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# The Light of Truth

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Cincinnati, Saturday, November 11, 1893.

Volume XIII, No. 19.

## THE SHEPHERD AND HIS FLOCK.

HON. A. B. RICHMOND.

And he shall set the sheep on his right hand, but the goats on the left.—Math. 25:33.

Thus saith the Lord: Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more...

Should the so-called Christian nations of the world send missionaries to Christianize the heathen nations of the earth? This question is now agitating the minds of the philanthropists of all creeds.

If we suppose that there is but one road to heaven, and that is through faith and repentance, and that all who do not believe in the savior and the orthodox plan of redemption shall be damned...

The gradual application of the law of evolution to the realm of spirit, by the Churches, is then outlined; and a summary of the teachings of Spiritualism in the works of A. J. Davis, Hudson Tuttle, Maria M. King, and others...

The difference in nation, race, and tribal conditions of men are as great as that of animals of the same genus, and can not be changed from the one into the other.

But why send religious missionaries among the benighted people of the globe? Surely a just God will not punish those who were born blind because they never saw the light of day.

There can be no disobedience of law without a knowledge of the law. It would be injustice in man to punish his fellow for unconscious sin.

With the just demands of unrequited labor among us to-day—with the thousands of starving poor suffering from want in our cities and manufacturing districts—with destitution and its attendant diseases around us—would it not be better to use the missionary funds of our so-called Christian Churches to relieve the physical suffering at home than to send it abroad.

When we walk with nature and study her moods and meanings, listen to her silvery voices and prophetic melodies, feel the quickening touch of her wonderful sympathies and loveful emotions, how the sordid instincts of selfish vanity, morbid ambition, miserly greed, jealous suspicions, and misanthropic criticisms vanish in the sunshine of truth and spiritual wisdom...

The late council of the advocates of all the religions of the earth at the World's Fair has thrown a resplendent ray of light on the darkened bigotry of our Christian creeds and their absurd and incomprehensible theology.

We have learned from the Eastern ages and divines that there are many other religions than ours, which for parity of sentiment and philanthropy equal the conflicting creeds founded on our so-called revelation.

The temperance teachings of Mohammed—the religion of love and forgiveness of Confucius, the noble theories and philosophy of Buddha might be introduced into every country on the civilized globe with profit to the people and the enhancement of true Christian enlightenment.

THE WORLD'S CONGRESS OF EVOLUTIONISTS.

IN CONNECTION WITH THE REPORT OF THE WORLD'S CONGRESS OF EVOLUTIONISTS, PUBLISHED A FEW WEEKS AGO IN THE LIGHT OF TRUTH, IT MAY INTEREST ITS READERS TO KNOW THAT A PAPER BY MYSELF WAS READ AT THIS CONGRESS ON "THE LAW OF EVOLUTION IN THE SPIRITUAL REALM."

What do the people of St. Louis care for a long letter from some secretary of a society in Boston, New York, or elsewhere? Give facts! Boli them down! We live in a time and an age when people want facts in brief.

Now as to our society—Willard J. Hull has just closed a month's engagement, and our society endorses him as a grand, instructive lecturer and bids him God speed wherever he may go.

Mr. Editor, you will find many who endorse your efforts to boll down articles until they are done.

I suppose, in common with many other Spiritualists, I have thought and thought of the interests of our cause, and wondered and queried whether our methods of procedure can be improved upon in any way, to make the philosophy based on spirit-return, tell with more effect on mankind.

THE HOME OF THE LILLIES.

LYMAN C. HOWE.

On Tuesday, October 24th, I visited at the pleasant home of Brother and Sister Lillie at Melrose. It was my first touch at that romantic town.

Under such circumstances, it is surprising that many refined and intelligent persons of liberal thought prefer to cast their presence, their time, and their money into some Unitarian, Universalist, or People's Church?

Here we are, with the grandest light that the world has yet seen—a light that will make the latter half of the nineteenth century memorable, because it was then first scientifically proved that the so-called dead are able to communicate intelligently with mortals; and we hide this light, that ought to radiate everywhere, under a bushel basket!

It is the same with our literature. Some greedy business men have taken a "corner" on spiritual newspapers by publishing a coarse and unedifying sheet so far removed from the "sweetness and light" of true Spiritualism as John Sullivan is removed from Lillian Whiting at \$1 a year.

PRACTICAL HYPNOTISM.

We have received from Prof. Carl Sextus, of East Ontario Street, Chicago, his book on "Hypnotism—its Facts and Theories and Related Phenomena." This work is an interesting one throughout, being profusely illustrated with diagrams and engravings relative to the subject under discussion.

Other Spiritualists do nothing of the sort. They hunt for a materializing or a slate writing medium. Twenty-five years ago, it may be, they ascertained conclusively that beings without these physical bodies still live individually, and can reach us in these bodies through an application of the forces of nature.

"Why Doesn't my Article Appear?"

J. W. Dennis, under the above caption, hits the nail on the head. I have often thought of an article styled "Fault-Finding," and assume the roll as such.

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Letter from Abby A. Judson.

I suppose, in common with many other Spiritualists, I have thought and thought of the interests of our cause, and wondered and queried whether our methods of procedure can be improved upon in any way, to make the philosophy based on spirit-return, tell with more effect on mankind.

The correspondent attended Mrs. M. E. Williams' materializing seance on Saturday afternoon, October 28th. There was quite a large circle and although Miss Williams told the writer it was by no means one of the most successful of Mrs. Williams' seances, the manifestations were so marked and the evidences of spirit identity so clear, that one is led to ask himself, "If this is not one of the most successful, what astounding manifestations must take place under still more favorable conditions."

Mrs. Williams announced that Mr. Merritt would be present every Saturday afternoon to supply the altars with the spiritual literature, and the weekly papers of the movement.

Before entering the cabinet, Mrs. Williams gave a number of tests, all of which were recognized. When this lady yields to the test impulse, she is certainly most accurate and convincing as a seeress.

There is justice in all things. Every one at all conversant with newspaper work knows that it is not enough for a large weekly newspaper. And the men and women who will not pay \$2 or \$3 a year for a paper that is brought directly into their homes every week, with the latest spiritualistic news and reports of the best spiritual lecturers, will pay out from \$10 to \$50 a year to mediums, in order to get communications from their spirit friends that they ought to be developed enough to get for themselves by this time, if they had paid proper attention to the culture of their own souls.

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Carey sisters appeared together and saluted an old friend in the room. Prof. Henry Kiddle had a good word for his old-time friends, who said his appearance was true of life. E. V. Wilson came for just a moment and vanished. The relatives of some present were fully identified and the bereaved trust must gladden through communion with their so-called dead. A tall male figure in luminous armor manifested to the writer and was seen by all. His name was not given, but we were led to believe him to be one of earth's illustrious ones. Bright Eyes showered roses upon the altars, and kept the circle cheerful by her witticisms. This spirit gave many personal tests and descriptions during the afternoon.

One of the most noticeable features of Mrs. Williams' seances is the marvelous difference in the voices of Frank Cushman, Papa Holland, Bright Eyes, and others. Mr. Cushman has one of the most sonorous voices I have ever heard. I should think he might sing double bass. If the spirit says, all is tricky, whence comes this voice? Mrs. Williams gives seances in public, she permits an investigation of her cabinet, and on all occasions these same voices are heard.

In these seances the light is good, forms varying in size appear, and sometimes two emerge from the cabinet at the same time. I believe Mrs. Williams' seances are held as follows: Tuesday and Thursday evenings, and Saturday afternoon. Her address is 232 West Fourth Street. Those coming to the city should visit her.

Dr. F. L. H. Willis closed his present engagement with the First Society of Spiritualists, Sunday, October 29th. "God is love, and love is God" was the theme of the doctor's discourse in the morning, and the subject was handled in his usual masterly style. The impromptu poem was a picture of thought and a melody of words. Dr. Willis carries with him our heartfelt appreciation and earnest Godspeed.

The afternoon meeting was again largely attended. Our honored president occupied the chair for the first time this season. Mrs. Newton has been at his summer residence at Nyack, N. Y. now. Mr. Newton has been for more than twenty years president of this society, and no one knows now much labor and money this veteran in the cause has given to promote its interests but the angels, who will ere long crown him with unfading laurels. All were glad to see his face again and grasp his friendly hand. The presence of Mrs. Newton too was a source of much pleasure. Her many womanly graces endear her to all hearts.

Mr. Newton gave the opening address. Mrs. Williams spoke and gave most wonderful tests, most of which were given to entire strangers, and every one was recognized. Mrs. Florence Whitehead described spirit friends. Mr. Tingley psychometrized articles. Mrs. Effie Moss gave some tests. Mr. Harlow Davis was called upon to exercise his mediumistic gifts, but could not, owing to the lateness of the hour, and being obliged to keep an engagement. The meeting closed and the investigators went home to ponder over the mysteries of life and death.

Lyman C. Howe is the speaker for November, and we are sure he will find a most hearty welcome here. All who know him recognized in him and his inspiring depth of thought, eloquence of utterance, a sympathetic soul, and noble manhood.

Canada. The public services continue to attract good audiences every Sunday evening to listen to the trance lectures of Brother G. W. Walron, who is an indefatigable worker for the cause. We had Sunday, Oct. 22, a good address on "Materialization" from the standpoint of a spirit, and on the 29th the spirit controlling gave a most interesting lecture on his experiences in spirit life. The two lectures were lessons to all. The cause is still growing and spreading in Hamilton, as it is indeed in many parts of Canada. Men and women of every grade can not fail to accept the glorious truths of Spiritualism, if they only investigate the subject in a proper frame of mind and with conscientiousness. So many, however, have been duped so often with the shoddy and shams of professing Christians by the thousand, that when they hear of spiritual phenomena they approach the subject with a foregone conclusion that it must be fraud. Every Church and every religion is teeming with fraud or hypocrisy, and its adherents are trained from infancy to believe in fables and myths worn out with age and in miracles that can not be substantiated. The truths of Spiritualism are the truths of the world, the echoes of every age, of every nation, religion, and bible. All the sleight-of-hand or mechanism of the most scientific conjurer can not produce the tiny rap of the spirit or the spirit's message on a slate.

Bellevue, Mich. The *Gazette* of the 26th ult. contains the following editorial notice of an able Spiritualist lecturer: "We are greatly pleased this week to chronicle the death of Prof. Asa Dolph, of Oakland, California, who, in company with his wife and brother-in-law, G. Allen Smith, has been spending a few weeks with his cousin, Mr. W. W. Dolph and uncle, Chas. Dolph. A little over one week ago he was stricken with fever, but was not considered dangerous until Sunday morning when the sad announcement was made that he was dead. He was forty years of age February 13th last, and was married to Mrs. Flora Smith, of Loudonville, Ohio, October 29th, 1858. The same year they moved to Baker City, Oregon, and from thence to Oakland, California. For several years he has practiced psychology and lectured on Spiritualism. In his youth he was a great bicyclist and in 1888 was champion high-wheel rider of the world. He has always been an advocate of cremation, and in keeping with this desire his wife will have his wish gratified at the Detroit crematory.

The funeral services were conducted yesterday afternoon at the home of Charles Dolph by Rev. Anna L. Robinson, of Port Huron."

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Our Contributors.

SPIRITUAL ORGANIZATION.

I perceive that the higher world, whose realm is more extensive than that of mortal man, is the true home of the human soul...

We, as Spiritualists, have found, and rightly found, to be a grand truth. The following principles are not given as a creed, and yet the leading statements are founded directly on the constitution of the universe...

THE PLATFORM OF SPIRITUALISM. I. Insisting that unity of action, which shall make us powerful to promulgate truth and uplift mankind, we hereby put forth the following principles...

II. Unity and Organization.—In harmony with nature, in which the branches of a tree or organize around a central stem, or the planets of a solar system, around a central orb, we advocate organization...

III. Diversity and Individuality.—As these branches extend with immense freedom in all directions, and these worlds have their own individual pathway, so should human beings have great liberty and individuality.

IV. Harmony.—As the branches control their wonderful diversity in a way to form the beautiful unity of the whole tree, or as planets use the immense liberty of their orbits in a way to constitute a great fraternal solar family...

V. Human Upbuilding.—The highest aim of noble minds must ever be the upbuilding of mankind, and this must be done by a proper spiritual development on the one side and harmonious material conditions on the other...

VI. Fineness.—Other things being equal, the highest power dwells with refined rather than with coarse forces, the fine elements, or ethers, being able to penetrate into the nerves and mental activities of human beings...

VII. The Psychic Nature.—As we have outward senses for the perception of the external universe, so have we also a more refined and powerful psychic nature which, when brought into action, will reveal to us a more wonderful interior universe...

VIII. Clairvoyance, etc.—These psychic forces may, at times, be drawn into such full action as to hold the ordinary animal forces in a trance-like sleep, or psychona, kindling by their divine light the interior vision in a way to produce clairvoyance...

IX. Immortality.—By aid of this psychic condition the sublime discovery has been made that human beings live after death, and from the nature of things, must be immortal...

X. The Transition.—The lesson of human transition to the spirit life, taught from a multitude of sources, is that the finer, invisible portions of the brain and body constitute what St. Paul calls the "spiritual body"...

XI. The Fountain of all Religions being spirit communion, and this communion, in the case of most religions, having taken place in the ignorant ages of the past, when superstition and despotic principles were rife in the world...

A TEST SEANCE IN ST. LOUIS.

Among the latest of the "LIGHT OF TRUTH" articles, given last week, a committee of four gentlemen, desiring to represent the Society of Psychical Research, wanted to know whether to test the genuineness of the exhibition given at the rooms...

The medium had not got seated in the cabinet before a materialized form came out, and they followed one another in rapid succession, until some twelve or fifteen had passed out and dematerialized...

But in justice to Mr. Clifton his friends think that they ought to have the manliness to come out and make acknowledgment of the fairness they were treated with by him.

As the world grows older the rapid progress of the grand truths of Spiritualism becomes more and more apparent to the honest investigator...

OTHER PHENOMENA. I attended a seance one evening last week. We, my husband and I, were spending the evening with Mr. and Mrs. Clemens...

Although I have long been familiar with Mrs. Clemens' mediumistic qualities in the line of clairvoyance and healing, having for years employed her when in need of a physician...

Little Dot.—Papa and Uncle George is always talkin' 'bout orthodoxy and lib'ralism. What is they? Little Dick.—W'y if you are poor, you'll be orthodox, an' say a rich man can't enter the kingdom of heaven...

A TRUMPET SEANCE.

Never having seen anything in the LIGHT OF TRUTH from this part of the country, therefore I concluded to send you an account of two trumpet seances given at my home at Mendon, Bristol County, Mass., by Mrs. Josephine Ropp...

There were present at the two o'clock seance thirteen persons besides Mrs. Ropp, and every one received the most convincing tests from Bright Star and also from their spirit friends...

This is not the first time Mrs. Ropp and her Bright Star have been with us, and we hope it will not be the last time, for we all think she is a grand, good woman...

A TEST THAT IS A TEST.

I realize that many who read the LIGHT OF TRUTH, and are in reality Spiritualists, are to a certain extent obscured by a cloud of darkness...

Last May I came from a distant city to Cincinnati on a hurried visit, and while here attended a seance at Mrs. Ropp's. Afterward I became a resident here, but never met the above named medium till recently...

After a pause of possibly a minute, she said, "Charlotte—Charley—no, Charla. That's right, your sister Charla." And it was right. She then dropped the trumpet in my lap...

"Why," said she, "I can't tell just what it is, but I can tell what it looks like. It is round like a watch, and looks like some kind of thing—a medal—and it looks like money, but it says 'charlie' on it. Your sister Charla gave it to you, but you haven't always carried it; you've had it wrapped up."

A Table Held to the Ceiling by Spirits.

In reading your excellent paper I find mention of many grand mediums of different phases of mediumship who are doing grand work in the cause of Spiritualism...

At one of these demonstrations, the writer and two other persons tried to pull a stand down from the ceiling by taking hold of its legs, but could not...

These and other demonstrations so annoyed her husband that he set about to try if possible to find out a solution of this matter, and an honest investigation proved to him and to his wife that instead of it being the devil it was the power of the angel world...

CONVINCED.

Recognizing as I do the honest mediumship of Mrs. Carrie A. Nick, 213 Lloyd Street, Milwaukee, Wis., I consider it my duty for the benefit of the cause of Spiritualism to write you of her again...

SPIRIT

We have a number of patients who are especially interested in the study of the spirit world, and the cause we would be glad to have you interested in them.

REPORT

QUESTIONS.—How do you feel about the spirit world? How do you feel about the spirit world?

ANS.—New all to this world, for in it I find a perfect world, no more perfect world, no more perfect world, no more perfect world...

SPIRIT MESSAGES.

We have a number of mediums employed for this department who are at stated seasons for spirit messages... specially intended for our readers and to be known by an amanuensis.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS. QUES.—[J. F. Scranton, Pa.] What is obsession? How do you account for it, and how can it be overcome?

ANS.—New revelations are never wanting to add to this already often-answered question for in it rests nearly the entire philosophy of mediumship. Without obsession there would be no trance mediums, no transfiguration mediums, no clairvoyants, no psychics, no persons who receive test mediums. In fact, none that require a perfectly fitting control for physical phenomena. But as like attracts like the control is not always a welcome one. The sensitive, or medium, who has no secret passion in hiding from the mortal world, need never fear that class of obsession which has been given a bad name. It may be protested against as untrue or illogical to the end of the world, but we know what we are talking about. Many think because they are not doing absolute wrong in the eyes of the world that they are not wrong in heart or mind. Just let them lay aside their good opinion of themselves for awhile to temporarily admit a higher class of spirits, and see what light will dawn on them concerning their own personality. Or let them seek willingly and earnestly, and without fear of knowing the truth, for their weaknesses, and it will not be long before they will know how to account for their obsessing influences, and how to overcome them. It is no use laying down any general rule or prescribing a moral on this subject. Every one who is obsessed to his disapproval must study self in order to find the remedy—a strictly individual prescription. And if one is obsessed to others' disapproval—unconscious of the fact himself—he should be aided to a knowledge of himself, or treated as a patient that is mentally, morally, or spiritually sick. The best man in the world may possess a spiritual kink which is subject to obsession that is unwelcome. Remember, as mortals, you are just where such can reach you, though protected in comparison to your inherent or acquired virtues, which attract spirits of an opposite inclination, who neutralize the influence of the former according to the aid obtained from the mortal under consideration. This aid consists in exercising these virtues—doing good. If you have a secret prejudice against a cause, a people, or an individual, and can not incite an opposite tendency in another direction to neutralize the attracting influences of the former, you open the way for the unwelcome spirit to gain the ascendancy, and it is called obsession. Control and obsession are synonymous terms in true spiritual science, because they are of one class—only that the spirits controlling or obsessing vary in characteristic—one for an upward and the other for a downward tendency, according to their loves or hates, their material or spiritual desires. Some persons are obsessed off and on by good and evil spirits—or good, bad, and medium spirits—changing their dispositions three times a day, a La Jeckell and Hyde, and regarded simply as whimsical persons, or of good or ill humors, who may or may not know themselves. Some feel like kicking themselves after every show of ill humor. If such only knew that it was due to the temporary ascendancy of the dark or undeveloped control over the higher one they would do something to overcome its influence. Self study and self culture are the only remedy. Not to be freed from obsession, but from the unwelcome or undeveloped kind of an obsession.

QUES.—[M. V. O.] Why is it that one, who is trying to develop himself by regular sittings, doing all in his power to enlighten others, is the cause of an invalid becoming a good medium, gets no spiritual manifestations?

ANS.—I, like many others, this brother labors under the mistaken notion that spirits can manifest at will, or present phenomena to individuals as a reward for spiritual work among mankind. There is a reward, but it is given in the form of health, sympathy, kind feelings, good suggestions, right guidance, and the influence of physical strength, according to the means opened for spiritual operation. Of course, where persons insist upon living gross and intemperate, or do not follow spirit impressions, or heed their warnings, it is difficult to build up a broken down physical constitution. But if in ill health, and one invites spirit aid by desire and silent promise to live pure or follow out intuitive admonitions, a cure may be effected in one-fourth the time that it would take a physician, and no bills to pay in the end. This pointer may be applied to all cases where reward is anticipated. But when no manifestations occur it is because there is no mediumship, simply. Even spirits are sometimes mistaken in this respect, and advise sitting for development where there is nothing to develop—except patience. Frequently it is done to get the mortal into an attitude where they can reach him mentally. You may find impressions or thoughts occurring during the locality seance that you do not get otherwise. If they are foreign thoughts, it is phenomena or spiritual manifestations, but of the physical order. Watch them, and if wise, you will profit by them.

QUES.—[O. G. R.] Why is it that we seldom get communications from spirit friends who have been in the spirit world a long time?

ANS.—Because the majority have gravitated so far beyond earth's influence that they can, only with great difficulty, approach you, some even requiring a spirit medium between themselves and the mortal medium to give you a message, but being far beyond earth's influence does not always imply a long distance. Spirits are sometimes within a few yards of their mortal friends, and yet unable to communicate. It may be that

the mortal is too low in the scale of spirituality, or that the spirit is too etherialized to communicate with the aura of the highest developed mortal. All that such can do is to guide you intuitively, or through dreams. But they are not lost to you if there is any love left on your side. Love attracts, and leads right; and if you only obey your higher conscience you are sure to meet all your friends in the future.

QUES.—[W. C.] Do spirits dream as mortals do?

ANS.—Yes, when they are asleep. But all spirits do not sleep, just as all do not eat. Much higher pleasures are in store for developed spirits than sleep, rest, or eating. Each of these attributes of the mortal and earth-bound spirits has a spiritual counterpart—the need of sleep unfolding into a sweet sense of awaiting reverie and day-dreaming, which gives the spirit body a temporary rest, and the need of rest as in the physical life is lost in forgetfulness of intense interest of that around us, while eating and other sensual desires take a turn for something better and more gratifying than matter can afford in its highest state of sensibility.

QUES.—[F. C.] If the soul of mortals, from its inner depths, reaches out to those who dwell in light and love, for a taste of their divine life, would such aspirations reach those celestial spheres and find response?

ANS.—Yes—to an extent. Did you never sense a buoyancy or happiness within that you could not account for? If not, it is unnecessary to continue, for you would not understand our meaning. But if you have you know how the spirit referred to feels continuously. This momentary happiness is caused by some one in that sphere thinking of you or sending you a loving thought. To go to these in soul yourself you must think high and loving, both being necessary qualifications to enter or penetrate into the depths of spirit or the "celestial spheres." Heaven, as it were, is composed of force and sense, but in a purified state. Thought is force—the purer the more potent and penetrative. Love is sense or feeling in infinite degree—consciousness to the individual. This, too, is expressive of purity or in purity—anger or gentleness—irritability or calmness—selfishness or benevolence—jealousy or charity—narrow-mindedness or tolerance—hate or sympathy—and combine with the higher or deeper in comparison to its natural impulse or tendency. If the balance is in favor of the spiritual, and not found wanting, accompanied by the required mental force—made potent by unselfish desires or aspirations—you will know it by a temporary beautiful feeling of calmness, a benignity of temper, a positivity to disturbance, or a swelling of the heart as in accord with, or beating in sympathy with some celestial heart—some sweet, loving spirit—and which really pure and devout Christians speak of as faith-truth felt. Whatever impressions come to you in that ecstasy may be relied on as absolute—as a guiding star or pointer to success. If all Spiritualists were to aspire for this enjoyment—it but temporarily or occasionally—they would always know what is good for them, individually and collectively, and never be led astray or in error. When we say, listen to the voice of the spirit, we mean the inner self, as it comes into momentary contact with the soul of existence—heaven, so-called.

QUES.—[K. B., Berlin] Are all sensitive mediums?

ANS.—No; nor would it be well for them, though all mediums are sensitive. Close observers must have noticed that many whom the spirits declare as mediums repel the idea, having a horror for it. Such sensitives are not yet ready for mediumship, and some of them never can become mediums without injury to themselves or the cause of Spiritualism. Therefore, never argue too strongly upon such to sit for development; for, remember, as sensitives, they are easily psychologized by suggestion, and you may be sorry for it later. Let the desire grow with the sensitive to become a medium. Then it will be natural and in accordance with the wish of their own guides, who know what is best for those they have in charge. All sensitives have guides who lend them what protection they need from hurtful influence; but sensitives can destroy this protecting influence by wilfulness and being overcome by unwise suggestions from stronger minds. Mediumship, born of directions, in opposition with the sensitive's guides, often leads to obsession of the worst kind, ignorant and partizan spirits taking the helm, with injury to the mortal or the cause as a result. But all sensitives are subject to spirit influence or impression, if you mean mediumship in that sense. Strictly speaking, however, mediums are go-between—agents for phenomena and revelations from spirits to mortals; but as individuals guided by their own salvation, they are not mediums.

QUES.—[O. G. R.] Is it true, as claimed by some, that we have lived before this life of the body?

ANS.—This is a question whose answer, for or against, would incite comment detrimental to our medium as an instrument, and we therefore prefer to leave it unanswered. The injury referred to would consist in psychological currents that disturb the harmony between the medium and the spirits, and prevent the exact reproduction of spirit thought on the brain of the sensitive, and thereby lose much that is essential to readers in general. But there is a mode of finding out for yourself. It consists in self-study. As you know self, both the past and present will unfold itself to a thorough understanding of this subject.

QUES.—[E. P. C.] I tried earnestly to benefit several dear friends, chiefly by correspondence. All seemed well, as I thought, when they ceased to respond. Can the control read cause?

ANS.—They can and would, had they time for this kind of work, and could do so without using up the medium's magnetism. Remember, we must first come to you; find out from you who the friends are, and what social relations they were to you; then find these friends and watch an opportunity to catch them thinking of you, and hold their thoughts in that direction until they divulge the reasons for not writing. It would take the same number of spirits to attend

to this, as you had friends corresponding. Each spirit would have to follow that friend from pillar to post, and perhaps spend days, weeks, or even months awaiting the chance sought after. During that interval all would be dragging on our one medium to accomplish their purpose. In the meantime our medium would be unprotected perhaps—if your friends equal the number in our band—and no one to answer the many questions coming in during that time. And, all taken together, there would be no public benefit gained by it. We know your questions are not unnecessary, but sent as a curiosity to see what kind of answer would be the outcome. But, for the benefit of others, as well as yourself, we would add that your object could be gained in a roundabout way. Send to various psychometric media an old letter from each of these friends, and put the question for each one separately, and you may obtain the various reasons why they ceased corresponding with you. Or, send one letter at a time to one medium, so as not to get the auras mixed, and obtain the reasons singly.

QUES.—[Subscriber] What is mental or faith cure?

ANS.—It is, absolutely speaking, no cure at all. It is simply an exercise of the spirit to keep itself aloof from the diseased flesh and blood or nerve tissue, in order to prevent suffering in concert with the physical body. But, in so doing, the spirit naturally exercises an abnormal will which wards off death in many cases during convalescence. While, were the spirit closely connected with the body during sickness, its own suffering would make it too weak to aid the body by its will. People who can not afford to get sick are all mental curists or self-curists. Having duties to perform that can not be neglected is an unconscious exercise of this will which keeps the spirit from too close a contact with its diseased body. Abnegation is the conscious form. When you find your body becoming ill at ease, or feverish, deny yourself something—if but to quench your thirst. To combat thirst is an abnormal exercise of the spirit. It keeps the spirit above the body, may be said, for the time being. In this state it is enabled to gather vitality from spiritual nature with which to feed the body, which is preferable to laying in the same, as it were, and doing nothing but moaning or suffering with it, and finally becoming itself too weak to aid it in any way, thus having to let it die, and itself reaching the other world in an unperfected state.

VERIFICATIONS.

St. Augustine, Fla.

I desire to send a message of love to those who still linger upon the earth plane and who are near and dear to me by the tie of nature. I had investigated Spiritualism before leaving the body, but I was not fully satisfied with it as there were too many conflicting messages given to me; but upon passing suddenly to a higher life I found Spiritualism to be the only true religion and the one which should guide, guard, and control every one. I have tried in many ways, my dear husband, William, to reach you. I have tried to influence you, my dear daughter Anna, and I want you to investigate farther. Whatever appears erroneous to you cast aside from you, but all errors must fall and truth alone can stand. There is much truth in the old ideas in one way but much false with it also. If every one could understand his own responsibility, I feel that all things would be better with each and every one of you, but it is hard to convince them, and so they will be unjust at times, but in the by and bye, when the veil is torn away, and we view with a clearer eye, you will understand more fully what I mean in this message.

Jno. D. Price,

Oh, dear, dear! Here I am to day trying again to send a message to those who are near and dear to me. I wonder if this will reach them as I have tried so often to have the opportunity and have even knocked at the door of their hearts and have been repulsed. Oh, Betsy, I want you to know that I still live. I do not want to see you wear those heavy, dark garments or to see your face so sad. I want you to know that your Dandan is all right and that all things are well. I know I was rough and cross at times but we did not understand each other. Sometimes I have listened to you, when no one was near, and heard your prayers and wiped away your tears. All that was good in me, on the spirit side of life has become brighter, and that which seemed so bad—it was because I did not understand—has fallen away and I see now in a clear and brighter way. Oh, dear, how glad I am that this is true. I and the four children walk together day by day. We visit you day by day and bring you flowers. I know the last time you visited my resting place you laid a flower at my head. I saw the tear that dropped on it and I wiped it away and carried it with me as a gem in the garment you are to wear in the by and bye. I want you to go again to that medium, and I know you will be satisfied. Some kind friend, dear sir, I feel will hand this message to my wife.

Nellie C. Brinkman,

Good afternoon, dear sir, I want to send a message to my mother. I am brought here by Grandpa John. Mamma will understand that. Grandpa John and I will both send this message but he said I should give my name, as that would please mamma best. You know Grandpa John is my mamma's papa, his name he does not care to give now, but he says sometime he will give another message to be sent to another place and so he sends this one with mine. Mamma, brother Eddie and I are very happy in our spirit home. Grandpa and grandma take good care of us on the spirit side, and we can come and visit you whenever we will, and it is nearly every day, for I like to come and see each and every one of you, and watch my brothers and sisters play. Grandpa says he is glad that this is so and not like he used to think in the long ago, for if it was as grandpa used to think we could not come and visit you in your home each day and hear you sing and hear you pray as we do. Mamma, do you know that when you heard

the knock the other day by that side door, it was I and that little light that you saw in the dark hallway was grandpa and I together trying to draw your attention? We were so proud when we did it. I know you did not like to lose your little girl, but she is not very far away and can understand what you say because the spirit world is not away up in heaven but right close to you and sometimes when you wonder if it surely can be true, I hear you and try to tell you. The flowers which were in bud in your yard were very pretty, but not so pretty as the flowers we have here and sometime I will bring you one. This is from your little Nellie.

Roland McDowell,

My dear friends, I am more than happy to be here this afternoon. It seems strange indeed to me the possibility of communication of spirit with a spirit while incarnate in the material world. I have not been long on this side of life, and was raised a strict orthodox, being of the old-school Baptist. So you can judge of my surprise when I entered the spirit world and found it as I did. But I am glad to rejoice every day because of this grand truth. I throw my protecting care around my wife and children and try to impress them. They say, "Father taught, but now he is trying to teach us differently." They have been induced to attend one seance and I have endeavored to make them understand a little, and I feel that the effort has not been thrown away, although they have their doubts, and it is quite natural that they should as they have always been taught to believe so differently. I want to say to my dear wife Elizabeth, that I am not away from you but close to you, for in spirit we are one, and being one in spirit we can never be separated. I often talked and taught of the oneness of the spirit of God and his children, but I never understood it as I do now. Do not fear evil, as I hear you express yourself. Do not fear evil if it is brought to you in such a way that you can see truth and comfort in it. Accept it if it is brought to you in such a way that you can accept it and look upon it, and cleave unto that which is true, and I will clasp you in my arms on the eternal shores of glory.

Sallie S. Altensworth,

I desire to send a love message to my dear husband, George. I want you to know that the communication received recently was all right and the promise given will be realized. I am always near you, my dear one, and try to make you realize my presence and feel that you do at times. Give my love to all the dear ones and know that I am still your loving wife.

Mrs. Clarissa A. Mayhew,

I desire to send my love to my children and brothers. I desire each and every one to know that I am happy and desire them to realize it. My early teachings did not lead me to think that I could come to the loved ones after I had passed through the change called death. But I am happy it is so and I do come near and wherever I can. From your loving sister and mother.

Sarah R. Gibson,

I wish to send my spirit love to the dear ones of life. I would have them know that I am happy and often near them. To my companion I would say, be earnest and do and be you will understand more fully than you do now, although you have felt the power you do not seem to realize that power which brings you in communication with all of the elements of life. You have felt the pulsation of the earth in unison with your own heart beat. Is this not enough to prove that you and the spirit are one?

Arthur and Walter Allen,

With love to their mother. They have been a long time trying to manifest, but this is the first message they have been able to give. Be of good cheer, mother, all will be well and in a little time you will be better satisfied. From your loving sons.

Jno. Hathaway,

I wish to send a love message to my dear sister. I would have her realize my nearness to her and that her companion is with me and all the loving ones, eight in number, send love. From your brother.

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

I notice in the LIGHT OF TRUTH of July 29th that Mrs. H. A. Frank, of Buffalo, has manifested through your medium, and that her daughter and son Thomas came with her. This is all very correct, and Mrs. Frank did die or leave the body on account of consumption. Thomas, the son, left his body in Florida about a year or so ago, and the body was cremated here and I attended the cremation.

J. W. DENNIS,

Buffalo, N. Y.

[To the Editor of the LIGHT OF TRUTH.]

I desire to recognize the message of Florence Kennedy in your issue of October 21st. It is true in every respect. She was a great sufferer in earth life. Through whooping cough she was thrown into epilepsy at seven years of age and died of it at twenty three. Big Thunder and Bright Eyes are Indians connected with myself and wife spiritually, and are father and daughter. Aunt Julia is my wife's sister, who passed over three years in May last. Frances is another sister who lives in Buffalo, N. Y. The message referred to is independent slate-writing by W. E. Cole, of 117 East Rich Street, Columbus, Ohio, in which I put the slates under my feet and in twenty minutes I got a portrait of Big Thunder, a portrait of my old mother and a sister, who died fifty-three years ago, and two others of the family, all in twenty minutes, and messages from Florence, Julia, Big Thunder, Martha, and by the hand of Frank, a relative. I will add that I have no knowledge of Dr. R. C. Brown, never heard of him that I remember of. This message was certainly a spiritual message. Find enclosed one dollar for your valuable paper.

J. M. KENNEDY,

Marquette, O.

A Verification with a History.

[To the Editor of the LIGHT OF TRUTH.]

While reading the message from Mary Hardy in the LIGHT OF TRUTH of September 23d, it brought to my mind my first Sunday in Boston, Mass., fifteen or twenty years ago. I did not know a soul in Boston (went there to do business), but started out Sunday morning to go to an orthodox meeting—having joined a Congregational Church in my younger days, when older persons were doing my thinking—I saw people going into Nassau Hall, and supposed they were orthodox, and followed in I found myself in a Spiritualist meeting, and three ladies came in and took seats on the platform. After singing one of the old tunes which I had been used to singing in our church, but instead of the words "Hark from the tombs, a doleful sound, mine ears attend the cry ye living men come view the ground where you must shortly lie" it was this: "Many are the voices that are calling us to day from their eternal homes." After the singing, which was grand, the conductor of the meeting said we shall hear from the invisibles to day through the mediumship of Mrs. Hardy. I had noticed that one of the ladies on the platform near the closing of the singing had fallen asleep as I supposed from weariness and the labors of the previous week and the soothing influence of the music or all combined, as I knew nothing of the music, and except what I had read and been taught of by one Mr. Peter, who fell into a trance about eighteen hundred years ago, so said, and who saw a great sheet let down from heaven with all manner of four footed beasts and creepings things (which would imply that they have plenty of such live stock in heaven where they have the golden streets, but does not inform us where they keep the four-footed beasts, etc.)

Finally the lady in the trance stepped up to a small stand on which was a glass of water and a vase of flowers, but no Bible or hymn-book, and for thirty-five minutes you could have heard a pin drop in that audience of probably five hundred. Every eye was upon the speaker, and she delivered one of the sweet lectures that I have ever heard, and at the close she said this discourse was dedicated by Theodore Parker.

The conductor then announced that the mediums, of which there were three, would give some private tests to the audience. Mrs. Hardy said: "I would like to have that lady in deep mourning, in the fourth settee, on the left step, forward to the platform." But the lady with the thick, black veil, which had not been removed since she came in, evidently hesitated about going forward, when Mrs. Hardy said: "I hope the lady will not hesitate to come to the stand, as there is a very dear friend of hers here from spirit life that wishes to communicate with her, and I hope she will not grieve the spirit."

Being thus appealed to the lady went forward and took her seat by Mrs. Hardy, who talked to her in an undertone, not heard by the audience, as the meeting proper was over, and the people were whispering and talking in low tones to each other, but kept their seats. I noticed the white handkerchief of the lady in black was passed up under the black veil, evidently wiping away the tears that came from what Mrs. Hardy was communicating. After about five minutes the lady resumed her former seat, and the conductor said we are here to investigate this all-important truth of spirit return and communion and hope you will all be free to express your thoughts and ideas upon the subject, and we would like to have the lady that was just on the platform state to the audience whether she believes she has had a message from any of her departed friends and if she does not believe it we would like to have her state that as we are here as investigators and wish to arrive at the truth. The lady did not seem inclined to respond but we could not see her face as the veil still remained down. The conductor then appealed to her the second time, saying "I hope the lady will not hesitate to express her views, as I trust we are all here to learn what we can of this great truth." Being appealed to the second time the lady arose and turned her veil from her face, revealing a sad but intelligent countenance, but her voice trembled as she said, "My friends, I am not at all accustomed to speaking in public, and besides I am an entire stranger to all of you. I live many miles from Boston, and my friends do not know that I am here to-day. But I lost my husband four weeks ago. We lived very happily together since we were married, but he took a sudden cold and it ran into the quick consumption, and he died four weeks ago. The morning of the day he died the doctor told him if he had anything to direct he had better do so as he would probably not live another day. As I sat by him he began to tell me what I had best do when he was gone and about our financial matters, but was interrupted by a violent fit of coughing and he died in my arms. I had heard there were places and persons in Boston where we could get messages from our departed friends, and I came here without the knowledge of my friends, and I do not know a person in Boston. But when Mrs. Hardy asked me to come to the platform I hardly knew what to do, but when I took the chair by her side she said your husband is here and wishes to talk with you. I asked her as a test what my husband's name was, and she gave me his full name as correctly as if she had always known it, and my husband had never been in Boston in his life. Mrs. Hardy then commenced the conversation, my husband began to me as we were alone before he died, just where he was broken off by the coughing and died, and has gone on and finished about our affairs as though he had not been interrupted. But it is one of the strangest experiences of my life, and I scarcely know what to think of it! I do not know how this lady, who is an entire stranger to me, should know what she has told me unless it is what it purports to be, a message from my departed husband. But I would like to learn more about it. You will please excuse me from saying anything further." Then she sat down. This was my first experience with Mrs. Hardy, but I afterward heard many fine tests and lectures from her entranced lips. She was a fine medium, and I am pleased to note that she can still communicate with us mortals who are journeying to the best country of which she is now an inhabitant. I fear I have made my recognition of the message too long, and you can do what you choose with it. That was my first experience in spirit return many years ago, since then I have had many proofs of its truth.

D. HAYNES,



dy, this delegate can... greater miracle... [Applause] For this...

CORRESPONDENCE.

Boston Letter. The seasons come and go, the busy world moves on, everything in the line of external progress...

the secretary of the called upon, but most... address, considering...

the best phases of mediocrity is the power to control and throw off disease by continued and vigorous magnetic treatment...

with a solo by the former director, who said: "I bring fraternalists of California to the protection of world."

October 19th closed my present engagement with the Brooklyn Society. The hall was filled notwithstanding the counter-attraction of a sermon on the same evening in the Unitarian Church by the Rev. Miss J. Savage.

Mr. G. P. Brown, Jr. G. P. Colby, Jr. J. B. Towne, Mr. Towne, Mr. Brown, Mr. Towne...

Wednesday, November 1st, the Veteran Spiritualist Union met with the Helping Hand Society at 2 Byington Place. Supper was served by the ladies at the usual hour...

By her eloquence, she felt the pulse of the closing age, and she said: "I led through us and sixty-two-one."

At the first Spiritual Society in Malden, Mrs. Fannie Allyn addressed a large audience from subjects given by the audience, closing with an inspirational poem.

the five Sundays of my work at the First Spiritual Temple in Boston have been favored with exceptionally fine weather and harmonious conditions every day.

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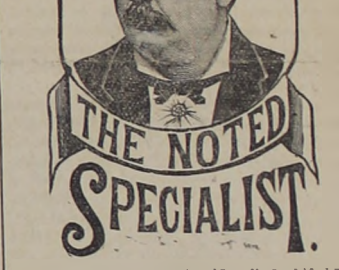
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Will. There is an election... Will. There is an election... Will. There is an election...

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What is the soul? What are its component parts? Is it wholly immaterial, simply a spiritual entity...

It is from such sagacious and thinkers as these that we intend to glean, if possible, some truths which may be of much interest and profit to Spiritualists...

The adherents of Spiritualism are not all of one mind as to the nature of the spirit entity. Some hold their opinions from a distinct and wholly spiritual hypothesis...

As yet, the doctrine of immaterialism had not a single exponent; it, as some historians—not-

Gleanings from our Home Circle—No. 1

My Sir John Lubbock and Sir Tyndal have observed, being two witnesses to their contemporaries. Such philosophers of Greece as Plato and Aristotle plainly distinguished between the substance of the soul and the substance of the body...

Some of the pre-Socratic philosophers were most strikingly original in their definition of the soul. Empedocles taught that the soul was composed of four elements—air, fire, earth, water, with love and hatred as implements of motion...

The early Christian fathers were of many different opinions in regard to this question. Tertullian, who is represented by Ueberweg as a materialistic psychologist, says: "All that is real is body. The corporeality of God does not, however, detract from his sublimity, nor that of the soul from its immortality..."

Mr. King has been subject to persecution as all mediums before him have, but he stands firm, knowing that he has the truth despite the world's return to another age of unbelief...

Let harmony prevail among Spiritualists, stand by our mediums, and progress will be a certainty. O. S. MCGOWAN.

Spiritualism is a moral force, since it lays bare the great law of consequences and enforces the divine principle, that suffering for wrong doing must be experienced by the sinner himself...

It seems paradoxical to preach heaven for the good and hell for the wicked, and then let off the latter by a little atonement. Must the man who has been robbed or murdered tolerate the society of his mortal enemy?

In conclusion I will say that just so long as human beings remain a unified whole of connected soul and body, just so long will we be forced to accept the conclusion that material—probably too refined and ethereal for our present comprehension—but, nevertheless, material is a great factor in spirit-life as well as earth-life.

MEMORIS AND LECTURERS.

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VOICE OF THE PEOPLE.

Awake, Thou That Sleepest: Arise from the Dead.

That excellent editor in LIGHT OF TRUTH of October 14th, "Americans, Wake Up!" inspires the old man to say a few words.

But I want to thank the editor in behalf of a great people and a lost nation, if the warning be not heeded, for those "words of fire."

They who are laboring so assiduously to save us in this hour of our country's greatest peril.

And herein is true Spiritualism, as I see it, and I have looked, and watched, and labored, and prayed, lo, these forty-five years on this line.

True, it is "Summer land," and flowers, and love, but there is a condition precedent to the attainment of all this "over there."

They who have learned through phenomena of continued life, and about "eureka" and sit down in idleness, or worse, grow in selfishness and the love of this life, for its pleasures, so-called.

It will be a "savior of life unto life or of death unto death." And he who puts his heavenly light "under a bushel" can not see the "second death" to its fullness.

If all who say they are Spiritualists emitted the light of wisdom, and love, and worked for "equal and exact justice for all and special privileges for none," this alarming condition of our people—debt, interest mortgage, homelessness; and imminent danger of revolution or monarchy, had not been.

But we shout the praises of the spoiler and vote for him to make laws to enslave us: and all from a blind fealty to party.

Oh, my brother, where is that light of the spirit that should have come to you? You close the door to the spirits of wisdom by your blind party zeal, and you invite the inspiration of partisan spirits who have not progressed to the wisdom imparted.

So you take up the slogan of party, be it the "bloody shirt," or "tariff," or "no tariff," when you should see that your leaders vote and act together on all questions that enrich the money-changer and impoverish the toiler.

The editor brings a severe charge against the partisan press. All true; but the half is not told. It is venal, subsidized by the money power; it does the bidding of a plutocracy of wealth that is just now fixing us in the position of the people of India—gold standard, revolution imminent. England is at the bottom of both, backed by consciousness here. Now I make a point.

A vast majority of men in our country take this satanic press who call themselves Spiritualists, and do not take a spiritual paper. These are they whose Spiritualism will damn them in the deepest hell in spirit life. They see not the genius and scope of this great movement of the immortal ones. They have learned of continued life, and that there is no hell of fire—only a little (or more) burning of conscience. This they will risk that they may "enjoy the pleasures of sin for a season." The love of party and the habit of gain, dominate the being. There is no growth spiritually, but rather retrogression. It must be one or the other with us all.

If Spiritualists, or any one, would take and read a true spiritual paper such would not long be the dupes and slaves of these men whose purpose it is to impoverish and then disfranchise and enslave the toilers. There is a magnetism of love and wisdom that the sensitive feels as he handles these papers; for they are composed and manipulated by love and wisdom spirits, both incarnate and exarantate. And as you read these papers this love and wisdom spirit flows into you being and you are "led into all truth."

The other papers we speak of are poison to a sensitive soul. They are wicked in inception and in interest. Partisan and selfish spirits inspire men of like character in the hellish work of destroying a great people for gain to the few. Shun them as you would a viper. They are paid to lie to you as to the cause of our woes. They set darkness for light and a lie for the truth, "Their god is their belly, the mind earthly things."

Kill this monster at the polls while yet you may. Ah, me, I fear it is now too late. Fifteen years ago I said, "They will defy us if we succeed at the polls." Listen to their slogan—"socialists, anarchists, egryarians, infidels, despisers of law and order," and then that great phrase that covers all, "vested rights." They have bought the legislative bodies and the courts with the mill ions they have stolen from us, and now that they have the forms of law to cover their robbery, behold the cry, "vested rights."

Men and brethren, be warned. The good and true "over there" are for us if we are worthy of "so great a salvation;" if not, the degradation of the past ages is in store for us.

All forms of selfishness or self-love blind man to his surroundings, whether it be concerning the social, political, or religious world. As greed blinds to the social evils, so past zaniship and bigotry blind to the evils in politics and religion. And as conceit and vanity are branches of selfishness they blind to the truth and goodness existing in our neighbors. Pride of intellect or culture looks down upon the modest and unassuming as ignorant or undignified, and the man of extreme self conceit photographs the world as an army of fools, and the individual who dares assume to know anything of his branch of science as an ass in a human hide.

A Clear Statement.

Is a recent number of the LIGHT OF TRUTH you give some striking strictures on the "Geary Exclusion Act," under the heading of "Geary and the Chinese." Since I have reason to believe that you do not know the Chinese as we know them here, permit me to say out of seventy-six years of my life I have spent thirty-eight in California, and I have done business for the Chinese and against them, and I know whereof I speak when I say that they are the most undesirable residents who have been permitted to land on our shores.

While I can not go into detail in this letter, I trust that you will permit me briefly as possible to give you some of the reasons why they should be excluded.

For several years past the Chinese question on this coast has been the all-absorbing theme both political parties and the people generally have been desirous to abate the nuisance in some way, and it has culminated in the "Geary Exclusion Law." This law does not exclude those that are now here, but requires that they should register their names, residence, and business, and refusing to do so, they are to be deported and their expenses paid.

These people, like most other foreigners, ever become citizens. Neither do they invest their money in homes or purchase real estate, nor spend their money where they make it. Their cash is exchanged into silver and shipped to China, never to return. They do not and will not adapt themselves to our customs in anything. They hang on to their kilns, loose pants, shaved heads, and pigtail appendage. They nitely ignore everything American, and by their dress, customs, and habits generally make themselves a mark for criticism. They are the most clannish people in America. In San Francisco we have somewhere about 40,000 living in the center of our populous city.

They are filthy in their habits; their houses are dirty and offensive to smell; their opium dens are numerous. The police have done and are doing all they can to break up these hells of iniquity. Many boys and girls have been rescued from these dens. Leprosy is a common complaint among them. When one is discovered among them they dig a hole in the ground under their houses and lay him away to starve and die. This is true and not an uncommon thing among them. With their other undesirable qualities, they are an inhuman race to their own people in nearly everything. The old and helplessly infirm are shut up in a little room alone by themselves to starve and die. These things I can prove. They are common occurrences. In their own country seven tenths of all female children are murdered at birth, so missionaries say. If this crime against humanity is not a law then it is the rule throughout China.

These Chinese are objected to by the laboring class of whites on account of their cheap labor. They will live and thrive on what white men would starve on. Their principle food is rice and pork. All other food, as well as their clothing, shoes, and hats are imported from China. The common people were slaves in their own country and are slaves to the six companies here, whose dictum is law to the laboring class of Chinese.

The mass of Chinamen would have registered under the first Geary Law but for the Six Companies. To disobey their commands is to be turned over to the murderous highlanders for assassination. No white man can travel from one point to another in China without a passport from a mandarin or governor of the province. Why, then, raise a howl over the Geary Law that requires Chinamen to register, that we may know that they are lawfully residents of the United States? Although this letter is somewhat lengthy, I hope you will publish it that your readers may know the truth about the Chinaman, their habits, etc.

R. B. HALL.

"Long May She Wave."

Your article of October 11th is as complete a description of things political as they are as any one could make. I am in my seventy-eighth year and can remember Old Hickory Jackson's fight for the people on this bank principle. And now to his imperial highness in the shoes of Old Hickory, using every effort to firmly trench the very system that Jackson condemned and that Jefferson said was worse than standing armies, makes my old soul and body burn for the spirit of '76. Men of Ohio, you have to-day the power to burn up the leeches that infest your State or most of them in this Fall election and prove to the world you have the old fire of liberty or death still burning and check the most damnable conspiracy against the farmer and laborer this world ever saw. The ay-bloks of the world are after these pounds of flesh, and on this nation centres their hope and the battle is on. All honor to Stewart Allen and the rest that are holding the fort for the first battle. Men of Ohio, patriots, let the world know you are alive yet and patriotism not extinct!

C. LEK.

Talmage's Prize Offer.

The sensational pile-driver of modern orthodoxy, Talmage, says he will give \$100 to the "Infidel" who has read the Bible through by course twice. The reverend sky-pilot will please send the money immediately to my address, Bryan, O., I need the money right now. I have read the Bible through by course twice, and parts of it many times, and I am further away from orthodoxy than ever.

The fact is, I learned my A B C's at my grandmother's knee when I was between three and four years old, when she read her daily chapter in the Bible. She was attached to me warmly, and died when I was ten years old. She has come to me often and assists me in learning A B C's in a different Bible.

U. G. FIGLRY.

Ignorance may be excused when acknowledged, but when it refuses to be corrected, it becomes obnoxious and injurious to the extent of its influence and controlling power.

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LOCALS AND PERSONALS.

Miss Mary C. Lyman was addressed at 425 Indiana Street, St. Paul, Minn.

Mr. John Rankin, of Hartwell, passed to spirit life last Saturday evening at 71. She was interred at Spring Grove on Tuesday morning following.

Mr. Nelson will be absent from Cincinnati from November 11 to November 27, owing to her engagement with the Independent Spiritual Church in Louisville, Ky.

Miss H. E. May, of 250 San Julian Street, Los Angeles, Cal., writes that some good impressions of mediums would find ready listeners there.

Those who read this issue of the paper on these grounds can be further benefited by reading the names on a postal that may be able to send him or her a complete copy gratis.

Mrs. Nellie Babcock Smith will accept engagements to lecture and give platform tests within a radius of one hundred miles.

A contributor, in a private note, asks: "Will Spiritualists never do anything but talk, theorize, individualize, or fight the Churches?"

An unusually large consignment of Fall poetry has been received. Many thanks, but our friends will have to exercise a little patience.

Mrs. M. E. Ricker has returned to the city with improved health and is located at 505 Vine Street, where she will be pleased at all times to greet her friends and acquaintances.

Mr. G. M. G. President of the Casadaga Lake Free Association, also mayor of Medville, Pa., paid our office a visit on Monday.

A medium is not always a recognized Spiritualist. There are mediums who practice their gifts as fakirs do, and those who practice it for the consolation it gives in assuming one of those seeking spiritual light.

Mr. G. M. G. has been quite ill in Washington, D. C., having been subject to a hemorrhage of the lungs. At last accounts, however, he is said to be improving.

Contributors who must use a lead pencil in writing up matter for the printer are requested to use white paper and a dark or soft pencil.

Miss Emma Harbridge Britton writes that her "Spiritualist's Encyclopedia" is ready for the press.

The November Arena closes the eighth volume of this popular review, which, by the conspicuous ability of its contributors, its unequalled, fearless and healthy reform impulses, has become a power in our land.

Good friends often send us articles that are vapory notions, believing they are doing us a service, and themselves performing a duty.

The Church is still on the war path, might be said, if the daily papers are to be believed.

The Church in New York, was visited by a wide-eyed crack who demoted money, but was given a jolting instead.

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Cleveland, O.

The meetings of the Cleveland Spiritual Alliance have been steadily political and partisan in character...

Dr. Wm. H. Terry, of Melbourne, Australia, has been lecturing with Hudson and Emma Tuttle, of Berlin Heights, O.

The West Side Lyceum and Society are having enthusiastic meetings in Wiebe's Hall every Sunday evening.

Mr. Frank T. Ripley, on his return from New Orleans, stopped a day or so in Cleveland prior to going to Fort Wayne, Ind.

Robert G. Ingersoll lectured to a very large audience Friday, November 11, in Case Hall, on the theme, "The Gods."

Mrs. Nellie Babcock Smith delivered a lecture Sunday evening on "Wisdom," at 171 Ontario street.

Upwards of fifty persons, young and old, of both sexes, belonging to the Pirat Spiritualist Society of Saginaw, E. S. Mich., including church members and friends...

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