose; this embodying can not, however, take place unless aided by the organic nerve sura of a living being. In the embryonic evolution the mediating element is the material one; and here, too, in obedience to laws of development, the embryo being, once having mediating element is the material one; and here, too, in obe-dience to laws of development, the embryo being, once having attained its growth, takes its place on earth with an indepen-dent central self existence. The spirit soul, when incarnat-ing itself in a material envelop can only do so by the aid of the nerve aura of a living being, upon which it only momen-tarily acts, which action is rendered possible by the accident of an afficity, enabling a temporary use to be effected, this use being restricted, however, within the narrow limits prescribed by the supply which the organism of the medium furnishes, and further, subject to endless interruptions from external causes; as, for instance, over excitement, or alarm, or atmos-pheric changes.

The uncertainty of spiritual phenomena; the difficulty o prolonging their duration beyond a few minutes, and more especially the d fficulty of giving a continuity to the more developed forms of spirit appearances, confirms this view of the dependence of visible, tangible, spiritual manifestations upon our organism, and the necessity of an agreement of our nature of the tures with the spirit operating upon the nerve aura of the

Consequently the phosphorescent ball, which is often seen, this consisting of the luminous odic element emanating from the manifesting intelligence and combining itself with the

Written for the LIGHT OF TRUTH.]

## ANOTHER EXPOSE.

W. H. MYERS. Just a few days ago one of our dear orthodox friends, who has been very solicitous about the salvation of our soul, called our attention to an article in the Commercial Gazette, purporting to be an exposition of the fraudulent methods practiced by a well know Clacinnati medium. This clever friend, so kind, so just, and so true (2) with his great philanthropic nature beaming with radiancy and with his countenance aglow with an "I told you so" expression, said, "There, now, is your Spiritualism, rotten and rank to the core, and it is only a question of time until the 'dupes' will waken up to the fact that the entire rank and file of Spirituslists are

victims of some heartiess wretches, perfiding, and the 'phan-tomes' will fade away as the mists before the morning aun." That there are unscrupulous and dishonest people sailing under the secred garment of mediumship, we do not deny, but that Mr. Willis belongs to this class, no fair minded and ualis

This is truly a day of exposes, and in justice to the cause of truth we wish to chronicle the fact that two "mediums" have been caught "dead to rights" in Van Wert County, Ohio, both members of the M. E. Church and stand between the living and the so called dead, heralding the glad tidings of joy, proclaiming the unspeakable mercy of a loving and just father above, standing upon the brick of time and dangling the sinner and ungodly over the sulphurous flames of hell, using the general manager of the eternal fire works. the sliner and ungodly over the sulphurous flames of hell, using the general manager of the eternal fire-works as the chief "scarecrow" to force the unrepentant into the "narrow path" that leads straight to the pearly gstes of endlers fell, only the consistency of these mediums, Rev. John R. Hall, Jr., asmoothed tongued rascal, clothed in sacerdotal robes, came here a few years ago to break the bread of life to the morally currupt and to brighten the prospects of the redeemed. He succeeded smazingly well saving souls, and many were the prodigals who came flocking home to their father's house. He devoted his spare time to horse-racing and wringing money from "dearly beloved" parishioners. In this he even succeeded better than in his pastoral work. His victims who paid dearly for his prayers and psalm singing, finally grew tired of paying his debts, which had run up into the hundreds, and accordingly sought redress for their grievances by instituting legal proceedings against him for dishonesty in their straight at it is not unlikely that he will continue in the first of the pearly straight to the existing laws that are only a detriment to honest labor? had eated profession in saving the ungodly, victimiz- that are only a detriment to honest labor?

VOICE OF THE PEOPLE.

Writtee for the Light or TRUTH.

SCIENCE OF SPIRITUAL PHENOMENA.

It HANDRICH.

E. S. in Planchelle says. "A writter in Human Nature, when the opinion that death, though carrying with early contained to the contract of the state of the state of the contract of the state of the contra

## "ANTIOUITY UNVEILED."

Innocent III., once Pope of Rome, writes a communica-tion, of which the following is an extract, followed by the

editor's comment : editor's comment:

"I am desired further to state that psychology is the main instrument used by spirits to lead those astray who seek to give the truth of spirit intercourse with mortals to the world. By our psychological power exerted upon them, we confuse their senses, and thus cause them to act in ways that will les sen or destroy their influence. The fact is that as spirits we are adorts in the use of this power, and we use it for the

struct the propagation of our views."

The editor of "Antiquity Unveiled" comments as follows

This spirit ulterance comes from one of the most powerful and successful psychologists that ever swayed the thoughts and actions of mankind by the masterly exercise of that mysterious power. As a spirit he continued, as he testifies, to exercise that power upon spirits and mortals, as an adept in the knowledge of its use. Who can doubt but that every

in the knowledge of its use. Who can doubt but that every step, stage, and condition of the movement known as Modern Spiritualism has been beset and interfered with by this terrible opposing power. In view of this undoubted fact, what is the lesson it teaches and the duties it points out to the friends of truth? Is it not that they should be ever on guard against the operation of this subtle hostile power, and in every possible way studiously avoid contributing to its successful exercise, by the most rigid observance of rectitude on their part, and the avoidance of condemning mediumistic sensitives for thoughts, words, and actions which are less their own than those of their spiritual enemies, who besiege them and seek to degrade them by the exertion of their infernal influence over them. If Spiritualists generally would pursue this most reasonable course, in the very nature of things, the fell influence of these spirit enemies of human welfare would soon be rendered impotent to do further harm, and they would themselves be relieved from a spirit condition that at least must be misery itself. So long as Spiritualists continue to cling to the creeds, dogmas, doctrines, tenes, ceremonies, observances, and practices to which these spirit bigots devoted their mortal lives, just so long are they contributing to the continuance of a power in spirit life which is descending with crushing force upon us, and staying the march of human progress as nothing else could or would do. It is right at this point where the final battle is to be fought, which is to give a final triumph of truth over error; and this seems to be the very point which so many half-hearted friends of truth in the spiritual ranks seem so much to dread and and desire to avoid. Truth and error can not exist to-gether. Error must yield her power. The truth this spirit discloses showed how incapable he was of profiting by his experience. He was conscious that his power to effect fur-

he left, and may we not hope a better one? Other such interesting passages may be found in this book, which is for sale at this office. See price-list, seventh

## If Not Spirits, What?

If Not Spirits, What?

[To the Editor of the Liont of TRUTH]

The True Life says:

"If spirits can be photographed, as mediums say they can be, it proves at once that they are not spirits. The spirit of God is a pure, divine essence that can not be put on anything else that is material. Spirit is that refined substance that no material individual can comprehend, any more than he can comprehend what the air is. You know that the air is a force; you may theorize about it, but you can not tell what it is. It is impossible for the pictures of spirits to be put on paper or anything else."

"If spirits" are not spirits" what then are they? It is not claimed by the profession that these apparitions appearing on the negative plate with the mortal photographed are divine, but very mortal like ourselves, consequently partly material, and not simply an "essence." Nor are level-headed Spiritual sor mediums desirous of being reduced to the "divine essence" referred to. It would be too much like losing one's

"In the Editor of the Liont or TRUTH?

Spiritual Sanga, by Mattic E. Hull. For the use of Circle Ampmenting, and other Spiritual Science, and the "Higher Aspects of Spiritual Science, and the "Higher Aspects

ence" referred to. It would be too much like losing one's individuality on the orthodox resurrection plan, viz, that of the ego lying in the grave and "the soul returning to God who gave it."

automatically and writes messages; moves objects around a room under proper conditions; shows itself to clairvoyants by photographing itself correctly on the retina of the sensi-tive eye; whispers to clairaudients words of consolation and

The Process of Mental Action, or How Me Parametric and State of Religion, by M. Paraday. Price is cental, postage icent.

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ther deception was gone. He was however a wiser spirit when

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AND BY DRUGGISTS GENERALLY.

### NEWS FROM CORRESPONDENTS, Continued.

Let us press forward, hand in haud, To Sght for truth and right; On freedom's platform take our comed, We hall the morning light.

North Affa street, Chicago, at p. m. sharp, on Sunday, September 24th. Affa street, Chicago, at p. m. sharp, on Sunday, September 24th. Affa street in the Affa stree

some grand truth. They were thinking of some individual, and of the bearing of what was stated on the reputation or and of the bearing of what was stated on the reputation or beathers are considered to the state of the state o

aprit while Mr Archer held my other hand, he better outside the blant. It was a spirit, and the medium stood by its aide.

My mext will be from Woolley Camp, Ashley O.

Jottings of Haslett Park.

Though late I would like to say a few words of Haslett Park Camp in 18th. The whole time I stayed, nearly two weeks, was filled with interest and pleasure. The animating genius is broad philosophy, spiritual aspirations, and fraiernal love. G. H. Brooks is a successful organizer and efficient chairman, animating all with ha I valy nature and earnest purposes. Provided the property of the property of the provided in the provided of the property of the provided in the provided of the pro

### Explains Itself.

Explains Itself.

1. At the request of a number of Spiritualists of this city, who are also readers of the Post. I am prompted to ask you to state whether in your opinion, the invy-hefore whom Aaron Willing gave a test seance at the Grand Hotel based their verdict upon supposition? It was stated that the trainpet was connected by a rubber tube. Dig the jury see the rubber tube, or was that merely supposition. It was also stated that Bright Star was no other than Miss Williams. By what means did they know that it was Miss. Williams? Was her chair vacant or was she absent during Bright Star's appearance? I have investigated Spiritualism, and am acquainted with Willis; if he is a fraud I wast to know it. Very truly, "Investigator."

Mr. Willis. The above is au exact copy of a letter I sent to the Post after the published statement of the test assume you gave them. I had hoped to receive a reply, but the edited has so far ignored my letter, and concluding that the only recourse to the "Otter side" was through you I have written, longing you will find time to write me an account of the seance. Your friend,

During the months of July and August we have held a calcade for a surface of the contract of the months of July and August we have held a calcade for a surface of the contract of the contract of the months of July and August we have held a calcade for the contract of the contract of the contract of the months of July and August we have held a calcade for the contract of the contr

During the months of July and August we have held series of very successful grove-meetings in the "Harris Grove" near this city, the last of which was held on the third day of September where Orear A. E Igarly, of Newburyport, was the speaker of the day. Subjects were sent up by the addience which were handled in a very eloquent and logical manner, Round after round of applause greeted each peroration which conclusively proved that he had touched a cord in the heart of his hearers that read-by responded and that their minds were in close sympathy with the ideas he gave forth.

After the lecture a 'quintt' and somewhat 'unique' control of Mr. Edgerly's (spirit John McCarthy) speke through Mr. B's. organism in his own inimitable manner. For wit and humor we never heard his equal and the rich lish brogue of Mr. McCarthy once heard is never forgotten, while his specches invariably embody the quintessence of Spiritualism, his earnestnes of purpose and whole-sculed manner of expressing humself stamps him as a thorough Irish gentlems who believes in his divine mission to "Drive dull care away."

We are very sorry to have to say that Mr. Edgarly who bas spent fifteen months in the west and northwest and has only just come east, and will shortly wend his way back to that part of the country for which he has somewhat of a fasciation.

To day (September 10 b Mr. E. opened our Fall and Winter and the country of which he has somewhat of a fascianton.

tion.
To day (September 10th: Mr. E. opened our Fall and Winter session in the hall. E. PICKUP, Secretary.

Buffalo Items.

Mrs. Ada P. Whitlock, of Boston, is our speaker and test medium for the month of September. She is doing well, both as speaker and medium.

Our hall at corner of Court and Main streets is filled every Sunday more than full.

Henry Van Buskirk, Eeq., is our precident, and he makes a graud one. His address is 226; Metcalf street.

Mrs Stoddard Grey, of New York, is holding very successful materializing seances here.

Buffalo will send three delegates to the national convention to be held in Chicago September 27th, 28th, and 29th.

Mrs. Celia M. Nickerson has a year's engagement with the Buffalo society, commencing April, 1894, but will occupy our platform during the season of 93.

In spite of the hard times all of our local mediums are doing well.

Our townswoman, Mrs. Harriet Van Buskirk, has returned to this city to take up the good work here. She was chairman of the celebrated Forest Temple Meetings, that were held in the woods at Cassadaga during the last August camp meetings.

"Mascouerading shysters" and fraudulent mediums will do

in the woods at Cassadaga during the lest August of lings.

"Masquerading shysters" and fraudulent mediums will do well to give Buffalo a wide birth in the future.

There is no "Paychical Society" or "Psychofoolic Club" in Buffalo. What n pity!

Phenomona is what makes converts, and the officers of our scelety realize this fact and always choose such speakers who can always supplement their lectures with tests.

J. W. Dennis.

The state of the control of the cont Lily Dale, N. Y.

Camp life at Lily Dale in September is quite a different affair from camp life during July and August. To many if not all, the quiet restfulness which comes after so many weeks of stir and bustle, is very sweet and sustaining. The very air at Lily Dale seems to hold the balm of healing, and all who remain for a month of rest and enjoyment after the camp is over, seem to take on a new lease of life. Many mediums remain thereby adding an interest of which few ever tire. Sunday, Sepfember 10th, the faithful few gathered together in Library Hall, and had the privilege of again listening to the guides of Lyman C. Howe. Comment is unnecessary. Bro. Howe's lectures are always good, his paems are soul-Inspiring, and his very presence leaves a benediction. At present he is laboring under the shadow of the illness of his beloved daughter, who has for the past year been an invalid, and who is now confined to a sick-bed. May the angels who are ever ready to help the children of oarth bless and sustain them now. It has often been asked what god does Spiritualism doe. And we may well ask in our examination, what has its mission done for us. Each year brings the camp sessions, each year adds more and more to the pholosophy and phenomena, each year gives greater appartualities for growth and improvement, and brings us all one year nearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the problem of life, one year mearer to the solving of the pr

## Rowley's Occult Telegraph

This is the areatest mystery of the nineteenth commer an

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