rday, October 7, 1893

the months of Septemberied by the California medicis giving some of her clear, to plessure of a slate writion ricity, on a recent even. Il present. The LIGHT Opting lad to say. The societ exason. There is only September 19 to 19

tt season. There is only
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Kellogg and wife did
a hich although if we were
and everybody who is achighly respects, honors,
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ng for the election of setting Association the it, G. H. Walaer; Vice-y, Mrs. M. Thereas Al-of Mansgers, Dr. Cyros , B. L. Abel, Mrs. C. mmittee on Speakers Sam Barratt. Music-en, Sec.

Sam Barratt. Music-en, Sec.
piritus! Development arnes! Hall as formerl. The aubject, 'Can by one of the audje's guides in a manials were held during t, of Windsor, Can, both being well at our services, knowen considered both

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

SUBSCRIPTION PRICE

Cincinnati, Saturday, October 14, 1893.

Volume XIII, No 15.

mailst, but instead so adroitly drafted that the radical her was partially drawn.

This was the situation when the Committee on Organization began its work. The audience became impatient, and in order to have something before them they directed the Committee on Resolutions to make a report after the noon recess Judge Drake had talked with many and secured their ideas, but the real facts are that Judge Drake drafted the resolutions as its of delegates from Solitualists, societies chartered the same of the sasociation.

SEC. The membership of this association shall consider the resolutions as its of delegates from Solitualists, societies chartered the same of the sasociation.

real facts are that Judge Drake drafted the resolutions as finally reported.

The coming year will prove this part of the work to be the most portentions event of the Convention.

If Spiritualism is to become an organized force it must adopt itself to the laws of the land. It may be all right from the atandpoint of an anarchist to pay no attention to existant laws and jump at once into the middle of things. Spiritualism needs money if it desires to perpetuate itself, to receive bequests, escape taxation, to have all the benefits of our laws. The word religion, if taken to signify the relation between The word religion, if taken to signify the relation between man and his God, would be the cause of strife at once. And yet to fit into our times and secure's recognized legal position the word religion should be woven into our declaration. We want the friends of the cause to study carefully the wording of these resolutions. In this sense they have a double meaning, they enable our followers to define Spiritualism. Therefor when the friends desire to make a bequest to the National Association in trust for the cause we all love and the question should be raised and the claim made that Spiritualism is a word of vagne meaning and its purposes uncertain. The Drake resolutions having been unanimously adopted by the assembled Spiritualiats of United States will forever put a

quietus on such a line of attack.

The following is the Constitution of the National Spirit
ualists Association of the United States of America as adopted PREAMBLE.

Ve, the chosen representatives from the spiritual associa

tions, in delegate convention assembled, in order to form a more perfect and powerful organization, established intelligent co-operation, insure harmonious action and financial success, provide for the protection of mediums and speakers promote the general welfare of the cause, and secure the blessings of liberty and protection under the law to ourselves and our posteriy as a people, hereby establish this constitution for the guidance of the National Spiritualists Association of the United States of America.

ARTICLE I

NAME - The name of this society shall be "The Nationa Spirituslists Association of the United States of America, which society shall be incorporated by that title under the laws of the District of Columb'a.

ARTICLE II.

OBJECTS—The object shall be to prevent further waste of spiritual and financial energy by the consolidation and organization of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers and mediums and other exponents of Spiritualism.

ARTICLE III

ARTICLE III.

SEAL.—The seal of this association shall be circular, two inches in diameter, with a sun flower design in the centre, the title and date of organization appearing in large type around the outer edge.

ARTICLE IV.

ARTICLE IV.

OFFICERS AND DIRECTORS.—The officers of this association shall be a president, vice-president, secretary, and treasurer, who shall be directors, and with five others shall constitute a board of nine directors, who shall be elected at a regular annual meeting by the delegates assembled.

ARTICLE V.

DUTIES OF OFFICERS-PRESIDENT -SEC. I. It shall be

the Board of Directors SEC. 2. The president shall have general supervision of the officers of the association and the transaction of its business, the approval of all bills before payment of same by the treasurer, and shall make a yearly report of the progress of

VICE PRESIDENT.—It shall be the duty of the vice president to perform the duties of the president to perform the duties of the president in the absence of that officer, always subject, however, to the approval of a majority of the Board of Directors.

SECRETARY — SEC. 1. It shall be the duty of the secretary, under the direction of the president, to prepare and keep all records and accounts of the association; to attend to its correspondence; to keep an official record of all meetings; to be the custodian of the seal of the association; to keep a faithful account of all monles received, and to turn the sam over to the tressurer, taking his receipt therefor.

in the subordinate associations under its jurisdiction.

SEC. 3. No modification of the form of organization, or
manner of conducting business, on the part of existing societies and organizations shall be required to qualify them for
membership in this association, except so far as may be necessary to select the delegates and otherwise maintain its relation to this association; but they shall be entitled to a charter by making application and paying the fee therefor, and

filing the required report.

SEC 4. The secretaries of all chartered associations shall prepare and transmit to the secretary of the National Association an annual report in writing, giving the number in members enrolled, and such other information regarding their respective associations as may be required by the Board of Directors of the National Association.

Means of Raising Revenue.

The Board of Directors of the National Association shall e authorized and empowered to raise funds by the following

and ten dollars (\$10) for State charters.

2. To solicit bequests and donations from those who are able and disposed to recognized the importance of building up the cause of Spiritualism by means of this association. All monies received from the above-named sources shall be payable to the Secretary of the National Association ARTICLE VII.

MEDIUMS -- We recognize mediumship as the source of the inspiration, progress, and power of Spiritualism, and as furn-ishing evidence of the truth of the same. To insure the best results mediums need greater protection, encouragement, and assistance in the exercise of their gifts, and aid in case of indigence, and to that end there shall be set aside a special fund for such purpose under the supervision of the Board of Directors, all contributions to which fund shall be appropriated to no other purpose whatsoever.

ARTICLE VIII.

ETINGS.—The annual meeting of this association shall be held in the city of Washington, D. C, on the second Tuesday in October of each year. The president of the National Association shall preside, and the secretary of said association shall be secretary of the meeting. The authorized voters shall be the duly elected delegates from the various chartered associations. At this meeting the regular election of the officers and board of directors for the ensuing year shall take place, and all necessary business be transacted.

ARTICLE IX

the duty of the president to preside at all meetings, both of the association and board of directors, to sign all charters is sued to the chartered associations, and all papers bearing the seal of the association, subject to approval by a majority of time of holding such meeting, and it shall be the duty of the duty of the seal of the association, subject to approval by a majority of AMENDMENTS. -Amendments to the constitution may be ecretary to circulate such notices to all chartered societies immediately on receipt of the same. Said amendments shall be adopted by a two thirds vote of the delegates present a

THE CONGRESS OF EVOLUTIONISTS.

The Congress of Evolutionists held last week in the Memorial Art Palace was a decided success and in every way a most satisfactory series of meetings. The Congress extended through three days—three sessions each day. The ball assigned to this congress was well filled during all the ses-sions and crowded during some of them. After the opening addrees by B. F. Underwood, the chairman, in which was sketched the progress of evolutionary thought, a paper on ocial Evolution and Social Duty," contributed by Herbert bencer, was read, after which Edward P. Powell gave an over to the tressurer, taking his receipt therefor.

SEC. 2. The secretary shall also perform such other duties as the president may direct, shall make a yearly report to the sessociation at its annual meeting, containing a full statement of the membership of all chartered associations and fault other items and statements as the Board of Directors shall deem necessary.

The secretary and to the duty of the treasurer to receive all monies through the hands of the secretary and to properly account for the same. He shall pay all bills against the same. He shall pay all bills against the same, when duly approved by the president and

THE NATIONAL CONVENTION OF SPIRITUALISTS.

At the diest day's prescribers it was already clearly demonstrated that each person had constituted himself a guardian of the Committee on ready logic pract, of Chickage, the courts and the courts are the courts and the fear of the special practical production that may come into have all resortions as the direction of the Convention to have all resortions are ferred to the majority had their attention containing to the Convention to have all resortions are ferred to the Convention to have all resortions are ferred to the majority had their attention containing to the Convention to have all resortions are ferred to the courts and the fear of the second of the provisions of State Constitutions as the critical point in the proceedings by in eccuring a decay, distincted and studied the provisions of State Constitutions as the critical point in the proceedings by in eccuring a decay and referred to the courts and studied the provisions of State Constitutions as the critical point in the proceedings by in eccuring a decay and referred to the constitution those who had been through the courts and studied the provisions of State Constitutions as the critical point in the proceedings by in eccuring a decay and referred to the constitution those who had been through the courts and studied the provisions of State Constitutions as the critical point in the proceedings by in eccuring a decay and referred to the constitution those who had been through the courts and studied the provisions of State Constitutions as the critical point in the proceedings by in eccuring a decay of the courts and studied the provisions of State Constitutions and the court of the addience of State Constitutions and the court of the difference of the proposed by the proposed by the proposed point in the provisions of State Constitutions and the court of the difference of the proposed provisions are all y elected and qualified; to appoint the state of the provisions of State Constitutions and the court of t

The great question that confronts us as Spiritualists is whither are we tending? 'By their fruits ye shall know them.' is an old but ever true saying. In presenting the Lyman C. Howe matter to the public, which I did some three months ago, in a long letter setting forth his worth, character, and ability as a lecturer and writer, also how that a small sum from the mane. funds of the association.

MEMBERSHIP.

Sec. 1. The membership of this association shall consist of delegates from Spiritualists' societies chartered by this association and the basis of representation shall be one delegate for each one hundred members or major portion thereof, and two, or more associations may combine and elect such delegates where no State jurisdiction exists.

Sec. 2. In any State where five or more chartered societies exist, State jurisdiction may be established and a State purisdiction and shall send delegates to the National Association and shall send delegates to the National Association instead of the subordinate association. The basis of this world for life here and hereafter.

Every such true, noble, and chosen instrument that they have been years training, developing, and preparing to do the subordinate association thereof,

have been years training, developing, and preparing to do this work, they desire to live and remain in this life as long as possible; knowing full well that each year here, when life is fully unfolded is worth a hundred fold in the life beyond.

What belongs to this life never can be as well done anywhere
as here. I have no use for any system of cibics, morals, philosophy, or religiou which does not prepare mankind better to live in this mundane life. The philosophy of Spiritualism the religion of Spiritualism believed and lived, can and will do this. The phenomena alone, or simply being convinced that you can not die, is only a scientific fact, a psychical condition that has nothing to do with character, moral, or religion. There are certain psychical laws governing humanity there are sensitives, mediumistic subjects. When these subjects confirm to these laws there are sensitives, mediumistic subjects. When these subjects confirm to these laws the confirm to the confirmation to the confirmati jects confirm to these laws the results come forth in perfect or imperfect phenomens, in proportion to the perfect or imperfect conformation to said laws.

1. By the collection of twenty five cents per capita as anlifts him out and above the sensuous, carnal, and animal life, not
that the animal life, the appetites or passions should be ignored
or despised. For with reason, conscience, and man's spiritual na
and ten dollars. (\$4.5) for Fixed to the charter issued to them

Howe shall be employed at Washington, Oregon, and Califor nia Camps next year, he is a worthy man." This is a right

move. .

Now, as I was saying, my second object was to try to test

to aid worthy speakers and mediums. Let there be a com s by B. P. Underwood, Dr. Herman Gasser, Dr. John E. to aid worthy speakers and mediums. Let there be a committee appointed who shall distribute the same judiclously.

Sociology was considered by Rev. A. N. Somers, Bayard Let us show that we have a philosophy that extends into beyond our comprehension.

According to the New Haven (Ct.) Are the clairvoyants of that city are in fear of persecution, and are greatly alarmed. It appears that a law was passed at the last session of the legislature providing a pensity of sixty days in the workbouse for beggars, brawlers, fortune tellers, and common drunkards. A circular letter has been sent out by the Society for the Prevention of Crime calling the attention of the mediums to the law relating to fortune-tellers.

Without doubt the members of the above named society

are all Christians, and pious to the extent of their ignorance.
As such they have a right to bore other people, of course, but
it is hard to see how they are going to molest an honest
medium. In Connecticut, as in other States, doubtless there medium. In Connecticut, as in other States, doubtess there is a pestiferous lot of fakirs and humbugs who make fat livings off the credulity of the people, and the law was framed to take care of them. But should a bona fide clairvoyant be assailed under the law his or her constitutional right to exer-A fair test of the law on these grounds would, we think,

vindicate and protect the medium, but this does not excuse the persecution of the godly who always take these means to harass and overcome the spiritual movement. Laws governing these matters should be explicit to the last degree and in defining who shall come under their provisions, and great care taken that no persona' rights as citizens be assoiled. The only way to obviate this danger is for Spiritualists to watch legislation, and when measures of this nature are proposed on a tender and refined medium or psychic as on a brawling fakir as ignorant as themselves.

St. Paul, Minn.

or imperfect phenomena, in proportion to the perfect or imperfect conformation to said laws.

Man is a religious being: has a religious nature which needs culture, careful training, and unfolding, as much, yea, more than his physical and mental. It is a development of this nature; food and life for this part of his being that alone lifts him out and above the senauous, carnal, and animal life, not that the animal life, the appetites or passions should be ignored or despised. For with reason, conscience, and man's spiritual and ture controlling them, a legitimate divine use of all his being is the result, yet when the object, purpose, and aims of life is senauous pleasure, the God in him becomes perverted, the moral nature corrupted, the light of reason darkened, and the body, mind, and soul diseased. The hour has come that Spiritual its should reach out toward the "spiritual Alps," bring forth fruits and meat for repentance. If we live in the spirit let us walk in the epirit, because more significant, more taught from our rostrums; for the more spiritual minded will seek good in these "channels. Not because with all these you find some spiritual souls reaching heavenward.

A friend writes me from Haslett Park: "Meeting grand all through, yet the drawing card—the great day is when we have tests." Now no one appreciates tests or phenomens more than I, yet the tendency is too much that way, is. I can work with any organization, under any banner that helps me to that more excellent way. "Read 13th chapter ist Coninthians and you will find what that way is. I can work with any organization, under any banner that helps me to that more excellent way. "Sharity." Now the second object outside of doing justice by Brother fifty dollars; I have known Lyman C. Howe for many years; he is the most unselfish man I ever knew." Moses Hull writes "Put me down for five dollars, I have arranged that Brother Howe shall be employed at Washington, Oregon, and Califor-Howe shall be employed at Washington, Oregon, and Califor-Howe shall

The Pittsburg Commercial Gazette of the 2dinst says: Up ward of three hundred people attended the inauguration and dedication of the church of the First Association of Spiritualists of Allegheny City in the G. A. R. Hall on West Dlamond

Now, as I was saying, my second object was to try to test the Spiritualists of this country to see if they had gotten away from the phenomenal phase. Every Church in the land with all their inconsistencies of creed provides for its worthy worn out ministers—those who have given their lives to the Church and the cause they represent. No fund, not many homes, no hospitals are provided for our wornout mediums and speakers. Well may we ask as Brother White wrote me: "What ails our Spiritualists; are they going to take their money with them?" No, my friends, they are not, but they are going to take with them a sordid, avaricious spirit that will bind, letter, and retard the progress of their souls for centuries.

Up to this time, outside of Brothers White, Beggs, and myself, which is, two hundred and fifty dollars, we have not received two hundred dollars. Cassadags, near the home of Brother Howe, personal friends that have known him and his wife sil his life, did nobly, they raised and handed him seventy dollars.

Now, my friends and feclow Spiritualists, I have concluded to extend the time to finish or close this matter until January 1, 1894, and I hope the editors of this paper will open its columns for receiving the same. Let every subscriber send the brother his one dollar if no more, his ten dollars if be can. When this debt is paid for Brother Howe, let there be an open column all the time for receiving funds that shall got to sid worthy speakers and unediums. Let there be a com-

then the pages of the old or new testament without discern-ing degrees of inspiration. Issish is obviously more highly inspired than the author of that charming love story, called the book of Rath. Are not the Pasims of David more exal-ting than the Songs of Solomon? And do we not instinctively feel the words of the Sermon on the Mount to be of greater value and more spiritual than any of the epistles? A mo ment's reflection will suffice to decide such an apparent truth let we would not on this account exclude these writings, for they are pleasant reading, and are a relief from the weightie

As I write, the pictures of the old and new testaments par before me, and one sees many a familiar face and scene. The allegorical Garden of E len with its innocent companies; an the expalsion from paralise with the cure worm faces and downcast eyes of those who come forth to face a cold and guilty world. Then the mythical flood with its ark of safety floating appearance waters, and the ultimate landing of that mody crew upon Asarat. How we hear the call of Abraham and see pictures of nomadic life. Presently the angels walk among the shadows of earth to warn of coming disaster; and then the cataciyam of Sodom and Gomorrah. We now folamong the shadows of earth to warn of coming disaster; and then the catachym of Sodom and Gomorrab. We now fol-low the firstelltes in their wanderings; we hear their sighs, we behold the falling tear, we rejoice with them in their triumphs and sorrow with them in bondage. How interest-ing was the story of Joseph to all of us in our childhood. In the days of our youth we loved to wander in the fields with the clays of our young we loved to wanter in the helds with the beautiful Rath, and the spirit of romance descends upon ms. In the presence of Jeremiah we become somewhat peasi mistic, and while listening to the porsy of Isaiah we are opti mists. Waile the scenes of the battle field pass before us we feel heroic and are transformed into a giant killing D svid or a bold heaven commanding Joshua. And being a Spirit malist, one can not help wishing to handle the form of Abra ham's visiting angels to see if they are real materializations.
With interest we peep into the scance of the woman of Endor
With surprise we gaze at the materialized hand upon the wall
at Balchazzer's palace. With a feeling of almost incredulity we
imagine the three Hebrew children walking in the firry furnace. With wonder wises the culm figure of Diniel stand in the den of lions and is subarmed.

On reaching the new testament era we are delighted with account is painted in colors of superstitions fancy, our love of the poetic pardons the introduction of the legendary. When the man Jesus stands before us as teacher, with bated breath listen to him and say, "never man spoke like this man." We follow him through life's pilgrimage and hear his gentle words or burning demunciation of wrongs and shams. We see him weep by the grave of his friend and love him for his tenderness. We are carious to learn by wast occult power he heals the sick, and by what magic he calls the seemingly dead life. A nazed we watch the procession pass through the reets of Jerusalem on its way to Calvary, and with hands ross our brests and bowed head, and tear-bedimmed eyes we

Wast is this strange story we hear on every hand? He is isen, he is risen. A new enthusiasm seizes the humble fol-owers of the master: Their lord liveth. The persecutions of the faithful few begin, the comforter

The persecutions of the faithful few begin, the comforter omes, and we receive letters from Paul, James, Jude, John, at the rest telling us how they fare in their distant homes, a missionary travels. Then comes the weired pauorams of the Apocalypse; which only the mystic can interpret. In the allegory of Genesis we behold the soul's pre existent paradise, our own eden of earthly infancy wherein we are indeed innocent. We eatch a glimps of the soul in its descent a persuit of external knowledge, plucking the forbidden fruit, and have any other in the childhood we particle of the

things new. From the jacobs role in the world's book of remembrance, the way in which the lord hath led us." He visits the battlefield of the elements, the seat of war where once upon a time great beasts fought the bloodies: battles the world has ever seen. Here he finds traces of the God of war that fills him with horror. The face of nature so smiling, hides within her bosom the dead of ages. The Egyptian book of the dead is nothing to this one. What a enarnal-house this world is. In these halls of silence God speaks most eloquently to him that can listen to the voiceless deity. Waile we here behold the sepulchre of the past, do we not also perceive the roots of the tree of life, which are ever nourished by the remains of the dead. The haunts of the fire fiend, the abole of the water nymphs are known and the spirit of earth declares its dwelling place to him. Here the geologist may study the ancient word.

The astronomer may read the fiery scriptures of the sky, and worship in a temple domed with a million suns. Well may the great Kepler exclaim, "O God, I think thy thoughts after thee." All the hosts of heaven sing, "great and wondrous are thy works." "The heavens declare the glory of God, and the firmament showeth his handiwork." In contempla ting the starry heavens the greatness and majesty of that power which underlies all phenomens is brought to mind and its incomprehensibleness instinctively felt.

The microscopiat too, is brought to realize the infinitely small, and to recognize life within life, worlds within a world until one is led to ask, where does life end or begin? does it extend infaitely? The microscopist and biologist peruse the book of life, and wordrous are the revelations they read. Surely upon cell, wall or tissue, some word is written. And along the telegraph wire of delicate nerves the intelligence of he mighty one is transmitted.

The botanist more than any other should know that "there are tongues in trees." Every leaf of the tree, every blade of grass has a message for us if we can but interpret it.

I have wept on hearing a bird sing because I could not anderstand its language. We are such strangers in our father's house. We wander all over the globe to see the sights, and we have not seen understandingly the flowers in our own garden. How much of life we lose. We speak of seventy or eighty years as being a long life; and yet there are people who live more in ten years than others in four On reaching the new testament era we are delighted with are people who live more in ten years than others in four the angelic guardianship of the child Jesus, and even if the score. When we judge the length of our days by what we instinct. The individual does not represent the whole body know, or have done, or loved, we shall have different standards than years and months and weeks. We shall measure by aspiritual yard stick which knows nothing of inches. And by a dial whose figures are indicators of heavenly hours which cares naught for days or centories.

It depends so much upon our State of mind and heart as to what the great world without us shall impart. To the chemist, the universe is one huge laboratory. To the astron omer, the world is his observatory. The botsnist finds his garden. The naturalist discovers a zoological collection The artist sees the world as an art gallery, a sculpture chamber; while the architect discovers in the forest suggestions of the goth'c style. The poet and musician hear in the voices of nature their song. And the saint-like soul sees in every flower a censer and detects in its performe the insense for his Every land is to him "a holy land," every day is sacred his heart, every home is a temple, and each hearthstone an alter to the living God.

Can we not develope within us the scientist, the artist and the saint? If we can, then earth, sky, and sea will be our word of God. "The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands," in our presence. And instead of one bush, burning unconsumed with fire, as in the presence of Moses; all the universe shall be ablaze with the fire of infinite love, and lighted forever by infinite wisdom.

Nature impresses us with the idea of an indwelling pre-lete at the front, in carrisges, and ace; but man with his moral nature and capacity for nn-ging dong on foot—Great West.

PLIGHT OF TRUTH (-)

OUR CONTRIBUTORS.

The of the two of knowing a signed and perform through the performance and the perform

of painting, sculpture, and writing were all united in primi-tive days, why should there be so much difference to-day between the printed page called sacred and the painted can-vass upon which divine ideals are shedowed forth? Can not God speak through a block of marble when the genins of three raps. Upon opening the state—all eyes watching meman has fashioned it, or the canvass when the artist has painted sublime though thereon, as well as through paper and ink in the form of a book? I am not undervaluing the book, I only wish to extend man's views and aid him to see revelations of God where he before thought they perhaps were not. And in the manifestations of Modern Spiritualism may we not hear the voice of God through our loved ones who have gone before? Shall we not rejoice in the revelation of life immortal, demonstrated by heir objective or subjective presence? When the great Bible of the world is completed these manifestation and revealments of the spirtt shall form a part of the great whole. Aucient records, nature's reveal ing, the best in art, poesy, literature, music, orations, noble deeds, and lives of self-sacrifice shall be parts of the word of

Spiritualism—Its Claims, Defence, and References.

Spiritualism is a philosophy based upon certain phenome na occurring in the presence of sensitives or mediums. These phenomena have an intelligent bearing. Nine-tenths of the avestigators thereof have accepted the theory of spirits as the cause, many scientists of note being among the number Believers in this phenomens have banded themselves to gether as a religious body, calling themselves Spiritualistsight guaranteed to them by the United States' Constitution-Art. L of the Amendments

As such they demand protection from religious per cution as has been manifested of late by newspapers, They ask nobody to Church pastors, and Materialists. become members of their cult. They only want converts who have become convinced by thorough and satisfactory investigation. Thus they interfere with no one's belief or faith, and want nobody to interfere with theirs. Because one faith, and want nobody to interfere with theirs. Because does no more prove all of them did in has proven a fraud does no more prove all of them frauds than does one fallen minister of the gospel prove all ministers to be worthless. Nor does one fallen medium make of Spiritualism an abumination any more than would make of Spiritualism an abumination any more than would phenomenor—spiritual because it was a manifestation of inreligious of any cult, and those who endeavor to make it fit into this case are not reasoning in accord with justice or good sense.

Those who can not take our word for it that Spiritualiam is what is claimed for it, we respectfully refer to the follow ing prominent scientists, whose testimory stands recorder in its favor: Professors Elliott Coues, P. H. W. Meyers, Sidg wick, Oliver Lodge, F. Podmore, C. Richet, Wm. Crookes, A R Wallace, F. Varley, Corney, W. F. Barrett, de Morgan, A. Alexander, E. D. Cope, R. D. Owen, R. Hare, J. R. Buckman, C. Fiammarion, Weber, Fichte, Fechner, and Zeellner. Also Schindler, Judge A. H. Dailey, Judge Elmunds, Dr. M. L. Holbrook, B. P. Underwood, Plorence Marryatt, W. T. Stead, Hester M. Poole, Abby Judson, Sara A. Underwood, Wm. Den ton, Hudson Tuttle, and Epes Sargent,

We take great interest in these labor-holidays and labor parades'- a very great interest. Rome was a republic once-and when the Satrapa wanted to crush out the liberties of the people—and enslave the toilers, they got up parades, and banquets, and labor-holidays, and games -- builded arches -- and sent bands of music around to captivate the silly fools while they purchased the cunning leaders. Yes, the parade was in-It was interesting to see the political swash-buck lers at the front, in carriages, and the political imbeciles tag

After the former preliminary I held the state over the ta-ble in sight of the entire circle. Quietnde reigned supreme, as all were eagesty listening for the scratching sound of the pennil inside of the state. It came as before, followed by three raps. Upon opening the state—all eyes warrhing mehead in wonderment, saying, "That is a miracle, indeed."

This message, like the others, was erased, and the slate re-

turned to me. But before I could be fairly seated, the writing began this time; and I had hardly taken my seat when the raps took place. I immediately crose, so as to face the whole cucle while opening the slates. Another message as before, but all signed by persons unknown to any of my family-only one being acknowledged by the banker. When this message was reviewed and commented on, it

was crased and the state handed to me. But this time I remained standing. No scotter, however, had I the state laid on the palm of my hand and held it aloof, than the writing began. This was continued for an hour, over a dezen measages having been received, read, and erased during that interval: no message taking over two or three minutes to written, except the first, which took perhaps six or seven minutes to get the phenomenon started.

The closing message took longer than usual though we did not know at the time that it was the close. But a squirk squirk, squirk" was heard following the ordinary sound made by writing that all listened in surprise. "What can it mean" one asked. I suggested that they were drawing. Just thez t rapped. Upon opening the slate the message read

"This is all for this evening-Now pass around the lat." Signed by what looked to me like two fex tails, and I said so. Let me see," exclaimed the medium, jamping up and approaching the table. The moment she caught sight of it, she said with a laugh: "Oh, that is my guide—White Feather" We then saw that the illustration was meant to represent two

white feathers.

But the medium blushed when she read the message, say. Oh, White Feather, how could you write such a thing?" ing: She manifested an embarrassment that was perceptible. it was not a professional sitting she was giving, but only one trick, however, has not yet been imitated by man, nor ever on be, in our opinion.

It was a pleasant entertainment, and a problable one is that it proved to the entire party present that sine writing can be done by spirits under proper or harmonious coa-The skepticism of the banker and his wife was offset by the faith of the others, who were all believers in stir tual phenomena, but, like myself had never had any experi

ence in the slate writing phase.

We were now convinced, I especially, as the writing was all done while holding the slate myself, and above board under the full glare of the light. What better proofs did I need C. Flammarion, Weber, Fichte, recaner, and restance.

Rev. M. J. Savage, Rev. R. Heber Newton, Rabbi Solomon of the phenomenon per set I got no tests of family spirits.

Schindler, Indge A. H. Dailey, Judge Elmunds, Dr. M. L. but I did not need them, having had sufficient evidence of their immortality through other mediums. The phenomenon was clearly proven by the medium's spirits or her and me much so that they could write without her immediate assess tance in holding the slates. Others can get just such proof if they but prepare themselves a little. Have a room es pecially devoted to spiritual manifestations even if you set nothing. But sitting for phenomena magnetizes it for the reception of other mediums, and furnishes them with good conditions when they come. Conditions to a spiritual circle is what law is to the solar system, and if you will not farmula or establish the law that makes the manifestations possible, you get nothing, simply. You might as well try to send a telegram over the wires without a battery or the application of electricity -- the law that governs it.

Saturday, G Spirit N

Street of Liver

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ING TRICK.

investigation of spiritual ad had absolute proofs of writing, materialization og with and without conthat I go't a satisfactory ate-writing medium. It wing been invited as a my with two other pair—minent banker and wife, fully convinced. The fully convinced. The

would be called upon to to lead the conversa-nomena so as to bring in the test—we knowing make the seance a fa too, and require the us as mortals do. In he medium express a to hold a seance, for ald favor us—such be-

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ally in a circle sircady;
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about an hour's pleasit that she thought condid we not have a slate
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lect some one to sit ith me," she said, to

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fore, followed by He shook his acle, indeed." eated, the writing seat when the

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zal, though we But a "squirk ary sound made t can it mean ing. Just then ge read: ound the hat." s, and I said so. ng up and ap-sight of it, she hite Feather!"

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for the Church by the bigoted or superstitious religious devotee. There is as much bigotry in politics as there is in religiou, and both have to be purified by suffering and imposition until experience teaches wisdom.

there is no unalterable decrees of fate in the minor effairs of life, especially that of human destiny. There is a general outcome, growing out of universal law, but as well as you

can stunt growth—either physically or morally—by certain tendencies, you can hasten both by the opposite. It is true man has certain lines to follow, but these are due to his in

heritances—his inherent characteristics. If he does nothing to overcome those which he knows, by reason and mora

teachings to be wrong, his fate will be unalterable. He is governed by natural law in accordance with his inborn facul-

ties and tendencies, or inclinations, whether good or bad. If bad he endeavors to improve, and the law acts for another

"decree." So if one senses a calamity coming, it may be averted if there is something in one's nature to change the condition or cause upon him. Fright sometimes does it. But those who are too impervious to spiritual warning—being too worldly or sensual, selfish, or malicious—do not sense the calamity coming, and get the full benefit of it. Spiritual-

calamity coming, and get the full bencht of it. Spiritual-minded people are warned, both by feeling the pressure of the law for the coming effect, and by spirit friends, and can govern themselves accordingly. Fright, we say, is often enough to change the condition temporarily for the law to take a different course or effect on one's being. But how can one be frightened who can not even sense the coming calamity? So, fear causes a removal sometimes to avert danger. It drives many to prayer, Prayer with feith in the heart that one

So if one senses a calamity coming, it may be

Spirit Message Department

Where sample of medition course are the programment of the state of the programment of the programme QUES.—{Mrs. A. A. W.} How can I sit for independent slate writing I ANS.—Sit as you would for any other phase of mediumship, only that you take a double slate into your seance, follow inclinations how to hold or where to lay it, and have patience. You may be impressed to sit alone in your room with the slates in your lap; or you may feel an inclination to lay them on a table before you, or hold them under the table with a cover over your arm to exclude the light; or you may feel a desire to alt with a good friend or relative. Whatever comes to you unbidden, and with some sort of contentment in the thought, follow out. If nothing comes and no particular desire for continued sitting manifeats itself, it indicates that you are no medium for this phenomenon, and simply had a passing wish, which may have been father to almply had a passing wish, which may have been father to the thought. But you may have some phase akin to it. Try automatic writing. Never give up, however, as long as you feel that you will get something.

tizan spirits are no better, and suffer the effects of defeat and bad government with their mortal friends. Higher spirits are endeavoring to bring about better results by impressing whom they can reach with the necessary vim and wisdom to act. But too much inspiration sometimes acts as a firebrand, and leads to revolution—especially when taken up by partizan spirits with the same partizan vigor that formerly held them in spiritual bondage. It is but a transference of their prejudices or affections from one object to another. Neither is wise. An equilibrium is needed for harmony. Love produces it, not hate or selfishness—nor hate against selfishness. Both are punishable by law; and when justice is dethroned by partizan feelings, there is revolution. Let reason or love govern, and the spirit world Ques.—[M. M. K.] Why is a newly developed medium, after receiving pure and truthful messages, left to the mercy of lying and deceitful influences. What can she do to get rid of the latter?

of the tatter /
ANS.—This is an old story, but will ever remain new, we suppose. No human being is born perfect or without some inherited animalism or discord. Mediums are no exception revolution. Let reason or love govern, and the spirit world opens to the aid and influence of the abetters of this. Bankers in general are but enterprising business men, using their talents as they are adaptable. Coal-combines and produce-speculators are more to be condemned than the average banker. Stock speculators, who labor for wealth only, and use every available means to harvass the now are the demonst to the rule. You can not always judge people by the exterior actions. Many are led by spirits to do right and be just which they would not be if left uncontroled. But being me which they would not be it left uncontroled. But being me-diumistic they are readily influenced, and need but the desire or have the aspiration to be good, to attract good and pure spirits. But all this does not make them good in fact. It is but relative or conditional. When one becomes a medium intended for public work, he or she has to be made abso-lately good; i. e., above temptation, and positive to evil, with banker. Stock speculators, who labor for wealth only, and use every available means to harrass the poor are the demons of society. These, with millionaires, who have earned their wealth by the sweat of the poor man's brow, are the agents of all the evils in the world—the suffering and poverty. They represent the kings of the past, and will invoke similar results if the people do not legislate to their own benefit, and not to that of party politics. It is this which makes it possible for money to rule. Corruption in office is an effect of drawing party lines too tight. Dishonesty for party is regarded by some as no more sinful than to lie for Jeans or rob for the Church by the bigoted or superstitions religious de-Intely good; i. e., above temptation, and positive to evil, with the underlying aspirations made self-acting. To need inspiration or bracing up to do the benevolent act is not absolute or self-acting love or sympathy, but only relative sympathy, and would not act if left to the will of the possessor alone. So the mental forces are often but relatively active, or in the humor to think, write, or speak. They need inspiring by a spirit guide or control. Like self-acting sympathy, the mind becomes absolutely lutuitional or inspirational, but at the sacrifice of the sensual pleasures only. During a highly sober state, with none of the senses gratified beyond bare necessity, you may obtain a taste of this natural or self-acting inspiration by simply thinking of any desired subject or person, and then write what comes. You will find that much of position until experience teaches wisdom.

QUES — [S. E. J., Montecito, Cal] On one occasion I positively sensed a calamity coming to me. In my distress I prayed earnessly, and the impression came "Whatsoever ye ask in faith it shall be done." Now, I would ask which was the true impression, and in what relation do these words opply to the unalterable decrees of fate?

ANS —We will begin to answer this at the close by saying there is no unalterable decrees of fate in the minor affairs of apiration by simply thinking of any desired subject or person, and then write what comes. You will find that much of it is truth. As you reach the condition of perfection where you can place yourself into this mental illumination without any special preparation, it will be all truth that you get in that way. Now, a newly developed medium is left at the mercy of undeveloped spirits to externalize his or her character, and show up the weaknesses that need special attention.

The virtues will take care of themselves and are the protection The virtues will take care of themselves, and are the protection against absolute injury by these undeveloped spirits. The virtues attracted the higher spirits to give truthful messages. The weaknesses have reverse effect. But by overcoming the temptations which these undeveloped spirits subject mediums to, they become strong, and are made perfect for spirtual work. Furthermore, as like attracts like, they are prought face to face with their inherited evils, and those itual work. that have been kept in abeyance for years by higher spirit friends, and made to pass for virtues. There is no bet-ter school for young mediums to pass through than that given them the first few years of their development. The clouds may seem dark at times, but with faith and hope for a betterment, a brighter day will dawn, and none will regret having been through the spiritual caldron.

SPIRIT MESSAGES.

Henry W. Spencer. To my sister, Alabama, I send greeting. We are all to-gether, four in number, to day and wish you to know that we try to impress you and try to inspire you. Do not think that all is false that comes from the spirit side of life, for if there had never been spirit communion, there would never have been a Church of any kind founded, for man would not have drives many to prayer. Prayer with faith in the heart that one can be helped, attracts sympathetic spirits, because true faith is love; and love is higher than the law's influence on man's characteristics. Love laughs at law, it may be said, know you will think this is very strange for me, but still I am characteristics. Love laughs at law, it may be said, because it makes you temporally positive to its "decree." If you can not summon faith enough to bring the higher forces of the soul—which are made up of love or sympathy—undertake some benevolent action, and thereby get out of the "decree's" way for a while, or until the atorm is passed over—which you will sense as a relief, as you first sensed it approaching. By love actions you can always defy the minor points of the law's decree on your mortal life. For if this was "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," what would be the use of preaching or "unalterable," and unalterable, and all the trials, I have helped you to bear since I passed to the spinit side of life annoyances which you have had and all the trials, I have helped you to bear since I passed to the spinit side of life annoyances which you have had and all the trials, I have helped you to bear since I passed to the spinit side of life annoyances which you have had and all the trials, I have helped you to bear since I passed to the spinit side of life annoyances which you have had and all the trials, I have helped you to bear since I passed t

points of the law's decree on your mortal life. For it this was "unalterable," what would be the use of preaching or practicing morality? It is to relieve humanity from suffering as decreed by inheritance, that Spiritualism has been vouchsafed by the spirit world. It is a law of love that has some to modify that of hate or selfishuess, with which the is world filled. So benefit by it as much as you can.

QUES --[D D S., Lynn, Mass] While gazing at a life size crayon it often fades away and other faces appear instead, In what will this result?

All --That depends. If it is an effect of a distorted imagination it may result in insanity or madness, especially if accompanied by a bad conscience or the remembrance of a secret crime. Imagination is the chiseling out of thoughts into forms analogous to those of the material. Theorizing is a form of law-making in accordance with the understanding of the individual, which, too, is subject to perversion, according to lack of being able to reason logically or practically. But insiplent clairvoyance is not imagination. It is a present a limit of the material veil and the gradual opening of the spiritual sight to things beyond the earthly. Fixing the eyes on a crayon of a living person, whether in this or spirit

Ob, I am so glad of this privilege to speak and send love greetings to the dear ones and to my mother Liddy. When I passed from this life it was by accident. I was crushed to death by the cars on the Boston & Maine Road. I left a dear little family when I left my home in the morning. All was bright and fair, but at night my body was mangled and my spirit went to God who gave it. I am from Haverbill, Mass.

A quackeress of Cincinnal asps: "I desire to send a general message. Many in Jour city know me. I am so glad to be able to come here at this time, and I am so glad that some who knew me in earth life are looking into Spiritualism, and I know that they will be convinced, for their loved ones stand ready to communicate with them. Oh, how my love goes out to all earth's mortals, and how I ply and sympathize with the dear little ones who have to atruggle through poverty and distress in the earth life. I love children, and I feel sometimes like stretching out my arms and clasping them around the poor little distressed mortals on the earth plane. Ob, I am so glad, Roland, that you are investigating and being developed for work in the spirit world. Go on. I am near your side, I will direct you. Follow the impressions given to you in the early morning hours, and all will be well. Your friends. You knew me not, but I knew E.la.

Sarah R. Wright.

Dear friends and co-workers. I am with you this aftermoon and bring to you my spirit greetings. Do not let the results for psychial or physical manifestations. Many dis-clouds, that hover over you to day, distress you. The sun crepancies and wild vegaries are promulgated in this manner. Shines bright and beautiful all over the land. But a few days shines bright and beautiful all over the land. But a few days ago the clouds hung heavy over your city. A gentle shower bly, and wreck their pocketbooks as well. About the only descended, and then again the sunlight broke forth, bringing brightness and cheer to all things. So it shall be with you. The clouds shall roll away, and the sunshine of prosperity that the control of the shall dawn upon you. I was a worker in the spiritual ranks once. I know all the trials and tribulations through which each and every instrument must pass. Be true to self, be approximately and the sunshine of prosperity that are the times that try men's souls," unquestionably, and wreck their pocketbooks as well. About the only bly, and wreck their po bonest with the spirits who come to you, and the glorious searing, scorching pangs of the conscience, which is alone sunlight shall dawn with strength upon you, and the hersid of all joy shall go forth from out your little circle, and many hearts shall be gladdened by their loved one's messages eent science, is judgment enough for me."

from the spirit side of life. To my two children and three

and Charley. But oh, how I long to reach the others, to let them know there is no death and that mother is with them and can see and know all they do. Oh, Annie, my dear daughter, if you could know how you grieve me. I know you would ter, if you could know how you grieve me. I know you would all worked up into suns and worlds before they become suffi-not do as you are doing, for mother often weeps at midnight clently advanced to take part in it, for out of sixty nebulae when you are fast asleep, striving to bring blessings to you. examined, forty-one were already formed or forming into God bless all, my dear children; mother is with you every world's, while nineteen were still nebulous as determined by hour. Good bye.

Mary Mitchell.

How do you do. I feel as if I were in Cobb's meeting again, listening to the tests that were given through the different mediums. I was one of the old pioneers of the past. years to come.

I was called an old crank, but I did not care for that, it is the Moreover, w cranks caused an old crank, but I did not care for that, it is the cranks that causes the machinery to run. But ob, could I move the hearts of the people that they could see into the great beyond, and see the beauties and glories of a higher life as I see it and did see them long before I passed out. I want this to reach Jennie and Eben Cobb, and I want to say God bleas them in their work. Go on, do not falter and all will be well. Aunt Mary Mitchell, of Boston, Mass.

Ray Walker.

cate with you this afternoon, a spirit searching for loved ones. I do not mean searching for their bodies, but for their spirit that I may communicate with them. Does this sound strange to you, my friend? It is not strange for the door of ouls are closed against me. I have knocked and knocked nd it has not opened unto me, and so I feel I must send this message through your valuable paper, and feel that some kind friend will hand this to my mother and she will know that I live. Her Ray is not dead, but the ray of love, although unacknowledged, warms her heart at times, and sometimes when her tears flow and she feels sad, that sudden gladness that is brought to her at those times comes from me. Oh how grand and beautiful it is, although unacknowledged, yet I can shed an influence around and about the home that I loved and lived in, that will bring some comfort to then

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In the issue of the LIGHT OF TRUTH of September 21, I and a communication signed Ida Jones, which is correct in every particular. She is my daughter, and Pond Lily is my control. All she stated in the communication is correct. Many loving thanks to the medium: for the message brought comfort, inv. and cheer to our heats. Ms. WM. LONES. comfort, joy, and cheer to our hearts.

Written for the LIGHT OF TRUTH

Ode to an Egyptian Mummy.

Come, tell us. Mummy, surely thou caust state What we poor sinuers afrive in vain to know ser souts immeries. "what their destined fate." Art thou with angels." Or perchance below. Where Bhot is? or didst thou at the point of death 1.8kc vapor variab with the expiring breath?

In homage to thy grave god offlines thy form
Has prostrate been—or prone with genudealon
Thou didst believe they seen low sunshine, now a
Thy cuming priests in fraud in full connection
Of Islaw modes a told—her hatred and her love,
And we, like them, tell wonders of our gods above

Wast thou a mystic? Ney, thy creed included.
The myths and legends of thy vaunted Nile,
Nor can we say that thou wast much deluded.
With sacred bulls, or cats, or tearful crocodile.
Por, as thy prayers went up to senseless gods of stone
Bo modern saints beseech their Great I bknows.

These saints, O Mummy, never fast to state
Their special views concerning "preterition,"
And learnedly these plous prophets prate
O' heathen folk and of their lost condition,
To cap the sheaf—as well we might expect,
These saints declare that infants are the non-elect.

These saints, O Mummy, girt with musty creds
And dogmas bluer than th' ethereal sky,
Will tell you that your kindest nob set deeds
Are not a passport to their beavens on high;
Go'rob and murder-raise the primai Cain.
The blood of Christ will wash out every stain.

SPIRIT VOICES.

n for the LIGHT OF TRUTHL

U. G. FIGLEY.

The Golden Rule of the olden time has been, in a measure lisplaced by the modern Silver Rule, "Make right that which

displaced by the modern Silver Rule, "Make right that which thou hast made wrong."

Nothing hopes. It is the decree of the intelligence behind as and is, that whatever is as so intended to be, is it would have occurred some other way. In the same line of reasoning, "Whatever is, is right," since there is no right or wrong in nature, takes separately or collectively, no distinction being made.

There is no new thing under the sun." There never was a supplied whateversely there never wall be. There is no hing what.

There is no new thing under the sun." There never was anything created, there never will be. There is nothing whatever but that is of some form of substance or matter, if puplesse. To the spirit this is more readily understood and comprehensed has by the mortal.

Right doing is not only to be commanded as well as commanded by the residents of the higher life, in mortals, but right thinking and pure thoughts must take precedence above all others. The person who thinks kill is murderer in ithought if not in deed.

Mary Hardy.

Good effernoon. I wish to send love greetings to all. I know that materialization is true, and would say to the mediums who are persecuted to-day: D) not be discouraged, your crown will be brighter by and by. I am from Boston Miss. nature.

The person who thinks he knows all there is to be known while sojourning on this mortal plane, is generally the one to linger in earth bound conditions, and produce discordant

grandchildren, who live in the city of Philadelphia, I send toward himself and others, then that person may expect my spirit greetings. Mother is ever near to bless, guide, and protect you. Emily Bailey.

Emily Bailey.

My name is Emily Bailey, I belong to Bath, Maine. I passed from this life to spirit life at the age of thirty-five eyears. I left five children, two of them are with me, Willie without recourse.

WORLD-BUILDING.

Let none worry for fear the cosmic matter of space will be the spectroscope, and in the case of seventy nebulæ examined by Huggins, about the same proportionate result was shown, so that judging by statistics which have been made with reference to our earth, the world-forming process of even these nebulæ must be going on for untold billions of

Moreover, were we to conceive of such a manifestly absurd idea as that world-forming will cease, the deific activi-

those worlds which have furnished their career, as the abode of life from having so extensively cooled off, radiate their matrefined rebula, which, in its turn, must become aggregated into a higher grade of worlds than before, in connection with which shall be evolved a nobler type of humanity than we of the present cosmic cycle can well conceive of.

e is a chapter from "Religion," a book written by Dr. E. D. Babbitt, of which further particulars are given in list of books on page seven.

LITERARY REVIEW.

SUN SEALED. By George P. McIntyre, Chicago, Price \$1.25. Mail orders \$1 35, postage free. Astronomic F Company, room 64, 187 La Salle street, Chicago.

A volume of some one hundred and thirty poems astrologically arranged under the incentive planet aspected by accurate calculation at each inception. In the classification and arrangement lies the charm of "Man, know thyself," Mary, when you see it, and I know that she will read it and become interested and by this means I can reach her spirit thor was in at each inception. Therefore the work is designed to be a series of studies of planetary effect upon the human to be a series of studies of planetary effect upon the series of studies of studies of planetary effect upon the series of studies of planetary effect upon the series of studies organism. Large (2mo., printed on the very best one hundred-pound super-calendered paper. 200 pages, solid long primer type. The work is beautifully bound in cloth, bevelled boards, red edges, cover embossed with % idiac stamped in gold, showing aspect of planets at birth of the author.

> Dr.Adam Clarke wrote:- "I believe there is a supernatural and spiritual world in which spirits live and have intercourse with this world, and become visible to mortals.

PURS Page.

POSITIVE AND NEGATIVE.

Electricians tell us that all nature comes under a positiv law. Contrasting the seasons we find the Summer is negative while the Winter is positive. During July the electric conditions are as fifty, while in midwinter they reach five hundred. Mortality is greatest in July, and at a minimum i

The intellectual and physical feats of mankind are per formed in the Winter months. We ask our readers to re member this law.

The LIGHT OF TRUTH to be of service to the cause shoulmake its great increase in circulation during the Fall months We are very grateful for the steady increase shown by the passage of each month. But from now to midwinter we eseech you to join us in making the increase phenomenal.

The LIGHT OF TRUTH is a co-operative journal, and you, dear reader, are a joint factor with us. Born and reared in the celestial spheres it will continue to be a force as long as Spiritualism has a following. Every co worker should strive to enlarge its field of usefulness.

There is not a subscriber to the paper but who has a few personal friends, who if urged by him for his sake would subscribe for it, if for nothing else than to please that per sonal friend. Do not be backward, press it on your docto your grocer, and all people you are intimate with. Any an all persons who during the Winter months read and improv their minds are proper subjects for your missionary work. Re-mail every number of the paper you get, talk to you friends of the national movement now among Spiritualists urge them to read the LIGHT OF TRUTH to get weekly accounts of the national organization.

Whenever you talk for the LIGHT OF TRUTH be positive to secure a subscriber. We are now entering the positiv months of the year.

OUR FIRST ANNIVERSARY. A Word With our Readers.

It is now one year since the LIGHT OF TRUTH made it It is now one year since the LIGHT OF TRUTH made its initial bow before the spiritual and liberal world. Memories always focus at anniversaries. Around these recurring periods the brightest dreams, the fondest impulses, and the lordliest ambitions are wont to congregate, and in them mankind perceives the markings of time, and moves his energies accordingly. It is with this thought in mind that we advert the period of the invention which promised the

briefly to the period of the inception which prompted the

Official to the period of the policy.

In launching this paper on the remorseless sea of popular criticism we well considered the obstacles to be met and surthought on one hand, and the sophistries of credulity and superstition on the other. We knew that the great cause it was to represent was an unpopular one, although counting amongst its adherents and advocates many of the most gifted measures to redress their wrongs, and do it simply, orderly, men and women of the century. But inasmuch as truth is and effectively? There are two or three fundamental princ always in the minority we knew that this fact would add little ples at stake. It is the interest of the money power is prestige to Spiritualism when compared with the dominant opinions and teachings which for centuries had enthralled the intellect of man and made him the tool of his own

With all these prominent issues in our view, and the irre-futable facts and philosophy of our cause in our minds we set sail our ship, and because we knew something of naviga-tion and had our compass set right the ship has rode and is riding mejestically the troubled sea. Like all other men who embark in business or who care for the good opinions and well-wishes of their neighbors and friends we adopted those common rules of right which are the only basis of honorable effort. We had supposed that we understood the common courtesies due between man and man. From the very start we were in constant receipt of the good wishes, the blesstion and had our compass set right the ship has rode and is riding majestically the troubled sea. Like all other men who embark in business or who care for the good opinions and well-wishes of their neighbors and friends we adopted those common rules of right which are the only basis of honorable effort. We had an posed that we understood the common courtesies due between man and man. From the very start wavere in constant receipt of the good wishes, the blessings, and the Godspeeds of many of the leading spiritual thinkers and writers of the country. To be sure there are those who in their eagerness to do the LIGHT OF TRUTH a kindness have presumed to Inform us that our motives are not honorable, and that the great cause of humanity and the sugel world is suffering reproach at our hands. Of course we are glad to be set right to these points if we have made so agricus a mistake as to suppose that slander and Hillingsgate are not a part of Spiritualism. However, up to the present time we are not satisfied that such is the case, and we shall go

is upon us, and when a year hence we celebrate our second anniversary let us be able to say that the LIGHT OF TRUTH is a well-supported representative of the spiritual philosophy. on in fact, to which all Spiritualists may turn knowing there is a reward for honest purpose, and that success in any venture in life can be grounded only on the prin ciple of live and let live.

AMERICANS, WAKE UP!

Look About You! Read the Signs!

If ever there was a time in the history of this continent when the sign-boards of political harlotry were an offense to common decency; if ever there was a people on this green earth who could rightfully be called lackeys or the grooms of valtures, that time is now and that people the inhabitants of this nation. Was ever a spectacle of brezen effrontery, assinine stupidity, and time serving mendacity held up for corn of patriots to equal the present Congress? ever a more puerile, abortive set of measures drafted to rectify wrong than those which the toiling and producing classes led by political thugs are presenting? It seems as if the very fates were in league to see how far the people can go along the road to national destruction. As we view the causes leading up to the acme of political and industrial harlotry, the supineness with which the people at large bear it becomes the more wonder-awakening. Truly from the bowels of perfidy the birth of a monumental incubus has about finished its expectorations. Slxty-five millions of socalled sovereigns have become the hirelings of their own ser-vants, and are holding the lamps and handing the swaddling clothes at the acconchement of a monstrosity they have begot ten, and which will terrify them when it begins its hideous

The wages of labor is being reduced, mortgages poison the springs of industry, usury draws from the dependent the very marrow of financial life, millions of idle men tramp the ountry looking for work, evictions from homes are as mon and certain as the daily deposits of millionaires, wome sell themselves for bread and clothing, work-houses are full and jails gorged, prayers of pious sharks jostle the cobwebs amongst the rafters of dead Churches, sermons on man's duty to God and his indifference to the woes of humanity burder the air, llars, hypocrites, and fools stifle business honor, the highest deliberative body in the land talks and talks and talks, and the chief executive of the nation fishes and utter platitudes that a fourth-grade school boy would laugh at if he were asked to declaim them at his commencement exercises. This is a picture fit to turn the dust of Henry VIII. green with envy and cause the abades of Jefferson, Paine, Sumuer, Clay Lincoln, and Garfield to shudder with horror at the decadence of American patriotic principles.

Where are the statesmen, the counsellors, and the wise

fathers of this country? Have we such in the land, or has the gold god emasculated them all? Certainly they are not in our halls of legislation. There are no rail-splitters, no canal drivers, no sons of the poor and the toiling at Washington to day. Genius and statesmenship are on the craggy heights where the lecherous Shylock clutches of the usurpers can no ples at stake. It is the interest of the money power to throw dust in the eyes of the people on these simp and in the confusion which follows foist their pefarious

It requires no argument to show that interest on money is at the bottom of all the damnable industrial slavery which was inaugurated when negro slavery was abolished. At that itime the gold barons of England in conspiracy with the money lords of the United States laid their plans to control the wages of labor by controlling the people's money. It was

THE LIGHT OF TRUTH.

The large of the continue of the control of the people of the continue of the control of t

every one of them stark mad. And yet we are living in the afternoon, yes, the twilight, of the mightiest century in history. We have the richest country on the globe. Art, ence to his task, and much depends on him in the absence of adornment, structure, and achievement dazz'e the eyes and swell the heart with pride. On all sides are beheld the fruits of genius and the proud sceptre of its power. We ought to be the happiest, most prosperous people on earth. Surely there is a rotten spot somewhere, a foul Augean stable to be cleaned out. The reform must be radical, and take in the whole gamut of interests, from the Churches down to the bootblack, from the Congress down to the jails, from the altar down to the saloon, and from the palace down to the Where want crouches upon the marble steps of siffuence, liberty is a sham and religion a mockery. Every time an honest workman is thrown out of employment without fault of his own the American people add to the stigms of their disgrace and servitude. As between a stock broker and a burglar the burglar is the most respectable, and every time a constable evicts a family from its home because it can not pay the curse of rent honor, like a comet past its perihelion, recedes farther and farther from the people. Yet those who desire, through and by the centralization of wealth and the control of money, a limited monarchy, a return to the yoke which our forefathers threw off, rejoice and chuckle, but unless the American people are totally psychologized there will yet be heard a roar that will drown their chuckles and blanch their cheeks.

It may require the clash of arms to awaken the torpid lion, but when he springs there will be none to withstand him. Awake, then! ye who are not yet the hirelings and ignorance what does Christianity feed on?-Boston Investi serfs of masters unscrupulous and selfish. Throw off the yoke of oppression and give to each and all who want to labor and

live the opportunity to do so.

If ye are not cravens the future shall mark a higher and better humanity on the dial of progress. Recall and bury the shameless broods who pollute the places of your trans lated statesmen. If they stay there posterity will write them down your true representatives.

Overturn the profligate and time serving press called free but which only serves the behests of rings and monopolies There is scarcely an editor in the country who dare stand up and say he is free to write his honest thoughts.

Soldiers of brains, not of tin and tinsel, are required in this crisis. The parlor butterflies, snobs, and parasites will revile and whine, but their day will have no other morning Let the American people take their own affairs into their own hands, and place justice in the hands of stewards who will see that it is executed. If they will do this they will leave their heritage and its increase in the hands of those who are to come unsullied. Their government will be one of, by, and for the people, not as at present a government for revenue only, with gold barons, usurers bond-holders, mortgage-fiends, and bankers to monopolize

Kind of People at the Convention.

When spirit-return first came into the world it seized upon mortals that could be worked into mediums. As a rule negatives, people with bodies full of magnetism, (then known mounted. We knew that there was a place for this publication, and a herculean work shead of it if it presumed to occupy the place waiting for it. We knew it would meet opposition in the ultra intellectual field comprising the materialistic which is the place waiting for it. We knew it would meet opposition in the ultra intellectual field comprising the materialistic which was a place for this publication, reach them even if they desired. The country is regaled day as animal spirit) who under spirit manipulation soon became passive. Those of more positive temperaments began to interpret the place was an animal spirit. These was a place for this publication, and a herculean work shead of it if it presumed to occupy the place waiting for it. We knew it would meet opposition in the ultra intellectual field comprising the materialistic was a summal spirit) who under spirit manipulation soon became passive. Those of more positive temperaments began to interpret and the spirit was a summal spirit. The second transpired was a summal spirit, who under spirit manipulation soon became passive. Those of more positive temperaments began to interpret and the spirit was a summal spirit. The second transpired was a spirit was a summal spirit, who under spirit manipulation soon became passive. Those of more positive temperaments began to interpret and the spirit was a summal spirit. The second transpired was a summal spirit who under spirit manipulation soon became passive. Those of more positive temperaments began to interpret and the spirit was a summal spirit. The second transpired was a summal spirit who under spirit manipulation soon became passive. Those of more positive temperaments began to interpret and the spirit was a summal spirit. The second transpired was a summal spirit was a summal spirit. The second transpired was a summal spirit was a summal spirit. The second transpired was a summal spirit was a summal spirit. The second transpired was a summal spirit was a summal spirit was a summal spirit. the earlier attempts at organization the Spiritualists attending were called short-baired women and long haired men -a heterogeneous mass. This may in a measure account for

The convention just closed we claim to be the most re narkable of the Columbian year. It had been repeated so often that we were cranks, entertaining as many different notions as there were Spiritualists, incapable of self contro or fixedness of purpose, that all went there prepared to be of the alert. The proceedings of the first day clearly above that every one was on guard to restrain and force his neigh

of the association. Your secretary must bring great experience to his task, and much depends on him in the absence of your president to arouse interest and create zeal throughout the United States. He must be full of invention, creative and original, a vast variety of forms of a general and special nature must be designed by him. He must act on the moment, must be full of expedients, in fact, a great organizer. We believe there is no man in Washington his peer in this line. Respond to his call, encourage him

MOHAMMEDANISM is gaining some headway in this coun try, but nobody seems to object. America is a free soil for religious opinion, and that is the reason. Americane, too, join them, and say, we as American citizens have a right to believe as we choose; our constitution guarantees us this privilege. Also correct, and no dissenting voice to say aught of it. But this is not the truth, you know. It is orthodoxy, pure and simple, and meets with other congenial companions under the blue and starry canopy of the American Spiritualism is fought, tooth and toe-nail, however, and we marvel. We, who know human nature, need not. Remember, it is the TRUTH

THE Christian Statesman, in noting the fact that arrangeannouncement that "it is the first school of its kind in the world," remarks: "It will probably be the last, for so called Spiritualism feeds on ignorance." If Spiritualism feeds on

THE article on first page from Dr. A. B. Spinney, relating to Brother Lyman C. Howe, should not be passed by un-heeded or without further reflection. Read it, and then see how much you have to spare for a worthy laborer in the spiritual vineyard. Subscriptions may be sent to this office for farther delivery. If you can not give much, give a little but give something. BUT Spiritualism tells us nothing new, is the argument

thrown at us occasionally by a would-be wiseacre. Is it not a new thing to know positively that you are going to live in the next life with the same consciousness-the same loves and hates-that you take with you at death? Reflect on it and see how startling a fact it is

SPIRITUALISM is the science of immortality, which is reestablishing what the science of geology and astronomy have temporarily placed under a cloud—namely, the logical spiritual manifestations of the Bible. And yet so Church brethren are ready to kill the goose that is laying them the golden egg.

ON THE 20th day of October, 1876, in the one hundredth year of American independence, August Belmont, the American sgent for the Rothschilds of Europe, wrote a letter to the New York Herald, the following of which is an extract: "The ond-holder is so te and secure under a Democratic or Repub lican administration.

CONCERNING Spiritualism W. M. Thackery says! 'It is all very well for you, who have probably never seen any spiritual l you seen what I have seen you would hold different opinions."

IF you wish to send your child to school you must first have it legally poisoned-vaccinated. If you do not send it to school you are fined. It's be damned if you do, and be damned if you don't.

TO THE SPIRITUALISTS OF AMERICA.

The financial panic is over, and business is rapidly resum-tis normal condition, therefore, you, as well as ourselves, ready to take up the work that may be daily assigned to

that every one was on guard to restrain and force his neighbor into concerted action. Gradually it dawned on all that the addresses were caim and to the point, whether in private talks or public debate, there was invariably shown a singleness of purpose.

A disinterested spectator at the close would have been forced to admit from the part taken by the humblest one to the able presiding officer, great decision of character was manifested.

In mingling with the delegates we could not help but situck with the vivacity, wit, brilliancy of speech, and deep knowledge exhibited by those present. As the close of the third day drew near every face was wreathed in smiles. Liberal donations were made, all present taking to their homes some of the blank cards passed around, determined that soon they would have them filled with subscriptions and forwarded to Robert A. Dimmick, Washington, D. C.

Whenever the mob-element gets rampant the Light of Truth gets a scoring. It is the only kind of cattle that has no use for us. Happily there is not much of it in Spiritualism.

News from

The season has now ning and work laid out Spiritual Temple opene board of officers and utilities. It is sufficient to the work of it management proposed thest I taken the country operation of all preset might exceed in intermusic was furnished. situate was furnished by with Mr. W. H. Boye lirlyham is to be the is Shepard Little in Nov Brighamia controls gattons presented by the gather the following a sible for ms to concess a recognition of a success the following is sible for ms to concess a recognition of a success between the following is sible for ms to concess a recognition of a success between the following the following the following held as a pla away. Ere another or religion that shall and the universal cajust and right that of creation, except tally and morally we Some of the hest apfemale apparel. Hene who nave elect quence. Pourth it downfall of bigory cipating the world norance are proming Life," giving a lect that all the commettery. Even how a the last event we connected with his simply an easy trabe feared as it ope great eternal hom vealed.

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Boston Letter

Saturday, October 14_1893

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News from Correspondents

Sarsaparilla

Mrs. J. K. Myers, Trance and Trumpet (Medium.

Take John Street Car.

Private sittingsdaily from 9a.m. till 2p. m
ublictest circle at 3 and 8 p. m. None bu
hose well recommended by some well-know,
piritualist admitted.

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Clairvoyant Physician OF MARVELOUS POWER.

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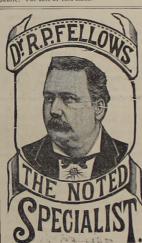
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INFALLIBLE PILE REMEDY—
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CORN and BUNION SALVE—Takes RECTRIC VITAPATHIC FLUID—
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Blood will Tell DR. ANDREW JACKSON DAVIS REMARKABLE MEDICINES.

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Two Pictures.

hat alley I see quite a crowd, and children will quarrelling aloud, for who could be happy down there you pour living a hidren, and this world so fair

Oh that I could take you away to the sea, Or the downs all is wide, so open and free. Oh, ye rich, will je this k of a life such as this ! Does it not been detract from your pleasure and bliss

Will me think of the canker, the trouble, the sin. The dart and the squalor the drink and the gin. Ver, you shudder, no doubt, and, indeed, it is ead. That the poor are so p. or, and so hopeless, and bad

Yet Cod, who is good, has implanted in them Deep down in their nature a beautiful gem, which foster d and card for could shine in His light, and growing, gain strength in the pow'r of His might

FIGURE 11.

Through driving snow and pittless sleet
A woman trudges
Oh, frecen limbs and aching feet
She shelter grudges.
No time to reat, no time to stay,
Por she is working by the day,
And time is precious.

At home in squalor—home 'ah, where' A room to smother'
She leaves the tiny mites in care

And setting forth in direst heed. To earn a crust these two to feed Oh, think, my brother

A palace stands on yorder hill
In beauty sure.
What com'ort, ease—no breath of ill
Can taint that air.
But, oh, outside a sister stands
With breaking heart and pleading hands
Upraised in prayer.

Written for the LIGHT OF TRUTH.

What the Angels Named Her.

CELIA LOUCES.

At the unseen boundary of the spirit world there is no great gate swinging wide to let only the "elect" in to higher enjoyments, while the obscure and down-trodden ones of earth are turned away.

There are many different ways of entrance, yet all ar

based upon the continuity of life which emerges beyond the valley and shadow of death and goes on forever in the light of spirit law and knowledge.

of appirt law and knowledge.

There comes before me the picture of a County Infirmary.

The poor, the blind, the halt, and the weak minded, many auch are there. On a small bid is a girl of fourteen low with fever. She used to help in the pappers' kitchen and sometimes in the kitchen of the overseer. She was an innocent, quiet child, with large, blue eyes and closely cropped, brown, curly hair. She always wore a plain, blue callco frock and coarse, heavy shoer. She was nobody's child—as worldly people would say—but the inquates of the house called her Peggy or Peg. She had the talent of song, but the tunes and rds were self-creative-so to speak-such as would come to her under some quiet, happy impulse and in spite of her

She is dying to her narrow, earthly life. The physician

It is dusk. A great, bright star can be seen in the darkening sky. Peggy, the dying girl, opens her eyes and sees the warm, bright face of the star smiling from above upon her, and she smiles back to it. She is not quite clear to earthly things, for she is drifting out on the ses of eternity, and to her the intangible and spiritual are becoming the real. "It is beautiful," she mutters to herself. Then, with more nimation, "O, the lovely flowers! The bright faces!" Then,

as if listening a moment, she says, "O, that is a pretty name

I am so glad they wont call me Peg any more." The lips curve into a smile, the blue eyes lose their lustre and little, unowned Peggy has put on the shining garment of immortality, and is happy in the spirit realm of life. The angels named her Rosemary as they called her to them. They pressed loving kisses on her spirit brow. Kind hands led her into paths bordered with spirit flowers. Her soul shone bright as a star in the spiritual firmament. A spirit teacher said to those who welcomed her to the upper pheres, "Inasmuch as ye did it unto the least of these, ye did it also unto

[Written for the LIGHT OF TRUTH.]

FLOWERS.

HENRY SCHARFFETTER.

As we turn to nature to look for divine revelations, our attention will surely be attracted to the beautiful and magnificent kingdom of flowers, which is so intimately related to all human characteristics as to reflect in its numberless variety of species all the passions and emotions of mankind. A little flower seed can teach us such grand lessons in its growth and development to ever greater proportions, until it matures finally into a full bloom, as to fill us with awe and admiration. considering the mighty power or eternal life-principle under-lying this perfect process of atomic energy and producing such magnificent results.

Space will not allow to specify any particular species, but it will become obvious to any student or lover of flowers how much these sweet children of nature resemble human traits in their organization and appearance, as to enable us to ex

kind words of hope and encouragement to the suffering pa-tient, we will observe how a few fresh cut flowers will glad-den the patient's heart; he will look into our eyes with such

THE WOMEN'S CLUB. themselves soothing and healing elements, harmonizing to MEDIUMS AND LECTURERS.

Consisted by David Break Chase, splitt artitl, is now at 17th

the highest degree.

It has become the beautiful custom more and more it greet the Angel of Bosth with a profusion of flowers, and they seem so appropriate to signife our sympathy with the hereft once, as also our knowledge that death has lost it sing to us, as the human such, free from suffering and pain teaves the privaces leady to cuter into spirit life, fulfilling it deatiny, which is immortality.

The Image of That Maid.

But one there was among the rest Whose impress will not face— I'll guard forever in my breast The image of that maid.

The love with which this bosom heaved Responsive to her own - . That hoyish love so long bereaved Still seeks the one that's flown.

But visions of a happier chime
Where youth so tadiant beams
Bear up my heart with hops aublime
And brighten all my dreams,

No more t'il watch her hallowed mound, For oft she comes to tell, She stays not in sepulchral ground But where bright spirits dwell.

At Half Mast.

In honor to the Chicago firemen who lost their lives on In honor to the Chicago reemen was lost their tives on the tower in such a horrible manner, every flig of every matter and colony represented at the World's Fair, was at half mast on July 14th, while their remains were being horne to peaceful rest. How many remorseful regrets hover about their sahes. May they evolve some means of safe escape to the brave men who hereafter may battle with the fire fiends.

Recently the consideration of automatic writing and other Recently the consideration of automatic writing and other presentments of what Mr. Meyers calls the "subliminal consciousness," have put aside another question of great importance, that of "spirit identity." In connection with this subject it may now not be wrong to give one proof of that identity which occurred in the life of Stainton Moses, though he did not publish the account at the time the occurrence happened, because it involved using the names of people who might have objected. Even now the country house is not named, though the story is correct. In the "Records of Sesuces by Mrs. S." the musical sound of G is Groeve, the scholar and friend of Frasmusical sound of G is Grocyn, the scholar and friend of Eras-mus. A few years ago, about 1887 or 1888, Stsinton Moses went to spend Whitsuntide at a friend a few miles out of London. The house was old, but had a somewhat modern frontage. During the first night of Stainton Moses' stay, the musical note of G was sounded in his bed-room. Stainton Moses being used to these notes, paid but little regard, and wondering what Grocyn wanted there, went to sleep again. The next morning, after breakfast, his host said to Stainton Moses, "I must leave you for awhile, but here are some archæological books that may interest you. By the way, Grocyn the scholar, once lived here. You slept in his room las night"-Light.

GENIUS APPRECIATED.-The humorous contributor was talking to the editor when he heard a terrific crash in the omposing-room on the floor above.

What's that," he exclaimed, starting up to run. "That's all right," said the editor, soothingly; "its the foreman tumbling to one of your jokes."

The nearer I approach the end, the plainer I hear around ne the immortal symphonies of the worlds which unite me.

The Spiritual, Educational, and Protective Union.
Allow me the privilege through your collumns of coming before the members of the Spiritual, and Protective Union.
Allow me the privilege through your collumns of coming before the members of the Spiritual, and Protective Union.
Allow me the privilege through your collumns of coming before the members of the Spiritual, and Protective Union.
Allow me the privilege through your collumns of coming the Constitution of the United States, which makes it possible that the heart which polastes to promulgate a better religion, and band together to work out the highest dictates of our conscience, individually as well as collectively.
Furthermore, as the human body is not considered in heart which polastes, throwing life force to the extremition of the same abody of individuals in the best working order unless all most in heart which polastes, throwing life force to the extremition of the same and the properties of the extremition of the same and the properties of the extremition of the during the Constitution of the United States, which makes it possible that the heart which polastes, throwing life force to the extremition of the during the Constitution of the United States, which makes it possible to the extremition of the United States, which makes it possible to have a support the Constitution of the United States, which makes it possible to carry our beautiful picture retained. Void, nothing to build on, naurping of position not assigned by proper authority, which savors too much of that which we would sholish. Let everything be done according to the extremition of the united on both sides of life.

I expect to leave here in time to attend the convention which convenes in Chicago. I have appointed myself a delegate at large to help offset the shormal male committee whom we shall be pleased to meet from Washington, D. C. When we shall all have learned the laws of equalization it will be possible to carry our beautiful teachings, as a spice breath, to every human being,

OBITUARY.

Passed to higher life, Joseph F. Clackner, age seventy-four years. His transition took place on September 221, 1893, at Kalamazzo, Mich.

The old gentleman was a firm Spiritualist, and had outlived quite a family. Two daughters and two grandchildren were toe near relatives to mourn his earthly loss, yet he had suffered so long that they could not wish him back again. The funeral service was conducted by Jennie B. Hagan Jackson, at Grand Rapids, Mich., where the interment took place. Beautiful flowers, singling, and the sweet thought of eternal life robbed the service of its most sombre tint. He was ripe for the harvest, and we laid his body at rest on a lovely autumnal afternoon.

in their organization and appearance, as to enable us to express our thoughts and feelings understandingly through these messengers of love.

Whenever two human souls have succumbed to that irresistible scepter of Cupid, sweet flowers will inaugurate their culmination of happiness.

As we approach the sick chamber to bring sympathy and kind words of hope and encouragement to the suffering patient, we will observe how a few fresh cut flowers will gladden the patient's heart; he will look into our eyes with such deep graitude as to convince us that flowers carry within

Mrs. J. Hatch, of San Francisco, platform, raace, and test medium. Address 336 Western tyenue, Lyun, Mass.
Prof. H. D. Barrett, of Lily Dale, N. Y., has open dates for October of this year, and after

Sophronia M. Lowell, inspiration r, will answer calls to lecture or atter s. Address Anoka, Minn.

London, Conn.

Mrs. Crita Loucks, of its West Sandusky at.

Mrs. Carlon, Mrs. Crita Loucks, of its Cri Mrs. Catrie M. Buith, 259 Clay atreet, Frank ord, Ind., wishes engagements with societie tear home. Will also do missionary work i mall towns for expenses until December 1st.

Frank T. Ripley may be engaged for Novem ber and December to lecture and give tests. Ad dress in Camp street, New Orleans, La., during October. Alter that address 2762 Broadway Cleveland, O.

Cleveland, O.

Mra. C. A. Sprague, clairvoyant, trance medium, and magnetic heater, will give stittings at her residence, and is open for engagements. Address corner Newland and Pirst avenue, Jameslown, N. Y.

Matter E. Huilt is open for engagements for October, within 300 miles of Chicago. If she takes a trip through Arkanass and 11xas she will leave Chicago about December 1st. Write her at once.

Mr. and Mrs. Cro. N. Parklus Jegunor. (co.

Mr. and Mrs. Geo. P. Perkins, lecturers, (es', and psychometric, and developing mediums, are upon for engagements for the coming winter, Terms reasonable. Address 946 D street Tacoma, Wash. R. W. Sprague, trance and inspirational speaker, and teal medium, will answer calls to speak for societies; will also attend funerals. Address corner of Newland street and Porest

avenue, Jamestown, N. Y. avenue, james own, A. Y.
Geo, H. Brooks is lecturing this month at
Villa Ridge, ill. He will suswer calls for
week-evening lectures and to attend funerals
within a reasonable distance of that place
where he may be addressed.

where he may be addressed. Jennie D. Hagan-Jackson lectures at Kansa City, Mo., on the sth, 13th, 2d, and 29th of October, and will fill the rest of the time week days. For engagements address immediatel at 299 S. Lafayette street, Grand Kapids, Mich

Dr. G. C. Beckwith Ewell, inspirational speaker, improvisitor and psychometriat, has a few open dates during the winter and spring. Will speak in Baltimore the mouth of October, Would like to make engagements for March and May. Address him at Birmingham, Cons., Bix 817.

Mrs. Nellie S. Baade can be addressed for en-

Mrs. Neilie S. Baade can be addressed for eugagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Dettoit for iectures through the week. Will also attend fun erals. Address Neilie S. Baade, 41: Thirteenth Street, Detroit, Mich.

Moses Hull speaks in Washington during October; in Rochester, Ind., during November, and 10 St. Louis during December. He would like opportunities for week day evenings work in connection with his Sauday labors. Address during October 110 G street, N. W., Washington, D. C. Mr. George Walrond, trance and inspirational

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[To the Editor of the LIGHT OF TRUTH]

I sent a number of communications in hopes that I might get in rapport with some of your readers, but none of the communications were published, and I take from that that you are not in sympathy with my movement, and if it were a personal matter with me you would hear no more of it. But I consider that it is a matter of the greatest importance, not so much to me as to all the inhabitants of the earth, so I send you this in hopes that you will glance over it before throwing it into the waste basket.

I see in your paper that you warn your readers against the Pope of Rome. In that you do well as far as that goes. I also see that you warn them against the machinations of the money powers. That also is well. But what do words amount

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