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Light of Truth

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

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An Interesting Letter from Onset, Mass.

[To the Editor of the LIGHT OF TRUTH.]

Beautiful Onset by the sea is growing more beautiful, if possible, year by year, not that nature is changing her varied charms and scenery, but money and the ingenuity of man are fast making it a spot not to be eclipsed in beauty by any seaside resort. Much building has been done since last season, large cottages and several handsome villas have been erected, and all seem to vie with each other in the cultivation of lawns, growing plants, and flowers. Onset is fast becoming noted as the place for invalids; many come to regain their health who are not Spiritualists, and a few weeks make a marvelous change in their feelings and appearance. The bay, with its pleasure crafts of all kinds, and bathers, who enjoy a dip in its invigorating waters, attract many to the beach, and one can sit on the bluff idly dreaming the hours away and not realize that time is passing.

The meetings this season have been well attended and very harmonious, the conferences, too, are interesting, and we have thinking minds from all parts of the country to give us their ideas and experiences.

We have fine singing and three concerts on Sundays by the favorite Bridgewater band.

Sunday morning the steamer "Island Home" brought a load of six hundred people or more from New Bedford. The steamer "Genevieve" went to and fro every hour carrying people to Monument Beach and Grey Gables, the Summer home of President Cleveland and family, and many think they are well paid when they can catch a glimpse of "Baby Ruth" playing on the lawn or a salute from the President himself.

One Sunday's services opened with a song by Prof. Maynard, who sung by request "O Fair Dove, O Fond Dove," after which Dr. Storer introduced Mr. F. A. Wiggin as the speaker of the morning. Mr. Wiggin read the poem "He's only an Infidel," and took for the substance of his lecture the text, "Even as a father pitieth his children so the Lord pitieth them that love him." "Come with me to yonder sleeping-room where rest two little tow-heads you call your children, you look at one and then at the other, and with tears running down your cheeks I hear you say, 'I can spare neither one of my darlings.' Even so God loves his children and yet we are asked to believe as true that ninety-nine per cent. of the children born God designed shall be sent to everlasting punishment." The speaker then proceeded to compare the inconsistencies of orthodox teachings with the reasonings of a thinking mind. 'Environments and conditions make men. A spirit can only control a brain that vibrates in accordance with the brain of that spirit. Mediums sometimes say it is the spirits that make them do those things that are not right. You could not get drunk by spirit influence unless there is something in your brain that vibrates to that of the drunkard. Spiritualists are called dreamers. I am glad we are. It is the dreamer of this century that makes the reality of the next. Benjamin Franklin was a dreamer and his dreams in the form of electricity are the moving power of the world to-day. Thomas Paine, the Infidel, was another dreamer, and he wrote the Independence of America. George Washington, another dreamer wrote 'any country that allows its money to accumulate in a few hands is in a dangerous condition.' The world has been made better by the dreams of Martin Luther who stepped out of the priesthood, but he did not go far enough. We have an Edison who dreams dreams daily, but of all dreamers the Spiritualist is the worst in the eyes of an orthodox world. But when their dreams shall be told in all their fullness the whole orthodox world shall be converted."

Miss C. Fannie Allyn lectured in the afternoon and wove a most beautiful poem at the close from the following subjects, given by the audience,' Canada," "California," "Aurora," "The Comet," 'Robert Burns and Byron."

Tuesday afternoon services were opened by Prof. Maynard singing "Never push a man because he's going down the hill." Miss C. Fannie Allyn had many subjects given by the audience for a lecture, but took the principle one, "Knowledge verses faith, ignorance, superstition, and belief."

"It is one of the most fortunate things that every individual has what no person can divest them of, a soul, and knowing we are finite and live according to our experience, let us remember all inspiration must necessarily be limited after all, and there is much more beyond than in the past, and so let also remember that modesty concerning what we do know is most becoming. Knowledge is that which no one can dispute, because thoroughly demonstrated. Knowledge is continually unfolding. We think we know to-day and find to-morrow we don't know because we are thinking, growing beings. The theologian says, 'I know my redeemer liveth, I know that Jesus Christ died to save me,' and we say, 'You believe you know it.' The theologian turns out to know just a little, he has the beginning of knowledge. The Spiritualist says, 'I know, I have learned to discriminate, I am beginning to understand the laws through psychology, hypnotism, mesmerism, etc. I believe I know, but I am willing to step out to-day if you will show me a higher way. A great many are ignorant of themselves. Ignorance is manifested in various directions. The moment we attempt to conquer ignorance we become better mentally, spiritually, and physically. Spiritualism means not only communication with spirits there, but spirits in the body. A man can communicate with his child in spirit and can not communicate with his child in the body or understand how to develop it, such a man has not got the whole of Spiritualism. You can not be a Spiritualist until you have learned how to be good by doing good. The beliefs of to-day will be the superstitions of to-morrow. Only a few years ago it was believed to be wicked to ride on Sunday. You call it superstition to day, a few years hence your beliefs of to-day will be called superstitions. Ingersoll says 'the time to be happy is now, the place to be happy is here, and the way to be happy is to make others happy.' What is faith? A little girl said, 'Faith is a thing you thought you believed when you knew it was not true.' Faith is a good thing to look at but a poor think to live by. If an engineer should tell you he run his engine by faith without knowledge, you would lose the ticket, if you had bought it, rather than trust yourself in his hands. The eternal soul which rises supreme over the body is the power which gives us knowledge. The proof of individual identity after death is the best proof, but don't be in a hurry. Suppose you are not persuaded all at once, learn to discriminate. Let us live so to-day that if there is a continued life, that when we go down to our grave we shall see nothing but good back of us. That is a good enough creed for men. While you have one sister in distress, while there is one person being starved, while there is one brother being unpaid I beg of you not to say that you would not care to live if you could not know you live after death, for you have got something to live for while such a state of things exist. Ingersoll says, 'Those who have the smallest souls make the greatest fuss about saving them.' Opportunities are being neglected every day. Felix Adler, the Jew who is teaching the little boys and girls to be self-supporting and self-respecting, has something to live for, but don't stop there, be more manly and womanly, have a touch with the misery of this world. Vice pays a higher premium than virtue. Let each one create their own God by doing unto others as they would be done by. We do not believe in a God that will slay, mutilate, and murder. Any God who will make you so true to your wife that no one can coax you away, believe in him. No test medium is grander than the impressions of your own soul. Knowledge to us is a divine element, and we should not fear to tear aside the veil and question the present, past, or future. Dare to investigate, dare to see both sides of a question. The wife who loves the soul of her husband, though clothed in degradation, is as good a god as we want. Let us do our duty every instant just as much at home as abroad, let us remember in the hearts and souls of all there is love divine. Let us be loving and just, do strictly by every human soul as we would have every human soul do by us. Speak of us behind each other's backs as we would do before each other's faces, then shall we write upon our walls, we believe in the fatherhood of God, the brotherhood of man—to do good and to help others to be free is our religion."

The mediums Hattie C. Webber is located corner of Eighth Street and Longwood Avenue, Jennie Warren Longwood Avenue and Ninth Street, Maggie Waite, of California, holds circles at the arcade, Josephine Cameron at the temple, Florence Rich White at Blue Cottage, Frank G. Algerton, Onset Avenue, Mrs. R. Collins, Highland Avenue, M. A. Chamberlain, South Boulevarde, Dr. Fred. Crockett, magnetic physician, is at Washburns, Mary Libby and Hattie Miner, 16 Association cottage, Prof. A. Dolph, lectures on psychology, and others too numerous to mention.

The materializing mediums are all prospering or seem to be at their handsome cottages resting on their oars or honors.

We sometimes laugh as well as pray at Onset. For instance a gentleman called on a lady friend just after the grocer left, who had hastily deposited his bundles, a part of them on the table and on a chair a sheet of fly-paper. The caller seated himself in this very chair and finally took his departure without any one knowing he had purloined the fly-paper. The beauty of the joke was that he went directly to the meeting and it being a conference and he somewhat rich in experiences was invited to speak from the platform, which he did, to a very smiling audience and did not see the joke until told afterwards that he had a sheet of fly-paper sticking to the seat of his pants.

A lawn party and trading post was held by the Onset Harvest Moon Society (of which Dr. Lydia Sturtevant is president and Mrs. E S. Loring vice president) on their lawn two days of last week and was a decided success financially and a very enjoyable affair. The little tents of all descriptions decorated with flags, nestled among growing plants and flowers on the smoothly shaven lawn presented a picturesque appearance.

A four days' fair was held in the temple by the ladies of Onset, opening with a grand ball and closed with an auction sale. The tables looked very pretty with their decorations and were well patronized.

It is quite astonishing to us who are to the manor born to see how ignorant a person can be who lives far from the seashore of its mysteries. While musing on the wharf one day recently a dapper-looking young man, with a mincing step, eye glasses, a tawny mustache, and a decided lisp, came up and said, "Excuse me, madam, but can you tell me if the boats lying here take parties out clam fishing?" Said I, "They sometimes get them for bait." "What kind of a hook do they use, can you tell me?" "Well, I have seen them taken with a five pronged rake." "Aw, indeed, how wonderful! I should like so much to go clam fishing. If I might just catch one so I could write to my friends that I had caught a clam all myself. And pray, what do they use for bait?" "Gudgeons," said I, as I walked away marveling within myself how a man could be so ignorant. But I fear you will marvel at the length of my letter so will bid you *au revoir*.

AUGUSTA FRANCES TRIPP.

Lake Brady Spiritualists' Association.

To the Chairman of the Lake Brady (Ohio) Spiritualists' Association.

Your committee, appointed August 10th, 1893, to prepare a preamble and resolutions expressive of the sense of this association in regard to the persecutions of Spiritualists and mediums by the legislative bodies of several States, beg leave to report:

Whereas, article 1, of the amendments to the Federal Constitution, reads as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Whereas, in April, 1883, the Ohio Legislature passed a law entitled—'An act to provide a license on trades, business, and professions * * * and providing for the enforcement and collection of fines and penalties for carrying on business without license."

Among the persons taxed by the law were "astrologers, fortune tellers, clairvoyants," and [section 36, page 136] provided that "Spiritualist mediums shall pay an annual license of ($300) three hundred dollars."

Whereas, at the late session, 1893, of the Ohio Legislature, another law was passed (the Bruck law) which taxed "clairvoyant sand seers" ($200) two hundred dollars per annum."

Whereas, such legislation is a deliberate and wicked insult to a numerous and sincere body of people; and in plain violation of the Constitution of the United States and of the State of Ohio; which latter instrument expressly provides [art. I, sec. 7] that—

"All men have a natural and indefeasible right to worship Almighty God according to their own conscience. No person shall be compelled to attend, erect, or support any place of worship against his consent; and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted. * * * It shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of worship."

Whereas, the States of New York, Illinois, and Connecticut have passed laws encroaching upon the rights of Spiritualists; therefore.

Resolved, That these repeated acts of oppression and persecution in the State of Ohio and elsewhere meet our unqualified disapproval, and we urge upon all Spiritualists and free-thinkers to place their seal of disapprobation upon all such unlawful proceedings, by supporting for office only such men or women, as will respect our rights under the Federal and State Constitutions.

A violation of the provisions of the Ohio law first referred to was deemed a misdemeanor and was punishable by a fine of not more than one thousand and not less than fifty dollars.

Resolved, That it is the duty of every Spiritualist and every free-thinkers, to demand of the secular newspaper press fair and impartial treatment in their reports of all religious and secular movements.

Resolved, That we sincerely deprecate the remarks of His Excellency, President Cleveland, before the Presbyterian General Assembly in Washington, on the 18th day of May, 1893, in which he is reported to have said: "We still profess to be a Christian people, and will find our safety and welfare in enforcing upon our public servants the observances of the mandates of Christianity." Yet, the General Synod of the Reformed Presbyterian Church at its meeting in May, 1888, announced to the world its belief that "the Constitution of the United States is a virtual agreement or compact to administer the government without reference to Christ or the Christian religion." Certainly, no truth is more apparent than that the government of this country is unsectarian.

Resolved, That the fact of spirit return and the intercommunication between the two worlds is now so firmly established that he who runs may read "and the wayfaring man, though a foo, need not err therein."

Resolved, That Abraham Lincoln was a Spiritualist, and as a pure-minded President, he is entitled to all the veneration that the American people can bestow upon his memory

Resolved, That the present social and financial disturbances in our country are the legitimate consequences of erroneous ethical, religious, and social education.

Resolved, That the officers of this association receive the thanks of the Spiritualists of Ohio for the establishment of this beautiful tabernacle.

Resolved, That these proceedings be printed and copies thereof forwarded to all Spiritualist publications in the United States and Canada, with a request that they publish them.

Respectfully Submitted,

C. H MATHEWS, New Philadelphia, O.
THOMAS LEES, Cleveland, Ohio.
MRS. T. A. BLACK, Cleveland, Ohio.
Committee.

On motion, the preamble and resolution were unanimously adopted by one of the largest assemblages convened at the camp during the season. M.

To the Spiritualists of the Pacific Coast.

The Spiritualists of San Fancisco, Oakland, and surrounding country will hold a camp-meeting at Trestle Glen, East Oakland, October 1st to 22nd inclusive. Every effort is being made to make this the grandest reunion of all zealous workers in the great and noble cause of Modern Spiritualism ever held in our State, and we hope that you will give us your aid in making the enterprise a grand success spiritually and financially.

TRESTLE GLEN.

The grounds selected for the holding of this camp meeting is delightfully located in Indian Valley, among the hills of East Oakland. Sycamore and laurel groves, kingly oaks, and graceful willows, combine to make it one of the most picturesque spots in the State, and through this beautiful landscape winds a living stream of pure water fresh from the hills. Trestle Glen is easily accessible, being located at the terminal of the East Oakland street railroad. Cars leave Eighth and Broadway or Clinton Station, running direct to the Glen; all street railroads in Oakland transfer to Trestle Glen for a single five cent fare. The grounds are reached from San Francisco (by using the Davie Ferry) for ten cents, which will bring thousands from that city to the grounds, it costing no more to go to camp-meeting than the Cliff House.

A pavilion has been erected with a seating capacity of 2000 with acoustic properties that are seldom found in structures of this character, which is a matter of importance equal to the audience and speaker alike. The pavilion and grounds are brilliantly lighted with incandescent electric light at night, and presents a fairy-land appearance on the approach.

The camping ground is located on a level plaza only a few steps to the west of the pavilion, and is surrounded on all sides by stately oaks and evergreen laurels, interspersed with the ever graceful weeping willow. Water has been piped to the grounds, and campers will be supplied with fresh sparkling cold water direct from springs in the surrounding hills, which form the back ground to the picturesque spot, and shutting out the cold winds from the Golden Gate; maintaining a delightful, quiet and balmy atmosphere, so desirable and sought for by the invalid, as well as those desirous of absenting themselves from the noise and bustle of a busy city life, and giving themselves up to rest and spiritual thought.

To those who desire to camp upon the ground during the meeting most liberal terms are offered. Those owning tents can erect them upon the grounds free of charge, for ground and water will be furnished. Those desirous of coming and not owning a tent, can secure one from the management at small expense, the charge being according to size of tent and furnishings required. Orders for tents must be placed with the management as far in advance as possible, that in making our contract with the tenants all may be included, and all erected at once; thus reducing the expenses to the minimum. Campers have the privilege of doing their own cooking if they desire, or they can get first class meals, at the restaurant on the ground at 25 cents per meal or short orders at San Francisco prices (coffee and cakes,) 10c.

To accommodate those who live at a distance and desire to attend the meeting and remain upon the ground two or three days, or a week, arrangements have been made to provide tents furnished complete, for their accommodation, but it is requested that all who contemplate visiting the camp in this way, to notify the management of the date they will arrive and the accommodations required, that they may be reserved for them. Care should be taken to notify us as far in advance as possible that all arrangements may be completed before camp opens.

The meetings will be held in the pavilion at 2 30 and 7.30 upon each day, except Sunday, when three meetings will be held, as follows: 10 a. m. 2 30 and 7 30 p. m. Friday only one meeting will be held at 2 30 p.m Every Friday evening has been set apart for dancing and literary exercise and a general good time for the young people, who must have their share of recognition and giving all a better chance of becoming acquainted with each other. Saturday afternoon will be devoted to Lyceum work, with regular meeting in the evening at 7 30

Connected with the pavilion will be a large tent to be known as the "*circle tent*," in which circles will be in progress at all times when the pavilion is not being occupied, and where mediums will form circles and give tests. This tent is for the purpose of interesting visitors, giving positive proof of the return of the so called "*dead*."

Mediums having tents upon the grounds have the privilege of holding private circles, and give sittings or readings at all times, except when the meetings in the pavilion are in progress.

The grounds will be open free at all times and the public are cordially invited to attend. A general admission of ten cents will be charged to the meetings in the pavilion and circle tent, all else is free.

A choir is now being organized to render fine music at each meeting, as well as special soloists well known to the music-loving world will be present and render selections suitable to the occasion.

For further information address all communication to

THOMAS ELLIS JR.

1217 Magnolia Street, Oakland, Cal.

Parkland (Pa.) Camp-Meeting

We take this our first opportunity to furnish the readers of the LIGHT OF TRUTH with a summary of the work accomplished at Parkland during the season just closed. It has been one of the most successful meetings ever held here. The attendance, never what we who have visited the larger camps would call large, has been little better than in former years. And when all the camp expenses were paid a small balance was left in the treasury.

The speakers for the season were as follows: Willard J. Hull, Mrs. Glading, Mrs. Lake, and Dr. George A. Fuller. Meetings were held every Sunday morning and afternoon; also a Conference Sunday evenings, and a public circle between the services, and besides a mediums' meeting every Wednesday afternoon. The mediums who have been present and participated in these meetings were as follows: Mrs. Brown, Mrs. Anthony, Mrs. Cutler, and Mrs Alloway, of Philadelphia, and Mrs. Sanborn, of Scranton, Pa. The mediums have all done well in these circles, and by this means alone many have been led to the truth.

Under the management of the ladies several entertainments and a fair have been held. These have added largely to the receipts. At the entertainments Mrs. Zahn, a fine elocutionist, has always been ready with her readings, to the delight of all who have had the privilege of listening to her. She is a refined and cultured lady, and in the meetings has assisted Mrs. Dungan, who had charge of the music. Mrs. Mrs. Dungan was always found at her post of duty, and performed her task in a manner that gave satisfaction to all.

Captain Keiffer has acted as presiding officer most of the time. When absent his place has been filled by Mr. Benjamin P. Benner. Mr. Benner is a most useful man on a camp-ground. He is always ready to assist at entertainments, make a speech in conference meetings and at circles, and with his genial, good nature make all who come to the grounds feel at home. He ought to be permanently before the public as one of our spiritual advocates, as he is an excellent medium and a good speaker.

The grounds have been under the supervision of Mr. C. A. Rice. He is a hard-working young man, who has the interest of the cause at heart, and certainly deserves success in his efforts to free Parkland from indebtedness. Under his management the debt has decreased several thousand dollars. What he needs at present is the hearty co-operation of all in any way connected with Parkland. With the aid and advice of the board, who are working with him, all of whom are substantial men, we feel that the future of Parkland is assured.

There are virtually two grounds here—the upper and the lower. The upper grounds, located north of the railroad, is a large plateau on the summit of quite an eminence. This is laid out into building lots, with many avenues and streets. Several fine cottages, or rather houses for permanent occupation have already been erected. This season a new windmill and tank for the purpose of drawing water from an artesian well has put in its appearance. And now the lumber has arrived, and work has already commenced upon steps that will lead from the railroad to the summit, and a plank walk will be laid to the cottages. The writer is stopping at the pleasant home of Mr. Marion, located in a most delightful spot on this hill.

The lower grounds is thickly dotted with cottages, or that part nearest the railroad. Also a good hotel, restaurant, pavilion for entertainments and dancing, a hall for circles, and speaker's stand, and auditorium for meetings are located here. Various kinds of amusements, such as are found at the large watering places, costing many thousands of dollars, are located on these grounds.

Parkland is really a charming spot, located right in the midst of one of the most fertile section of farming lands in eastern Pennsylvania. The air is good, the water unexcelled. The location, in every sense, is all that could be desired, and this ought to be one of the largest meetings in the whole country.

The camp-meeting has been closed a little over a week, yet the people seem loth to leave this favored spot, and many of the Summer cottages are still open. Several seances and an entertainment were held the past week, and all were well attended.

The trees are still clothed with their mantles of living green; only here and there the branches begin to show the bright coloring that presages decay. Like a cloak of gold in the sunlight appear the broad fields as the plumes of the goldenrod wave in the air, and by the wayside the aster adds to the beauty of the scene. Soon these flowers will be gone, and autumn winds will call the nuts down from their lofty perches—and the storms will come, and we, poor human beings, like hunted beasts, be driven to our dens, but our dens are not in the thickets, or on the mountain side, but instead the busy thoroughfares of the great cities. Until then we hide with thee, on Parkland! G. A. F.

TO THOSE who endeavor to explain away the spiritual hypothesis of table-tipping, Prof. Elliott Coues of the Smithsonian Institute, says: "The mechanical theory, or that of unconscious muscular action, is the natural and easy refuge of most physicists and physiologists who have been forced to admit the fact of table-turning, but who knowing little if anything of physics, are instantly brought to their wits' end to hide their ignorance."

OUR CONTRIBUTORS.

(Expected for the LIGHT OF TRUTH.)

The Teachings of Spiritual Philosophy and the Duty of Spiritualists.

[Address Delivered at Union Camp-Meeting and Lake Pleasant Auditorium, 1893. By H. W. Gould.]

The question that is so often asked "Is life worth living" is easily answered from the stand point of a true Spiritualist. In other words, one that lives up to the teachings of a high order of spirits, or whoever lives a pure unselfish life, will not doubt that life is worth living when spiritually considered.

The spiritual philosophy is built upon the theory that life is immortal, the evidence of which is established through spiritual phenomena. While there are many phases of Spiritualism in the spiritual philosophy, it is not supposed that the same view of life or of its objects are entertained by all Spiritualists. Still I think it safe to say a large majority coincide in the fundamental, or essential principles, as expressed in the word Spiritualist. And it is from this standpoint I speak.

I claim evolution and progression to be cardinal principles in spiritual philosophy. If that is admitted, I can not understand how the doctrine of reincarnation can be accepted by Spiritualists. Still I am satisfied there are some sincere Spiritualists who believe in reincarnation. These of course can not believe in the doctrine of evolution, unless that term also signifies revolution, and involution, which we do not admit.

Those who believe in evolution, recognize the value of human life, and realize the great benefit naturally conferred upon all who have lived, or ever may live. If this is a law of nature, or of nature's God, it must be immutable and unchangeable, and only the ignorant of the vicious will claim life is not worth living.

If we have failed to improve the opportunities this life has afforded us, of doing good to others, and incidentally to ourselves; if we have neglected to improve the one talent, if we have failed to cultivate the tastes, the ability, the genius natural to us, or have perverted it to base and unworthy purposes; if we have devoted our time to idleness and crime, debauchery and now find when it is too late in life to avail ourselves of the advantages vouchsafed to us, and charge that life is not worth living, the fault is our own, and unless it has been through ignorance or false teaching, we may expect to reap as we have sown, when we have crossed the dark river, if we do not before.

The legitimate inquiry at this point seems to be, what does the philosophy of a true spiritual life teach? How shall we live to secure the best results to this life, and the one we believe to follow.

We may say there is no positive evidence of a future life, or of spirit communion, but we have as much evidence of the one as the other. If we accept the Bible testimony, which is claimed by so many denominations of Christians as being reliable, and giving assurance that the soul is immortal, and lives after death, we have the same evidence to prove that the spirit can and does communicate with us from the other side. If it is true that angels appeared on the plains and mountains of Judea, while the shepherds watched their flocks by night, or that Jesus appeared to his disciples and talked with them after he had been murdered and buried, or his remains placed in a tomb, or that angels, or reincarnated spirits, appeared at the tent of Abraham, and dined with him on the plains of Mamre. But we have in addition to the Bible testimony, that of our own observation, often repeated, and verified by evidence that would be received in any court of justice.

While we do not claim that Modern Spiritualism teaches a new philosophy, or a new religion, or a new code of morals, well knowing that both profane and sacred history have recorded many developments of the same phenomena that are now taking place, and have been, since their reappearance at Hydesville forty five years ago, and from which a new sect has been organized, under the direction and influence of spirit intelligences, and from which a philosophy has developed.

Many of the principles and teachings of this philosophy were known and promulgated by Buddha, by Confucius, by Jesus, and many of the fathers, long before the Christian era. But from the conflicting opinions among heathen nations, and even after the advent of Jesus, it was only through a spirit of compromise that what is known as the Christian dispensation, was established, and became mandatory, only through the interposition of State and ecclesiastical authority combined.

But so complete was the subjugation of the ordinary mind to papal authority, enforced by the State, that not until the time of Luther in 1483, and his cotemporaries, was it possible for any code of morals, or any philosophy to be maintained beyond that decreed by the Pope and the holy see. Hence we might, if necessary, consistently claim that we have a new philosophy, founded upon the teachings of Modern Spiritualism, in addition to a new religion. Among the first inquiries growing out of our acceptance and practice of this philosophy is, are its claims upon us as devotees, and exponents of the theories promulgated, fundamental? Among other inquiries, it is asked, do we derive our teachings from the Bible? We answer, so far as those teachings are consistent with our reason (which we claim to be an inspiration from our creator) and do not conflict with natural laws and their operation, as we understand them, we accept the Bible as authority, not the literal interpretation of it, in all cases.

We accept the teachings of Jesus Christ as among those divinely inspired, and claim him to be a phenomenal medium, of the purest character, and under the influence of the most exalted spirit intelligences.

As Spiritualists, we accord to all Bible adherents, and to all sects and denominations, the perfect right and freedom to read and interpret all books and all laws in accordance with the light and the education they possess, only claiming the same rights and recognition from others for ourselves that we accord to them.

While our philosophy demands from its devotees a strict compliance with all moral laws, and laws of hygiene, and those reformatory laws necessary for good government, it strenuously opposes, from principle, all laws which in any way interfere with freedom of conscience, or restrict it in determining the rights to worship one God, or three, or none at all; and also opposes all attempts to in any way introduce the Bible into public schools, or to connect Church and State.

It also teaches the law of retribution and compensation, and holds every one responsible for their own acts, agreeable to their education and ability to judge of right and wrong. It denounces the doctrine of vicarious atonement, as being unjust, cruel, and unnatural. It denies the doctrine of the Trinity of original sin and eternal punishment. It accepts the necessity of one day in seven, being observed as a day of rest for all that labor mentally or physically, and approves of all nations observing the same day. It attaches no particular sanctity to one day more than another, except so far as custom has made it so, and a respectful regard for those who feel one day should be observed as sacred or Sunday.

In the social relations of life, this philosophy claims woman as the equal of man, naturally. Her long degradation and retirement has resulted from brute force, and the lack of education of the masses. Even up to the time of St. Paul, and centuries later, woman was held at a disadvantage, and only until the present century has her ability been recognized, except in rare cases. A new era for women has dawned within the last half century, and it is only a question of time when the world will recognize, that the eyes of a nation rise only to the level of its mothers. But until prejudice is further overcome, the political rights of women must remain in abeyance to some extent.

As benevolent and reformatory agents woman is already in advance of man, in many directions. Notably, the cause of temperance reform, which involves greater consequences than all others combined, and if intemperance is ever suppressed it will be through the efforts and influence of women. In education, too, woman is already coming to the front. As teachers and mediums they may be said to be at the front already. In the divine art of music, especially in vocal music, women have long since given evidence of her superior ability, and there is good reason for believing the time is not far distant when woman will prove herself quite the equal of man in instrumental music, also in painting.

In the conflict now being waged between capital and labor, the spiritual philosophy is in full sympathy. Realizing that upon a judicious settlement of this important question in the near future, great results depend.

And although woman is at present almost a silent factor, she is in reality as much interested as man. The magnitude of this issue is so vast, and the consequences involved so portentious, it is possible, if not even probable, that she has a pre-eminent interest in the result.

The progress woman is rapidly making in the mechanical arts and in all classes of labor, a satisfactory solution of this difficult question, is of vital importance to her, as well as to the whole community.

In fact it is the all-engrossing question of the period, and a satisfactory solution of it seems more improbable every year. And still the prime, the *fundamental cause*, seems less understood, or recognized each year.

If there is any one thing of greater importance to the well being of the human family than another, which we might hope our spirit friends to assist us in solving, *this* would seem to be the *one* and yet so far as known there is but little evidence of their having vouchsafed any council or advice.

The causes that have brought about this pending conflict are not difficult to determine, but a remedy is not so readily provided. And yet all thinking classes must admit that overproduction of the human family is the first and principal cause, and leads directly to many others.

Fifty years ago, John Stuart Mill, in his great work on political economy, in discussing this question of over-production said: "Unfortunately sentimentality instead of commonsense is the genius that usually presides over the discussion of subjects, and while there is a growing sensitiveness to the hardships of the poor, and a ready disposition to admit claims upon the good offices of other people, there is all but a universal unwillingness to face the real difficulty of their position, or to admit at all the conditions which nature has made indispensable to the improvement of their physical lot. As if it were not a thousand times more hard-hearted to tell human beings that they may, then that they may not call into existence swarms of creatures who are sure to be miserable, and most likely depressed. Whenever population is not kept down by either the prudence of the individuals or by the State, it is kept down by starvation or disease."

Poverty like most social evils exists because men follow their brute instincts without due consideration. But society is possible precisely because man is not necessarily a brute. These were the views of one of the best English writers on political economy fifty years ago, and what was then true in Europe is equally true to-day in Europe and America. If any change has occurred that state of things has been intensified. Among the many evils that arise from over production is poverty, dissipation, neglect, cruelty, abuse, and divorce, with all their attendant evils, and yet a morbid sensibility seems to seize upon all the minds of modern reformers whenever this subject is referred to, and yet they are all aware that it is to this cause that we must look for many of the murders, the robberies, the divorces, the strikes, and in fact to the whole catalogue of crimes which arise from want and starvation. Even philanthropic Spiritualists are not bold enough to attack this great evil and suggest a remedy. It remains then for the legislative power to assume the responsibility, and enact the necessary laws.

At an early period in the history of civilization, the devastating wars, the epidemic deseases, the lack of medical knowledge, and the famines incident to bad or ignorant cultivation of the soil rendered increased population necessary, to make good the destruction of human life.

Even as late as the first Napoleon, he replied, when asked who he thought the greatest woman in France to be, "The woman who is the mother of the largest number of children." That rule has been reversed since that time in France, and in some other nations, and now the rule is three or four children in the family is the average. And this is the result of stringent license law in those countries.

It is obligatory upon parties who desire to marry to show that they are able to support a family before they can obtain a license, and this ought to be the law in every country. While it would not entirely overcome the evil, perhaps it would mitigate it to a large extent and induce frugality, economy, and sobriety, and make many young men provident and good citizens who now often become profligates and worthless heads of families. In answer to the argument that is urged against the enactment of such a law, that it would increase the tendency to violence on the part of rude and reckless men, and render female chastity less secure, it may even be said, that laws already in existence, if rigidly enforced, would be sufficient protection to them. But to accomplish so universal a reform in social life, and in morals the wisdom of the legislature should be invoked, to provide a more stringent law and a penalty for its violation, which would only require enforcement to insure protection.

Such law, properly enforced, would have the effect of encouraging industry, frugality, temperance, self-respect, and the respect of all good citizens of both sexes, of unmarried and marriagable people. And to this cause philanthropic Spiritualists may very properly apply themselves. And no degree of morbid sensibility should deter them.

The law of divorce, being consistent and necessary, where discord and inharmony exist in families, all legitimate efforts to prevent inharmonious and ill-advised marriages should be resorted to by every one who realizes that only where true love and harmony exist in the domestic circle, can there be expected the necessary elements to creat a true spiritual life, or to insure the character of offspring desired by all.

This philosophy also teaches, as one of its fundamental principles, the importance of a perfect conjugal condition in domestic life. Realizing that it is only from this harmonious peaceful condition in the family that the best spiritual results can be secured. Indeed, in the absence of pure and unselfish love and devotion, but little advancement in spiritual life need be expected. And it is from the lack of love and sympathy that incompatibility and inharmonious conditions arise, which often result in discord, and ultimately in separation and divorce. The consequences of which are generally fatal to the happiness of all interested to the end of this life and may have a serious effect after entering upon another life.

Hence the necessity of every one who finds, when it is too late, perhaps, an incompatibility, a lack of the elements that produce love and devotion, of making every sacrifice, every effort possible to revive, and bring to life in their hearts, the love and respect they once felt for the object to whom they pledged their love and devotion.

When this is no longer possible, and all efforts fail in that direction, honorable divorce should be resorted to as far better than a life of inharmony, strife, and contention. To avoid this great trial and misfortune, it is the duty of parents, guardians, and friends to do all in their power to impress upon the minds of children and youth the great importance of deferring the selection of those they would marry, to those who are capable of advising them and who have their best interests at heart.

Early indiscriminate marriages are the cause of more unhappiness, more crime, more dissipation, and more divorces than all else. Again this philosophy teaches the value and importance of organized effort, for the spread and inculcation of the theories advanced, inasmuch as combined labor will accomplish more than individual effort. "In union there is strength."

While we hope to labor under the influence and inspiration of spirit power, as developed through mediums, we ought to learn that our spirit friends, on the other side of life, are not doing, and will not do for us what we can do for ourselves, especially when by doing it we are the recipients of great good to ourselves and the cause for which we labor.

It is now less than fifty years since Modern Spiritualism through the raps of young children was introduced. These raps have been intensified and expanded through the efforts and faith of persons in mortal life, who have come into *rapport* with the intelligences that produced the raps, and made such conditions that enabled the same, on corresponding influences, to develop greater and more wonderful phenomena.

We are still in the incipient stages of this new philosophy, and there remains much to be done. It would seem the duty of those who have the privilege and the benefits of this beautiful theory to make it possible to have its teachings extended and the phenomena developed in all parts of our own country, if no further.

How can this best be accomplished? There can be but one intelligent answer to this question, and that is, by a thorough, judicious organization of all the principal spiritual societies in America, which should become auxiliary to a parent society.

The national organization should have authority to levy taxes, collect funds, to provide mediums, teachers, colporters, and spiritual literature to all destitute seekers after this truth, which we feel to be so valuable and prize so highly. Our spirit friends will furnish the phenomena when we provide the way and the conditions.

While our philosophy teaches the broadest charity and entire freedom to all denomination to organize and disseminate their peculiar doctrines, it draws the line where any sect or organization attempts to engraft itself upon, or in any way weaken or compromise the philosophy of pure and simple Spiritualism.

Claiming that while other sects and societies may develop theories and principles founded upon science and sound judgment, and not opposed to Spiritualism, still there may be danger in amalgamating too many sects and theories, and thus weaken, if not destroy, what has already shown itself capable of leading all its cotemporaries, if we may judge by the rapid increase in the last fifty years.

While hypnotism, Christian Science, psychopathy, ethical science, materialism, and associations of various other occult denominations are springing up throughout Christendom, all hingeing upon developments made throughout spiritual phenomena in greater or lesser degree, it is believed that true spiritual philosophy teaches that each should stand upon its own merits, and give the world an opportunity of selecting that which recommends itself as the fittest.

Nothing seems more important for the advancement of this philosophy at the present moment than the education and development of children and young people, and the lyceum system seems admirably adapted to this great work.

The great efforts that are now being made by all denominations of Christians to enlist and interest these classes suggests the wisdom and necessity of a corresponding effort on the part of those who realize that it is from this source that all must draw their numbers and their support in the near future. Such as cherish and comprehend the future of this beautiful new theory of life and its possibilities must be ready to admit the great importance of impressing upon the minds of children and youth the beauties, the consistency, the advantage secured to them by early acceptance and practice of this philosophy.

To defer this duty and allow our children to become educated and impressed with teachings, creeds, and dogmas we so much disapprove and discountenance seems almost criminal, and neglectful of a very important duty.

It is from the influence of this early false teaching, that we find so difficult to overcome, not only our own preconceived ideas of life and immortality, but that of our children, who have been educated and trained in the orthodox Sunday-schools and institutions of learning.

Again, as our philosophy teaches the fatherhood of God and the brotherhood of man, one of the principle results should be love for humanity by all who accept these teachings and pretend to practice them. This may be done in so many ways, our love manifested by such a multiplicity of acts and expressions that it seems almost unnecessary to attempt to point them out, but to illustrate: Perhaps there is no act of kindness, no expression so universal in its influence upon the human family, and even upon the brute creation, as that mild, gentle tone of voice and corresponding expression of countenance, which indicates the true sentiments of the heart, and give assurance even to the vicious and the criminal, and much more to the poor and unfortunate.

While kind words and gentle expressions will not feed the poor or clothe the naked, they will comfort the afflicted and bind the wounds of the broken hearted. No consolation can equal that taught by this philosophy to those in affliction and suffering from the loss of dear friends.

Many are not able to contribute to the physical necessities of the poor and the unfortunate, but all can administer consolation to the afflicted by extending them sympathy and the assurance that much seeming evil is undeveloped good.

To those who have pecuniary means the field of charity is broad, and there is no limit to their opportunities of contributing to worthy objects.

After providing for the necessities of those depending upon charity in our midst, it would seem that no more worthy object presents claims upon those who are able to give than to those who are destitute of spiritual literature, and express a desire to learn the teachings of our new religion. This should be supplied, as well as that of missionary labor, mediums, lecturers, colporters through organization, which is the only legitimate and effectual way to accomplish great general good, as has been abundantly proven by all successful political, benevolent, and social organizations.

Our philosophy recognizes as a duty, devolving upon this class of its devotees, the building and support of churches, chapels, of halls and school-houses, and educational institutions for the use of, and for promulgating the doctrines of Spiritualism.

It also encourages the command of the Nazarene, when he said to his disciples, "Go forth and preach the gospel to every creature," which implies pure and simple Spiritualism.

It also recognizes the right and duty of such as are satisfied they have an undeveloped talent for mediumship to yield to the influence, and allow the spirit to demonstrate its character and its object. If found to be honest and sincere it should be cherished, and the necessary conditions provided for communications at such times and places as are proper and convenient.

If the indications are such that it is apparent that the influence comes from weak, insincere, or obsessing spirits, it should be resisted and discountenanced at all times, until it is superseded by different and better influences.

The law of spirit control is not so perfectly understood yet that many discrepancies do not occur, and apparent mistakes are made which are often very embarrassing, if not damaging. Perhaps when we have studied this law more, and are less anxious to know all that is undeveloped, we shall be better satisfied with what is already revealed, and be content to wait and improve the developments as they come to us, always remembering that these partial developments indicate spirit presence, and should be carefully and seriously considered.

Nothing is so sure to advance our knowledge and improve our understanding of spiritual things as living pure, unselfish lives, exercising charity towards those who differ from us in opinion, and contributing our means to extend this philosophy of love and sympathy to all such as desire to possess it.

Finally, the cardinal principles as laid down by our elder brother, Jesus of Nazareth, and the adoption of the Golden Rule as our rule of faith and practice will illustrate to the world the value of this philosophy, and do more to develop it in ourselves than any amount of study we may devote to the phenomena.

INVISIBLE MUSIC.

Giles B. Stebbins, in his address before the Psychical Science Congress relates the following experience:

"In a farm-house in western New York, on a pleasant Summer afternoon, with only a few neighbors present, all save one unskilled as musicians, I rolled the piano to the side of the large room, its face to the wall, closed and locked it, keeping the key in my pocket, the curtains were drawn to exclude the bright light, and we all sat in a semi-circle around the instrument with hands joined. I held the hand of the medium on one side, and that of the only pianist in the company on the other. We sat quietly, a familiar hymn was sung, and soon the piano took up its part, its fine tones keeping time and tune with the voices. A new hymn was sung and the music changed in accord. We waited in silence. Soon sounds came as though invisible fingers were sweeping over the keys and cords to test their quality, and then followed varied melody, soft and sweet as the Æolian harp, and swelling to majestic power and grandeur. Familiar tunes were given, sometimes at our request, but most of the music was unknown and strange but wonderfully perfect. Faint strains of sweetest sounds would be almost inaudible, seeming to float away and mingle with the soft rustle of leaves in the orchard just outside the windows, and then coming nearer, startled us as by the roar of a tempest, the crash of falling trees, the groan of strained timbers, and the sweep of the sounding sea as its waves rose and fell—all with such strength that it seemed as though the piano cords must break and its strong frame be shattered. Sometimes the keys were used, then they were untouched, and the cords swept with marvelous power and skill.

"We had the noble strains of a grand march and then the uplifting harmony of sacred music. All the time the medium on one side and the only pianist present on the other sat quietly, my hands in theirs, and all others kept their places.

"I asked the medium if she knew who the spirit musicians were and she said, 'Sometimes, but not always, and at times I see them clairvoyantly.'

"This lasted more than an hour, a season of delight and surprise, of tender feeling and ennobling inspiration.

"Was all this unconsciously cerebrated, or brought up from sub-consciousness?

"If there be no spirit-return a strange delusion has gone round the world, spreading but little among the ignorant and debased but finding its victims mainly among the thoughtful and intelligent. Thousands of messages have come in many lands, often with the names of those claiming their authorship. Has this claim always been unreal? Facts have been told to me, and to many others, of which I knew nothing, and of which all present were ignorant, yet these, by due inquiry, have been found true, and their occurrence often distant in time and space. For all this I can see but one simple and direct cause—the presence of invisible persons from the life beyond."

No Miracles.

[To the Editor for the LIGHT OF TRUTH.]

I notice several parties writing for your paper about miracles, as though miracles were so well established and proven as to need no criticism. However we differ, for I auer there never was a miracle performed—either by God, angel, or mortal.

The meaning of the word implies the performance of some act or wonder, transacted outside of nature's laws. Now, nature's laws are the laws of God, and I defy any one to do an act or perform anything outside of nature's laws. God never does, nor has man ever done so, and I think it about time all Spiritualists should cease to use such crude expressions as were used eighteen hundred years ago by the ignorant people. While many things appear to be of miraculous origin because ignorant man can not comprehend them. But no spirits on our side of life know of any miraculous doings, either in the mundane or celestial world. God is supreme and doeth all things well. Man is finite and his mind can not comprehend the meaning of omnipotence. But they have no right to proclaim they are miraculous, because they can not understand the laws of God.

Spiritualists should try to keep clear of the old Pagan mode of thought, and writings given by mythical tradition.

W. F. BALL, M. D.

Spiritualism is a scientific religion based upon certain phenomena occurring in the presence of certain sensitive persons called mediums. Spiritualists are those who have banded themselves together for the purpose of making a cult out of these phenomena—a right guaranteed them by the United States Constitution, which reads, Art. 1. of the Amendments: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Those who look upon ignorance and superstition as coordinate principles should see that they are free from the first named, as people are very apt to judge the philosophy one preaches by the manner in which it is expounded. Lecturers lacking refinement or culture give listeners a logical reason to denominate Spiritualism a superstition. Societies should prevent such exhibitions in public where it is in their power to do so.

As Spiritualism is based upon similar phenomena that Christianity is, it claims the same right for existence, and mainly on the ground that the latter has no monopoly on religion, or religious belief.

Spirit Message Department

We have a number of mediums employed for this department who sit at stated seasons for spirit messages specially prepared for our readers and taken down by an amanuensis. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to spiritualism; must contain one inquiry only; be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

☞All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. STOWELL, ROSEMONT, 306 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[E. F. C., Farmington, O.] *It is said there is a "Congress of Nations" in spirit life, made up of philanthropists, whose business it is to look after the interests of the people, and protect them from tyrants and selfish men, who are generally the rulers and law-makers. If this be so, how are we to account for the wicked laws, made and still making to the ruin of this people? Must the people be despoiled of all rights to arouse them to manhood, and break the yoke that binds them to party, political and religious?*

ANS.—There is a Congress of Nations, but their work is mainly to influence civilized countries for peace, keep America free from imperialism and prevent the further spread of ecclesiasticism in affairs of State. One of their first grand achievements in politics was the establishment of the North American Republic. No people with such odds against them ever accomplished anything greater than did the colonists in their struggle for freedom. But they had the aid of the entire spirit world that environs Europe and America. The body politic, as it were, were united on this question—with the exception of the partizan spirits, of course, who are everywhere, but whose influence on this occasion was short against that of the American question organization. While this Congress of Nations is not at war, just now, we may say, it is always in session, exerting a certain influence on national affairs; but it is not organized for local affairs. It only convenes in grand session when there is something on the tapis that interests, or is of benefit to the whole civilized world. The German-Franco war was an instance, the Geneva Conference was another, the civil war and such other gatherings as are calculated to benefit humanity in general, are instances. But these sessions are not always of the same force (numbers). They are called according to the force or power needed for effective work. Sometimes re-inforcement is called when they find the enemy gaining on the side that is destined to win. But it is not unlikely that a question may arise on the earth plane in which the congress can not summon aid enough to counter-influence the wrong side; for, remember, the dark side of the spirit world consists of millions of beings who take part in the conflict, and invariably on the mortal side that is the strongest. This is partly because, in their dark mental condition, they agree with the mentally dark mortals. They know of nothing higher, and regard the opposing element as one even below their standard, however high or exalted it may be in fact. Secondly, they can not do otherwise, as weak spirits are much under the influence of strong-minded mortals, as weak or negative mortals may be influenced by positive, though evil spirits—if not protected by a high moral standard, as all mediums should adopt and practice to keep beyond opposing or evil influences. The latter is a personal protection and good in any calamities or dark periods, being even to a large extent a physical protection, as it permits of spirit guidance for that effect, either by apparently strange co-incidences or warnings. There are local assemblies, however, who endeavor to lead such affairs in harmony with right and justice; but not being able to obtain much outside aid they are, like a limited party of mortals, dependent on their own exertions and mind power to influence State affairs. They have not only the few legislators to overcome, it must be remembered, but the influence of every vote cast for their election. Now, it is difficult to find a sufficient number of spirits, morally unfolded enough to join this local congress and aid in the work. Many join the mortal hosts with partizan vigor, many are too weak to get away from the latter's influence, though taking no active part. Many are in too much darkness to even know what is going on. Now, all this has to be overcome before effective work can be done. But, as they are never asleep, and exert, like law, a continued action—a perpetual motion—they gain a point every now and then, and will eventually succeed in bringing justice into local affairs. In some States, where there is less corruption and purer mental atmosphere, they have better opportunities for reform measures, and thus the newer States are sometimes the most progressive. You may cull enough from this to answer the minor questions involved.

QUES.—[H. Q. L.] *Was Christ's birth a miraculous one, or was it a natural one?*

ANS.—All births are both miraculous and natural. Miraculous because you can not understand the law which makes life an entity in matter. Natural because all are born alike in earth life. There is no divergence from the original interblending of a positive and negative condition to create individualized life, beginning at the formation of suns and ending in human life. When freed from material environments or influences creation ceases, though growth and development of the individual continues forever. The true trinity exists in material life. It is the male, female, and offspring, and is that which makes the universal brotherhood a spiritual unity, and the counterpoise of life in the cause. Universal or spiritual life is dual, just as man is individually a microcosm of God, so-called. In matter the whole becomes dual—positive and negative, or male and female—also a reflex of the original, but a condition, and the only one, in which conscious life is propagated. Why this is we can not tell. We simply give the facts as we know them. Nor have we ever heard of a digression from these facts. Nor would we wish to hear of one; for it would portend a calamity to the planet undergoing such as it has never experienced, and, perhaps, never would again, from the fact that there would be nothing of it left to have another. The slightest interference with the clock-work that governs a planet in its orbit, means its death, and the so-called miraculous conception would be such a disturbance. It may be an imaginary and pleasant conception to dwell upon by the superstitious and ignorant, but not a marvelous one—nor one in fact. Fancy has caused more error in the world than total non-belief or Atheism—provided it is not made a shield to hide immorality. But modern education prevents that. Willful blindness can not pass current in these days. Universal law does not excuse, and the statute law has followed suit in making ignorance of the law no excuse for crime. The time will come when it will be considered criminal to teach such doctrine as immaculate conception, because it will be considered selfish or making false pretenses for gain.

QUES.—[J. J C, Philadelphia] *Does the power of mediumship consist of chemical qualifications in the brain, which fits the possessor to become a medium, or is it a magetic power which permeates the entire system?*

ANS.—The latter part of your question is the answer, because a medium does not lose his gift by death or transition to spirit life. It is, therefore, not a physical qualification, though the brain becomes the immediate instrument or battery for the spirits to operate upon. But it is charged with the necessary sensitiveness from the spirit side of existence. It is temporarily a counterpart of the spirit brain, or mind—the inner self, so far as material conditions will allow. Mediumship is the magnetic vibration of the outer with the inner—the physical with the spiritual man. Magnetism is the link between spirit and matter. The spirit body is all magnetism, and constitutes the link between the body and the soul. Thus the detrimental effect of electrical disturbances on spiritual phenomena, they being wholly dependent on magnetic conditions. Mental action is also magnetic. Doubt, ill-feeling, or opposition are magnetic, and have the same detrimental effect on spiritual phenomena that atmospheric disturbances have. Mediumship, therefore, needs passive or peaceful conditions to bring forth good results. Love, reverence, self-respect, cleanliness of person, physically and mentally, desire for truth, and faith, are good conditions to bring into a seance, or to a medium for any phase. And persons who practice these virtues become intuitive mediums themselves; i. e., mediumship without any external vibration or effect. They are led by spirits unconsciously to themselves, and are led right because these virtues attract clean spirits. By following out their happy impulses or inclinations, they soon learn how to judge of spirit guidance, and in the end become the most reliable mediums, because only spirits of their own kind can approach them, and their brain is free from being played upon by every earth-bound spirit that can come within speaking distance of the average physical medium.

QUES.—[T. P. L., Lakeport, Cal.] *In the light of Spiritualism is it best for mortals to refrain from eating animal flesh?*

ANS.—The spiritual philosophy is very broad, and meets the wants of many. It fact, it has a way of reaching everybody. To say it is best for mortals to refrain from animal food, is to rob a class who needs it simply to gratify another class who does not need it. Spiritualism is not a class religion, but a universal one. Its philosophy, *per se*, might be called Naturalism without marring it; for it is nature acting on and guiding the individual for his best, prompting him constantly to do good, and warning him against doing wrong—if he but listens to the voice within. As it guides man intelligently or morally, it also guides him sensually or physically, prompting by the sense of taste and the appetites what is needed for physical sustenance. Because some people are gluttonous or intemperate is no guide by which to judge nature. Nature never prompted to gluttony or intemperance. It has a limit, if man but exercise his reason to note where it tells him to stop. It also prompts to the particular kind of food needed. But many stimulate their appetites, and thereby dull the keener edge of their natural tastes or desires. Aiding the senses artificially makes them coarse, and many in that state, who should eat sparingly, or not at all, of animal food, often eat the most. Here it does harm, and might be considered best to refrain. But hard-working people, who use up much nerve fluid, need flesh food as a stimulant. If they do not get that they will crave it in another form, and then resort to alcoholic drinks to relieve a want felt. All depends upon circumstances. Nature is our best reasoner, and always guides right if you but interpret her correctly.

QUES.—[R. G., Flint, Mich.] *You say all wrongs should be righted before death. Should an unfaithful, but repentant husband confess his faults to his wife, knowing this knowledge will cause her misery and lead to separation?*

ANS.—Confession is not reparation. Confession is for the superstitious to hold them in check. Nor can wrongs be righted by confession simply. Reparation is all that is needed if the confession will lead to misery—especially if it be to an ignorant or unforgiving person. No true wife would vindicate herself by such folly after a confession of guilt with promises of reform. If she does it would probably be best in many cases to let her go. Love rises above all selfishness, even to forgiving wrongs against herself. Not to forgive under the circumstances is an indication of hatred or malice—the opposite of love—and an evil as grave in the light of spiritual law as lust or unfaithfulness is. Because a person has been wronged is no reason for taking revenge by being hateful. Two wrongs never make a right, and the latter will find that she has placed herself below her partner—if the latter has repented and added reparation to it by absolute resistence of temptation since repentance. By this method all wrongs are righted, whether one confesses them or not, or whether the reparation is known or not. But all the repentance and confession one can muster will not absolve the soul in the future if not accompanied by reparation. The equilibrium must be restored in yourself; therefore it is not necessary for anyone to know of your sins, unless you want help or advice from the one you have wronged to make reparation. Wrong-doing often places people in temporary spiritual darkness, and invariably below those they have wronged. Thus the feeling or desire to confess to them in order to obtain their forgiveness. Under these circumstances "an open confession is good for the soul."

QUES.—[M. A, Mt. Carmel, Ind.] *When loved ones meet in the spirit land can they talk of the happy hours they spent together in spirit life.*

ANS—Why not? Do you suppose spirits forget their earth life? But spirits have not got so much time for gossip as they had in earth life. Not that they have more to do, but they are in better conditions, and care very little about the so-called happy hours of mortal life. If they are happy in spirit they are in states to which the past is gloomy or tiresome; therefore seldom referred to. Furthermore, the new is so much more instructive, and to recall old earth scenes would be so much loss of time. But if one particularly desires to call up the past with an old friend no objection would be made, as love governs happy spirits, and all live to please one another. But those who are unhappy or in the dark, would hardly care to recall the past, as it is the happy hours of earth life that often make the unhappy ones in spirit, unless they were the effects of good health, pure thoughts, and benevolent actions. But the happy hours gained at the expense of health, or a father's or husband's pocketbook; or in foolish enjoyment while mother is anxiously awaiting her daughter's return home; or through vain frivolity and worldlyism generally, react for much regret sometimes, and do not want to be talked about. However, you will not lose anything that you may paticular desire.

QUES.—[E J. B] *Would it be possible for me to receive a communication through you publicly or privately from a loved one I am very anxious to hear from?*

ANS.—We have no control over these matters. Spirits must manifest spontaneously. To evoke a special spirit you must attend a private medium, and alone. If the spirit can not assimilate with the magnetism of one medium, try another, until you obtain a test. Then you can open communication without fear of self-deception. But until then keep your own counsel and follow impressions. Probably you may get the desired communication through your own mediumship—a reward of patience and consistent love for a departed friend, whose constant presence often makes mediumship a possibility when least anticipated.

SPIRIT MESSAGES.

William S. Tozzer.

Good afternoon. I am glad to be with you this time. I am very desirous that the loved ones should hear from me in this way. I have not been on the spirit side of life very long, in fact, am not far away, nor have I been since I passed out of this life. I desire to send my love to my wife, my son, and my four daughters who still remain on the earth plane. I know that they feel that I am afar off for they do not understand the nearness of the spirit. Soul to soul we always shall be, for we are a part of each other and can not be separated. I am satisfied with that which they are doing at this time and hope that each one of them will learn before long that it is possible for the spirit that has been freed from the body to hold communion with those still incarnated in the body. From your father. I am from Cumminsville, your city.

John Monroe.

Hello! This is something new for me, but I guess I can make out. I hardly know what to say. I found things different and not as I thought I should find them. I have not found any hell fire and brimstone so far and nothing to trouble us. My name is John Monroe, of Chelsea, Mass.

Viola Batchelor.

Good afternoon. I come to send greeting to my dear husband, Hiram, and the rest of the dear friends. I have met Mr. James Parmer and Mrs. Fernell and Charley Wills and many of the dear friends. I am happy. Give my name as Viola Batchelor, of Haverhill, Mass.

Charles H. Langdon.

Good afternoon, Mr. Chairman. I am here to send a message of love to those I love most dearly and I know that it will be received with joy by them, for they understand the possibility of spirit communion. Mother, your boy was called away suddenly from you. His body was placed in the silent tomb, but in spirit he has ever been with you trying to help you all that he can. I know it is hard, for you need me, mother, and also my sister Gracie needs a brother's protecting care, but all things are right that exist, and by and by when your work is finished upon the earth plane, we will meet you in this Summer land just over the way, not far off, where all sorrow and suffering is at an end. Think of me as happy and contented. From your loving son. Clyde, N. Y.

Lottie Robinson.

Good afternoon. How queer it seems to come back here, but still I am glad I can come and add one word to what has already been said. I was not very happy when in this life, but have learned it was my own fault. I would say to all, live as near right as possible, when you step into the higher life it will be better in every way for you. There is no death but life immortal. My name is Lottie Robinson, and am from Sydney, Maine.

Sophronia R. Wilcox.

Good afternoon, friends. I am here this afternoon to prove the continuity of life. Also to give pleasure to one whom I love on the earth plane. They will not receive this message in our old home; they will receive it in a far western place, but they will know that it is from their sister whom they loved upon the earth. Dear brothers George and Henry, I would have you often to meet me in the circle room, for although you are not fully convinced, yet you have had a taste of that which is true, and by and by I will come to you in such power that all doubts will be removed from your heart and you will receive your sister. Mother, Hannah is with me. Father also sends his greeting to you. Five on the spirit side and five on the earth plane. Equally divided and yet never separated. Accept my spirit love at this time. From Trenton, N. J.

Nathaniel Wilder.

How do you do. I hope this will reach my dear friends, my dear wife Hulda, my brother Simeon. Mother and father stand by my side, sending love greetings. I often visit the old home, go to camp with the rest. My name is Nathaniel Wilder, of Wellfleet, Mass.

George Gates.

I want to send love to my dear friends. I am very happy I have met my mother, father, brother, and sister, all I held so near and dear when in earth life. I am often round the old home out in the orchard, and watch the lemon walnuts fall from the old tree at the back door. Give my name as George Gates. Leominster, Mass.

Sarah Gibson.

I desire to send a message to my friends in the southwest. I want them to know that I am often with them and that I am well satisfied with all connected with the home life, and with the two changes that have taken place since I passed to spirit life. I want them to know that their mother has not been far off, but has thrown her protecting care around them every day and I want Isa to know that everything is right and that by and by he will understand better when his spirit eyes are opened. Houston, Texas.

Christopher L. King.

I am from Manhasset, N. Y. I passed out at Silver Lake, Mass. I was a sailor. I did not know anything at all about coming back myself, although I had seen visions and dreamt dreams in life, and though very imaginary, I awoke out of the conditions after I had passed through the change called death, and I found that I could return and communicate with mortals. I desire this message to be put into your paper that my sister, Nancy Jane King, may see it and be satisfied, for she has said repeatedly if it were possible for a spirit to return, that she knew her brother Christopher would return, and so I come in this way to send love to my sister. My sister lives in Boston and she knows about spirit communion but still she always doubted and wondered why I did not come, and thought maybe I was one of those spirits that could not find the light, but I have found the light and come here this afternoon.

Susie Richardson.

Good afternoon. To the dear old friends the door has been opened by the hand of love, and I not only feel gratified for it, but thankful from my heart that I can send a few words of greeting through the columns of your paper. I was a worker in the cause, proclaiming the truth wherever I went. The angels have watched over my children, and are ever near the loved ones to guide and direct. Oh, Amos, my dear husband, I am near you. Love to all. I am Susie Richardson, of Boston, Mass.

Daniel W. Green.

I find this a pleasant place to come to. I have been trying for a long time to find some avenue open where I could send a few words to my family and the many dear friends I left in earth life. The spirit land is a beautiful place. I cannot describe its beauty. Love to all. I am Daniel W. Green, of Newburyport, Mass.

Grant Curtis.

Good afternoon, Mr. Chairman. Oh, what a surprise this is to me and will be to others who knew me. I would like Charles H. Perkins to know that I am at home and at rest in the spirit world. I have passed through many conditions on the earth plane, and I feel to-day that each condition was necessary for my spiritual development, although if you had told me that whilst I lingered upon the earth plane, I would not have accepted it. We learn some new lessons in passing out of the body. You are right, my friend, there is no retrogression, it is all progression. Strange as it may seem, I am more than rejoiced to return to the earth plane and communicate with old friends. My wife, Susanna, will be more than surprised when she sees this paper, but still it will ease her mind and cause her many happy thoughts, for she did not expect that I would be among the number who would have been called saved according to her theory and many others, but she will know that no one that could communicate with her could have been sent to utter darkness. Through the good wishes of each and every one, I return this afternoon and voice my greeting to them. From Lincoln, Neb.

Charles Graham.

Good afternoon, friends. I am so glad to be here with you this afternoon and feel a great sympathy with you in the many conditions through which you are passing, but it is the old, old story. We must be persecuted to live, and we must live and prosper through persecution. If you have a truth, stand by it and fear not, and error will fall away from you. I send my love to my wife, Mary, and all of the family, but realize that few will accept this message except my wife. Tell her we watch over Freddy and all, and ere long we will release both. I am from Cincinnati, O.

Written for the LIGHT OF TRUTH.

The Angels are Ever Near.

Dedicated to the First Spiritual Society of Topeka, Kansas, by IRENE LORRAINE COWAN.

The angels, bright angels, are ever around us,
They come from the home of the pure and the good;
They come here to guide us, they come to inspire us,
And feed our dark minds on pure angelic food,
And teach our great souls how to worship their God.

They are here, they surround us this glad peaceful morning,
Just come from a land that shall never know night,
And the rainbow of peace there forever adorning,
Inspire love and joy through those vast realms of light,
Where the angels, our kindred, stand robed in pure white.

They worship with us the great, mighty Father
Whose balance weighs both the mountain and vale,
Whose great law formed the solid and ether,
Whose power calms the ocean, the tempest, and gale,
When the bronzed face of sailors grow cold and turn pale.

They labor with us for the world's reformation,
To guide men to knowledge, virtue, and love,
And thus bless our race with preventive salvation,
Adopting us here to the bright world above,
Where each may be pure as the innocent dove.

They teach not a righteousness founded on faith,
Or a pardon secured by the shedding of blood,
Or that heaven is obtained by God's boundless grace;
They tell us man's saved by unfolding self-hood,
And by works here on earth that all heaven calls good.

Then let our souls rise with transport to greet them,
And rush to our duties as angels on earth,
For so shall our souls be prepared as they go when
We pass from the toils and the conflicts of earth
To the glories and triumphs of angelic birth.

Written for the LIGHT OF TRUTH.

Ignorance is Bliss.

U. G. FIGLEY.

"The skeptic denies certain things set forth in the Word of God, say, the immortality of the soul, and he demands the proof. He will be satisfied with nothing short of absolute demonstration. He wants *bona fide* evidence, he wants you to show up the matter on the same level plain by which you would demonstrate a problem in Euclid. Now this cannot be done, and it you undertake to do it, you will fall headlong into a pit. You may not think so at the start, but you will before you get through. You may, perhaps, refer triumphantly to the language of Paul: II. Cor. 5, 1, 'For we know that, if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens.' But Paul had, really, no personal knowledge of this fact. He had never crossed the 'silent river' and entered 'that undiscovered clime from whose bourne no traveler ever returns.' The declaration of Paul, 'For we know,' etc., was not an assumption of actual knowledge, but an expression of faith. It was the announcement of a faith so strong, in fact, that it amounted to an assurance—a settled conviction of the truth. If we omit faith as a factor in the case we can prove very little contained in the Bible."

The above very weighty argument is made by one A. W. Reese in the *Gospel Messenger*, a Dunkard paper published in Huntingdon, Pa. He with the rest of his Church argue that the Bible must be taken literally, or not at all, and that every word of it must be believed, or not at all; yet this foolish man dares to assert that Paul had no knowledge of "the house not made with hands eternal in the heavens," but had such strong *faith* that it was just as good as knowledge, and, according to this Dunkard wiseacre, faith is better in his own estimation than knowledge.

He is either a very ignorant man or else a very egotistical conceited one to say that the immortality of the soul *cannot* be proven, and that, in substance, any one is an idiot who presumes to think of such a thing. Never having been in the kind of fix he is in, I am unable to realize the amount of faith it is necessary to have in regard to a future life, which faith is preferred above knowledge of the same.

Spiritualism has been proved, and is being proven scientifically, even as "a problem in Euclid" is demonstrated. Else none of the following prominent thinkers and scholars would now be enrolled as Spiritualists, demonstrators of the fact of the immortality of the soul, without any assistance whatever from the so-called Word of God: Alfred Russell Wallace, the naturalist; William Denton and Prof. Worthen, geologists; Herman Goldsmith, Prof. Plumerian, Camille Flammarion, J. B. Loomis, astronomers; Scheibner, the great German mathematician; Cromwell F. Varley, the electrician; William Crookes, the great chemist; Schiaparelli, the great Italian philosopher; Dr. Robertson, of London; Dr. Kane, the Arctic explorer; and the following literary celebrities: Gerald Massey, Don Piatt, W. W. Story, Bayard Taylor, Jules Verne, Prof. Henry Kiddle, Judges Dailey, Edmonds, Julian, etc. Oh no! Spiritualism has never been proven!

Rev. J. T. Heselton says: "If a man professes to have communication with the other world there should be some sign of it in his life. The reason why he objected to Spiritualism was that those who profess to hold communication with the other world were men whose moral character would not bear investigation."—*The Wakefield Express.*

There might be a residuum of truth in Rev. Heselton's statement had he said "*some* men," but, on the same grounds, Christianity should be rejected because some Christians are immoral. The *fact* of spirit intercourse is not disproved by the lack of moral principle in some persons who admit the fact.—*Two Worlds.*

The man who tries to account for the phenomena of Spiritualism on any other hypothesis than that of spirits, is exposing his ignorance to the public, which will return to him as an affliction later.

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CINCINNATI, - SATURDAY, SEPTEMBER 30, 1893

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TABLE OF CONTENTS.

First Page.
An Interesting Letter from [illegible]
Lake Brady Spiritualists' Association.
To the Spiritualists of the Pacific Coast.
Second Page.
The Teachings of the Spiritual Philosophy and the Duty of Spiritualists, address by [illegible]
Invisible [illegible]
No Miracles.
Third Page.
Spiritual Message Department—Our Free Circle—Report of Seance.
Miscellaneous.
Fourth Page.
Editorial.
Fifth Page.
News from Correspondents.
Sixth Page.
Women's Club.
Mediums and Lecturers.
Seventh Page.
Two Sides, Hudson Tuttle.
Automatic Writing, by the Editor.
Principles, not Men, in Error.
Charles Martel.
List of Spiritual Books for Sale at this Office.
Eighth Page.
Locals and Personals.
News from Correspondents.

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

Satolli.--The Catholic Congress.--Catholicism a Beautiful Sight to See.

The American Pope, Satolli, posed before the Catholic Congress in Chicago with a magnificence of surroundings which eclipsed every other exhibition of that religion ever witnessed in this country. It is reported that he trembled with excitement as he surveyed the vast crowd of people who greeted him as the representative of Christ on earth, and the supreme source of earthly authority.

His manner was intensely dramatic, for Rome depends on the senses and feelings, and has held her subjects by her knowledge of the dramatic art. He drew his splendid robe of silk around him, and with the Bible in one hand and the Constitution of the United States in the other, proclaimed them, one as the source of all truth and the other of freedom. There was quite a contrast between the silken-robed ablegate sleek with good feeding, with the crowd of well-dressed and well-fed representatives of the Church, and Jesus bare-footed and travel-stained tramping the arid coast of Gallilee with his ragged following of fishermen and Magdalenes. Two thousand years have worked a transformation,and the religion whose founder had not a place to lay his head and feasted on raw heads of corn, now claims the earth and the fulness thereof.

But it is said Satolli made a beautiful address; what fault can one find with it? He praised America, extolled the Constitution, and exhorted the Church to be true to the institutions of the country which had given it freedom. True. But we ask, was it sincere? Are such sentiments those of the Roman Church? Are they not vain and idle words which are spoken for the purpose of disarming vigilance, and lulling to sleep the watchful eyes of distrust? Are they not the velvet which conceals the claws of the tiger, ready to be thrust forth when comes the appointed time?

If Rome held two years ago that she ought to rule this country; that she had a right to rule it given by God; if she held that the public schools were fraught with evil, and that she must educate her children in parochial schools, and that the public money for the support of these was hers by right, what has brought the change of front by which she yields the school question and her ruler eulogizes freedom? Freedom! Freedom to believe in Catholicism! Freedom for that Church to rule!

Archbishop Feehan, in a pastoral to the Catholic Churches of Illinois, September 11, 1892, says: "In our country those who believe education to be essentially religious seem at present to be in the minority, but we are persuaded that all Christians who have seriously meditated on the subject *know that we and those who agree with us in this are right.* It is not right that we Catholics should contribute to the support of both the public and parochial schools. In building and maintaining and perfecting our Catholic schools we are doing the most beneficent work American citizens can do."

He then goes on to declare political war on the public schools. What that warfare may mean can be understood by the oath every priest takes on assumption of office. One item of this oath is as follows:

"I do denounce and disown any allegiance as due to any protestant, king, prince, or *State*, or obedience to any inferior officer.

"I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place where I shall be, and to do my *utmost to extirpate the Protestant doctrine, and destroy all their power, regal and otherwise.*

"I do further promise and declare that notwithstanding I may be permitted by *dispensation to assume any heretical religion—Protestant denomination* for the propagation of the Mother Church's interest, etc."

The oath of the society of Jesus is more expressive: "I do declare from my heart without mental reservation that the Pope is Christ's vicar-general, and is the true and only head of the universal Church throughout the earth, and by virtue of the keys binding and loosing given to His Holiness by Jesus Christ he hath power to depose heretical kings, princes, States, Commonwealths, governments, all being illegal without his sacred confirmation, and may safely be destroyed."

The government of the United States is in every feature a protest against Romanism. It exists in defiance of the cardinal principles of that Church, and by their oaths of office the priests are pledged to bring about its overthrow and subjugation to the Papal power. They are granted the right to pretend to believe any doctrine, to join any denomination, sect, or party for the good of the Church; to enter any and all places as secret detectives and spies; to betray the most sacred confidences reposed in them. In short, to the heretical world—all not Catholics—they by most sacred oath are the sworn enemies. They are officers in the army of the Pope, any allegiance they pretend to have to our government is a cloak to cover their perfidy. A Catholic may be a good citizen in spite of his religion, but in so far as he is true to his country he is false to his Church. At the priest's command he is compelled to give undivided obedience to the Church, even to the destruction of the State, and if his honor compels him to obey the State he ceases to be a Catholic.

With this understanding who can for a moment believe in the honesty or sincerity of Satolli? The public schools can not be crushed to-day. The storm which arose when Rome laid her bloody hand on that institution which is the foundation of our liberty warned her that the people were alive to the consequences of her attack. She boasts that she never changes and never gives up a measure. She changes her tactics and moves on to conquest by other lines of strategy. There is a little delay before the final success, that is all.

If further evidence is required, that of the *Catholic World*, the leading Roman Catholic paper of the United States, says: "We do not hesitate to affirm that in performing our duties as citizens, electors, and public officials, we should always and under all circumstances act simply as Catholics."

Following the famous encyclical which glorified civilization, and which is constantly quoted as showing the progressive mind of the present Pope, was a letter of "private instruction" to the priests, in which the cloven foot was revealed. It was especially directed to the Church in the infidel parts of the earth, (*partibus infidelium*) of which the United States was most prominent. In it some items occur which ought to be read by every American: "You must never forget that you are Catholics; that your first and constant allegiance is to your holy father in Rome, and that this allegiance takes precedence over all others, and necessitates that all your acts, political or otherwise, must be conducted solely with reference to the supremacy of our holy father as the supreme spiritual and *temporal* ruler of the world." "We view with alarm the rapid spread of American education." "We are opposed to every system of schools that teach the youth more than the Roman catechism."

In confirmation of this, and with more unequivocal explicitness, Mgr. Segur, in "Plain Talk about Protestantism," endorsed by Most Rev John J. Williams, Archbishop of Boston, says:

"Freedom of thought is the soul of Protestantism; it is likewise the soul of modern rationalism and philosophy. It is one of those impossibilities which only the levity of superficial reason can regard as admissible. But a sound mind that does not feed on empty words looks upon this freedom of thought only as simply absurd, and what is more, as sinful." "Freedom of thought is simply nonsense.

Archbishop Kendric endorses the following from "Shepherd of the Valley:" "Protestantism of every kind Catholicity inserts in her catalogue of mortal sins; she endures it where and when she must, but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will do, an immense numerical majority, religious freedom in this country is at an end."

With this light thrown on the platform of the Catholic Congress, on the scarlet and gold of the bishops and priests, what folly to believe that the professions of love for the free institutions of this country are genuine, or that they are made for more than dramatic effect.

It is the treacherous purr of the cat awaiting the approach of its prey; the deceitful zephyr which precedes the storm. "Men cry peace, peace." There is no peace. There can be none until this question whether America shall continue to be ruled by the people or fall into the hands of priests be finally settled.

MONEY AND INTEREST.

One State in the Union, Wyoming, has a legal rate of interest per annum on money of twelve per cent. Two States have a rate of ten per cent; five States have a rate of eight per cent; twelve States and Territories have a rate of seven per cent.; Twenty-seven have a rate of six per cent, and two, Illinois and Louisiana, have a rate of five per cent. In eleven States and Territories contracts may be made at any rate of interest decided on by the contracting parties, and the others are allowed anywhere from six to twelve per cent. on contracts. With interest at a high and variable rate the centralization of the wealth of the country in the hands of those who control money is as certain as the force which attracts bodies towards the center of the earth.

Labor organizations and federations are yet to learn that their efforts to equalize the distribution of wealth and property are as futile, so long as interest on money remains as it is, as the prayer of a soul-saver would be in stemming the tide of a glacier. Bankers and capitalists control labor by controlling money. Wages, in their last analysis, are determined by the percentage on money. So is rent, so are the commodities of life. The use of money is to facilitate exchange. It distributes that which labor creates—wealth. When money is cornered labor is bankrupt; the profits go to the money-lender, curses, groans, and want go to the laborer.

With a low and uniform rate of interest established, and money kept in circulation, congestions like that which the country is now suffering from would cease. Vast fortunes have been made during the present year by the *few* who by their cunning have pulled the wires upon which the monetary interests of the country devolve, but while this infamy has gone on millions have suffered, and many proud names and honorable heads have been pulled down in the mire of financial and commercial ruin. There has been no more need of this than there is need for a fifth wheel on a wagon. Never has the country produced more, never have the demands for money been greater than now. Crops are plentiful and prosperity beckons to happiness and contentment. And yet, owing to the bold and pernicious conspiracy of financial centers in London and New York, business is paralyzed. Want sucks the dregs of poverty, and crime grins upon the debauched form of virtue. Congress has been in session since August 7th, and the air over the capitol and the cobwebs in its arches have been continually jostled with mouthy and windy oratory. When the carcass gets through the bloating and exploding period and rots out, the country will be easier, but no better. As long as we have laws which compel the people to get *gold* before they can get the necessaries of life so long will the helot's blouse brush against the purple of plutocracy.

The doctrine is gold! gold! gold! more gold! This is the base of a conspiracy that had its genesis when man the barbarian thought religion consisted in dedicating gold and silver to the worship of the sun and moon. Gold to the god of day, silver to the goddess of night. And so it has gone on. The teaching of the money-lender, be it a Rothschild or a pawn-broker, is to turn the thought of men upon the *dollar* instead of upon the *security* of the dollar. This makes banks and poor-houses, mortgages and money-brokers, plutocracy and poverty.

To say that all money must be redeemed in gold is to say that the American people are unfit to govern themselves.

The dollar is secured by the wealth of the nation. Had there never been a dollar coined labor would have satisfied its wants. Money represents value just as a yard-stick measures cloth. It makes no difference whether the yard-stick be made of punk or gold; it will measure no more, no less. So with the dollar; all exchange must be made by the use of money. Then let the people have the money, plenty of it, and at uniform interest, not more than two per cent. per annum, and one and one-half per cent. would be better. This will keep the laborer's surplus in his own pocket instead of the banker's pocket. This will give manufacturers a chance to pay better wages, because their profits will not be eaten up in interest. And this will give to the accumulative power of money in interest all that belongs to it.

THE NATIONAL CONVENTION.

When this issue of the LIGHT OF TRUTH reaches its readers the National Convention called to meet in Chicago will be under way. That it may result in effecting an organization of Spiritualists is the devout wish and hope of all. And with wisdom and executive ability it can be brought about.

Spiritualism can not be organized any more than sunlight, electricity, or any other element in nature can be organized. But *Spiritualists* can be organized, and this is what is needed. The burial of petty animosities, the desire to lead, and the itching on the part of some to be high cock alorum are the requirements most to be looked after in the deliberations.

If these three things are kept in view many storms may be weathered and shoals avoided. If not, and the extremists, the rattle-cranks, and the fossils are allowed to run the convention, then farewell to organization.

The LIGHT OF TRUTH does not look for this turn of affairs for the reason that the experience of former attempts has, without doubt, been taken into consideration in the present plans and purposes. Let calm deliberation, earnest and disinterested motives prevail, and the Spiritualists may rest assured that a homogeneous society contemplating the highest good of all will become effected, and henceforth they will be enabled to count themselves somewhere in the poll of human affairs.

The Relation of Camps to Spiritualism.

With the invention of machinery came the factory. This changed the whole social fabric. Instead of man making shoes in the home, or wandering from place to place with his own tools, the introduction of machinery forced him to abandon the house as a workshop, and to associate with many in his daily vocation. To make a pair of shoes now fifty or one hundred are required. Factories thrive best in large cities. Cities have become centers of population. Soon the vast body of our people will be found in these centers of industry. The daily routine over stone walks, stone streets, cramped houses, religion to order in dark churches, brings man to the verge of nervous prostration.

The woods, the new-mown hay, the running waters, the mingling voices, the pastoral life with nature, embraced in a season at a spiritual camp gives our cause an auxiliary that should with each passing year add to our ranks. Imagine the result if each one who attended this season would return next year with another. If you plan long enough in advance, select from your many acquaintances one who has lost a beloved friend they grieve for. Such a visitor in time is sure to become an ardent co-worker.

What say you, dear reader? Let us put the question, "all those who are in favor of this plan will signify the same by selecting from your acquaintances one friend, and stick to him until he agrees to accompany you to your favorite camps."

When One Medium Falls, Must Many Preachers Follow?

The West Virginia Methodist Episcopal Conference convened here this morning, says the Cincinnati *Post* of the 20th inst, Bishop John P. Fitzgerald presiding. Great interest attaches to the work of the conference on account of the impending trial of Rev. Dr. J. F. Chenowith, formerly of Wheeling, on charges of intimacy with a girl. Chenowith is over fifty years of age, and has been in the ministry for thirty years. He was Grand Chaplain of the Knights of Pythias of the State. On a preliminary trial Chenowith was found guilty, and he has appealed his case to the Presbytery.

The *C. G.* of the next morning reported a similar case concerning a popular Sunday-school teacher in Seymour, Ind.

"It seems strange," said a believer in divine retribution on reading these items to us, "that after every uncharitable attack on Spiritualism a number of big Church lights succumb to the temptations of the devil, as if God permits this as a punishment to the Church for its prejudice to all other religious, thus giving its ministers an object lesson and a reminder that it is dangerous to be inconsistent to one's own teachings—charity—and prove that *all* men are mortal."

It would be well under the circumstances to call the attention of Church ministers to a passage in the Bible which reads: "Let him who is without sin cast the first stone."

HENRY COCHRAN, the mint thief, proves to have been a devout Presbyterian. In his parlor, dining-room, and other apartments where the public visited were religious pictures, hymn books, and Bibles. Had he been a Spiritualist, the cause would have been attributed to Spiritualism; but being a good Christian, the papers say he "shielded his wickedness under a religious cloak." Consistency, thou art a jewel, indeed. But it all depends on circumstances and the way in which one's prejudice runs. Christian charity is only a beautiful apothegm preached by many, but practiced by few.

PROF. A. R. WALLACE, F. R. S., says in his last month's paper to the Psychical Science Congress that if spiritual phenomena is to be attributed to the "second self" of living persons, that the second self is almost always a deceiving and a lying self, for instead of giving the names of living persons, it almost invariably gives the names of spirits or those who have passed over to the other shore. Mr. Wallace ought to know. He did not confine himself to one seance only and then adjudged it a deception.

AND the cry is, still they come. Rev. Dr. Chase, says a dispatch in a Cincinnati daily of the 22d inst., was arrested at Danville, Ky., and is awaiting a trial upon the charge of burglary. Poor Christianity, art thou being punished for the uncharity of thy vicars who find in Spiritualism such an "abomination" because one medium goes astray, and for the "enterprise" of thy reporters who make papers interesting by hounding down respectable Spiritualists?

THE opposition to spiritual phenomena is of Jewish origin. Their hatred toward Egypt where mediumship was rife, inspired them to prohibit its practice. The materialism which naturally sprung from this has kept pace along side the Spiritualism which Jesus brought into the world, and has finally succeeded in getting into the Churches. Thus the present worldliness of the Christian Church, and its dying moan for support.

WHITECAPS dragged a lady from her bed at Columbus, Ind., and whipped her because she did not fully subscribe to some of the Church creeds that the former believed in. Being Lutherans we suppose they are Christians. If toleration and charity are akin, there is not much of it in this lot. Probably they need a little Spiritualism to teach them true Christianity.

THERE is revolution in the air. We trust, however, that it will not be a bloody one, should it materialize. A simple deportation of the political trash of all parties and office-holders against whom suspicion of any kind rests, and a wholesale installment of honest men into office will be all the purifying this country needs for future prosperity.

SOME of our patrons in their private notes to us seem to think that we ought to "let up" on exposing fraud ministers of the gospel. Yes, we will as soon as Sunday papers "let up" on denouncing honest mediums and dragging the names of respectable Spiritualists into print because one fraud medium has been happily exposed.

TO THE SPIRITUALISTS OF AMERICA.

The financial panic is over and business is rapidly resuming its normal condition, therefore, you, as well as ourselves, are ready to take up the work that may be daily assigned to us.

From all sides comes the cry to go on with the proposed plan of publishing good and cheap literature. One says: "I am confident that such books as you propose to publish, with attractive and catchy titles, could soon be sold on every railway train." Another adds: "The Churches owe more to their publications than any other evangelizing influence. I am one of two hundred and fifty to take your proposed issue of bonds." A multitude of letters insisting that "the time is ripe for the establishing of a Spiritualist publishing house."

To all we say nothing shall deter us from sending broadcast into the world the best and cheapest literature that our cause can produce. Our plans are matured. Every Spiritualist who can, during the coming year, subscribe for one of our bonds shall never regret the humble part he took in the inauguration of this great work. Your interest will be promptly paid and the principal returned when due. Your children in the coming generation will point with pride to the ancestor who was instrumental in establishing this educational force in the land. You can subscribe for a bond any time and pay for the same in twelve monthly installments, commencing January 1, 1894. If at any time you should change your mind or find it impossible to pay your subscription, we stand ready to return the money and receive back the bond. Correspondence is solicited.

Columbus, Pa.

Sunday, September 17th, I met the faithful friends of Columbus, and shared the spiritual and social interchange between the two worlds, as in "Auld Lang Syne."

A conspicuous figure among the old-time friends was brother Aaron Walton, ninety-three years of age. Thirty years ago we shared the hospitality of his home, which was the rest for weary sensitives and homeless pilgrims bearing the good news from heaven. His faith never wavers, and he drives his own horse and cares for it now as thirty years ago.

Columbus was the home of "Father Stacey," an eminent Universalist, and great teacher in that Church fifty years ago. He became interested in Spiritualism, and accepted it as a divine truth, but the dictation from his Church hushed his expressions, and abroad he was known only as a great preacher of the doctrines of universal salvation through the atoning life and death of Jesus. But Universalism, bitter as were many of its representative authorities against Spiritualism, did great work toward religious emancipation, and made the way easy for many thousands to accept Spiritualism. It is likely that much of the bitterness of dogmatic Universalists was due to the fact that Spiritualism took the cream of the Church into its broader light, and the brightest minds that had led the way in Universalism naturally gravitated to Spiritualism, and, of course, this weakened the Church in its theologic aspects, while it strengthened it unmeasurably in the spiritual wealth it indirectly infused into its life.

Rev. Linas Paine, while he continued to preach Universalism, was a Spiritualist and medium, and did not hesitate to avow it; and while theologic dictators growled and threatened they did not frighten nor silence him.

At Columbus Mrs. E L Watson has done much valuable work, as also Rev O. P. Kellogg, and later Mrs. Lillie, Mrs. Clara Watson, of Jamestown, and others.

We had excellent music, as they always do, and the Universalist church is at our service—for most of the Universalists have become Spiritualists, as all must in time, and we need not feel anxious or in haste, but work right on with faith in the law and trust in the truth, and the "good time coming" will come as fast as we can take care of it and apply its manifold blessings.

I heard on the 16th inst. of the great affliction that has come to Brother W. J. Hull, of Buffalo, N. Y., in the premature transition of his beloved daughter, and I would fain throw a rainbow bridge across the valley of sorrow for his manly feet to tread in company with his beloved and sorrow-laden wife. Believe us we will know all we may of life continued, we yet feel the shadow when silence weeps in the heart, and the loved form answers not our appeal, and the lips that were warm with love's gentle fire make no sign in response to the mother's kiss. This touch of death stirs the inmost deeps of life, and awakens tender sympathies among the living who still cling to the cold clay as the symbol of all we loved. From this side we view the change with sadness, and a thousand memories echo from the shores of silence, as we gaze on the face that reflected them in the daily incidents and prophetic order of a vivacious life. The world of sense and circumstance holds us captive in the hour of trial, and the tangible presence is missed in all the movements that hold the relationships of the tender years which inaugurated life's immortal journey. It is a sweet privilege to mingle our tears with the sorrowing in such moments of mortal trial and pain.

LYMAN C. HOWE.

Cleveland, O.

The *News and Herald* says:

There was a large audience at Army and Navy Hall last evening to listen to Mrs. H S. Lake, the pastor of the Spiritual Alliance, on the topic, "What is Living?" Mrs. Lake said in substance:

"No thoughtful person can fail to realize that we are in the midst of a mysterious universe; that living means more to use, than it did to our ancestors. There are those whose physical senses relate them to a narrow range of mechanical being; who know nothing of the vast stretches of mind states into which enter the student and the philosopher. These latter live in a condition so thoroughly dissimilar from that of the mere animal man, that there is scarcely any comparison. The mental realm is of such magnitude that he who explores it may be said to be living in a new world; for living in the ability to unfold power in environment, to individualize the universal energy. If the animal and mental man find living a vastly different experience, the spiritual man is still further separated by reason of different capacities. His ability to unfold power in environment relates him to great principles, which he grasps and maintains in the face of every obstacle. To him living is absorbing the love and wisdom of the infinite intelligence. He grows conscious of conditions which others of his fellow men do not cognize.

"I look back along the history of the race, and I see the cave dwellers, whose living was narrowed by the lack of power to small area and meager subsistence. Then I contemplate the philosopher and inventor of to day, and, I see that enlarging capacities have unfolded different methods of living. Daily we are discovering that that is the better life which touches the greatest number of possibilities. We should seek to refine the animal man; to illuminate the mental man, and to free the spiritual man. Thus we become rounded out in being, until we realize subjectively the trinity of the theologian.'

The lecture, which was enthusiastically received, was followed by psychometric manifestations.

Hamilton, Canada.

In spite of many drawbacks, arising mainly from ignorance and a desire to enjoy phenomenal communion with spirits at all hazards, the work of true Spiritualism goes quietly along. When will the time come for professing Spiritualists to rise above the plane of abject selfishness to a plane of true Spirituality? With a few perhaps the time will never come on this side of the grave. One gentleman was heard recently to say that he did not care one rap, nor would he give one cent, for the best philosophical lecture ever delivered by man or spirit, he boasted he had spent hundreds of dollars on phenomenal and would spent hundreds more in the same direction. There must be a weak point somewhere in the phrenological realm when an assertion of this kind is made, but it is gratifying however that examples of this nature are rare, though too many nevertheless for the real growth of Spiritualism *per se*. Many societies have fallen through in every part of the world for the want of brotherly and sisterly love among the workers, a want arising chiefly in the stultification of the physical body in an abortive attempt to develop the higher spiritual faculties. There must be perfect harmony between body and spirit and the ignorance of the law to conserve this harmony is the source of trouble not only to individuals but to societies in general. This was the line of thought expressed in a recent lecture on "Practical Spiritualism" given by Brother G. W. Walrond in this city. Many investigators have given up Spiritual research in despair, simply because they have become wrecked on the stream of delusive infatuation by endeavoring to force mediumship.

COR.

WITH ten million Spiritualists in the United States against forty millions avowed Christians, what percentage of criminals have the latter over the former when but one Spiritualist is to be found among every thousand Christians who are criminals? And yet Spiritualism is an "abomination" in the estimation of a prominent Christian pastor of this city. Anomalous reasoning that.

News from Correspondents

Letter from Abby A. Judson.

After the close of the Lake Brady Camp I went on to Ashley, Ohio, to attend the camp meeting at Woolley Park. This one lasted longer, I think, than any other, holding its closing meeting September 10th. This, and the one at Mantua, are largely indebted for their success to that veteran worker, D. M King. But as imperative business had called him home, I did not have an opportunity to renew the friendship with him begun at Devil's Lake.

Woolley Park is so named in honor of a resident of Columbus who has generously enabled this association to be set on a permanent footing. This last Spring they purchased the ground which they rented the previous Summer, and the land bought is twenty eight acres in extent. It is a beautiful piece of land, gently undulating, and well shaded by forest trees. Several cottages and seance rooms have been built, though most of the campers occupied tents. Now that they own the land, many are intending to build cottages next year, and we hope that it will become the Summer meeting ground of many Spiritualists in this part of Ohio. Several new features are in the mind of the leaders, and we hope that they may take physical form by the Summer of 1894.

The audience room this year consisted of benches on the ground covered by a large tent that this camp shares with the one at Mantua, and which they hope next year to replace by a permanent roof. The rostrum, roofed, carpeted, and supplied with every convenience, is one of the prettiest that I have seen this year. The only fault is that it is too high above the audience; but when the auditorium is floored, this defect will probably disappear.

But all outside appliances, though of course necessary, are less important than the psychical power and the kind of leadership practiced by the officers of the camp. When those who lead a spiritual camp are firm, wise men, alert to use every true worker to the best advantage, watchful that no speaker or medium be abused by any who are dominated by evil powers—when these leaders are spiritually educated so that they can distinguish the evil from the good, and can hold unswervingly to the highest, when they can make genuine phenomena the basis of soul development and soul uplifting, then the real success of a camp is ensured, whether material improvements are completed or not. True psychical education is what is wanted, and we admire the stand taken by Cassadaga and by the newer effort at Liberal, Mo. Those who work for greed and material gain are aided by lower and earth-bound spirits; those who work for mental and spiritual advancement are aided by spirits of the higher spheres, and those benevolent and exalted spirits will send a beam of strength and light on the faithful workers for enlightenment at Lily Dale and at Cata pa Grove.

But to return to Ashley. On reaching there on Tuesday, September 5th, I found Mr. King gone, and the only speakers on the ground to be W. R. Colby, a test medium, who has made a record for himself in many places, the latest being in Southwest Missouri. W. R Colby is not to be confounded with George P. Colby, of Florida, one of our best speakers and purest mediums. This other Mr. Colby is the one alluded to in the letter from E M. Hendricks, on page eight of the LIGHT OF TRUTH of September 16th. In this letter it is stated that the license previously granted to this man by the State Assembly of Missouri, was revoked, "for good and sufficient reasons." We found this man on the top most wave of popularity at Woolley Park, and many claimed that he was far ahead of Baxter and Emerson. I heard him give "tests" on Friday evening, and he gave eighteen full names and some identifying circumstance connected with each. I was told that slate-writing was produced through him under absolute test-conditions. With the mediumship of W. R. Colby, I have naught to do. I am led to believe that certain disembodied spirits can communicate with mortals through his organism; and we know well that such ability is not conditioned by moral character.

But what I do personally know of, and take this opportunity to earnestly protest against, is his rudeness to our beloved co-worker, Mrs. Jennie B Hagan Jackson; and his unwise attack on her at the last public meeting of the Woolley Camp on Sunday evening, September 10th.

On beginning her public work in Ashley, Mrs. Jackson proposed with the gentle and womanly grace that always characterize her, that Mr. Colby's tests be given at the opening of a meeting, allowing her to give her lecture and poems afterwards, closing the meeting with her benediction.

Mrs Anna L Robinson, of Port Huron, Mich, practised this method with Mrs. Jackson; as well as Miss Maggie Gaule at Washington, D C., and at Lake Brady; and also Mr. Emerson at Liberal, Mo. These noted mediums expressed themselves as pleased with this arrangement, suggested by our sweet friend. They gave their tests first, then all who did not desire to hear the lecture were at liberty to withdraw, and the lecturer could go on with her part, relieved from the annoyance of surmising that some were anxious for the termination of the lecture, so as to receive their tests. As our philosophy and our soul unfoldment are the legitimate outcome of the assurance of immortality and the return of loved ones that come through the phenomena, it seems a natural and logical way that the tests be first given, and then the beautiful aftergrowth be presented by one who can teach us how to use our actual knowledge as a stepping-stone to spiritual advancement.

Well, all this was clearly and candidly explained by our sweet Jennie, and it was supposed that the test-medium present would be willing to try at least once the method that Mrs. Robinson, Miss Gaule, and Mr. Emerson had been willing to try. But no, Mr. Colby refused point-blank, considered the proposition as an insult, and proceeded to sow dissention in the camp and prejudice against Mrs. Jackson, by the claim that her action positively prevented him from giving any tests at the meeting when she spoke. But the worst was yet to come. Sunday afternoon Mrs. Jackson as usual acquitted herself nobly by her clear and forceful lecture, and her wonderful impromptu poems. In the evening Mr. Colby sent her his special request that she be present on the platform. We had intended to sit in the audience, but to gratify him, we went onto the platform. I suggested to her that he probably wished her to give the benediction, so that the closing meeting should end in sweet peace and harmony.

After his tests, some hundred or more, I was beyond discription amazed to hear him, to that audience consisting in larger part of outsiders and curiosity-seekers, make a long drawn out personal attack on Mrs. Jackson. Certain persons in the audience were in sympathy with him, else he had not dared to do it. Outsiders were astonished, and did not gain a high notion of the harmony among Spiritualists; and many who admire the gifted lady speaker were shocked by his dastardly assault, and expressed themselves in that way to her most emphatically after the meeting. He laid great stress on his loosing five dollars a night by her action (a myth, to use a mild term); and on a letter signed by her against me diumship, which he claimed to have in his possession. One of the authorities offered her the oportunity of defending herself, but she did not choose to take part in a broil by doing so, especially as she was in total ignorance respecting the letter. Mr. Colby pronounced the "benediction;" and the audience dispersed, some wondering at the strange actions of Spiritualists, some of the baser sort triumphing in the unanswered attack by one of their own stripe (pardon the slang word), and some sighing that they had to sit powerless and hear one of our most gifted inspirational speakers coarsely maligned by name, with not one tongue to move publicly in her defense. Kind reader, you may wonder why I did not speak. I will tell you. It was unnecessary to defend Mrs. Jackson to those in the audience who understood her purity and worth; and it was useless to speak to those who were unable to do so.

I am sorry to be forced to write the above, but higher powers have guided my pen. Let us hope that this bitter experience and this public account of what was said and done in this melancholy occasion, may give courage to the leaders of Ashley Camp to take steps that will prevent the recurrence of anything in the future that must prove so detrimental to the interests of Spiritualism. Before closing, I must say a word in regard to William E. Cole, formerly of Cincinnati, I had a slate-writing sitting with him that was eminently satisfactory. Under test-conditions characteristic communications were written from six of my spirit friends, a sunflower was drawn in colors, and a clear picture was given of a noble Persian guide, whom I once saw clairvoyantly, and whom I at once recognized. This medium's address is 117 East Rich Street, Columbus, Ohio, and we earnestly recommend him to all who desire the services of a gentleman of pleasing manners and irreproachable character.

Mr. Dell Herrick, of Columbus, is too well known to be aided by my endorsement. I had the pleasure of being present at one of his trumpet seances and of hearing from some spirit friends who never manifested to me before, and are unknown to my friends in Spiritualism. I have taken up my residence for the Winter at 234 Park Avenue, Walnut Hills, Cincinnati: but all mail will reach me that is addressed simply to Cincinnati, O. All mail sent to Minneapolis will be forwarded to me here. Later, when settled, I will give through your columns the afternoons and evenings that I shall be happy to receive visitors who may wish to confer with me on Spiritualism.

ABBY A. JUDSON.

Letter from Mrs. R. S. Lillie.

I have been thinking that a letter regarding some things I saw and heard at the World's Fair would be of interest to a portion, at least, of the readers who have not visited the exhibit, and, perhaps, even some who have, may not have gleaned just what I shall relate.

Writers have described the grounds and buildings as faithfully as pen can convey, but this is one of the things impossible of description. When descriptive power has been exhausted, and one thinks that through it means they have received a pretty good idea, they find on seeing it, that language has failed, and that it must be seen in order to have anything like a realizing sense of the beauty and grandeur of the architecture alone, let alone the unparalleled exhibit, which is so extensive, so instructive, so magnificent that weeks and months could be spent in careful observation, and still new and surprising things would engage his attention. Yet, ten days of sight-seeing, systematically carried on, gives one a very good idea, and leaves on memory valuable lessons and beautiful pictures, which will remain as treasures of the mind through future years.

As we passed into the California building examining the grand exhibits of the fruits canned, preserved, and fresh from the trees, which were artistically arranged on all sides; on counters, in elaborate and beautifully carved cabinets, which were made of the famous red wood, highly polished, we heard the voice of a woman in explanation of an exhibit of curiosities, consisting mainly in relics of handiwork of an old Indian chief. Among the latter was a curiously designed and finely executed chair, made of antlers. She said the old man had made three of these chairs; the first for Abraham Lincoln, the second for Rutherford B Hayes, the third he had just completed for James Garfield when the news of his assassination was sent across the wires. It was, therefore, never sent, and after Garfield's death a rope was tied across the chair, and no one was allowed to sit in it while the old man lived. This was the chair on exhibition. A quaint old violin was another thing the old man had manufactured, the upper surface of which was the entire skull bone and upper jaw of a faithful old mule, which had served him so faithfully in life, carrying the old man over mountains and valleys, that when he died he felt he wanted to preserve some portion of his old friend, he, therefore, scraped and polished this facial bone, which appeared to be surprisingly well formed by nature for this purpose, and uniting it with wood for a back had framed a violin, of which it was claimed that in the hands of its owner and maker, it was capable of the sweetest harmonies. Many other relics were shown and spoken of by this earnest woman, who seemed to have a heart in perfect sympathy with what she was doing. The relics were from the Humbolt Bay Indians, with whom, on inquiry, we found she had been associated with her husband under the government since the early days of the invasion of the territory of these people by the white man, and the appropriation of their lands by the government. She said these Indians were the kindest hearted people she had ever known, and scrupulously honest and truthful, and that they had no words in their language corresponding to profanity or oaths in our language. And to show how grateful they were for any kindness shown them, she said that she dispensed medicines to their tribe in sickness; that at one time her husband found a sick child a long distance from where they lived. He told the father that if it were not so far away his wife could give him remedies which might cure it. Still he scarcely believed the child would live long enough, so he did not encourage the Indian to start, but started on his own journey homeward. When he arrived there he found the Indian father sitting on his doorsteps, having walked a distance of forty five miles, and reached there before Mr. Herrick, who had come by conveyance. She gave him the remedies, and he started back, and she never knew the result until the next Spring when she heard some one at the door, and opening it she found this Indian with two thirty pound salmons on his back, which he had brought all the long way from his house to express his gratitude for having saved the life of his child.

But speaking of the woman; among these people, she said, "A Woman is never free. She is first the property of her father, who may sell her as a wife to any man he chooses. Should her husband die she reverts to her father if he is living, if not, then to her nearest male relative, who may sell her again to whom he sees fit. A husband may also sell his wife to another Indian, if he wishes to do so. Her wishes are not consulted. If she does not like the change her only escape is to mar her beauty, or, in some way, disfigure or disable herself, so as to spoil her market value. She recited an instance of a handsome, young squaw, called "Laughing Mary," whose husband was threatening to sell her. She told her story to Mrs. Herrick, who, judging, as she thought, by human standards, said, "Oh! Mary, you are too handsome a woman for your husband to sell you." A few days more and word came to her that Mary was "much sick, much burned," as the squaws who came for help expressed it. Then she learned that Mary had held her heel in the fire until the bone had burned away, gangrene had set in, and Mrs. Herrick said to her: "Mary, what made you do this; you are going to die; you are past help; I can do nothing for you." Her answer was, "Laughing Mary can die, but she can not be Big Joe's wife."

In the course of conversation with Mrs. Herrick I said "we are Spiritualists," and with a bright smile spreading over her face she said, "so am I." I then said while living among the Humbolt Indians some Eastern friend sent her a spiritual paper. While reading it her husband said: "Do you suppose this can be true?" when instantly a heavy table laden with dishes was lifted and moved across the rough kitchen floor, in a manner which would have been difficult for mere human hands to do. Other demonstrations followed from time to time, which settled the question (in that faraway place) to their minds that the spirits of the dead were with them in the work they were doing, and ever wielding an influence over the lives of mortals. She then said that the mediums had many stories of strange experiences of a spiritual nature.

They tell that at one time an old Indian in one of the states or conditions which we would know as the trance, walked upon the water across the bay to an island two miles distant; that the tribe or the Indians who witnessed it were so frightened they dared not go to him until they received a token from him that they might approach. It was three days before this signal was given; they then went in boats to this island. When they found him he had with him something they had never seen, but now know that it was a red silk handkerchief. This happened sometime, as they tell it, before the white people came. Then he told his people that he in this state had been a long ways off, and had seen strange people with white faces; that they were a mighty people, and so many of them that they built their houses on top of each other, meaning storied houses. That they were coming to the Indians, and when they came his people must treat them with kindness, if not they would be exterminated. He was a chief among them, his name was Ilos. And when the white people appeared he sent his young braves to render them every service. He gave them food and shelter, and carried them long distances.

The wrongs that have been perpetrated against these Indians by our government in the name of law is well known. Gradually the old chief had lands, rights, and all he held dear taken from him and his people. He meanwhile had grown old and infirm in body, and in 1860 the government decreed that they should be moved. Mrs. Herrick said she supposed no more eloquent speech ever fell from human lips than the old Indian made to the officers of the government who notified him of the decree. He was too decrepid to walk, but with a mind undimmed, and borne in the arms of his two daughters into the presence of the officers and white people, he said: "What have I done to you? You came to me strangers and I fed and sheltered you. I sent my young men to wait upon you; we gave you of all that we possessed, and allowed no harm come to you. Now when I am old and almost ready to die you drive me from my home, from all I have loved, and from the graves of my fathers."

These Indians, like all the others, by the unrelenting hand of a government boasting of its civilization and Christianity, were driven from their homes, robbed of all they cherished, and treated as inhumanly as though no feeling of human sympathy had a place in their hearts, and no realizing sense either of the brotherhood of humanity or the principle of justice. The old man started on his journey, but broken in heart and spirit by the inhumanity of his oppressors died but a few days journey from the home of his childhood and the graves of his fathers. Will the higher power which watches over such as these and gives them the gifts of vision and even the power to walk the waves, let such wrongs done by nation go unpunished? I think not.

The talk I had with good Mrs. Herrick at the California Building paid me for my trip to the Fair if I had seen and heard no more. Blessings be upon her.

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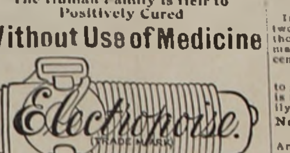
The Human Family is Heir to Positively Cured

Without Use of Medicine



BASED ON NEW THEORIES OF CAUSE AND CURE.

CINCINNATI, June 2, 1893

Central Electropoise Co.

Gentlemen—The Electropoise which I bought last October has greatly relieved me of nervous prostration and dyspepsia, and works fully up to your representations of it to me.

Respectfully yours,

WALTER MAXWELL,

Manager Palace Hotel, Cincinnati, O.

Nervousness and Insomnia.

OFFICE CINCINNATI OYSTER AND FISH CO. 115 W. SIXTH ST., CINCINNATI, June 3, 1893.

Central Electropoise Co.

Gentlemen—In answer to yours of May 31st, would say the benefits derived from the use of the Electropoise purchased from you last September has far exceeded my expectations. The results have been wonderful, and I shall be glad to talk personally with anyone who may be suffering. Many of my friends, of which you are probably aware, have been greatly benefited. I would not part with mine for any amount were it impossible to secure another.

Yours respectfully,

STEPHEN CHASE, Mgr.

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

C. C. STOWELL, Room 6, S. E. Cor. Race and Longworth Sts., CINCINNATI, O.

The Reason Why

Spiritual experiences of Mrs. Julia Crafts Smith, M. D Price 35 cents.

Dr Smith is not only a physician but a natural magnetic healer, and with this combined knowledge gives an interesting book to the public. For sale at this office.

IS A REGULAR EDUCATED and Legally Qualified Physician, and the most successful in his specialty, as his practice will prove. The doctor treats all those peculiar diseases of young and middle-aged men, as the result of youthful errors and excesses, causing Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility, Idiocy, Insanity, and Death.

To those afflicted and who are desirous of being cured a booklet of some 40 pages will be sent to their address for ten cents, sealed in a plain envelope, giving Causes and Symptoms of the Complaints and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success.

Possess this valuable booklet "Private Counsellor," which is worth many times its cost, and if you will heed the advice therein given, you will be on the road to health and perfect manhood Address DR. R. P. FELLOWS, VINELAND, NEW JERSEY, and say where you saw this advertisement.

WHAT WE KNOW OF DR. FELLOWS.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work Second, that he fulfils all his agreements to the letter Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man.—LIGHT OF TRUTH. 1-20

Blood will Tell

Always reliable; established by years: tried 40 years.

DR. ANDREW JACKSON DAVIS' REMARKABLE MEDICINES

Alterative Compound and Blood Purifier

for humors, skin diseases, impure blood, etc Also the WILD CUCUMBER PILLS, for biliousness, torpid liver, etc. Send for circular. S. Webster & Co., 63 Warren Av., Boston, Mass.

HOME TREATMENT.

EYE, EAR, Chronic, Nervous, and Female Diseases, Rheumatism, Lost Vigor, Catarrh. Address, DR. W. A. PRICE, Paw Paw, W. Va.

THE World Outdone!

I have sold DAVIS' INFLAMMATORY EXTIRPATOR thirty eight years (thirty five years as agent and three years as sole proprietor), and I have cured more than thirty thousand people of troubles named in my circulars.

Out in the Open Air, which I did to convince the people that I had the

Best Article for a Family Medicine the World Ever Knew.

And I am ready to prove it at any time free of charge. In Providence, R. I., I cured more than four thousand persons. In Boston I cured more than four thousand of which I kept actual count, and sold to dealers there more than

180,000 Bottles.

In Springfield, Mass., I have cured more than two thousand persons, and sold over forty thousand bottles. But send for a circular, mailed free, or for a bottle mailed free for 25 cents. It has

NEVER FAILED

to give satisfaction when used as directed. It is fast taking the place of many cherished family medicines. It contains

No Poison, no Opiates or Camphor or Cayenne Pepper.

And is the most wonderful medicine known.

N. U. LYON, Sole Proprietor and Manufacturer, FALL RIVER, MASS., U. S. A.

N. B.—Agents wanted to travel and sell.

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MARVELOUS MANIFESTATION OF PSYCHIC POWER.

Given through the Mediumship of FRED EVANS, Renowned as the Independent Slate-Writer.

Handsome gilt and muslin cover, large, clear type, 214 pages, illustrated with numerous engravings J. J. Owens, compiler and author It is a remarkable book.

Price $2.50. For sale at this office.

—DAS—

Gebæude der Wahrheit

The first German Book on Spiritualism published in America.

Price $1.00.

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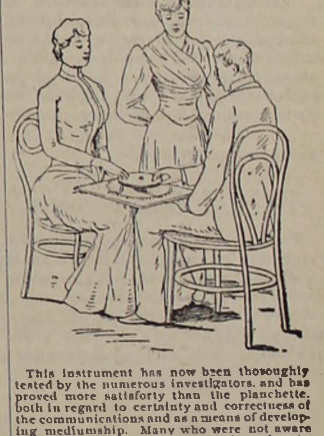
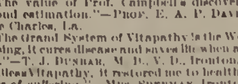
DIAL PLANCHETTE, —Or— THE PSYCHOGRAPH

FOR USE IN HOME CIRCLES.



This instrument has now been thoroughly tested by the numerous investigators, and has proved more satisfactory than the planchette, both in regard to certainty and correctness of the communications and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive reliable communications from their departed friends. Price $1., postage free, with full directions.

OPIUM and WHISKEY Habits cured at home without pain. Book of particulars free. B. M. WOOLLEY, M. D., Atlanta, Ga.



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Every Physician and every Invalid should have it. Fully Taught at the American Health College, Cin'ti, O.

"I find Vitapathy far superior to Allopathy."—C. A. STRASBURG, M. D., V. D., Sulphur Grove, O.

"The value of Prof. Campbell's discoveries is beyond estimation."—PROF. E. A. P. DAVIDSON, Lake Charles, La.

"The Grand System of Vitapathy is the World's blessing, it cures disease and saves life when all else fails."—T. J. DUNBAR, M. D., V. D., Ironton, O.

"Bless Vitapathy, it restored me to health after years of suffering."—MRS. SHERMAN, Ironton, O.

"I was a suffering cripple, M. D.'s failed, Dr. Campbell cured me in one treatment."—CELIA DUNHAM, Glen Aubrey, N. Y.

"My success in practice is wonderful since I graduated in Vitapathy."—J. J. GRAHAM, M. D., V. D., Evansville, Ind.

"The Vitapathic treatment saved my wife from the grave."—JOHN SANT, Clifton, Idaho.

"I saw Dr. Campbell cure paralysis in one treatment, after years of helplessness."—PETER HUBEN, 34 Gest street, Cincinnati.

"Dr. Campbell cured me when I was dying with cholera; also my mother when she was at death's door with cancer 34 years ago, and she still lives."—MILTON LONGENECKER, 593 Freeman Ave.

He has cured thousands of such cases, and still lives to cure more at his

COLLEGE SANITARIUM, FAIRMOUNT, CINCINNATI, OHIO.

THE "BUSY BEE" WASHER

Guaranteed to run easier and do better work than any other in the world. No rubbing necessary. We challenge a trial with any other machine. Warranted for five years and money refunded if not entirely satisfactory. Fits any tub. Saves time, money and clothes. Just the machine for ladies who are not very strong. Thousands of ladies who used to hire their washing done, now save that expense by using the "BUSY BEE" WASHER. Save your strength, health, time, clothes and money by investing only $2 in this machine. Don't keep the Washer unless it suits you. We are responsible and mean just what we say. We invite you to investigate thoroughly before risking a cent. We will forfeit $100 to anyone who will prove that we ever refused to refund the full amount to a dissatisfied purchaser.

AGENTS WANTED in every county. Exclusive territory. Many of our Agents make $100 to $200 a month. Lady Agents are very successful. Farmers and their wives make $200 to $400 during winter. One farmer in Missouri sold 600. Price $2. Sample (full size) to those desiring an agency, only $2. Also celebrated KEYSTONE WRINGERS and other useful household articles at lowest wholesale prices. We refer to our P. M., Mayor, Agt. Am. Ex. Co., or editor of this paper. Write for catalogue and terms to agents. LAKE ERIE MFG. CO., 133 East 13th St., ERIE, PA.

THE WOMEN'S CLUB.

Conducted by EMMA ROOD TUTTLE.

SHE WHO IS TO COME.

A woman—in so far as she beholdeth
Her one believed's face;
A mother—with a great heart that enfoldeth
The children of the Race;
A body, free and strong, with that high beauty
That comes of perfect use in health thereof,
And mind where Reason ruleth over Duty,
And Justice reigns with Love.
A self-poised, royal soul, brave, wise, and tender,
No longer blind and dumb;
A Human Being of yet unknown splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something *great* to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on *one side of the paper*, and address all matter for publication to Emma Rood Tuttle, Berlin Heights, Ohio.

Written for the LIGHT OF TRUTH.]

An August Day.

CELIA LOUCKS.

This day so peaceful, fair,
Holds in the ambient air
No thought of fruitful care.

O, perfect is the day!
And yet it can not stay,
It wings its flight away.

So perfect that my heart
Doth from deep sadness part,
While higher hope-rays start.

And angels seem to leave
Love's shining thoughts which weave
Their pearls in hearts that grieve.

O, golden day! to me
You symbol prophecy,
Of light that is to be.

I sense the soul of things.
The inward life that sings,
And lifts its folded wings.

Within this shining day
Lives more than earthly clay—
Life on its upward way.

Written for the LIGHT OF TRUTH.]

Is Life Worth Living?

HENRY SCHARFFETTER.

This question is often asked, but seldom answered satisfactorily to the questioner. I boldly assert that life, which is the gift of the All-wise Power, is worth living; it can bring us such grand blessings and perfect happiness as will open to us the doors of heaven while yet in this mundane sphere.

I will try to prove my assertion, which appears rather presumptive without the attempt of an argument. We, as human beings, claim superiority over the animal kingdom only by virtue of our reasoning power. As we reason it will become obvious to us that there is an object in life, which every human soul will realize sooner or later. That blessed gift which we call reason has not evolved from generation to generation to ever grander proportions that we may use this divine power merely for selfish purposes, as how to gain the most possible enjoyment and pleasure out of this life regardless of all higher and loftier aims.

Reason, if not overshadowed by utterly selfish desires or inherent prejudice, tells us we are here for a purpose; we are here as responsible beings; we are here to control our physical weakness and habits; we are here to purify our material and spiritual bodies; we are here to be of some service to our brothers and sisters, and to build our homes over there by good and noble deeds, and pure and moral lives while on this side of life.

The day is sure to come, and never fails, when we shall account for our lives here; we must pay all debts ourselves is the inexorable law of nature. So let us swell our credit account by good and loving deeds while in earth life, and we will receive the sweet and pure gift of heavenly happiness, which can be acquired by all, and which will corroborate my assertion that life is worth living.

Written for the LIGHT OF TRUTH.]

Kind Words.

MRS O. E. DANIELS.

Nothing so stimulates to better work as appreciation. People may feel much, but if they do not express it once in a while the hearts around them grow weary waiting for the meed of praise that is their due, and the road seems heavy and hard to travel. To brighten and lighten labor is an easy task if the ones who have it in their power will think how far a cheering word would go with the one who is doing the utmost to please, yet who receives no kindly word of approval or gratitude for favors done.

Many a naturally generous nature has become calloused and hardened by never being met by any demonstration that would show that well-meant acts and words had found a goal where they were gladly received. Many a brilliant career has been cut short in its prime, all because there was lack of encouragement on the part of those running in the same race.

We are all fellow travelers on the journey of life. It is a hard journey at the best, and why should we try to repress our feelings and keep back words of appreciation when we know how much good they would do those who are serving for us.

The help in our kitchens, the employees in our offices, the friends in our families, and the loved ones in our hearts would all be better off if we would but give to them more of the words of praise and appreciation that we feel, but fail to express. Remember there will come a time when it will do no good to murmur kindly encouragement. The heart that once would have responded with pleased eagerness to the note of love will lie cold and motionless beneath the frame that broke down trying to bear life's burdens all alone, with never a helping hand or a genial smile to cheer the way.

Remember this when next you feel inclined to repress the words that are worth far more than you can estimate.

Written for the LIGHT OF TRUTH.]

We are Immortal.

FLORENCE E. ALCOTT.

What a glorious day when Spiritualism uplifted her banner and from its floating pennant we trace those soul-stirring words, we are immortal. No other sentiment since the old liberty bell of July 4th, 1776, rang out to an astonished world the pith of a written declaration, "That all men were created free and equal," had held so much force. And yet it referred only to temporal joys, grand and important in their way, as it paved a pathway to a comparative moral and religious freedom. But with the incoming and uprising of our spiritual standard, over forty five years ago, came a wider and a grander blessing, as not only America, but the entire civilized world are welcomed to partake of its freedom and be encompassed within its glorious folds, for we are immortal; came from no Adamic race, and in a land of future glory we will not be bound by time or space. Spiritualism has put a light in the tomb, added knowledge to hope, reason to faith, and a loving aspiration to reach a purer condition of spiritual unfoldment while on the mundane sphere.

The circle-room, with its quiet, sombre surroundings, emits more light and joy to sensitive thinking souls than many a gay-gilded chapel of orthodox worship, with all its pomp and regal splendor. The heart and feelings respond more freely to offerings of a plain, simple truth than to promises of redemption through a mystical crucified savior. Time eventually sets the soul free, all the veneer and varnish and gilded trappings of earth are but as fading marks of a temporal bondage. What a glorious theme for contemplation, a never-dying future, an endless chain of progression, a natural immortality. With all this prospective grandeur in the realm of the soul in store for us, how good and true we should all be in our fleeting sojourn in this land of shadows. The real life beyond the stars offers infinite, endless joys to stunted souls that have won their freedom over trials and temptations on earth, and have found a promised land, a natural, a glorious immortality, where love, immortal love, reigns supreme.

WOMEN'S CLUB CORRESPONDENCE.

Emma Rood Tuttle: I often feel a desire to respond to your cordial invitation to do my part, if it is but the widow's mite, to help sustain the noble and much-needed work that is being done through the Women's Club, and I hope that I may in the near future give something of a practical and instructive nature in regard to women's work in our society in St. Louis.

The Ladies' Benefient Aid Society meets regularly once a week, working faithfully even through the hot weather, adding funds to their bank deposit with a view of building a temple, a place we can call home, where the united psychic forces of individual harmony may reach out to humanity with the great power of universal love and wisdom.

We close our meetings with a seance, and some are receiving illuminated inpiration they never received before, and all are being spiritually benefited by the power of peace and harmony that prevails, and the faithful prosecution of the great work of soul unfoldment. Fraternally yours,

MRS. L. A. SPEAR.

Mrs. Emma R. Tuttle, My Friend: Not having the correct address of the LIGHT OF TRUTH I send to you. I would like the paper. Please find inclosed pay for same. Came to Santa Barbara two weeks ago; like town and climate exceedingly well—it seems indeed "a bit of heaven below." In your last you wrote of the overflow of poems, would it be indiscreet for me to offer a prose communication? I thank you for the kind words you gave me. Fraternally yours,

MERICA EWING WATERS.

No, sister, send the article.]

Mrs. Hester M. Poole, of well-known literary ability, writes from Holley Beech, New Jersey, where she is in company with her husband, C. O. Poole, also a writer: "The sea to us both is heavenly. Our room stands over the roar and foam of every high tide, and we rarely leave the smooth, firm beach where we two silently wander at morning, noon, and night. What utter rest and comfort there is in getting close to nature's heart and feeling her wondrous increasing vibrations, gently harmonizing and soothing our own inharmonies. We return to civilized, conventional (detestable) life on the 4th, and to the old, busy grooves. I am glad to see you keep the ball rolling in the Women's Club. You have always the loving word. Yours ever, HESTER M. POOLE.

Mrs. M. E. Hurlburt, of Oswego, Kansas, sends a few lines for the Club:

Great thoughts are now struggling, surging,
And the cry goes up from earth,
"Give deliverance from our bondage,
Let the soul unveil its worth."

Lo! the angels in the portals
Stand and hopefully proclaim,
We have heard your cry, oh mortals,
And the victory you shall gain.

Myra F. Paine is at Lake Brady for a few days, where there has been some agitation about establishing a lyceum. With Thomas and Lilly Lees there for the season we see no excuse for not having one.

Worthington's Magazine for October is an unusually bright and varied number. There is never any falling off in interest and value in this exceptionally attractive periodical. It always comes to hand laden with good things from cover to cover, and no magazine is more welcome to our table. It has a flavor distinctly its own and possesses in an unusual degree lively interest and pictorial attractions that are invariably entertaining, enjoyable, and instructive. It is safe to say that it is as thoroughly read and appreciated by every member of the family as any periodical of the day. It has not only maintained the high standard it established for itself in its opening number, but has improved with each successive issue, and this is saying much in view of its past excellence. For the family it leaves nothing to be desired—there is always something for every member—and yet what is especially intended for one is sure to be read by all the others. Its low price brings it within the reach of all. Address A. D. Worthington & Co., Hartford, Conn. $2.50 per year, 25 cents a single number. For sale by all news dealers.

Mrs. Palmer arranged a Poor Children's Day at the Fair. The plan was this: The Illinois Central donated their trains and the children were brought to the Sixty first Street entrance where they were received by Mrs. Palmer and friends. They were kept in a body and marched through the grounds under charge, going out at lunch time by the Sixty-third Street exit. After lunch Buffalo Bill took the youngster into the Wild West show. The rest of the afternoon was devoted to sports, letting the party get back to the city in time for the newsboys to deliver their papers. Mrs. Palmer's great heart remembers all. What a great day that will be for the poor children to think about.

A graceful souvenir of the visit of the Princess Eulalie to this country appears in the September number of *Demorest's Family Magazine*—the World's Fair number. It is the Spanish Infanta's autograph message of farewell and thanks to the American nation, accompanied by a letter from her official attendant, the Duke of Tamames, to *Demorests* echoing her sentiments of appreciation and esteem. The autograph letter is accompanied by pictures of the Infanta in five different poses and costumes, forming an introduction to the superb issue containing over three hundred illustrations, including the finest collection of views of the Columbian Exposition that has yet appeared.

Elizabeth Cady Stanton has written a new form of saying table grace, which we recommend to those who are conscious of the existence of the "women folks." Here it is:

"Heavenly Father and Mother, make us thankful for all the blessings of this life; and make us ever mindful of the patient hands, that oft in weariness spread our tables and prepare our daily food, for humanity's sake, Amen."

MEDIUMS AND LECTURERS.

Dr. A. Hatch, speaker and test medium, address 536 Western avenue, Lynn, Mass.

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

Mrs. Cornelia Gardner, 118 Jones street, Rochester, N. Y., will answer calls to lecture or attend funerals.

Mrs. J. Heath, of San Francisco, platform, trance, and test medium. Address 536 Western avenue, Lynn, Mass.

Prof. W. D. Bartell of Long Dale, N. Y., has open dates for September and October of this year, and after May, '94.

G. W. Kates and wife are serving the Society of Spiritualists at Colorado Springs, Colo. Address them at Manitou, Colo.

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

Prof. Joseph Ernst, trance speaker and psychometric reader, can be addressed for engagements at 68 Cross street, Cincinnati, O.

Societies wishing the services of A. L. Tisdale for the months of December, March, and May may address him at 547 Bank street, New London, Conn.

Mrs. Celia Loucks, of 311 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

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

Mrs. A. E. Kibby desires engagements for the fall and winter months in the South and Southwest as lecturer and test medium. Address 130 Locust street, Mount Auburn, Cincinnati, O.

Mrs. Carrie M. Smith, 259 Clay street, Frankford, Ind., wishes engagements with societies near home. Will also do missionary work in small towns for expenses until December 1st.

Frank T. Ripley may be engaged for November and December to lecture and give tests. Address 116 Camp street, New Orleans, La., during October. After that address 2702 Broadway, Cleveland, O.

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

Mrs. John Lindsay, trance lecturer, test, business, and musical medium, is open for engagements as lecturer and test medium. Address N. W. corner Ransom and Lyon street, Grand Rapids, Mich. 12

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

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

Harlow Davis, the platform test medium, has returned from England and intends to return to California for the winter. Has open time after October 1st. Societies located west of Chicago desiring his services should address soon as possible to the General Dilivery, Brooklyn.

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

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

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

W. H. Bach will remain in the Northwest till October 1st. He goes to Denver, Colo., for October and November; Aberdeen, S. D., for December, and East after January 1st. He can be engaged for short engagements at points in Minnesota, Wisconsin, and northern Illinois for the next six weeks. Those wishing his services should address at once, W. H. Bach, 57 Inglehart street, St. Paul, Minn.

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

Oscar A. Edgerly has the following engagements: September 24th, Worcester, Mass. October, New Bedford, Mass; November, Dayton, Ohio; December, Baltimore, Md; January, Buffalo, N. Y; March, Watertown, N. Y. April, Baltimore, Md; May, Pittsburg, Pa; June, Anderson, Ind. Owing to the disbandment of the society in Kansas City, Mo., Mr. Edgerly has the mouth of February at his disposal. Would like to make an engagement for that month with a western society. He also solicits correspondence with secretaries of camp associations relative to engagements for camp-meeting season of 1894. Home address 43 Market street, Newburyport, Mass.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for circulars and testimonials.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

A LIBERAL OFFER.

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

J. C. BATDORF, M. D.

President of the Magnetic Institute,
GRAND RAPIDS, MICHIGAN.

A. WILLIS.
Materializing Medium,
264 E. Third St., Cincinnati.

Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock, every evening (Monday and Saturday excepted) at 8 o'clock. Take Fifth street cars running east to Third and Lock.

No one admitted without recommendation or introduction from some well-known spiritualist.

Mrs. J. H. Stowell,
TRANCE MEDIUM,
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Sittings daily for information and tests from 8 a. m. to 4 p. m.

Mrs. A. L. Pennell,
Business and Test Medium,
64 Carlisle Ave., CINCINNATI.
Sittings daily.

MRS. A. E. KIBBY,
TRANCE MEDIUM,
130 Locust street, near Sanders, Mt. Auburn,
CINCINNATI

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

MRS. M. GARRETT
TRUMPET MEDIUM,
207 Wade St., bet. Linn and Baymiller,
CINCINNATI.

Private and public sittings every day from 9 a. m. to 2 p. m. and 8 p. m. 15

MR. & MRS. F. N. FOSTER,
Spirit Photographers,
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MINNEAPOLIS, MINN.

We are prepared to take spirit photos from a lock of hair or photograph.

Letters of inquiry, enclosing stamp, promptly answered. Address,

MRS. F. N. FOSTER
13 2705 4th Ave. S., Minneapolis, Minn.

MRS. A. M. ROBINSON,
PSYCHOMETRIST,
Room 28, Hutchins Block, cor. Pennsylvania and Ohio Streets,
INDIANAPOLIS, IND.

Will give sittings by letter. All questions carefully considered by her guides. Send lock of hair and own handwriting. Enclose $1 00.

PSYCHOMETRIC READINGS and Messages from Guardian Angels written. Psychic Healing, Treatments, and Instructions given.

Mrs. A. KIMBALL-CHAINEY,
LILY DALE, N. Y. 13

Mrs. Zella Weber
Will give Soul-readings, Mental, and Business qualifications, Marriage adaptability, etc. Send date of birth and own hand-writing with $1.00. She will also answer calls for lecturing.

Address,
WAPELLO, IOWA. 13

Mrs. E. H. Thompson,
PSYCHIC HEALER,

Absent treatments desired. Send three two-cent stamps for terms. Psychometric reading from handwriting $1.00.

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VOICE OF THE PEOPLE.

Written for the LIGHT OF TRUTH.]

TWO SIDES.

HUDSON TUTTLE.

In the same number of a metropolitan paper are several columns on the destitution of the laboring classes and the heartlessness of landlords, who evict their tenants without mercy if the rent is not forthcoming. The stories of these poor evicted people is briefly told, and it appears that sickness of mothers, or children, or even death itself does not cause the grasping owners to relent.

A picture illustrates the terrible destitution—starvation prolonged by the loaf of bread given by the "relief committee." It is of a family thrown into the street. The wretched mother clasps a babe, wrapped in a tattered shawl, to her bosom as she sits beside her scanty household goods, a chair, a tea kettle, a stewpot, and an old box, while two small children cling to her skirts, sobbing at the sorrow they do not understand. The father stands with clenched hands and his face hardened with hate, has the expression seen in that of a wild beast at bay.

Then follows an account of the lives of the rag-pickers, the scavengers, the gutter-snipes, who pick from the garbage heaps the bits of vegetables, the decayed cabbage leaf, the potato paring, and bit of greasy meat, to stew into the delectable soup that forms the mess of the poor.

On the next page, following this awful revealment of the wretchedness in this "glorious country," is a picture of the castle Dr. Webb, vice president of the New York Central Railroad, is building in the Adirondacks. It is to be of granite with towers and bastions, like a fortified stronghold of the Middle Ages, and to cost $1 500,000 It will cover a half acre of ground. "Tapestries and silks, mosaics, and wood from foreign lands will be used regardless of expense in this mammouth country house." Dr. Webb will "entertain on a royal scale," and yet the snobbish reporter adds, "Dr. Webb is still a young man and began life practically penniless."

How came Dr. Webb by such plethoric millions? Has he earned them by the few years he has been vice-president of the Central Railroad? Is it possible for any man to honestly earn a million dollars in a year or in five years? To earn a million dollars a year requires five and a half dollars a minute for three hundred days of ten hours each. No one can earn that. It is stolen as effectually as if taken by a highwayman. Such enormous ill-gotten wealth begets profligacy, and we see it used in building a castle in the mountains where a company selected not for the graces of learning, but because they have been successful in grasping dollars, will pass the season in riot and waste.

Here we see the antipodes of society; the outcome of the present economic system, which has made laws for the purpose of enabling the few to own the harvest the weary sow and reap for them. It is alarming, nay, appalling to see under the shadow of palatial dwellings, gaunt hunger, raggedness and despair. Demogogues may talk of over-production, there is not over-production as long as there is a single person hungry or scantily clad. The sources of wealth have been monopolized; the law of distribution ignored, and there is wonton waste by the few and want of the many.

That a Webb may build a castle, which will be of no practical use, an anachronism, brought down from the feudal ages, and live in baronial splendor with his retainers, master of hounds, master of fish-poles, bait keeper, chief keeper of stable, stewarts, butlers, cooks, and bottle-washers. The farmers of the West are taxed four fold on the products they ship over the railroads, and robbed of their last farthing to pay for the waste. The taste and moral integrity of the nation are corrupted by such examples of barefaced extortion, going unpunished, and securing homage.

You may talk about the permanency of our institutions; such conditions can not last. There is an end to injustice however strongly entrenched.

A free people, the American people ought to be so fully conscious that injustice can not be felt by a single individual or a mass of individuals with all the body politic being affected. The feeling of justice ought to be so strong that a public wrong could not be inflicted by law. Even for the selfishness of policy, for one can not suffer without all being affected.

The people are confronted with a momentous problem: *There must be a change. Shall it be by the order of evolution or revolution?*

Evolution is the growth from the mistakes and blunders of the old to the righteousness of the new. Its methods are those of love and charity. It is the silent, calm, yet, constant growth of a Summer's day. Revolution is the crash of a tornado into such a day; the volcanic throes of an earthquake, the restrained energies of nations and races to gain recognition. Devastation and ruin follow the one, ruin, devastation, and blood the other. Which shall it be, evolution, the following of the law of right, of justice, into fields of peace and prosperity, or must it be *revolution*, with torch and dynamite?

This is the age of the people, of all the people, and not of a class, a favored few, no one rules by divine right, or teaches by the same. Any law, and all laws favoring one against another, cherishing monopoly, or gainsaying the right of every individual to the products of his labor, and equal portion of the bounties of nature, are laws menacing revolution. Every law which assists the individual to large and perfect freedom, to become all that is possible from his or her inherent faculties is of evolution.

The direction, unfortunately, is in the hands of politicians and not statesmen.

AUTOMATIC WRITING.

BY THE EDITOR.

I knew a firm of two printers, both of whom were skeptical of spirit phenomena, until one died, when the other received such a test in my presence as to almost stun him.

Two days after the death of No. 1, his wife called at the office to inquire after a safe-key, which she could not find, saying her husband had locked his insurance papers up in the safe at home, but had left no clue to the safe-key.

Printer No. 2. said he had not seen the key referred to anywhere in the office, but suggested to the widow to call on an automatic medium, who was at the time in my office, and consult him or her husband through him.

The widow was immediately taken up with the idea, but said, as she was not acquainted with the medium or anyone in my office, she felt timid about calling, and requested her husband's surviving partner (No. 2) to go in her stead. The gentleman in question called just at our busiest hour when our medium or psychic was counting out papers to the carriers. Stating his mission to me I consented to let the medium sit for the purpose.

Taking a seat at my desk he asked the visitor to state his wishes. He did so, whereupon the medium said: "Well, I can guarantee you no success, as you know Mr. C. was in the habit of going on a spree, and may have lost the key on one of these occasions. If so, he could not even trace it as a spirit."

"But try," urged the surviving partner, "for Mrs. C. is [illegible] awaiting my return and an answer."

"All right," said the automatic writer, taking a sheet of wrapping paper and holding a pencil suspended over the same.

Immediately his hand began to move and wrote out the full name of the spirit in question, several of us standing around and watching the process.

The next thing that followed was a flourish, then a steady movement followed by writing these words:

"The key is under the papers in the drawer below the cupboard in the office."

"Well," said the psychic when finished, "the proof of the pudding is in the eating. I don't know anything about your office. I suppose you understand the message better than I do."

"Cupboard, cupboard," said our visitor meditatively, "there is no cupboard in the office——" But suddenly his face brightened up and he then laughingly said: "I see—he used to keep his whiskey bottles on a certain shelf in the office, and refers to that as the cupboard. There is a drawer full of old letters and bills under it, and I suppose he refers to that We shall see—good-bye."

About five minutes after our visitor left, his apprentice-boy came running up to our office and breathlessly exclaimed: "Mr. P. says, he found the key, sir, and much obliged." The next moment he was off again, as it was then just the noon hour.

Meeting Mr. P. on the street the next day I asked him whether he now believed there was any truth in Spiritualism:

"Yes," replied he solemnly, "too much for my use. That key business knocked me out."

The question again is, who or what moved the psychic's arm to point out intelligently where that lost key was to be found? It was not mind reading, for the visitor himself did not know. Only one man in the world knew where the key was hidden, and that man had been dead two days. The psychic did not know to my certain knowledge. He was too honest to commit such a fraud even if he had known it, for there was neither gain nor approbation accruing from it. He was but an amateur, having only been developed a few weeks for automatic writing, and rather shrunk from publicity than to court it. Nor was this his first or last test—though one of the first of three or four, but followed by many more later, and for years to come, until he became an impressional or clairaudient medium, when the former gift left him, suggesting that the mental phase is the higher. The latter is inferred from the fact that this psychic began to advance mentally and morally as soon as he became a medium, and that the physical phase left him as gradually as he advanced in the mental or intuitional. But it did not deter him from obtaining tests for himself, such as warnings against danger, against imposition, against disease, etc., and often prophecies concerning others. But probably the introduction by automatic writing was necessary to convince him of spirit communion, and thus teach him gradually how to rely on the intuitional or mental. But such are the facts, and if anybody can evolve another hypothesis out of them, let him try. Spirits are good enough for us.

Principles, not Men in Error.

[To the Editor of the LIGHT OF TRUTH]

A subscriber, of Glandorf, Ohio, in renewing his subscription, writes:

"Your idea of a publishing house is a good one, cheap literature is the *sine quonon* of success. The number hungering for such literature is large, and only the high price holds many back from investing in such necessary reading matter.

"We have been reading your paper for some time; another gentleman and myself are taking five spiritualistic papers, and among them all I prefer yours, with this one exception, that you seem to single out the Catholics for an eruption from your vials of wrath. Your frequent statement of the arming of Catholics is an erroneous charge. I have been a Catholic, and since my twelfth year of life, a Materialist, and since my thirtieth a Spiritualist, having received convincing phenomena through my own mediumship and that of others. Now I am prepared to say, that outside of school-house cadets, "whom you will find armed among all sects," and some few "organizations with sword and trappings," *a la* Knights of Pythias, there is no organization outside of the spirit and letter of the Constitution of the United States.

"Your work of propagandism would be much quicker would your correspondents curb their prejudice against Catholicism. The seeds of spiritual philosophy is working among them, our angel friends are doing all in their power, and Catholics are also seeing the light. *You can attack the mistakes, the follies, the foibles*, the horrors of ancient Catholicism, but hold to the truth, and point your arrows against all creeds alike. Surely the horrors of *Calvinism* were as great as those perpetuated by Catholicism. Certainly the civilization of Maryland was better than that of the witch-burning Massachusetts. All creeds have had their times of horror and those that did not have, only lacked the strength to force people to believe.

"Ours is a gentel mission to convince, not to force, let us take our means of making friends from our angel guides; let us waft purity around us and attract by gentleness and kindness, and extend a hand of welcome to all creeds and conditions of man alike, and use no discrimination. B."

CHARLES MARTEL.

This spirit, an ancient king of France, writes in "Antiquity Unveiled":

"I hope the truth will triumph although it has many opponents. I was a warrior—not a priest. I was the grandfather of Charlemagne, and secretly a Materialist in belief. I overcame the Saracens in battle, for which I now am heartily sorry, believing that my victory kept Spiritualism back a thousand years. And what a singular army it was that I commanded! It was in three divisions, each of which had to be kept separated from the other, or they would have killed each other on account of their different religious opinions. The first division was composed of troops drawn from what is now called Italy, Greece, and other countries along the Mediterranean. Their religion was the worship of Jupiter and their standard a plow. My second division was from Gaul and Germany; they were worshippers of Christos. Their battle standard bore the lamb. The third came from Britain and Scandinavia, and had a pine or evergreen as a sign. They worshipped Hesus. Those were the principle religions of my time; and the last two had much similarity between them. The followers of Jupiter were distinguished for their multiplicity of gods, as every force in nature and every human passion had its presiding deities. You may imagine the difficulty to control three hostile forces without allowing them to intermingle. Their religious hatred would have overcome them sooner than the enemy could have done it. Now I am endeavoring to pave the way for a true knowledge of the past."

See book list, seventh page, for particulars concerning this book.

The Poles, said Bismarck in a recent speech, have brought their votes into the ministerial camp. What they wish to obtain I do not know, but they remind me of the gift-bearing Greeks. I can not bring myself to the belief that the Polish nobility and clergy will remain long in harmony with the ministry.

SPIRITUAL BOOKS.

For sale at the Office of THE LIGHT OF TRUTH, Room 7, 92 Race St., CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. Stamps will positively not be taken in payment. Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 92 Race Street, Cincinnati, O.

The Consent of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love their country, their religion and their God. Price, in paper, 25 cents; in muslin, 50 cents, postpaid. For sale, wholesale and retail, by C. C. Stowell. For agency address Hudson Tuttle, Berlin Heights, O.

Life in Two Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted; the investigator will find it invaluable, and the Church member gain a full and perfect idea of the teachings of Spiritualism. 245 pages, postpaid, 50 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilise and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being. It is printed on fine paper, handsomely bound, 252 pages Sent, postpaid, $1.25.

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From Soul to Soul, by Emma Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound, $1.25.

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Why She Became a Spiritualist, by Abby A. Judson. Cloth binding, 203 pages. Price $1.00, postage 10 cents.

Development of Mediumship by Terrestrial Magnetism, also containing communications from Adoniram Judson, by Abbie A. Judson. 50 cents.

There is No Death, by Florence Marryatt. A compendium of spiritual manifestations as witnessed and vouched for by the daughter of Capt. Marryatt, the writer of sea-tales. Price 50 cents. Postage 5 cents.

The Watseka Wonder, by Dr. E. W. Stevens. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum Added to the above is an article from "Harper's Magazine" for May, 1893, entitled "Psychical and Physio-Psychological Studies. Mary Reynolds, a Case of Double Consciousness," which is often referred to by medical authorities. Pamphlet, 60 pages. Price 15 cents.

Origin, Development, and Destiny of Man, by Thos. P. Fletcher, Elk Falls, Kan. A new scientific and philosophical treatise on this subject Contents: Spiritual evolution; Fundamental principles; Matter, force, and spirit; General laws; Formation of constellations, systems, suns, planets, and satellites; Origin of meteors and comets; the organic kingdom; Man's attributes and powers; the soul and spirit of man, Mediumship; the spiritual body, etc. Price, cloth and gilt, $1.25, paper cover, 50 cents, postage 8 cents.

Spirit Rose's Legacy to the Wide, Wide World. Voices from spirits—their experiences in earth life and spirit spheres, in ages past, and their many incarnations in earth life and other worlds. Given through the Sun Angels' Order of Light. A novel that goes beyond earth life. 650 pages. Handsome muslin binding; gilt lettering. Price $1.50, postage 18 cents.

Edith Bramley's Vision, a description of a Jesuit spirit conclave and their designs upon mortals. Price 15 cents.

Lyceum Lessons, by G. W. Kates. Being a series of questions and answers in lesson form, exercises upon each lesson, and a series of questions without replies. Just what is needed in every Lyceum. It is so written that all minds may find the lessons of practical value. Britol board covers. 10 cents each, $1.00 per dozen, $7.50 per 100.

The Reason Why, or Spiritual Experiences of Julia Crafts Smith, M. D. Price 35 cents.

The History of Jesus, *and the Mythical Genesis and Topology of Equinoctial Christolatry*, by Gerald Massey, who proves irresistibly that Christianity is a borrowed from the ancient Egyptian religion. 240 pages. Price, paper, 50 cents, cloth, 75 cents, postage 8 cents.

A. Sprague's Experience in the Spheres. Price 20 cents.

Tree and Serpent Worship. Price 16 cents.

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The Process of Mental Action, *or How We Think*, by M. Faraday. Price 15 cents, postage 2 cents.

Jesus Christ a Fiction, *Founded upon the Life of Appollonius of Tyana*, transcribed by M. Faraday. How the pagan priests of Rome originated Christianity; startling confessions of its founders. 208 pages. Price, boards, 75 cents, paper 50 cents, postage 5 cents.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—Mrs. Nettie M. Drake of Boston is the guest of Miss Cora McCracken, ... Freeman Avenue.

—Dr. J. S. Buchanan may be addressed at the Murphy Building, Market Street, San Francisco, Cal.

—A correspondent desires to know if the Church has a monopoly on the "Lord's Prayer" why they object to its being used at spiritual seances. We give it up.

—Mr. A. Willis has gone to Chicago to attend the spiritual congress, and will stop off on the road to visit some of his friends. But he will be at home again by Monday evening next.

—Mrs. Plymouth B. Weeks is still in a precarious condition, and is not permitted to receive calls from friends. Her many acquaintances will please govern themselves accordingly.

—Prof. Giles B. Stebbins has published his address at the Psychical Science Congress in pamphlet form. Its title is "Spiritualism in the United States." It is a good testimonial in favor of Spiritualism.

—E. Daimer, of Beatrice, Neb., proposes to publish a "Directory of Freethinkers" in which he will insert the names of mediums and speakers free upon receipt of name and address. The book, when completed, will cost 25 cents.

—Lyman C. Howe spoke at Lily Dale on the 10th inst., and at Columbus, Pa., on the 17th. He expects to be in Boston by the end of the month. Mr. Howe is open to engagements for December, January, and February. Home address, Fredonia, N. Y., where all mail will reach him.

—Next Sunday morning, October 1st, the Union Society open services at G. A. R. Hall. Miss Maggie Gaule has been engaged for the coming month as test-medium. It is to be hoped that arrangements will be made to have Miss Abby Judson present to open the exercises by a short address.

—A Fain fraud has been playing havoc in religious circles in New Haven, Conn., swindling church people under the guise of being a missionary. So church people can be duped too. What is the matter with publishing the names of the dupes after the fashion of the C. G., when Spiritualists have been duped by a fraud?

—Spiritualists generally are demanding that all phenomenal mediums live up to the philosophy of Spiritualism and not excuse their worldlyism on the ground that Spiritualism is a science simply and not a religion. If the body religious is to protect mediums under their society charters, they also have some rights that should be responded to.

—W. E. Cole, the remarkable slate-writing medium, is located at 119 East Rich Street, Columbus, Ohio, where he expects to be ensconsed until the time of departure for DeLeon Springs, Florida. Mr. Cole is a modest unassuming young man, and may be approached by the most timid without embarrassment, despite his truly marvelous gift of the spirit.

—A. F.—If that medium is such a fraud as you think him to be, he should be exposed. But let the evidence be absolute and not based on surmise or appearance only. All spiritual phenomena has the appearance of fraud to the skeptical mind; and an imagination perverted by prejudice or self esteem readily makes a villian out of the best of mediums.

—Those having any spiritualistic literature in the shape of books, pamphlets, tracts, or a few select old papers on hand that they wish to have do missionary work, can help the cause by mailing a portion of it to Dr. W. L. Stevens, Box 86, Orange, Va., who will remail and distribute them in his section where they are calculated to do the most good, and invite investigators.

—"Crimes against Preachers" is a twenty-five cents pamphlet sold by The Truth Seeker Company of New York, N. Y. It exposes 1300 preachers who have gone astray within the past few years, and yet Spiritualism is hounded down because half a dozen mediums have gone astray during the same interval. Are our reporters and ministers short-sighted on charity, or blind to truths occurring in their own household?

—The Vincent Publishing Company of Indianapolis, Ind., issues for September in their "Economic Library Series" a book by Dr. J. A. Houser entitled "Sparking in the Dark." The tittle is figurative, and the contents consist of a series of advices to parents and young people, and how to preserve moral health. Its aim is to throw a ray of light into the dark corners of human character. Price 15 cents.

—Since the one fraud medium has been exposed, at least twelve ministers of the Christian Gospel have been brought before the bar of justice, yet there are but four Church-members to every one Spiritualist in the State. Twelve to one. Three times as much crime among Church members as among Spiritualists, and yet they find fault with Spiritualism. Is it perhaps jealousy because its members pay less for fines than Church members do?

—The third instalment of the "Book of the Fair" has been received and its contents are superb, giving illustrations of of the Fair. Address The Bancroft Company, Auditorium Building, Chicago, for circulars concerning this publication. Those who can not attend the World's Fair will find in it a literal reproduction of the White City scenes and sites, and those who have attended should have it as a reminiscence.

—The People's Philosophical Society of Spiritualists Meeting at Hamilton, Ohio, on Sunday evening was well attended considering the bad weather, the rain preventing many from attending the service. The interest manifested by those that were present proved that the efforts of the guides of Professor Joseph Ernst and Mrs. E. Dee were crowned with success. The Spiritual seed was scattered in fertile soil and well do we know what the harvest shall be. Many received their first test and expressed themselves highly satisfied and that it was evident that their friends were with them. CORR.

—Among the twelve thousand mediums in the United States during the last five years, some eight or ten have been ostracised by Spiritualists for fraudulent practices—two of them in Cincinnati. During that time hundreds of priests and preachers have been proved criminals and are now serving time, though their number is comparatively smaller. According to Christian logic one fallen medium makes Spiritualism an "abomination," or a delusion. If this holds consistent how much of a delusion must Christianity be to judge by the numbers of gospel ministers in the penitentiaries?

—"Inquirer" desires to know why so much newspaper space is devoted to *one* fallen medium, while so little is given to the *many* fallen reverends who have since been charged with all kinds and worse crimes than receiving money by false pretenses—We suppose it is because genuine mediums comparatively seldom resort to fraud, while it has become a common thing for Christian ministers to go wrong. Not being accustomed to the first named it naturally causes surprise and comment. We trust, however, that it will always be so. It is the best proof that Spiritualism is regarded as the higher religion of the two. When fraud in its rank becomes such a common thing that it is regarded with indifference, we will not be in it any longer. May we never see that day.

—At the Church of the Holy Angels, this city, Father O'Rourke, clad in sacred robes, arraigned Father Connelly in terrible language. He became so excited that he had to be "led from the altar." So says a morning daily. We are sorry to see such wrangling among our Christian brethren. Jesus said, "Love ye one another," but this does not look like love "to a man up a tree." Either it is the new way of interpreting the Bible, or the Lord's promise of confusion to the wise in the latter days has come to pass. But what is most remarkable about it is the notable fact that such things always follow closely upon a tirade against Spiritualism. When some unwise city officials, a few years ago, who had nothing better to do, opened a campaign against mediums, it was immediately followed by a row among these officials—so much so that they forgot all about the mediums. The spirits simply put a spoke in their wheels, which they are now doing with the Church Pastors.

—"The Cyclopedic Review of Current History" for the second quarter of 1893 is now ready. It is a wonderful compendium of the prominent events of the last three months; while its subjects are, of necessity, briefly treated, nothing of importance appears to have been omitted. Under the general titles of "Leading Topics," "International Affairs," "Affairs in Europe," "Affairs in Asia," "Affairs in Africa," "Science, Literature, and Miscellany," it details the world's most recent happenings with singular minuteness, perspicacity, and fidelity, telling all that really needs to be known about any one subject, and referring to all subjects of consequence in a most intelligent and practical way. A work like this is a necessity in these busy, bustling times of ours, and this work seems to be the best of its species. While there are similar publications, the "Cyclopedic Review" holds an original and exclusive position. Its peculiar merits entitle it to general recognition. Garretson, Cox & Co., Publishers, Buffalo, N. Y., $1.50 per year; single copies 40 cents.

Indianapolis, Ind.

A very fine audience assembled, by invitation, in the spacious suburban home of Mrs. A. D. Streight, First Washington street, Friday evening, September 15th. All eager to meet and greet Mrs. A. M. Glading, the present speaker for the Lorraine Society of Spiritualists. But a small quota of those present were believers in the faith; they being mostly composed of friends and neighbors of Mrs. Streight.

After a song, Mrs. Georgia Bartholomew leading at the piano, Mrs. Glading led in prayer—I speak advisedly—in a divinely beautiful prayer, following by a few well chosen and timely remarks by Mr. B. F. Schmid, the president of the society, Mrs. Glading proceeded to give a number, perhaps thirty or more clairvoyant readings, which I will assert were almost true to the letter. The fact that the medium was an entire stranger to all but six or eight persons present, was a good test of her wonderful psychometric powers. I was acquainted with all except, perhaps, a half dozen, and would like to instance some of the more remarkable ones. Two neighbor boys were present, a third sat between the two, who were brothers. After an appropriate appeal to the oldest, pointing out the dangers that would beset him upon every side, and eulogizing his general character, she stopped suddenly, and said, "What does this mean? A beautiful lady spirit is beside you, and is placing an arch from your head to that of the second boy beyond. Are you any relation?" Willie Moore answered "Yes; we are brothers." Their mother had passed to higher life a year or so ago, and many an eye was suffused with tears, as we all knew the love and idolatry in that mother's heart for her family that she must leave to buffet with the cold world.

Stepping up to Mrs. Straight she said. "You did not intend to wear that little emblem at your throat to night, but when you were dressing you could not find what you desired, and so you picked up that little flag, and pricked you finger fastening it on, did you not." Mrs. Streight answered laughingly, "I did." Mrs. Streight had spoken of the circumstance to me some time previous and before the company assembled.

The medium then walked around the room, assuming a martial bearing, personating General Streight, who passed away some two years since. This brave general's name will go down the annals of time, who, during the late war, was one of the thousands who lived, suffered, and starved in that awful prison den. His escape from Libby Prison by means of digging a tunnel, through which he and a few others escaped, are matters or history, and almost miraculous.

The society at Lorraine Hall was never on so sound a footing as at the present. The attendance is constantly on the increase. Some of the most cultured and elite of our city are in regular attendance. This is due, in a great measure, to the unanimity and oneness of thought and purpose in all that tends to place Spiritualism upon a firmer and broader basis.

Mr. Schmid labors indefatigably in the interest of the cause. The speakers are among the best that can be procured.

However, as I have strayed from the topic in hand, I must retrace my steps and speak of Mrs. Glading's wonderful writing gift. A number of messages were given of this character, and all were eminently satisfactory, at least so far as I could learn, when I was not cognizant of the facts. The writing is reversed, beginning at the bottom of the page, and the right of the wording, and reversed so that it can only be read by writing on transparent paper, and reading from the opposite side, or holding it up in frout of the mirror. The message she wrote for me was typical, and contained a volume in five lines. No one present, or, indeed, anyone save myself could have had the slightest conception of the hidden meaning.

At 10 o'clock the merry party dispersed, and we hied us to our chamber to ponder, study, and dream over the great mystery of human life and the greater mystery of the beyond.

L. L. J.

Wooley Park Camp, Ashley, O.

Not seeing any notice of our late camp-meeting at Ashley, O., I shall try and give a brief account of it. Camp opened August 20th, lasting until September 10th, and with the fine weather and good attendance we had, our camp has been a decided success. The best talent as to speakers was afforded us. Hon. O. P. Kellog, of Wyoming; Hon. A. B. French, of Clyde, O.; D. M. King, of Mantua, O; Mrs. Carrie Curren, of Toledo, O.; Mr. D. A. Herrick, of Columbus, O; Miss Abby Judson, Minneapolis, and Mrs. Jennie B. Hagan Jackson, of Grand Rapids.

Our mediums, most of them, are well known in Spiritualistic fields. Among them were W. E. Cole, slate-writer; Mr. Colby, test medium; D. A. Herrick, trumpet medium; Johnny Sutton, trumpet and slate-writer medium; Clarence Heaverlo and Lem McClead, new trumpet mediums, just developed here in our town since last camp, giving us variety in phenomena, which has been very convincing to skeptics.

Mrs. S. Herrick and Mr. Laphone, of Columbus, magnetic healers, accomplished a great deal of good in caring for and healing the sick.

The last Sunday Mrs. Izy, of Galion, took charge of the music, giving us some very fine solos, assisted by her husband at the piano. Mrs. Cora Grant Randolph, with her sweet voice and wining ways, was a favorite with all the campers. And we hope to put her in the field as a singer in the future.

The ladies organized an auxiliary with some forty members enrolled, their purpose being to furnish the new hotel, which is to be erected the following year. This hotel is to be a large, commodious building, with all modern convenience, and will be completed by next camp.

We hope the future landlord of Wooley Park Hotel, will be as hospitable and generous, as he in honour of whom Wooley Park is named—Mr. S. J. Wooley, of Columbus, one of that cities most influential citizens. Mr. and Mrs. Wooley made many warm friends while among us.

Several cottages will be erected again next Summer, and I must say the future outlook for Wooley Park is very flattering, as we have one of the finest groves in the central part of Ohio.

The officers for the ensuing year are A. P. Oliver, general manager; R. Baxter, president; Cora Grant Randolph, vice-president; Mae Grant, secretary; W. Granger, recording secretary. J. S. Beard, S. J. Wooley, of Columbus, Thomas Seeds, and H. P. Grant, of Ashley, executive board. Officers of Ladies' Auxilary: Mrs. Carrie Curren, president, Toledo, O; Mrs. Mollie Morehouse, vice-president; Mrs. Mae Grant, secretary; Miss Jennie Delong, corresponding secretary; Mrs. Cora G. Randolph, treasurer.

All inquiry relative to our camp work will be cheerfully answered by addressing the undersigned at Ashley, O

MAE GRANT, Corresponding Sec'y.

Brooklyn, N. Y.

I have just read a communication in LIGHT OF TRUTH from David Ellsworth. He was a Spiritualist and a member of our Spiritual Conference and passed to spirit life four years ago here in Brooklyn, and was buried in Evergreen Cemetery. I attended his funeral and remember that his old friend and partner in business, Mr. Scott, to whom he refers to as "Scotty," was present and made arrangement for his interment, etc. The Brooklyn Spiritual Conference held memorial services for him which were very interesting and appreciative of David Ellsworth's sincere and earnest work in our meetings. Mr. Wm. C. Bowen was the principal speaker on that occasion, who was known as the silver-tongued orator in the ranks of Spiritualism.

This same Mr. Bowen passed to spirit life four weeks ago at his home in Brooklyn, and his remains were cremated. We are to have memorial services for Wm. C. Bowen, who was at one time president of our Conference and always an active member. I had a letter to day from Mrs. Helen T. Brigham, saying she will attend if we hold these services Saturday evening, September 23d, which I am certain the committee will decide to do.

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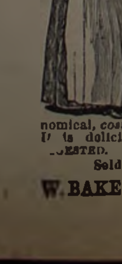

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OBITUARY.

On Friday, September 15th, the pure spirit of Lillie, the second daughter of Willard J. and Elizabeth A. Hull, unloosed its mortal sheathing and wafted into the inner life. Her age was fifteen years, eight months, and twenty eight days. Earth is poorer and heaven richer for this transition, because Lillie was a pure bud, as stainless as the snow drop. The mire of earth had not yet touched her spirit. She was far advanced along the line of intellectual development; lived much in her own thought world; had few friends who really knew her. Like all of Willard Hull's family she had been reared and fostered in the principles and beauties of Spiritualism. Consequently she was ready, and without fear took the hand of the great Ferryman and was piloted over the river as peacefully as a thistle down floats in the autumnal air. The heavenly home rejoices; the earth home grieves, but not without hope and consolation. In the night of their sorrow the white dove of peace rustles the thick air, and over the gloom a new light beams in radiant splendor. Death is the great leveler; the august commoner in the mighty government of nature. All life pays tribute to his potency, and on his silent court there fawns no aristocracy. But while he reigns thus inexorably, the Spiritualist alone perceives his countenance beaming with beneficence, not tyranny, and while he may rob he returns more than he takes away. Spiritualism is the benign dispensation through and by which we learn this potent truth, and so, like those of old, we exclaim: "O, death, where is thy sting! O, grave, where is thy victory!" Lillie's body was cremated Sunday, the 17th inst. The floral offerings were beautiful, and attested the love felt for her by the large concourse who attended the funeral. The father spoke briefly at the house, and the funeral services proper were held at the crematorium, Brother E. W. Sprague, of Jamestown, officiating. His remarks were timely and beautiful, filled with glad promise for the mourners, and instinct, with reason and logic, bearing upon the spiritual philosophy. The family desire, through the LIGHT OF TRUTH, to return thanks to the many friends who assisted in making Lillie's entrance to spirit life the beautiful change it was.

Cleveland Items.

With the closing of the camp meetings came the opening of the regular Sunday meetings in this city.

The West Side Lyceum (the Sons and Daughters of Progressive Thinkers) resumed its meetings September 3d in Wieber's Hall, 483 Pearl street, N. B. Dixon, conductor, Mrs. W. I. Frink, guardian.

The Children's Progressive Lyceum held a preliminary meeting in Army and Navy Hall, 426 Superior street, Sunday, September 10th, and decided on a formal opening on the 17th. The Lyceum will hereafter meet in the hall every Sunday 2 p. m.; Arthur I. King, conductor, Mrs. Carrie L. Hopkins, guardian.

The Cleveland Spiritual Alliance, Mrs. H. S. Lake, pastor, resumed its meetings at Army and Navy Hall Sunday, September 10th. A large attendance was present and thoroughly appreciated the opening discourse, "The True Church." Before dismissal President Thos A. Black announced that hereafter a collection of ten cents would be expected from each person on entering the hall. While the collections the past season were fairly large, they did not come up to expectations, hence the change. Until the spiritual work is more organic in form the admission fee at the door has always seemed to me the easiest and most equitable form of meeting the expenses.

The Spiritual Pioneer Truth Society, Mrs. Nellie M. Smith, speaker and test medium, meets in Bland's Hall, 374 Ontario street, Sundays, 7 30 p. m.

Mr. Harry Archer, the test and materializing medium, who on leaving Lake Brady came to Cleveland, has rented a house, 1420 Broadway, proposing to exercise his mediumship and hold seances for full form materialization. Mr. Archer will be pleased to receive a call, either social or business.

Another Richmond in the field. Mr. N. Powell, of Willoughby, O., has recently introduced to Cleveland Spiritualists and investigators a somewhat new phase of phenomena, through the mediumship of Mr. John Archer, of Toronto, Ont.,—something akin to materialization, and yet not that. The medium terms the different objects appearing "astral forms." The seances are held in the dark, and the objects and forms are made luminous. A more detailed account of which will be given after further investigation. The seances are being held at Mrs. Mary Moss', 570 Erie street.

Buffalo, N. Y.

Home again. Once more we are permitted to gather together in our cosy hall, to meet our old friends, and to make the acquaintance of the many strangers who come to us for investigation. It is surprising to see the number. Many of us spent our vacation at one of the loveliest of camps, Lily Dale, nestled up in the heart of the fair Chautauquan hills on the shore of Cassadaga Lake. It is one and a half hour's ride from Buffalo by rail.

The many improvements which have been made on the grounds in the past year by the able management have tended to add beauty and attractiveness. Through the courtesy of L. S. & M. S. Ry. officials, Sunday trains were run to the camp from here at reduced rates. They were well patronized by the public and fully appreciated by the Association. We would like to see them commenced a little earlier another year.

We all came back feeling the better both in body and mind for our outing, and are prepared once to put on the harness and settle down to work.

Mrs. Ida P. A. Whitlock opened our meetings for the month of September. She is a bright, vivacious little woman who is making many friends with her stay with us. Her lectures are listened to with marked attention, and her psychometric readings are readily recognized by those who receive them.

We had an unusually large attendance for our opening day. Never before have we had such a variety of phases of mediumship with us. It has come all at once. We could better have appreciated if it had been distributed over more time.

Mrs. Stoddard Gray and her son are giving materializing seances which are meeting with satisfactory results to those who attend.

It is understood our friend A. Campbell will be with us some time this fall with his elegant spirit painting, many of which our Buffalo friends obtained at the camp. There are marvelous.

Our Lyceum opened Sunday with thirty scholars. We have a membership of forty-six and hope by the new year to increase our number considerably. It is the intention now, so far as can be learned to take the children of the Lyceum to Lily Dale next summer where they propose to show the good people what we are doing to promote the cause and to keep the ranks filled. Young blood is what is needed to take the place of those whom age and sickness has overcome. Many of our children are good little mediums who, we hope, will develop into pure and shining stars in the spiritualistic field.

We are looking forward to a very entertaining and instructive season, having selected those whom we think could best advance the cause. M. H. VAN BUSKIRK.

Colorado Springs, Colo.

The Associated Spiritualists here, led by Dr E. C Kimball and C. E. Durkee, are an efficient and earnest little band of workers.

During June and July Mrs. G. W. Kates served them as lecturer and medium. During August the platform was occupied by Prof. Lockwood.

Sunday, September 10th, Mr. and Mrs. Kates resumed the work here for an indefinite time. Mr. Kates organized a children's Lyceum in the morning, and in the evening Mrs. Kates, under spirit control, gave a strong address upon "Hypnotism and Obsession." The tests are always most excellent from this medium. She clinches facts so strongly that even those so disposed cannot deny the truth.

Mr. and Mrs. Kates are heartily supported here, and from their services we look for growth and utility. Our section of this free nation is fully alive to all that progress means.

We are not overrun by paupers, as your late editorial would impress. Colorado has its quota of idle men in this time of silver stagnation, but it is nobly caring for them. There is good order here and bright prospects for growth. Business is rapidly resuming and confidence returning.

The climate is most excellent, being highly efficient for consumptives. As a winter place of habitation it equals the summer beauty. It has no equal as an all year congenial climate. When better known it will not be only a great summer resort, but tourists will enjoy the winters which are full of sunshine borne upon dry and pure air, laden with ozone, magnetized by the mountains.

From here, also, look for spiritual progress.

G. WHITFIELD.

As a Tonic after Fevers

USE HORSFORD'S ACID PHOSPHATE.

Dr. W. B. Fletcher, Indianapolis, Ind., says: "I have used it with great satisfaction in a large number of cases of nervous debility and as a tonic after fevers."

NOTES FROM ALL POINTS.

Sheldon, Mo.—We have had Mrs. M. Theresa Allen with us the last seven days lecturing and giving tests, which set our people to thinking and talking Spiritualism on the streets. She also made a number of converts to the cause. I wish to say to any one interested they will do well to engage her services as she is a very able lecturer and untiring worker in the cause.—John S. Hatten.

Redkey, Ind.—Please give notice in the LIGHT OF TRUTH that Dr. S. A. Thomas, of Montpelier, Ind., was here on the 2d and 3d of this month, and while here delivered two very able lectures. Dr. Thomas is an inspirational speaker of rare ability, and the seed that he has sown here is already taking root, and I feel sure that ere many months we will have a good society of Spiritualists in our city.—L. H. Zeigler.

New York, N. Y.—The spiritual seances held at Spencer Hall, 114 West Fourteenth st., every Wednesday evening by Mrs. Florence White have been largely attended and the tests given have been very wonderful and many skeptics have been brought into the light of Spiritualism. The younger element are coming out into the work and much interest is shown for our glorious cause. Next Wednesday evening the 27th Mrs. Mott Knight the wonderful independent slate writer will give an exibition of her power on the platform with Mrs. White. This lady will resume her Sunday evening seances at her own home on the 1st of October.—Scribe.

Grand Rapids, Mich.—Mrs. Jennie Hagan Jackson will lecture in Brookville, Pa., October 1st and one or two week evenings. During the month of December she will lecture for the Grand Rapids Spiritual Association, not the Progressive Spiritual Society, as erroneously reported. She would like to engage week evenings in Michigan for December. Mrs. Jackson may spend the month of January in Florida. February in Norwich, Conn; first and second Sundays of March at Worcester, Mass.; third and fourth Sundays are open; April 1st and 8th at Haverhill Mass; 15th at Brockton, Mass. 22d at Pittsburg, and 29th at Brocton again. Will engage for open Sunday dates and week evenings in the East during February, March, and April. Early correspondence desired by Mrs. Jennie Hagan Jackson, 399 South Lafayette street.

Dubuque, Iowa.

Manifold duties have conspired to make quite a space in my contributions to your columns, but I wish to tell the friends that the Progressive Spiritualist Association of Dubuque is still working for the cause of truth. We opened our meetings, with Helen Stuart Richings as speaker, the first Sunday in September, and last Sunday closed her engagement with us. That the people have been richly served it is unnecessary to add, and we hope to have her again some time in the future.

Our city has been the scene of a great gathering of Catholics and a street parade of more than 7 000 with torches. Several thousand dollars were spent in fireworks (who shall say it is hard times). Yet amid it all our attraction proved too great, and we numbered among our audience Sunday evening some who had come to the city to see the wonderful strangers from the East.

Our Sunday school is very interesting and well attended and some of the poor children display talent that might well be envied by the wealthy ones. About seventy five children gathered together the next Sunday after the camp closed at Clinton and gave Dr. Adams a warm reception. Having been drilled by their teachers, they gave a very nice entertainment and presented him with a boquet of flowers. Every child had contributed, and a little girl presented it with a beautiful tribute to their benefactor.

We have moved our hall, and now hundreds of people every day can read that there is an Association of Spiritualists in Dubuque, and strangers know where to come who are interesting in our philosophy. CORR.

Lockport, N. Y.

As the ceaseless flow of the river of time bears us ever onward toward the ocean of eternity, through the varying scenes of this, our earth life, its joys and sorrows, its smiles and its tears, how our hearts are cheered by the recollection of some event which ever after gives us "something sweet to think of."

The United Progressive Society, of this city, for several weeks prior, had joyfully anticipated an event which is now a golden memory. On the evening of the 15th inst. Masonic Hall was filled with a happy, joyous throng to welcome home again Mrs. Anna L. Robinson, our former pastor, now of Port Huron, Mich. Refreshments were served by the ladies, and a very enjoyable evening passed all too quickly away.

"Alice," Mrs. Robinson's control spoke lovingly and tenderly to her "children," and closed with wise counsel for their future guidance.

On Sunday last Mrs. Robinson and her controls spoke words of comfort and consolation to the bereaved family of Mr. and Mrs. E. J. Taylor, at the funeral of their infant son.

Last Sunday evening our hall was filled to overflowing by her old-time friends, and "Alice" was at her best. Saturday Mrs. Robinson and her son Mark started for Michigan, where she will take up the work for the good people of Port Huron.

Mrs. S. A. Walters, of Auburn, N. Y., spent a few weeks with us recently, making many friends who will be glad to listen to her again.

Willard J. Hull, of Buffalo, N. Y., will occupy our platform next Sunday, and he never fails to interest his hearers.

E. A. DOTY, Sec'y.

East Claridon, O.

On Sunday, September 17th, the O. U. S Society convened at C. D. Clapp, with fifty persons present. Meeting called to order by president S. Goold. A song by Mrs. Morse and Mrs. Wilson, and a poem by Mrs E R Johnson were rendered F. G. Wilson, of Cleveland, being present was called upon and responded by reading a fine selection and giving a short talk. Instrumental music by Mr. and Mrs. F. H. Morse and Mrs. Wilson closed the forenoon session.

The afternoon session was called to order by the president. After a song the guides of F. G. Wilson, discoursed from subjects given by the audience. The subjects were ably handled and the speaker held his hearers in rapt attention for one hour and a half. In music, finely rendered, closed the meeting. Next meeting to be held October 1, at David Hall, in Claridon. All are welcome MRS J. E. REED.

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, Yarma, a physician, of ancient Atlantis. 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.

GOOD NEWS FOR ASTHMATICS.

We observe that the Kola plant, found on the Congo River, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this remarkable instrument spirit Dr. Wells, now so well known throughout the world, diagnoses and prescribes for patients everywhere, and very seldom, if ever, fails to perfect a permanent cure where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in homeopathy and is also a graduate of Rush Medical College of Chicago ... and the Eclectic Medical Institute of Cincinnati, O., and therefore is fully competent to carry out any and all instructions and please the adherents of all schools of medicine. For the next three months, in order to increase the circulation of the LIGHT OF TRUTH as a matter of personal friendship, I will send diagnosis and medicine to last two weeks and the LIGHT OF TRUTH FOR ONE YEAR for $1.00 to all new patients and non-subscribers. Old subscribers can subscribe for any of their friends who are not taking this paper. Regular patients, by sending $5.00 for three treatments in advance, can have LIGHT OF TRUTH sent to any address for one year free. Send for circular "A." Address

W. S. ROWLEY, M.D. No. 9 Glen Park Place, Cleveland, O.