iays to which we are approaching.

SPIRITUALISM -- CHRISTIANITY.

aires who look on with indifference at the enor

any of several hundred could terminate without

njury to himself, will inevitably come to be re-

garded by the suffering classes as public robbers, and the politicians, whose legislation has been

the source of widespread suffering which they do nothing to relieve, will share the same odium.

The men whom our legislative and, social sys tem have deprived of employment and driven to the verge of starvation and diseased, have a right

to DEMAND employment of the State. Not as

clarity, but as an unquestionable right; and every

honest political party should make guaranteed

Even the haughty and selfish British govern-ment recognizes this obligation in Ireland by providing public work for the unemployed. If we

neglect this imperative duty, we shall gradually develop an angry, desperate, and turbulent class,

ready to start into insurrection whenever their passions are roused. If we do not recognize our brotherhood with them, they will recognize no brotherhood with us.

An industrial army enlisted under either Fed

eral or State governments would find ample em

ployment in works of irrigation, in building roads, and in carrying on many enterprises to which private capital is inadequate.

It is the belief of many Nationalists that the national employment of labor in all forms of in-

dustry is the true solution of the alarming and

dustrial education for all youth would solve the labor problem and avert the fatal crisis to which

we are approching. But I confess with some that I do not believe our political parties and

patriotism to adopt this simple remedy. Ye

litical leaders have sufficient intelligence and

ste its value, and help to postpone the evil

employment one of its principles.

s amount of suffering in our country, which

In the one hand, Christianity, the misguided opering of Saticism and the astronomical relation of Saticism and the stronomical relation of Saticism and the stronomical relation of Saticism and the stronomical relation of Saticism and Egypt, revised demended to meet the exigencies of a dissemination of the stronomical stronomical relation of the stron On the one hand, Christianity, the misguided



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mercy were blotted out, and "eternal damnation"

How different from these fear-impelling doc-trines are the truths which Spiritualism promul-

gate, vivifying with regenerate forces the impulse of the soul in its struggle for the light of im-

which surround the skeptic and the agnostic. The Church confuses because it is built upon

unproven and ever-varying theories; Spiritual-ism diffuses, for the science of the soul is an em-

bodiment of demonstrated fact, open to all true investigators. Not a mass of bewildering ideas,

not a jargon of verbal niceties appropriating un-to themselves the bombastic I-am-greater-than-

thou doctrine of religious philosophy, but a plane

manifesting itself despite the dense aura of Ma-

prophets, heralding the birth of a truer concep

Marriage Qualification.

The Christian Life of Morton Park, Ill., says

endeavor to secure an act tending to marriage re-

those true seekers after knowledge

was writt n across the wall.

ferences at variance with the popular idea of Sunday. The disciples had rested on the Sabbath and had come on Sunday to satisfy themselves at the sepulchre. They came not to a religious meeting in honor of the day, for they did know Jesus had arisen, and doubted when this mortality, tearing away through the manifested intelligence of spiritual intercourse the barriers was told them, and when he appeared they shrank away, saying it was an apparition. They had no reason for honoring the day, for it was one of

of universal brotherhood, laboring to liberate minds in malfeasance, to guide the supplicant to mention of a religious meeting, and this was the inner threshold, to prove of him that Biblical miracle was not a myth, that the language of the Bible was not a compilation of platitudes to be woven into the woof of theory or the warp of imagination; but a history of soul evolution, coal that the language of the warp of imagination; but a history of soul evolution, coal that the language of the warp of imagination is the work of the warp of imagination; but a history of soul evolution, coal the warp of imagination; but a history of soul evolution, coal the warp of imagination is the supplicant to mention of a religious meeting, and this was mention of a religious meeting and the source of the substitute o firmed by bona fide evidence of spirit power, a traveled all day, and the other disciples were not power which, after the lapse of ages, is once more idle.

terialism arising from the altar fires of false them and to lay by on the first day whatever was inclosed and incomprehensible sectarianism. ology and incomprehensible sectarianism.

But the mists are clearing away before the sensitive lights of the inspired religious sophistry disputation Christ did not command the obseris yielding to a newer enlightenment; the veil of vance of the first day, and he took pains to show dustry is the true solution of the slarming and perilous labor problem. The proposition of national employment for an industrial army wil not only relieve our social distress and turbulence, but will give the opportunity of introducing Nationalism into industry, just as fast and as far as that laboring classes approve it, and prefer it to Hermes is lifting from before the portals of the disrespect for the Sabbath. Nowhere in the Bi-

tionalism into industry, just as last and as last the laboring classes approve it, and prefer it to sis of Christianity which lives without cant or the competitive system of wages, which means ceremony within the realms of reason, outside the portals of argument. The mediums are the [To the Editor for the LIGHT OF TRUTH.] tion of the God-head, unbarring the gates 'twixt your issue of October 21st, that Rev. T. De Witt the two worlds that the light from the higher sphere might shine through to guide as a beacon Infidel who had twice read the Bible through by "Representative H. C. Wilson, of Sangamon, will honestly desiring to find truth, and I have found form in the State legislature. The proposed bill and from no other cause, I am a stiff in the back provides that marriage licenses hereafter are only bone, dyed-in-the-wool Infidel, according to the to be issued to such persons as can fulfill the fol- Websterlan definition. Brother Hull has declared lowing requirements and conditions: That they himself first and so has a prior claim to the huncan read and write in the English language, or if dred dollars, as it is not to be supposed that Talforeigners, that they can read and write in their mage would bankrupt himself by paying one

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When in Minneapolis I heard that some of the Baptists there said, "they should think that my father would turn over in his grave." They seemed to think that he was still in his grave. And at the celebration of his centennial at Mal den, Mass, one of the speakers said, "Judson still sleeps in his ocean grave." I wonder if his spirit, which was undoubtedly present, with his parents, and brothers, and wives, and children, did not bring a mejestic force on the one who spoke such an untruin, that made him reel on the platform, and wonder who had struck the blow. I would like to ask such boxed up persons if they think that my intelligent, progressive father habeen forty years in spirit life, and has not learned anything.

with a down which is doing to the many the many that he down the many is well developed. One are are as a most everything that grows, and fruit-as it brings one in communion with nature as no other work possible can and I have always noticed one thing—that they who are engaged in that line of work are more inclined to the philosophy of Spiritualiam, and I long to see the day when people will be hiving on small fruit farm—raising—if they can consume, and living a life that leads them more directly in communion with nature. I am of the opinion that the day is not far distant when more people who are living in large places will turn their attention in the direction—and then when they do you will see a more spiritual race and better conditions for mankind.

The work was very pleasant in South Haven. From there we returned home for a few days again, then we attended the convention some. We could not attend at the opening, but were present at some of the sessions, and met many friends we had not seen in years, and enjoyed seeing their good faces once more, and trust all the good that is expected by some to arise from this association will be unfolded, but time will tell.

Owing to the financial troubles that the contry is as any through, and the failure of one of the prominent members, my Kansas City (Mo.) engagement for December and January has been cancelled, but I trust some other society will desire my services.

After bidding the friends good-bye in Chicago we came here to Villa Ridge. Ill.

way, saying it was an apparatrou. They had coming to the say they were brought of the gloomy despire to them, and they were brought of gloomy despire to them, and they were brought of gloomy despire to them, and they were brought of the whelming loop. It is not said over that Jesus and the same to a fact the said of the same to clear ways the doubts of Thomas. The said of the came to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubt of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubts of Thomas. The same to clear away the doubt of the same to the sam

Resision and advancement. Let us rally along the whole line. Let those speak and write who can; let those give true tests of spirit presence who can; and let those who can do neither be generous with their money, according to their the field.

ABBY A. JUDSON.

Wisconsin State Organization.

It is proposed to organize a State Association of the Spiritualists of W S. Dasla. The Milwaukee Progressive Society have selected the following committee, H. C. Nick, Dr. J. McGrifin, and societies of Spiritualists in all parts of the state, the officers of which are requested to send their address to H. C. Nick, 21; Loyd Street, Milwaukee, Wis., as soon as possible. Committee.

Residually the directors of the National Spiritual and Liberal Association of DeLeon Springs, Fla., take great pleasure in announcing that Mr. O. J. Johnson, 710 Sykes Block, Minnespolis, Minn., nas been appointed passenger agent for the Northwestern States, to act in the interest of the Florida Camp. The Spiritualists and other friends of the great Northwest who wish to avail themselves of our excursion rates to Florida will do well to correspond with Mr. Johnson at once. Preparations are being made for several of these excursions, and the management promises an attractive array of platform talent during the entire session, in addition to the wonderful climate address to H. C. Nick, 21; Loyd Street, Milwaukee, Wis., as soon as possible. Committee.

thirty thirty

World charge there

bottles. mailed is fast

yenne

prayer and supplication. The element of uncer tainty will, in a great measure, be removed from the domain of the future, and man, gathering courage from a succession of victories over the grandeur unknown to the disciples of any super

Science, freed from the chains of pious cus tom and evangelical prejudice, will, within her sphere, be supreme. The mind will investigate without reverence, and publish its conclusions

Man should cesse to expect aid from on high. By this time he should know that heaven has no is the necessary child of the past. There has been no chance, and there can be no interference. If abuses are destroyed, man must destroy them.

It thus are discovered, man must discover them
If the naked are clothed; if the hungry are fed;
if justice is done; if labor is rewarded; if superstation is driven from the mind; if the defenseess are protected, and if the right finally triumphs, tories of the future must be won by man, and by

sion and without intention, forms, transforms, and re-transforms forever. She neither weeps nor rejoices. She produces man without pu pose, and obliterates him without regret. She knows no distinction between the beneficial and

clare that in some other world this God will render a few, or even all, his subjects happy. wise, good, and powerful being will ever do bet-ter than he has done, and is doing? The world is filled with imperfections. If it were made by an infinite being, what reason have we for saying that he will render it nearer perfect than it now ness now, what evidence is there that he will by and

his children weak, ignorant, and unaided, to fight I said that the world was full of imperfections, the battle of life alone. It is no solution to deasked me if the report was true. Upon being by a religious rabble for the crime of blasphemy. informed that it was, he expressed great surprise that anyone could be guilty of such presumption He said that, in his judgment, it was impossible to point out an imperfection. "Be kind enough, be said, "to name even one improvement that you could make if you had the power." "Well said I, "I would make good health catching in The truth is, it is impossible is? If the infinite "Father" allows a majority of to harmonize all the ills and pains and agonies of his children to live in ignorance and wretched this world with the idea that we were created are watched over and protected by ever improve their condition? Will God have an infinitely wise, powerful, and beneficent more power? Will he become more merciful? God, who is superior to and independent of

pose, and obliterates him without regret. She knows no distinction between the beneficial and the hurtful. Poison and nutrition, pala and joy, ille and death, smiles and tears, are alike to her. She is neither merciful our cruel. She can not be flattered by worship nor molted by tears. She has neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither merciful nor cruel. She can not have even the attitude of prayer. She is neither with the even she had the real file of the

Expensive final content of the conte

Nothing is more gratifying to a religionist than to destroy his enemies at the command of God, Religious persecution springs from a due admix ture of love toward God and hatred toward man

The terrible religious wars that inundated the world with blood tended at least to bring all religon into disgrace and hatred. Thoughtful people began to question the divine origin of a religion that made its believers hold the rights of others in absolute contempt. A few began to compare Christianity with the religions of heathen people, and were forced to admit that the difference was Christianity with the religious of heathen people,

ceremonies remain, but the ancient faith is laid ing out of the human heart. The worn out arguments fail to convince, and denunciations the one blanched the frees of a race, excite in wonly derision and disgust. As times rolls on the muscles grow mean and small, and the eddences our fathers thought conclusive utterly like to satisfy us. There is an "irrepressible confict between religion and science, and they can all peaceably occupy the same brain nor the serial world.

While utterly discarding all creeds, and

SPIRIT MESSA

REPORT OF SEA

QUESTIONS AND ANS QUES - [C H. M] Can the ysical substance, as we know su udied from the mortal or the

ANS.-Por your own satisfaction tal side, for over here you will study it for the benefit of some is quiet for certain effects you results than books can teach when you may lose interest know something about the in. The study of matter, of phenomena. By this processomething that you are us others, from the fact that

tell, figuratively speaking.

QUES -[W. C., Sedgwich bound spirits suffer for the and can we place anything ANS -Yes, they suffer especially those who made passion. But they obtain sing mortals and a rapport tels, restaurants, kitchens natural. Mortals who hav perate life do not stiller tion, and find all they t Spirits who want the esing are analogous to your be encouraged at your to themselves to be loved o consolation you drive th their spiritual benefit in have been led into the ti for these lazy, good-for permitted a foolish syr right doing. We will r this reform. It will be of the gluttonous prin ing mortals by false duties in this respect it is only what they ing the money for which should have clothing for their c members of their fan them by p'scing and pecial benefit the mo itual tendency, which yourself and ro goo other change, a. in

> intuitive suspicions existence, and which -a truth-en scius agine a thing th is, nothing. You ever crooked, false, sane, that is not all to get at the fact as the individual all which we can not p of it through a se our neighbor. theory in others' has not that facul theory and the fac sessed by him. the spirit unders of mortals. It lutely, in that the ther are engage lence. O.hers other almost count of some others on meet would appear a been substitu like adding a has the power rent. The cher the against hard etheres 1 element Van He wo to be the PROFESSE SEEDS who will belie

ANS -Yes, and

sparry all when DITES-IE. DE FOR MARY ! seems of kind Applied Direct therm, or no o BY MI COUNTY les cun luit they have be M safer. h

College of Lensey acts and kinds of the gluttonous spirits, who have been deciving mortals by false doctrines as to the latter's duties in this respect to spirits. Let them suffer it is only what they deserve, having brought it

on themselves by a selfish sensuality, as spending the money for liquor or in riotous living which should have been invested in shoes or

clothing for their children or other suffering members of their families. The more you favor

intuitive suspicions have a foundation for their existence, and which foundation is always a fact

-a truth-an actual existence. You can not imagine a thing that has no existence; that

is, nothing. You can not invent a theory, however crooked, false, wide of the real truth, or in-

same, that is not allied to a fact in some way. But to get at the fact as it exists is the trouble; or to

to get at the fact as it exists is the trouble; or to prove it is for the benefit of others. Intuition is for the individual slone. We may know of a fact which we can not prove, because we are conscious of it through a soul faculty not yet unfolded in our neighbor. Thus revelation only stands as a theory in others' opinions. But as our neighbor has not that faculty unfolded he doubts both our theory and the fact that we have a faculty not possessed by him. A general intuition prevails that the splitt undergoes a change akin to the death

the spirit undergoes a change akin to the death of mortals. It is relatively true, but not abso-

lutely, in that the change is not as arbitrary. It is gradual—so gradual that few notice it. Some

hey are engaged in the great works of benevo-

other almost in the twinkling of an eye on ac

count of some great sacrifice. To himself and others on meeting a few hours later, the change

would appear as marked as if a new body had

been substituted for the old. But the process is like adding a chemical to a muddy liquid that

has the power of suddenly making it transpa-

he spirit body brighter and more refined or

etherealized is love-an addition of the divine

urprise many of these self opinionated one

who still believe in earthly power, and through it

The chemicals or the principle that makes

You can begin this in earth life, and so

ave appealed to preju,
to slavery, to the unreafter. The few have
have said 'Believe!"
og to think, to reason,
ily, painfully, but surely,
from the earth. Only
gey, even by the most
strere in the affairs of
on of steamships and
icts of all countries can
e gods have quit the
ne. Now and then they
lolized by its parents,
np causing accidents,
np causing accidents,
and bursting
y yellow fever, and
ed heavenly weapons
are now stirributed to
iteral thing the gods
dren, except as a punSabbaith. They still
flairs of kings, men
eat wealth; but ordit for themseives as
between the great
re; but in the prizenonest referee—is

omb and cradle of omb and cradle of it doubt, man has segan to investigate ose. The astronowhile the Church d with the word, thering star in all initiation name. In gate penetrated the sks of stone, and m, souvenirs of sail the retort of the their places, pitons nave been e, and, thus ler, nd. A new world icroscope; everyte; in every direct provided and, nontoned the loot idependent of named the slightest in without. These are the sceptre of priests.

priests.

past, are most
there, too, are
ed temples of
r column and
ared walls, cling
ms, the golden,
isbnu, the som
with his three
of skulls; Siva,
od; Kah, the
d, and Krishand left the
the banks of
lering weeps,
e shadow of
n the waves,
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Memnon is as
uses are lost
nies are still
ed by their
in curiously
y of a lanthor of life
ghty giant,
alls of the
d glittering
h no more

Ans—Total depends upon circumstances. Persons of heen sensibilities will be bappier in spirit life—if they have no discords troubling them, or no regrets to nurse. People with little or no conscience will suffer more, because the low can better reach them in spirit—provided they have been doing wrong, or causing others pendier. Sensitives would be much happier on

while yet in the mortal, and will be of more benefit to you than waiting until you get over here, when you may lose interest in it, and want to know aomething about the new element you are in. The study of matter, of course, includes its phenomena. By this process you may learn something that you are unable to share with others, from the fact that it will be "unlawful" to tell, figuratively speaking.

QUES — [W. C. Sedgwick, Mo] Do carthbound spirits suffer for the want of nourishment and can we place anything at their disposal?

As — Yes, they suffer almost as mortals do, especially those who made esting and drinking a passion. But they obtain relief through obsessing mortals and a rapport with the viands of hotels, restaurants, kitchens, etc. But this is not natural. Mortals who have led a natural or temperate life do not suffer. They live by absorption, and find all they need in the spirit world. Spirits who want the essences of material cooking are analogous to your tramps, and should not be encouraged at your homes, though they prove themselves to be loved ones. By refusing them consolation you drive them out to work, and to while yet in the mortas, and will use of later there, effit to you than waiting until you get over here, when you may lose interest in it, and want to know something about the new element you are

Spirits who want the essences of material cooking are analogous to your tramps, and should not be encouraged at your homes, though they prove themselves to be loved ones. By refusing them consolation you drive them out to work, and to their spiritual benefit in the end. Some mortals have been led into the trap of providing dainties for these lszy, good-for-nothing spirits, having permitted a feeding sympathy to run away with the trap. We will not be blessed by urging this reform. It will be a bombshell in the camp of the gluttonous spirits, who have been deceiv-It all this indication of mediumship? An—Your story is interesting, and is a repetition of the experiences of many others, even to finding the house selected for you by the spirits. You are certainly mediumistic, but may never develop anything beyond your own needs, as in the last-named instance. Many persons are aided by a little mediumship in the same way. Such are fortunate, and should appreciate it. Though, If you are very desirous of developing something definite, central 22 your thoughts on one of thing definite, central'z : your thoughts on one of the three phases, and sit for it, especially that which you prefer. If you desire automatic writ-ling, let the "scribbling" go on till it develops into something legible. If trance, give way to the control which is indicated by the heavy breathing If you prefer clairvoyance, sit for vision. Pattence and aspiration leads to all things spiritual

QUES - [B. G., New Brunswick, Mass] Do Spiritualists believe that there will be an end to

them by pineing anything to eat for their especial benefit the more you encourage an unspiritual tendency, which must end in disaster for yourself and no good to the spirits.

QUES-[O G. R.] Do not spirits undergo another change, as in the one called death?

ANS—Yes, and no. All beliefs, theories, and institutive anaptions have a foundation for their time as the little tells of! Ans —There may be some, who have just been born to the light, that still hug the dictums of the Bible; but a little reading of modern spirit ual literature soon eradicates these erroneou ideas of past ages. The Bible must be read with reason to be understood-both by skeptics and believers. There is much in it which is figura sidering the age in which it was produced. Lit erally it is much like a dream of the imagination -a fabled account of events handed down by tradition. The end of time alluded to may have a figurative meaning, or may refer to some limited period, as the termination of human life on this planet, or the material end of the planet itself. But time, per se, is unlimited—eternal
—as is space, the two being co-etaneous, and your own reason can tell you that space must have ex sted, though containing nothing but space. Where there is space there must be time. as you can not annihilate space, or put it outside without having space in its place, there can be no

Ques —[G. S. Dean.] I am sitting for state and empty are engaged in the great works of benevous.

Ques —[G. S. Dean.] I am sitting for state of privilege to come and speak through the columns of your page. If I had a thousand tongues it book that is as inconsistent to human nature.

Others pass from one condition into an iteration in the states to see if there is writing. Can hey not see between them, or can I not see them consider mythical, and I very much doubt if that yen as well?

Ans.-Of course, you guides are there-must he there to develop you. As for opening the slates that is a matter of individual power. Some see as readily between them as on them. But you canot see the process of opening, because only Martha and Mary, the Pharisee who stood up the spiritual counterpart of the slate is opened unless you are clairvoyant or become so for the

QUES .- [R. R. P., Baldwin, Mo | In failing to exercise one's mediumship, will development con

prepare the spirit body for what many spirits be-lieve to be the second resurrection, and thereby ANS .- That depends on the value of the gift Of course, practice makes perfect, however use less the phase, for the mental desire to become remain seliish or too proud to stoop tolittle love-acts and kindnesses, and sneer at those who are a medium and sitting for it attracts spirits who will aid. But failing to exercise any ordinary gift will make it come to a standstill or die out entirely, so far as mortal life is concerned. But where there is a gift worth cultivating, whether where there is a girt worth cultivating, whether the medium knows it or not, or desires it or not, it will be developed by wise spirits despite non-exercise or protestations. There are also a large number who have good mediumistic qualities, but have no desire, nor do spirits urge them to develop their gifts. This is because some discord exists in the individual—outside of his or the mediumahin—which would lead to obsession. cord exists in the individual—outside of his or the public. For justice, light, and truth, your about the time stated. her mediumship—which would lead to obsession brother, Thomas Paine.

SPIRIT MESSAGES.

Where the best of the second should be seen the second should be seen the second should be seen to see the second should not be allowed to see the second should not be allowed to see the second should not be allowed to see the second should should be seen the second should should

Aunt Sally Woodward

Aunt Sally Woodward

Comes from Morton, Mass. She says "At last a scance where Egitogton was the medium, the one in search of a soul mate. But you can find your soul mate on earth as well in apirit law lappy. I have met George Lincola and all the old training and the one of the sake of the sale o

a few thoughts through the means of your valuable journal? For more than a quarter of a century I have been misrepresented through different mediums of communication between the two conditions of human life. I passed to spirit life still holding the same sentiments as to the falsity of all so-called revealed religions; and to the present time I have found little cause to change my views. As in earth life I was devoted to the cause of human liberty, so am I now. In earth life I was opposed to whatever agencies tended to the enslavement of my fellow man, and to day I am none the less opposed. In earth life I considered religious slavery to be the greatest, I now know it is. In earth life I considered the dogma and entailments of Christianity to be a great stumbling block in the way of advancing civilization, but I now know them to be more than a mere stumbling block, they are an active unscrupulous, and mighty power strenuously op-posing every effort of mankind in trying to advance nearer to the light of true liberty. In the light of the present time I consider all who atach any importance to the claims of Christianity, world, as victims of delusion who have fallen into a snare. Christianity may be likened to the deadly upas tree, you can not get rid of its baneful effects by lopping here and there a branch, or all its branches, and although you fell the tree from its stump will shoots put forth, only by uprooting can you effectually destroy it. So far as the Christianity of to day is concerned it is rooted in the minds of the people, and that root is the name "Jesus" and whatever is associated with it from the writings of the New Testament and the teachings of the Christian creeds and priesthood. Therefore I would say to my fellowmen, remove from your minds this root "Jesus" the loved one that passed out suddenly from her and cast it from you, for it is a delusion and a snare. For more than a quarter of a century have I been misrepresented through mediums as to my views concerning Jesus; I will quote from one such message which appeared in LIGHT OF TRUTH a few weeks ago (September 9:b). message represents me as saving in referring to to the Bible, "There is not a character mentioned within the lids of the book that has a real existence in spirit, save, perhaps, Jesus, who was a plain man of much practical goodness. As for his divinity he had as much as falls to the lot of every mortal. I have not met him." Why should I make an exception for the character of Jesus? tion for the portrayal in the New Testament called "Jeaus," There are other characters in the gospels that are true to nature in the portrayal, as Nicodemus, most of the chosen disciples the synagogue thanking God that he was so much better than other sinners, especially such as the poor publican who was before him a little way off, and many others. In fact, I think that Jesus is the only character portrayed in the Bible hat has not close duplicates in both earth and pirit life at the present time. Do not then, my riends, mar the little good I have done, and its olace to me, by representing me as communicating from my spirit state to earth friends that I am an admirer of Jesus and his character, when my true conviction is, that Jesus of the New Testament has done more than all the other characters combined to hold the Christian world in abject slavery; add to this the fact that the name of Jesus, in spirit life, is still holding in bondage majority of those who professed his name

brighter and brighter every day on the spirit side of life, and he gathers around each and every one who is dear to him. I have not forgotten one of them. I want them to remember the case given at the beginning of this article, me in love and sympathy.

Ira B. Wilson

Chairman and friends, I am glad to meet you this afternoon. There have been many conditions surrounding me since I passed to the spirit side of life, and I was attracted here this afternoon through one of the questions, "What is the condition of a spirit liberated instantaneously through an explosion?" Now, that was the way I left my body, and I want to tell you just how I awoke on this side. At first I did not understand what had happened. I saw the crowd and saw my body as they gathered it together, laid it carefully upon a sheet before taking it away from the spot where the accident had happened. I saw my loved wife as she wrung her hands and shed her tears over me and I wondered what had happened. When I realized that I was a spirit and although I placed my arms around my wife ach any importance to the claims of Christianity, she realized it not, then the horror, as it were of the same and of enlightening and liberating the this was death? No, I live. This was the first condition after passing out of the body. But, friends, I have learned some grand lessons. I suffered not as a spirit, only through the grief of influence. Spiritual atrophy has been the national desired to the spirit of the spirit of the spirit of the spirit of the spiritual atrophy has been the national desired to the spiritual desired to the s my wife that seemed to me unbearable, for I could not make her understand that her loved this is so is borne out by the fact that so called this is so is borne out by the fact that so called one was with her. I lingered with my wife for a long time scemingly to me, then I departed to the spirit home there to meet other loved ones who had preceded me; there to to receive some explanation concerning my condition. While I return this afternoon I want the one who asked the question to feel that from her life; is not far away from her, although know her not, neither does she know me, but I tell this because I know how it was with me, and Ira B. Wilson killed near Wheeling, W. Va., says although suddenly released from the materia body, yet he is happy and rejoices because his wife knows to-day that it is possible for him to hold communion with her and she rejoices at this time and always. She lives in Richmond, Va. I send her my spirit love

Edwin Bassett.

thrown off and where you can rise unencumbered by want or care; where you can stand on the mount and breathe God's pure, sweet, inspirational sir. I am so bappy and I want all the dear ones at home to know it-that I live and am with them day by day striving to help them and to Give my name as Edwin Bassett, of Chelses,

Robert Sully.

Here is a spirit that passed away from Buffalo, New York State, and sends love to Betsy. He also says that he sees the change in May's life. But he is very much pleased, and wishes his

VERIFICATIONS.

To the Editor of the Light OF TRUTH

In the messages of LIGHT OF TRUTH of last saue I recognize the one from Dr. Brown, of this place. He was a prominent man for many years and a member of the "Christian" Churca. Howearth life. Will you, my dear brother, for the ever, your amanuensis in taking down the name hostility exhibited by some papers towards in sake of justice, give voice to this my protest has evidently misunderstood the T. for C., as his dividuals and the spirit that would destroy and the sake of justice, give voice to this my protest has evidently misunderstood the T. for C., as his against being placed in a false position before name was Dr. R. T. Bioan, and who passed away other paper because it is regarded as a rival, J. R. BURLL Indianapolis, Ind., October 18, 1892.

Spirit-Writing.

A SPIRITUAL SENSE.

At a scance where Egington was the medium,

the spiritual sense must have been developed cer-tainly in at least one of those who did not see the figure, so that if there he a spiritual sense it was probably an instance of a different degree of development. And, on the same supposition, the spiritual blindness of the majority of the people may be attributed to the more or less complete absence of the same sense

The existence of the five senses, and of no 'facts" of our daily life, that to add to them would not be acceptible to most; nevertheless, the old belief has been receiving more shocks lately in the well-ascertained occasional overlapping of the senses of hearing and sight. And the necessity of such terms as "color-sense shows that the "sense" of sight does not of itself cover the whole area of what is meant by "see-

which teaches how organs may become extinct or when remaining become useless though disuse, comes in helpfully in this connection. Our commercial civilization is essentially a material uncivilized peoples, and people, who, though civilized, have yet not been thoroughly tainted by the corrupting influences of our modern civilization, invariably recognize the spiritual agencies about them, and are amenable to, and believe in, the impact of the unseen. It is also worthy of notice that the revivincation of this spiritual sense has been almost exactly coincident with the doubts which men have begun to show as to the value of materialistic civilization which has

for so many centuries been their boast.

Let it be understood, nevertheless, that the pos session of such a sense does not necessarily involve the presence of either moral or intellectual superlority on the part of its possessor, though it does involve great responsibility. The sense may, however, be cultivated, but it would seem that the more it is cultivated, the less it is affected by material things, it being gradually intromitted into the consciousness of higher intelgences, with the intuition as the result. From Good afternoon. How happy I am to have the this there arises some difficulty. One sometimes born blind could be made to realize what is meant by sight. The thing is apparently impossible so it is with intuitional knowledge. It is very difficult, it is, indeed, not possible, to explain to those not having the spiritual sense what is meant by intuitional knowledge. And yet a man may have that kind of knowledge without being either a valu man or a fool.-Light.

> Quarrels between newspapers are always to be leprecated. The spectacle of a journal pub lished in the professed interests of Spiritualism publicly attacking another, impuning motives, raducing character and misrepresenting the truth, is, indeed, a sad one. The public assaults have very little effect upon the people who think, and whose opinion is of any value, because the animus of the articles alone is enough to condemn them. Why can not Spiritualist papers discuss principles and confine their criticisms to erroneous statements rather than direct them against others in a spirit of rivalry. Where there are wrong and imposition that effect the public, let them be exposed. Where there is a frand mas querading, under the name of reformer, let the mask be torn from his face, but the continual are certainly very ead to contemplate - Robert Philosophical lourgal.

LIGHT OF TRUTH,

C. C. STOWELL

ati, SATURDAY, NOVEMBER 4, 1893

to fraternize with the Churches instead of having institutions exclusively spiritual," asserting "there are many Spiritualists in the Churches now who have no inclination to leave, and it would be tyrannical to ask them to do so, as the clergy preach the principle, and make it unneces-sary to go elsewhere to find the truth."

In response to our criticism the Programs

"ABSORB" SPIRITUALISM.

Don't be alarmed, Spiritualists, the Churches will never displace you or remove you in any great measure from your present status. In an article of October 15th the writer said: "The kindred question anses whether the Churches may not so the near future absorb Spiritualism?"
They are absorbing it all the time—that is, taking in its grand truths. They are not now, and never will in a very great degree, absorb Spiritualists. There is a vasat difference between a Church absorbing Spiritualism (its grand truths) and absorbing Spiritualists. This ab sorbing of the beautiful, soul elevating truths of Spiritualism by the Churches is going on continually, while the absorption by the Church of Spiritualists is very limited indeed. We are in favor of Spiritualists is very limited indeed. We are in favor of Spiritualists is sery limited indeed. We are in favor of Spiritualists is every limited indeed. We are in favor of Spiritualists being work for the unemployed, and clothing the naked. A few misunderstood our posit on, and thought we were in favor of Spiritualists being absorbed by the Churches. Bah' not much!

The Progressive Thinker seems now to think that it is Spiritualism that is to be absorbed by he Churches, and when we reach the main ques tion as to what stand the Progressive Thinker is going to take as to the National Organization it says: "We are in favor of Spiritualists uniting with heathen or anybody else in humanitarian work." At a time when Spiritualists regard everything they hold dear as being threatened, making organization and concerted action among themselves imperative, the Progressive Thinker to silent or evasive. Claucing at the above editorial we find it winds up with "Bah! not much!"

This language may be lamb-like or it may be the ngusge of a wolf in lamb's clothing.

We are somewhat helped to a true interpreta on by reading its leading editorial in last week's edition, entitled, "The Civic Church," which is a rapid evolution in the practical things of this based upon the plan proposed by W. T. Stead, life.

of London, suggesting the creation of a new With Spiritualism organized and mediumship federal body devoted to civic wrongs, by organizing all Churches into what Mr. Stead calls a civic church. Now, while all Spiritualists in the United States are endeavoring to unite in a national organization, and are absorbed in that question to the exclusion of all others the Progressive Thinker proposes the civic church, saying: "This is no idealist's idream, for it is already in active operation in different parts of Europe, and we hope our great country which has been ordained to lead in the emancipation of mankind will not be behind in this great work.
What do Spiritualists say to this? Here is a

should co operate with Mr. Stead's civic church? who to day oppose the extension of the functions

Coming close upon these delightful days are the cold, pinching nights of Wroter. Millions of sturdy hearts stand still when they redect Source of Spiritualist meetings, in order to insure prompt insertion, must seek this drike on Manday of the movement have given and the prompt insertion, must seek this drike on Manday of the movement have given and the seek as the lumin or factor good to preserve deep or the movement have given and the manual laborers. Enter any store, manual research with only the manual laborers. Enter any store, manual research with only the manual laborers. Enter any store, manual research with only the manual laborers, and move remarkable because it come, for the manual laborers, and movement have given and the manual laborers. Enter any store, manual research with only the manual laborers, and movement have given and the manual laborers. Enter any store, manual research with the manual laborers, and movement have given and the manual laborers. Enter any store, manual research with the manual laborers, and movement have given and the manual laborers. Enter any store, manual research with one of the movement have given and the manual laborers. Enter any store, manual research with the manual laborers. Enter any store, manual research with the manual laborers. Enter any store, manual research with the manual laborers. Enter any store, manual research with the manual laborers. Enter any store, manual research with the manual laborers. Enter any store, manual remains the weeting of sentiment which is all the more remainable because it come, for the manual laborers. We are daily ending of instances where the deepest thinkers are looking at the gauntlet to be gratimed, or place or preferment, or identify the manual laborers and the manual laborers. Enter any store, manual remains the manual laborers and laborers from the section which is all the section whic

After farty live years of varied experiences the Spiritualists of the United States, believing it to to their best interests formed a national tributed. A man with his millions when analyzed is not found to be a million time. is not found to be a million times taller or Recognizing that spirit-return and its teachings are so different from the existing Churches that in order to advance the cause of Spiritualism and obtain the right to exist free and unmolested obtain the right to exist free and unmolested obtain the right to exist free and unmolested on the laws of all States will be that testator was prerequisite, it was earnestly hoped that come the laws of all States will be that testator on the return and the retu million times smarter than any other; therefore his great wealth results from other than natural Still society is not striking at the root or was prerequisite, it was earnestly hoped that can not be queath more than a certain sum to any cerery appritualistic journal would co-operate to that end. Believing that the Progressive Thinker had millions upon one, he may be compelled to concertly act out to defeat the proposed organization we printed its former editorial to sustain that view. In the editorial referred to the Progressive Thinker auggested "Whether it is better than the proposed organization with the proposed organization w in a law. In 1833 an eminent Frenchman by the name of De Tocqueville visited America, and was struck by the equal distribution of wealth in the United States. To day there are more great millionaires in America than in any other country. If they were found in Europe the claim would be that it resulted from the custom of primogen-ture. Our writers and political economists tell us the swift piling up of wealth is due to causes likely to be permanent. We make the claim that the growth of these vast fortunes are due to the taking and using public franchises, bonding and stocking them for many times more than they for all of which the municipalities and States receive nothing. When you consider the irre-sponsible nature of the power that three or four en can exercise through a great corporation such as a railroad or telegraph company, the njury they can inflict upon the public as well as on their competitors, the synical audacity, with which they often use their wealth to seduce, will and nothing unreasonable in the desire of the American masses to narrow their action.

Another great wrong of the age is the aggregation of large masses of capital under a common control, thereby developing a new power differ-ing from the power of increase, which is characeristic of the legitimate employment of capital The latter is constructive, while the former is destructive, and results in monopoly, as apparent and bold as the exclusive privileges by James I.

These sources of great fortunes and unnatural distribution of wealth through the reflex action of the spirit world will soon find their cure and emoval. As said in a former issue of this paper its policy, editorially, is summed up in a sentence, "The basis of true and staple spiritual unfoldment lies in the safe economic doctrine which profits the highest material prosperity of all." Therefore, one of the purposes of this paper is the spreading of the teachings of Spiritualism as bearing on economic questions.

Now, to this end, it is necessary that the standard of mediumship should be elevated, that they become students of all sciences, political economy included, enabling their guides to make the fine discriminations of speech and ideas necessary to

With Spiritualism organized and medius this life.

We are often asked, "How are you going to bring this about? Are you going to appeal to arms?" In answering, we say if our claim that these reforms are to be the reflex from claim that these reforms are to be the reflex from the spirit world, it carries with it the assumption ing out after it. The soul cut off from love's that they will be peaceable reforms. As an illustration of how these things are to be practically prought about, for a minute consider two movements that are now under way. Take the railroads of the country, and we find in every State what do Spiritualists say to this? Here is a scheme to which your co-operation should not be withheld."

We sfirm that Spiritualism itself is to be a great living force in all future political, economical, and social affairs, and to that end "Spiritualism are now engaged in organizing their army, and every soldier should take oath of allegiar ce to the national movement and fall into Fine.

Camp-followers and lukewarm supporters should not be permitted at the froat. Show your colors! Is your positonthis week that Spiritualism is to be a should co operate with Mr. Stead's civic church? who to day oppose the extension of the functions.

The Dlind Turile in the Well.

Among the results of the Parliament of Religious these may be noted: (1) No anti-Christian faith has offered to lay its sacred scriptures beside the Bible for comparison. (2) no contrasted travel and the rates of the determined purpose of lessening the rates of the Parliament of the Union their taxable valuation has been greatly increased. In the State of Indiana alone last year this increase amounted to \$160.

Among the results of the Parliament of the Union their taxable valuation has been greatly increased. In the State of Indiana alone last year this increase amounted to \$160.

The other movement shows itself in the determined purpose of lessening the rates of the Parliament of the Union their taxable valuation has been greatly increased. In the State of Indiana alone last year this increase amounted to \$160.

The other movement shows itself in the Well.

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The turble in Union the Union the Union the Union the Union the State of Indiana alone last year this increase amounted to \$160.

The turble in Union the Union the Union the Union the Union t

If so, what do you mean by Spiritualism? The National Organization of Spiritualism? It was a specific to the dighways, will change their position and try the meeting of Spiritualism as a spiritual state in the analysis of the United States of America, of the year tog; aftern a belief in the continuity of all life and in operation in accordance with intelligent law, and we aftern a knowledge of conscious spirit individuality after transition, and that advancement comes only by another than the proposed civic church be a refuge for medium or develop in the same moral and growth it passessed before transition, and that advancement comes only by and through individual effort.

These radical truths now known as Spiritualism the Charches will never absorb, nor will the proposed civic church be a refuge for medium or develop the energies to the advancement of Spiritualism of history has created the strength and organization.

These radical truths now known as Spiritualism or develop the energies to the advancement of Spiritualism. As we nothing to fear from the physicist nor the value of the range of the "truth of Modern Spiritualism of the range of t

SPIRITUALISM AND OUTDAMENT The mexisted properties and the allower comes only by and through individual effort.

These railies trushes on known as Spiritualism and interesting maskind at the proposed civic church be a refuge for medium or posed civic church be a refuge for medium or devote its energies to the advancement of Spiritualism and the appropriate the state of the state

the stables is one from the physical men the stables of the stable is one of the stable in the physical men the stables in the stable in the stable in the stable in the physical men the stable in the secrets of nature, but explodes the falacies of prevailing theories. These revelations show to us that there is an invisible side to matter which is finer than ether, and can be called by no other name than essence or spirit; that all spirit ha its material counterpart, both eternal, omnipresent, with soul or intelligence to mould and fashion both. If, therefore, intelligence acting independent of material organization can propel a crumb of slate to form words and sentences revealing and establishing identity, then in-telligence independent of bioplasm can attract developed in every home the world will find that This elso is the Newtonian idea of the propulsion spirit-return does fit into the practical things of of force vpou and within matter which involves intelligence superior to matter, and thus the secret of the assimilation of atoms becomes

This is the great lesson underlying phenome enchantment by the scythe of death yearns for it. All humanity is destined to learn it.

The Blind Turtle in the Well.

1. No; because all know the narrow-mindedness

As we go to press it is announced that the Silver Repeal has passed the Senate by a vote of 43 to 32. Whatever this portends we can not prophecy at a moment's warning.

Charity Supporting the Church. Paying five dollars for a twenty-dollar sermon. Giving to the poor what you can't possibly use yourself.

Methodist Recorder.

of on the war-path, filled with a desire for revenge, and never rests until this unspiritual—almost savage—craying is stilled—frequently by a school boy's act. There are a few such who call themselves Spiritualists, we are sorry to see; but we trust time and experience will ripen them for the beautiful baven of rest of which they seem to know so much for other people's good and enlightenment.

MAYOR CARTER HARRISON, of Chicago, was shot down by an assassin last Saturday, the wounded man dying about twenty minutes after the attack. The culprit is said to be insane, though believed, up to this time, to be harmless. Upon arrest shortly after the deed he declared to have committed it on account of a promise made by the mayor to make him corporation concil which promise was not fulfilled. It is evidently another Gitteau aff ir.

It is a falae ambition, only to be crushed out by experience, in him, who aims to become a recognized authority in Spiritualism, though he be a weteran; and a vaiu hope in the one who aspires for authoritative recognition, though he be a millionaire.

This vaccination craze is rampant in New York City. When the State enters upon a crusade of polsoning its people by the wholesale, it is time to indict the ignorant officers for murder.

As we go to press it is announced that the large sent in the convertion to it and it has crued considerable of a scan stop, which we wish a list of mechanics and the received an answers to their questions. The definition of the safe in the sickness of his wife. We all send our prayers and a vaiu hope in the one who aspires for authoritative recognition, though he be a millionaire.

The vaccination craze is rampant in New York City. When the State enters upon a crusade of polsoning its people by the wholesale, it is time to indict the ignorant officers for murder.

As we go to press it is announced that the

gaturday, November

CORRESPON

In the evenit "Communion of full of deep, a communion of the communion by communion by the full of the

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CORRESPONDENCE.

Saturday, November 4, 1898.

and the same religion on the face of the size has any religion on the face of the size has any religion on the face of the size of the minister alone," It is a size of the morning service opened with a zeng by Mr. George B. Catter, "loy Cometh in the Morning," with accompaniment by Mr. William H. Boyce on the piano. Mrs. Neilie J. T. Brigham was the speaker, giving a sublime invocation before proceeding to answer the several questions sent up by the andience. Mr. William H. Banks presided in his usual dignified manner, and Berkely Half was well filled. The first question, "Is there a personal dignified manner, and Berkely Half was well filled. The first question," Is there a personal dignified manner, and Berkely Half was well filled. The first question, "Is there as personal dignified manner, and Berkely Half was well filled. The first question, "Is there as personal dignified in the second being, but we do not look upon him in his personal being, but we do not look upon him in his personal being, but we do not look upon him in his personal tends of the hour was, "What Is the distinguishing difference between Christianity, when properly understood, and Spiritualism." Which opened a vast field for discussion Wehave the sum of thristianity in the teachings of lesusofNazareth who went about doing good, and all his instructions are embodied in the "Doing unto others as we would they should do unto us," helping the comforters, and benefiting humanity. This same rule is the only creed of Spiritualism. Spiritualists are Christians in every sense of the word. Without being bound by any sectariansm whatever Spiritualism teaches mortals to unfold theuselves, to do right, and thereby work out their own salvation.

In the evening Mrs. Brigham spoke upon the

Christians in every sease of the word. A thouse heing bound by any sectarianism whatever Spiritualism teaches mortals to unfold themselves, to do right, and thereby work out their own salvation.

In the evening Mrs. Brigham spoke upon the "Communion of the Saints." and gave a lecture full of deep, earnest thought, illustrating spirit communion by the practice in all Churches of communing together in order to exert a leavening influence upon the whole religious world. At these meetings excellent music is furnished by Mr. George B. Cutter, of Somerville, and Mr. William H. Boyce, of Boston, with occasional congregational singing. Mrs. R. Sheard Lillie is the regular speaker of the Boston Spiritual Temple, and was present at the morning service. She is filling an engagement at Brockton, and will be the speaker in Berkeley Hall during November and December. Mr. John T. Lillie will furnish the music during her engagement.

The lecture of Mrs. Brigham upon the "Altitude of Spiritualism," is to be published in full in pamphlet form for distribution, and we commend it as one of the best and most comprehensive treaties upon the subject which it was ever our privilege to report. Copies will be furnished by addressing Jacob Edson, Esq., Brookline Street, Boston, for the mere cost of postage.

The public service in this hall is supported by voluntary contributions, and the seats are free to all who come, of every name and denomination. The managers have succeeded in engaging for the platform later on Mr. Edgar W. Enerson, J. Fraak Baxter, and Mrs. Ada H. Foye. The Helping Hand Society connected with it is a wonderful auxiliary, and besides its social features contributes very materially to its treasury. The management of the finances is under the direction of Hebron Libby, Esq., who brings to the office a life-long experience in business men, which, Plead us to denominate it the very best and most popular spiritual society in Boston.

At Eagle Hall, 616 Washington Street, and is having a large medical practice. Dr. Abner T

to accept their in good faith and assist the spirit world in their noble work. Mr. Tattle in closing accept with Spiritualism and more roles of what people may call evil, but both must grow together until the hurvest. He gave several correct answers to mental questions. This meeting is held in the same half formerly occupied by Mr. At the Helping Hand Society the president Miss Lucette Webster, read the following extract from an address delivered by Mrs. H. S. Lake he for the Spiritual Alianom, phenomena presented among the form of the properties of the spiritual Alianom, phenomena presented among the following the spiritual Alianom, phenomena presented among the following the spiritual Alianom, phenomena presented among the following the spiritual Alianom, phenomena presented among the spiritual Alianom, phenomena presented among the spiritual Alianom that this time or age has as an accompanism of the past forty-live years presents after the spiritual Alianom that this time or age has as an accompanism of the past forty-live years presents and that this time or age has as an accompanism of the past forty-live years presents and the spiritual Alianom that the stime of ages and a proposed among the spiritual Alianom that the stime of ages and the present of the spiritual Alianom that the stime of the spiritual Alianom that the spiritual Alianom that

Mr. Howe

something of the power of Spiritualism to elevate humanity and better the condition of the world. These thoughts were single-ted tons as we visited the several meetings and mediums during the past week. Among the mediums visited we would gladly mention Mrs. M. A. Brown, controlled by "Lulin," whose messages from loved ones upon the other side are of a nature to lead the thoughts inpward and toward a higher and better life. Another of Boston's excellent test-mediums may be found at 18 Shawmard Avenue, Mrs. A. Forester. She was developed for the spiritual work under the guidance of Brother Eben Cobb, and is a very reliable meetium, honest in her work, giving just what the angels give her and no more. We commend her to those who desire true and reliable messages from the loved ones who have gone before. Several other good workers will be noticed in our next letter. Meantime we wish you success and hope that the light of truth may shine until every vestige of error and ignorance shall have passed away. God and the angels hasten the good time coming.

F. Alexas Heavill.

A New Cure for Asthma.

Medical science at last reports a positive cure for Asthma in the Kola plant, found on the Congo civer. West Africa. So great is their faith in its wonderful curative dowers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

Letter from firs. R. S. Lille.

My last article contained some notes of the funeral rites of Lucy Stone, and, as only part could be given in a short article. I have concluded to introduce here the poem which was sent by Julia Ward Howe, and read, as she could not attend the services in person. I am sure it will be enjoyed by the readers of the Lucius of Tauth. A strong spiritual sentiment will be noticed in the fourth verse:

Pull of honors, and of years, Lies our friend at rest, Passing from earth's hopes and fears To the ever blest.

One of the anointed few,,
Touched with special grace,
For a life whose service true
Should redeem the face.

Where is that persuasive tone, Welcome in our ears, Still I hear it sounding on Through the golden spheres.

When we raise our battle-cry
For the holy Right,
We shall hel her drawing nigh
With a spirit's might.

As the veil of flash doth part, We behold her rise, Crowned with majesty of heart, There true queendom lies.

We behold her rus.
Crowned with majesty of heart,
There true queendom lies.

As Spiritualists we are obliged to chronicle the
passing on to the higher life of Fannie Davis
Smith. The suffrage movement has lost an earnest worker, and one who has served long and
faithfully. In the ascension of Mrs Smith Spiritualism also loses one of its lights, which has shone
with steady and unseen lustre since the early
day of our movement. At that time she was
known as one of the constant workers on the
spiritual rostrum—also one of the very best.
Since her marriage she has not done as much in
that particular line as before, but has worked
in a different way. And since the camp-meeting
work she became an important aid in our cause
in that field, in which her husband, Dr. A. E.
Smith, also took deep interest. In fact, Queen City
Park Camp owes its existence and prosperity to
their unselfish labors. It will, indeed, seem
strange to all who have ever visited that place, to
there hereafter and miss her friendly presence.
Early among the strange phenomena, which
characteristically marks Spiritualism and its adherents, was the prolonged trance and fast
which she passed, even before she was aware of
what the power was which held her body in such
subordination and such control of the higher
power of spirit. This trance and fast lasting (as
I was told by her) forty-live days. And while
speaking of this we also feel to say that Spirittualism of the past forty-live years presents a
field richer with what was at one time called
miracles than all ages preceding its coming; and
that this time or age has as an accompaniment
of Spiritualism, phenomena presented among
those who do not know its source—which, taken
together, makes an age of spiritual demonstratons such as the world has never known. For

The Society in Hannibal, No.
On last Sunday afternoon we effected an organization of a Spiritualist society here, after four months' lectures that bids fair to take the front rank as an influential society in the West. There are several hundred Spiritualists in the city, but no society or lectures, except one from some visiting medium occassionally. Yet here Mand Lord Drake, Cora Carpenter, and the well-known mediums had their introduction to Spiritualism, and went out to other fields of labor.

well-known mediums had their introduction to Spiritualism, and went out to other fields of labor.

Brother Treat was elected president hast Sunday. He is veteran Spiritualist, of portly presence, and is the prosperous head of a large iron foundry of this part of the State. He is aggressive, liberal, and just the man to push the society to the front in his State.

Brother M. W. Cobb, elected first vice-president, is the genial head of one of the largest clothing establishments in the city, is an ardent worker, a cultured Spiritualist, and the son of the late Colonel Cobb, one of the most intelligent and respected Spiritualists of the West.

Sister C. P. Kuhno was elected second vice-president. Sister Kuhno is the wife of Brother Kuhno, the gentlemanly head of one of the largest boot and shoe establishments in Hannibal. Both Brother and Sister Kuhno became members and converts through attendance on my development class in my rooms, as did many others who are now members of the society.

Brother L. J. Beithan was elected treasurer. He is the highly respected agent here of all the steamboat lines on the upper Mississippi River. He is a trance medium of high order of development, and ought to be out in the field as a lecturer and test medium. Everybody likes courteous "Bee."

Dr. Lee. Well, his successe in organizing seven Spiritualist societies—five in new fields since November 1, 1892, is proof that he is living with the angels, and, in imitation of his life, a duty incumbent on every preacher or minister of the churches. At least that is his impression. We think he is not altogether a bad fellow.

The society has started out under fair auspices, and invites mediums, especially slate-writing and materialization mediums to pay us a visit.

Publishers of spiritualists in Hannibal. Spirit-papers please publish.) Isaac S. Lee, See'y.

Milwaukee, Wis.

Ayer's Pills

Ayer's Pills

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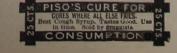
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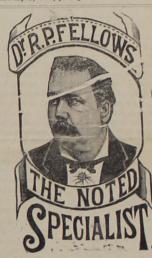
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"I was well of the Vitapathy."

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For we walk by faith when o'er us Hangs the how of knowledge hig and we slight the joys before us For some sweeter by and-by. Given to us page by page, or some myselfe outgrown story Of a hoary by gone age.

Then upon that higher landing We shall know our griefs and tears Were our own managerstanding Long the dim, mist-rovered years That God's laws in every station. See bring joy, and peace, and gain, And it is their violation. That slone gives wee and pain.

Then we'll wonder how we missed them Angels near us day by day, and because God's love had kissed them We had thought them far away, then the trusts that we have alighted On this dark, material abore, the glow of knowned well gibted We shall cheriah evermore.

PSYCHOLOGY AS A SCIENCE.

The October issue of McClure's Magazine con-tains an article on the "Harvard Psychological Laboratory," by Herbert Nichols, in which he Laboratory," by Herbert Nichols, in which he describes some of the experiments performed there. In commenting on them he says that popular opinion of to-day is perhaps less awake to the fact that the world of mental phenomenas a world of laws anaceptible to scientific experimentation than was the day of Galileo to the similar conception regarding physical phenomena. Very slow has been the growth of thought in regard to the laws of gravitation and of conservation, not to speak of those of evolution. Experimental psychology as a systematic science hardly exceeds in age its own constitution. The mental laws are as determinable with sufficient knowledge as the laws of physics. The question howledge as the laws of physics. The question is how much shall man come to know of the great world of mind. Psychology will not have to wait until its greater laws are wholly established before its transfer of the property of the propert lished before it becames a practical influence

laboratory in the leading American college of the Roman Catholic Church established two years ago. A year ago a laboratory was established at Princton, the Preabyterian institution. These facts show that psychology, once regarded as heterodox, is no longer feared by religion and is

The benefits of the psychological training of the medical man, says this writer, are now so obvious as to make a knowledge of psychology covious as to make a knowledge of psychology imperative for every first-class physician; for the nervous activities are the regulating activi-ties of every part of the body and the brain em-bodies three-fourths of the whole body's nervous energy. The mind is a playhouse wherein the skillful physician now looks to observe the con-dition of the general system and with growing precision, even to read the workings of such specific organs as the heart, the stomach, the bladder, and the liver.

Mr. Nichols remarks that the relation of psy chology to modern education has long passed from novelty to a recognized belief and that a

Prof. Wundt is referred to by Mr. Nichols as the the fact is stated that a majority of the noted psychological experts both of Germany and America have been his pupils. One of these pupils is J. Stanley Hall, President of Clark Unipupils is J. Stanley Hall, President of Clark University, who opened a psychological laboratory in Johns Hopkins University in 1883. The laboratory in the Clark University at Worcester, established in 1889, is on a much larger scale. Prof. William Jamea is referred to as "a foremost figure in modern psychology." He opened the Harvard laboratory in 1891. In 1892, Harvard established a new chair of experimental psychology and elected to the same, to conduct this new laboratory, Prof. Munsterberg, who was a pupil of Wundt and is said to be a man of initiative and originality.

Erom this article we learn that there are some in Europe.

HE KEPT HIS PROMISE.

by the stream, under which we sat by the light of the moon, talking of matters and things that crop out in periods of a similar character in the progress of love's young dream? I want to remind you, my dear hutband, of a ceriain visit in which you and Sirah and myself visited that spot, and as we talked you cut our names in the bark of the tree, and then the trio speculated as to what might come of it, if anything, in the dreamy future. You have passed that way many a time since in which I was with you only in anyiet?

in spirit."

This is another glorious test, and the scene narrated transpired forty-five years ago, before we were married, and with Sarah my, wife's sister, who was then unmarried and now lives in La Crosse,Wis., who, I presume, will also remember. In the matter of the first test, Mr. Hunter, I think, never knew Miss Gaule, as she as a medi-um had not sppeared before the public when he used to visit Cassadaga; hence the more complete

Spirit Message Repeated After Nineteen Years. E. v. Chapin

O1 the evening of July 17, 1874, at my home in Nowich, N. Y., where I was at that time residing a little purp of four all members of my family) gathered around the stand for the purpose of being entertained by our spirit friends with a relative of ours acting as mediums. Soon a mes-sage was written upon the state and addressed to the writer (upon a private matter) and signed the spirit's name in full.

Mrs. Josephine Ropp (nineteen years after.) The same spirit came to the circle and gave me the same message, using the identical words though the trumpet as was written upon the slate as re-

corded in 1874.

I think this should be placed on the credit side of the ledger of honest mediumship, and would say for the benefit of those who have not had the go to Mrs. Ropp and hear"Bright Star" in the inimitable trumpet seauces. It will richly repay you for all the trouble and small expense you ill have to bear for "Bight Star" is a great enter-

Spirit Healing.

by side is now a requisite of every institution of advanced learning.

It seems that the first laboratory in the world for accentific experimentation in psychology was founded at Leipsic by Wilhelm Wundt, in 1878.

Prof. Wundt is referred to by Mr. Nickels as the whom he had great faith, who would send back an account of her health. More by way of joke than anything, the lady did so, and to her aston-ishment the reply came that, as well as bronchitis, she was suffering from an internal complaint which would necessitate a most dangerous oper ation and probably cause her death. Needless to say, the lady laughed at this extraordinary asser tion, for she was then in the enjoyment spart from the slight indisposition I have named—of the best of health. But in a few weeks symptoms appeared which caused her to seek the advice of an eminent surgeon. Strange to say, his diagnosis confirmed the Spiritualist's assertion; but this did not satisfy my friend and her hus-band, and four other eminent specialists were consulted, whose opinions all coincided with the first. Then she decided to undergo the operation, and for days she lay at the point of death. Now, what was there in that equare inch of flannel to enable the Spiritualist to form such an accurate opinion of the bodily health of one who was a perfect stranger to her, and on whom she had never set eyes? I am utterly incapable of offering the vaguest suggestion. Are there any of my readers wiser than I?—The Topical Times. tion, and for days she lay at the point of death,

A HOME SEANCE.

Last seams, just peaced, it was my collitions are the seams and charming test mediags that famous and desired in the servers and peaced of the best and anome there ears a goal and the famous that the carp passed on the best mediags. So phase remember that if go first, as I know I shall, the ser of famous I see a good looking old gentleman, and result in a blac clothera, and bearing a goal sheaded can be a fast and the servers of th

TRANCE PAINTING.

Mr. Burns, editor of Medium and Daybreak, has attended a seauce with the trance painting medium Duguid and describes it as follows:

"After much pleasant conversation, the sitters gathered round the table. I was invited to a

place of distinction close to the medium's left hand. I begged to be allowed to sit somewhat further off, as my nervous system was exhausted and my brain weary; I did not think I was in a fit state for the position, I therefore changed place with a genial lady, redundant with psycholastic force, which formed a suitable screen between the medium and myself. There were eight sitters.

"It is hard to determine the exact point at

which the sitting, in a technical sense, begins. The box of painting materials is placed on the table: we all take our seats, and the medium takes his. There are no hymns, preyers, or per-formances of any kind. Yet a change appears to come over the mind. The external world retires; ineffable peace and aspiration uplift the mind, and on looking at the medium his eyes are seen to be closed, a serene and meditative expression illuminates his face; he is under the control of the spirit band. At length he moves in a leisurely manner; takes up a piece of card 9 by 5 inches, and rubs it vigorously between his hands. The box is then opened and the brushes and colors arranged. With a lead pencil a few sketches are made on the card. The medium takes the knife, and with it spreads a bold band of white paint across the picture. He then takes Ikept a record of our seances at that time, giving dates, etc., but thought no more about it, and had certainly forgotten the transaction until at a private trumpet seance recently given by

> shut, and he continues to do so for twenty min utes. The gas is burning brightly over the table A free and easy feeling pervades all minds, and we engage in social conversation. The medium now and again looks up, as it were, towards the ceiling; his eyes are closed; if, by the special effort to look up, the eyelids should be slightly raised, nothing, but white is to be seen; when at work, looking down, the eyelids are completely

"At last the picture is finished. It has been done in twenty minutes. The medium has been in the trance sleep the whole of the time, and we have seen him thus paint the picture no # passed round the circle. No tests have been required. The sitting has been so open and well-lighted that no other feature of certainty was wanted, than the proper use of our own evesight. This The picture produced at the previous sitting is at hand. It is of the same style as the one, now painted, but the subject is different.'

The philosophy of Spiritualism is true as it fits the individual. The phenomena are applicable everywhere. One is relative, the other absolute

Deafness Cannot be Cured,

MEDIUMS AND LECTURERS.

Chare.

Moses Huil speaks in St. Louis during December, would like opportunities for week day evenings, w in connection with his Sunday labors. Societies wishing the services of A. E. Ti-dale for the nonths of December, March, and May may address him at 547 Bank atreet, New London, Conn.

Mrs. Celia Loucks, of 311 West Sandusky at., Findlay ., is open to engagements to lecture. Also gives psy hometric readings when conditions are favorable.

Jules Wallace, the renowned platform test medius an be addressed at 161 Olive street, St. Louis, M where he will remain until the beginning of next year

Mrs. A. E. Kibby desires engagements for the fall and winter months in the South and Southwest as lecture used test medium. Address 130 Locust street, Mount Au ourn, Cincionail, O.

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

Mr. and Mrs. Geo. F. Perkins, lecturers, test, and pay chomestric, and developing mediums are open for en gagements for the coming winter. Terms reasonable Address 946 D street, Tacoma, Wash.

Dr. C Goodrich and Mrs. M. L. Goodrich, psychometric readers and platform trance test mediums, are open to engagements in New England States through January Pebruary, and March of 1994. Address St Preble street Portland, Maine.

E. W. Sprague, trance and inspirational speaker and test medium, can be addressed for engagements at 10g Pederal street, Allegheny, Pa., care of Dr. Bell, unti November 36 h. Permarcest address corner of Newland street and Porest avenue, Jamesiown, N. Y. Oscar A Edgerly's engagements, for the near future are as follows: November, Dayton, O; December, Ealti more, Md; January, Buffalo, N Y; February, Minneap olis, Minn Mr. Edgerly's time is all engaged unti July, 1894. Solicits camp-meeting engagements.

Dr. G. C. Beckwith Ewell, inspirational speaker impro visitor and psychometrist, is filling an engagement with the Spiritual Conference in Philadelphia this month Would like to make week whight engagements in vicinity Has a few open dates. Address box 607, Birmingham

Detroit, Mich.

Mr. George Walrond, trance and inspirational apeaker
Hamilton, Canada, is open to engage with apiritualisti
a-sociations and societies in the States or Canada. Spir
itualists or inquirers visiting Hamilton may have board
and accommodation at his residence, 195 Locke St., North
Public services every Sunday evening at 7 o'clock a
Macabee's Hall.

Macabee's Hall.

Lymson (, Howe is engaged for November in NewYork and March, 1894, in St Louis, Mo. He will answer calls for week-evening lectures at points accessible from them places respectively. He is yet free to answer calls for December, January, and Pebruary. Would prefer to work in New York, Pennsylvanis, or New England unit March. First call first served. Address Fredonis, N. V.

March. First call first served, Address Fredonia, N. Y.
Mrs. Maggie Stewart, 7:4 East Main street, Piqua, O.,
will accept engagements from societies for the winter
mouths as platform test medium. All desiring her services will da well to engage her early in the season. See
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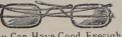
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To the Editor of the Lieuw of I read with pleasare y upon the argument used Progressive Thinker aga would like to add my tea gumenta being in harm the paper which he pub gument for organization of the published gument for organizati against it. He says the in the Churches now, homes and friends the clination to leave. An be tyrannical to ask to (if no compulsion is a the community know arbitrary to request to our friends should no our enemies? Is it to the because there is who can not selve. who can not serv choose the broad life position! If there making their home to be consistent an faith and their bett faith and their bette aake them or remoless fossilized cone ganization of Spin have never received. Churcaes may recurred being better is demand for those who has grovel among that hodes Courch. thodex Courch

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YEARS

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saturday, Nov. mber 4, 1893

VOIGE OF THE PEOPLE.

A Clear-cque Experience

The Louis of the Louis

greatly pleased I was to read your editorial in last issue of Light of Truth, entitled, 'Ameri cans, Wake Up.' That is the right ring—it is inspiration. More; it is practical Spiritualism, whence did such ideas originate? Who is it that is persecuting and prosecuting our mediums? Who is it that has attempted in nearly all the States and have been successful in many) to pass laws prohibiting the practice of healing as well as all other sphase of mediumship, and placing our mediums on a level with the three-card monte men and fake fortune-tellers? Who is it that is trying by every means in its power to belittle our cause, and bring disgrace upon Spiritualism? Who is through the public pressured to the spiritual sm? Who is the same line. Oh, the spiritual. Stir in the same line. Oh, the spiritual. Stir in the same line. Oh, the spiritual sm? The church is important to this end—in fact that has taken so much trouble to the spiritual. Stir in the same line. Oh, the spiritual sm? The church is important to this end—in fact the same line. Oh, the spiritual. Stir in the same line. Oh, the spiritual sm? The church is important to this end—in the same line. Oh, the spiritual sm? The spiritual sm. None can rejoice more than I over a demonstrated immortatily; but this is not all of this great revellant. None can rejoice more than I over a demonstrated immortatily; but this is not all of this great revellant. None can rejoice more than I over a demonstrated immortatily; but this is not all of this great revellant. None can rejoice more than I over a demonstrated immortatily; but this is not all of this great revellant. None can rejoice more than I over a demonstrated immortatily; but this is not all of this great revellant. None can rejoice more than I over a demonstrated immortatily; but this is not all of this great revellant. None can rejoice more than I over a demonstrated immortatily; but this is not all of this great revellant. None can rejoice mo

liable now that "ccientific investigation" has set its seal of approval on them, than they were forty years ago when they only bore the stamp of spirit approval and a demand for honest investigation, this investigation has opened up new fields of thought, it has been surely and sceadily advancing until to day Spiritualism stands forth the healing philosophy. of thought, it has been surely and steadily advancing until to day Spiritualism stands forth the leading philosophy of the age. It leads in religion, it leads in seligion, it leads in stands forth the leading philosophy of the age. It leads in religion, it leads in stands forth the leading philosophy of the age. It leads in seligion, it leads in stands forth the leading philosophy of the age. It leads in seligion, it leads in stands forth the leading philosophy of the age. It leads in seligion, it leads in seligion, it leads in seligion, it leads and selection that the beautiful country which instructs and elevates markled. which instructs and elevates mankind. And in-stead of science establishing a belief in "ghosts" "ghosts" have made it possible for scientists to take long strides ahead in the field of experiment and investigation as well as invention.

But scientific societies are not the only societies which are picking up and appropriating the outgrown garments of Spiritualism. Many so-called religious societies are doing the same thing, but we can afford to be generous, our charities are broad, and we lose nothing by giv-ing these outgrown garments to those who would otherwise go naked, or very thinly clad.

It is to establish justice and brotherhood in fact, not in theory.

The Church is important to this end—in fact, it is scarcely working to this end. Give us more in the same line. Oh, that Spiritualists were spiritual. Stir up the selfsh ones!

I have commenced an article in this line, it cited by your article. What a day we live in. I hope I can work as I desire from the spirit side.

"The spirit is willing but the flesh is weak." I like the Light of Truth. Angels have care of your work.

E F. CURTIS.

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