lovember 11, 1893

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Cincinnati, Saturday, November 18, 1893.

Volume XIII, No. 20.

ficient to asy the professor refutes his own allegation, in the remark quoted just above, that
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COUNTED THE PLAN DEPTH SOURCE OF LIFE CHANNING AND ADDRESS OF LIFE CHANNIN

ualism that was presented to the World's Parliament of Religious, and published in its process ings. Prof. J. S. Loveland has also been invited

Now, friends, the matter rests with you. Who will be the first to respond to this appeal? Send in your orders to Secretary R. A. Dimmick, 516 Street, N. W., for one, ten, or a hundred copies of this excellent work. Spiritualists, the first edition should be at least ten thousand copies thereby show your appreclation of the work of present, only send in your pledges, so that the size of the edition may be determined.

H. D. BARRETT, Pres ROB'T A. DIMMICK, Sec'y

old and slow of foot, have been overtaken I in company with these I took my journey, as it the slower of the two; but my accusers, the brisk and vehement, by wickedness, the . We quit this place: I have been sense by you to death; but they having sentence upon them, by truth, of guilt and injust and blessed me; those deeds and desires which were selfsh seemed to take whom and passess and desires which who are brisk and vehement, by wickedness, the swifter. We quit this place: I have been sen-enced by you to death; but they having sentence passed upon them, by truth, of guilt and injus-I submit to my punishment, and they

Panishment inheres in wrong-doing, reward doing right or wrong, and recognize them as states inherent in these courses of conduct, we shall the more clearly perceive the character of the judgment, and the nature of so called re-wards and punishment. We enjoy the former or suffer the latter in doing good or evil, not

If therefore you are seeking heaven as a reward for doing good, or avoiding hell by means of so called righteousness, you are sadly in error for, "In keeping God's commands there is," not shall be, great reward. Likewise, in violating nature's laws there is much suffering. in heaven when we do right. We inhabit hell

while doing wrong.

If we cease to entertain materialistic views o the resurrection and the judgment, we shall readily see that the scene of both these occurrences must be the spiritual world. Our last day is the day after death. It the light of that day, the books will be opened." What are books? Not mere paper, ink, and binding. They are the symbols of our thoughts, sentiments, and deeds. In the library of the soul what books are stored The book of action, the book of thought, the book of loves, and the book of will. These books will be opened. If we did but know it, they are open now to those who can read.

It sometimes happens, in our earthly life, that a man does not appear as good as he really is. It also happens that circumstances do not favor a man's being quite as bad as he would like to Murder and passion are in the heart, when they dare not manifest themselves in conduct. and in a world where society, circumstances, and the many outward deterrents are removed and the lling principle, the desiring heart, and the devil than appeared upon the surface while in will not tarry to recite. sphere of love, wisdom, truth, goodness, and

Inst as the seed reveals its kind in the opening flower, if not in its appearance as a seed, so man acted upon by spiritual surroundings.

When the active volltion, the dominant thought, and ruling love of life manifest themselves in the world of souls, these determine by a law of paychical affinity the condition or sphere in wh the novitiate shall move and live, for the time

It is not needful that an audible voice give utterance to the words,"come, or go, blessed, or ondemned." We gravitate by instinctive feeling to our fittest abode

There is a sense in which judgment is forever taking place. The present passes judgment upon the past, and the future will judge to day when it becomes numbered with its predecessors. But we must not digress further in this direction, for it is a branch of the subject to which we shall

It is cometimes said that conscience will be on This is largely the case, but how about

of the judgment? Is man brought before some angust tribunal, and tried like a defendant in a criminal court, to be condemned or acquitted according as he is proven guilty or innocent? A pleture of this kind will readily come into the mind or the rustic, but the cultured will not esterials such crude notions.

It requires some internal vision to perceive that the judge, the bar, the sentence, and its execution are all within ourselves. It was the keen insight of Socrates that enables him when addressing the assembly on receiving his sentence decision. Presently I recognized other kindred souls whom I had known and loved in days gone by; and there were also forms I had never seen because from death, but from guilt; for guilt is say:

"The difficulty of Athenians is not to escape from death, but from guilt; for guilt is swifter than death, and runs faster. And now I, bard and an angels during my earthly pigrimage, being old and slow of foot, have been overtaken."

In company with these I took my journey, as it

were selfish seemed to take shape and possess voice which condemned me. So that by the time we had reached our abode, I had passed through inheres in doing right. When we cease to record heaven and hell as reward or punishment for record had been effaced from the book of memodoing right or wrong, and recognize them as ry and life. I needed no outward judge ito commend or condemn me. I was self-accused and self-appreciative. I had never thought of books being opened in that fashion before. We ar-rived home at last, where I found rest and peace.

'There are times when my thoughts and affec tions take an earthward journey, and then some of my old desires revive. A curious example of this is a longing for snuff, which was a strong habit of mine. In such states I see what appears to be my old snuff box, I have learned that is only a reflection of former association, and on reaching out my hand to seize it, it vanishes immediately. On reflecting a little, I thought of a passage from 'the good old book." 'And every man's work shall be tried as with fire. If his works prove gold, silver, or precious stones these shall be saved; but if they prove wood, hay stubble, they will he consumed, by fire.' Now, pardon the simile, but my snuff box was wood and it dissolves. I have wished, in such states that it had been golden. Some day I will out-grow all this and no more sign for earthly

Another spirit of different character tells hi story. He was for a long time seemingly in dark ness. His experience is truly wonderful. Space will not permit a detailed account here; therefore I will confine myself to the more portion, and that which bears most directly upon

He had been awakened from a state of utter indifference to that which is good and true. had been endeavoring to "work out his own salvation"; and had made much progress, when he was apprised of the fact, that he would shortly be dmitted into a college where he would be thinking mind are more potent, we may naturally taught much. He gives an interesting descriperance to see more of the angel, or more of the

material life. But as evil is not almighty, it is anot eternal; and ultimately all will rise to a given him on entering, and receiving an intro. duction to those in authority, he retires awhile and is recuperated by the respite. On awaken ing he is taken into the museum where he finde old relics of every description. Here his studies first inspection, the objects excited little more than curiosity. Presently, psychometric sense comes to him, and with its aid, he reads the history of each object. Pictures of the past association, and surroundings of the objects come before him, and to his astonish ment he discovers they all have relation to his

> After having studied in this department until he had gleaned the required lessons, he was taken art gallery. Here he beheld pictures of exquisite loveliness. These thrilled him beyond scription. He studies them as works of art It was not long, however, before he perceived that these pictures were prophetic of his future, and portrayed his possibilities. Gradually these pictures seemed to be undergoing transformation. They became actual embodiments. filled with heavenly li e. On looking towards the museum, he saw that the partition, that separated the art gallery from it, was disolving, and n a short time had entirely disappeared. Then as he gazed in bewilderment, wondering what ing in the back of an ordinary chair, her

to the burning words of some earnest preacher of righteousness we have in his voice heard the trumpet calling us to the bar of equity. We may have heard a little child lisping an evening prayer at its mother's kace, and in the words, forgive us our trespasses as we forgive those who trespass against us we have been condemned by the spirit of forgiveness for our an old song, say, Home Sweet Home," we have those sufficiently erudite. During the magnetiz-been melted to tears, and a thousand memories ing process the arm, under or through which have crowded in upon our mind. We have thought of our disregard of maternal and pater nal precepts and example, and again we are sum-moned to appear at the judgment seat. We see a human face, and it recalls infidelity or a broken promise; and before we are aware of it, we stand

Sooner or latter we must confront ourselves with all that it involves. Shall we commence defer it to some future day or other life? Think well. The atonement must be made. Would it not be wise to make all reparation here and now: By and by, those whom we have wronged will meet us face to face. They may have forgiven as; but we can not enjoy a sense of their forgiveness until we have righted the wrong. The

ness until we have righted the wrong. The law of retribution and the law of restitution are not voiceless, they cry aloud and demand recognition. Happy is the man in whom the wheat has been separated from the chaff; the sheep from the oats, while on earth; for he shall have an abun into the immortal world, and every eye that beholds him, every voice which greets him, and every hand that clasps his, shall itter in look, word, and act, the familiar "well the blessed, and the society of the angels.

Written for the LIGHT OF TRUTH

THE SPIRITUAL PHENOMENA.

Whatever may have been the purpose of the higher powers in vouchsafing physical manifestation unto the world, it is safe to assume that many valuable lessons, practically demonstrating clentific truths, may be learned by investigating the phenomena in a manner free from prejudic

Most persons who have ever had the desire to make the most of their mortal existence, have at some time or other experienced a time when the down hill tendency of their physical environments has been suddenly reversed by a corre sponding up-hill tendency, and it is frequently in the seance chamber that this turning point is nost forcibly presented to the intuitive powers naving always "lived in a glass house," it is not

Such has been the experience of the writer, and for the purpose of "throwing stones," but more for the purpose of briefly describing some of the things seen or experienced at the home of Mrs. N. D. Miller, of Los Angeles, Cal., that the follow-

ing hastily prepared narrative is submitted. Three years ago and more it was the privilege esting and suggestive to recall that the phenomens presented then did not differ essentially from that witnessed one week since. It is suggestive in that it offers a rational basis upon which the continued success of this medium may be logically computed. The ranks of Spiritualism ar constantly being swelled by accessions of neophytes from the conglomerate mass, and these finding Mrs. Miller's manifestations convincing and susceptible of no explanation on a material basis, are forced to recognize a turning poin which reverses adverse conditions, after which they are ready to investigate the logical sequence of what they have witnessed, which is usually presented by itinerent media.

The character of the phenomena some few evenings since varied from full-form materialization to independent slate-writing embracing most of the methods of communication tion usually observed on such occasions. That which was altogether inexplicable to the skeptic was the rapid and marvelously dextrous manner in which a chair was manipulated, being suspended in every conceivable position on th dium's arms, her hands being securely tied. To see a lady's right arm passed through the open-

possible to pat the right side of the trunk with the left hand when the right arm is held firmly to the side. The arm itself might easily be subjected to such treatment when in such a position but the rapping would be felt on the arm and not on the body under the arm, as was experienced by the writer when in the cabinet. Perhaps the "subliminal consciousness" so ably advocated by many distinguished scientists may clearly explain the phenomena to the understanding of unfaithfulness to it. On catching the sound of plain the phenomena to the understanding of alized or entirely done away with, which to us is

inet control and a musician of some talent, would render popular selections on an accordian, which that this lady conversed with her husband who particular instrument bore very strong evidences of having seen long and ardnous service in the hands of more or less competent performers. Naturally wheezy and of uncertain accentuation in the hands of a skilled mortal performer, an ability to extract parfect melody from such an imperfect mechanism was in itself an irrefragible test of spirit-power.

Many familiar airs were rendered in a manner which, to those of a partially evoluted psychic nature, evidenced genuine talent on the part of the immortal musician.

These manifestations continued for two hours and more, the character of the phenomena, as well as the deportment of the medium, being such as to inspire feelings of respect and venera tion. Other media come and go, but she remains an esteemed and respected citizen, placidly plodding her way, oblivious to adverse criticism or

Among those who will endorse the above are the following reputable citizens: Mr. and Mrs Relford, Miss Rubie Raiford, and Mr. and Mrs.

Westen for the LIGHT OF TRUTE.

The Absolute Proof of It. BY J. A. WERTZ.

Spiritualism had its origin in what is known to day as spiritual phenomena. At present we have the phenomena and the philosophy, the latter coming as a natural consequence after the discovery of the phenomena. There are Spiritualists who have never attended a seance, and know nothing whatever of the phenomeus, as it is termed. Such persons arrive at the truth the medium, but myself and the witness men through the process of reasoning from cause to effect. They will tell you that it is the only religion which is in strict accord with man's ideas of justice and in harmony with the laws that gov

But there is another class of persons, far out numbering the former, who are not satisfied with does return to communicate with the living, enclosed in the note which had been is of such a character that there is no room for a doubt, the investigator becomes a He will then devote the remainder of his life to telling his friends what he has learned, and how little he knew before he began his investiga tions.

It is not my purpose in this article to discuss Spiritualism from a philosophical standpoint. I simply desire to deal with facts as to the phenomens-facts which have come under my observation during the past three years while engaged in my investigation of the claims of Spiritualism

It had been represented to me that Spiritualism could be proven-that the truth of it could be demonstrated as clearly as it was possible to demonstrate anything. I had my doubts about it. The whole thing seemed so unreal—so con-trary to my ideas of materialism. To me the teachings of the Scriptures regarding the immor tality of man were no proofs-that the mere be liefs in a future existence as entertained by those who wrote the Scriptures were common to nearly all the nations of the earth from time immemorial after all proved nothing. But I would investi gate. I believed that I would be able to find the ruth if there was any in this much-ridiculed re gion. I wanted the truth-nothing more, nothom conscience is dorman. In such instances as he gazed in bewinderment, white the appear arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the appear arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the arm natural affinity causes the spirit to consort with well happen next, he perceived that the appear arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the arm natural affinity causes the spirit to consort with well happen next, he perceived that the appear arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the appear arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the appear arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the appear arm passing over it, and the hands tied in front, ingless. At length I attended a trumpet scance, few moments later, when the appear are it is a possible of the passing over it, and the hands the appear are it is a possible over it i

OUR CONTRIBUTORS.

THE JUDGHENT DAY.

THE JUDGHENT DAY.

If you have touch the fitting Maccount, or work and the state of or woman might be able to produce even any. thing approaching them. I have attended seances where the medium knew but one lan-guage, and was not proficient in that particula-one. During the seasion as many as three languages were spoken between the guests and their spirit friends. One lady talked Welsh to her husband who died beyond the seas. She was the only Welsh-speaking lady in the room was the only weed and a superior with somebody who represented himself to be her husband Who was that somebody? Was it the medium a tenable theory. The investigator was then requested to examine the medium, who was found to be perfectly rigid and much shrunken in physical stature, bearing very little resemblance to her appearance before entering the cabinet.

It was then announced that "Alfrancis," a cabinet. It was then announced that "Alfrancis," a cabinet. It was then announced that "Compared to the cabinet. It was then announced that "Compared to the cabinet. It was then announced that "Compared to the cabinet." It was then announced that "Compared to the cabinet. It was then announced that "Compared to the cabinet." It is some instance does not provide the cabinet. It is the case of the cabinet. It is the case of the cabinet. It is the case of the cabinet. mentioned. Now, here is the proof of it, at least in this case. If this one instance does not prove had been dead many years, there is no use to try to prove anything. The lady and her spirit hashand talked shout matters-family affairs with which both were conversant, and of other matters which occurred in the lifetime of husband in the home in far-off Wales. Spiritual. ism is a humbug, is it? Let us see further about this thing. Let us give the doubter something stronger. At a seance held in this city Auder-son, Ind) bands of phosphorous paper were pasted around the trumpet. The ormed, and the trumpet placed in the center The phosphorous shone quite distinctly, which enabled the guests to locate the trumpet after the lights were extinguished. trumpet shot up into the air and floated a ont for a moment. Next it approached the writer, "Can you raise that trumpet to the ceiling! The spirit who had charge of it replied that he could. Instantly the trumpet was raised to the colling, striking the latter two or three times quite distinctly. All saw this, and these witnesses will file their affidavits, if necessary, to attest the truth of this statement. that trumpet to the ceiling? It was the work of no one in the circle, for all were joined together by their bands, making such a performance an impossibility. The same thing may be witnessed impossibility. in any trumpet circle where phosphorous is used

on the trumpet. But here is another proof absolutely with no chance for doubt. The writer secured three pairs of slates and washed them in the presence of a witness. He also induced this witness to be present all the way through. We nailed these six slates together in three pairs, not myself and tioned. In each pair of slates notes were enclosed addressed to friends in spirit life. placed his hand on the pair which I and my friend held in our hands. He did this and othing more. Presently there was a sound as if produced by writing. Then the alates were There was a message from the relative theories. They want facts—absolute proof that addressed upon one of the slates. Her name man has an immortal existence, that retains his was about and the message was in answer to was signed, and the message was in answer to When such proof is obtained—when the evidence The medium? I can prove that he did nothing of the kind. It was just as much a message from the spirit that wrote it as if she had been alice in the flesh and wrote it.

> I might enumerate fifty instances in which the evidence amounted to positive proof. If the skeptic can be convinced that the manifestations are not produced by the medium, then it is only a question of time when he becomes a Spiritua ist but I want to say that anybody may be able to learn that such notions are nonsense. First of all, arrange the seance so that there can be D opportunity for fraud. Let the seance be given under conditions by which fraud will be an im possibility. This done, the man or woman who is able to reason from cause to effect will read see that something very remarkable has occurre provided the conditions have been favorable and the manifestations are of the usual character But to persons who have not the ability jul mentioned, even manifestations under the ditions named will fail to impress them. ? then such persons would not amount to much a Spiritualists, even if converted.

Little lohnny had heard the minister cubit ing his hearers to enter at the straight gate. few moments later, when the contribution was being passed around, he whispered

SPIRIT

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and who need not depend on spiritual affinity between heavenly bodies to be able to travel, need not go directly to obtain information concerning them. Their clairvoyant vision and psy-chometric powers are sufficiently unfolded to see what they wish to know without having to make a trip in person. But such are more so-licitous about the spiritual welfare of man than to develop mediums for such inspirations. There are plenty of mortals now in your midst who the sun to their own satisfaction, but fear to give it out on account of criticisms that it may They may not have it exactly correct but by soliciting replies from a number, you can obtain a pretty fair diagnosis from inference. Spirits visit planets on the same principle that they do the sun, though the ways and means are better; and especially is this the case during the perihelion of planets relative to one another. The light that illumines your atmosphere is an effect of the sun's electric rays on the same. If the sun emitted direct light—or rather, if the ether be-yond your atmospheric influence were capable of being illuminated as that immediately surroundbeing planets, the whole of your solar space would be lituminated, and there would be no night be-jond the earth's shadow. You would never know of sups or planets other than your own, and your moon would only be visible as it is during the day, with perhaps a little more force at night, so-called or eye as it would be in fact. We believe called, or eve as it would be in fact. We believe there are some smaller solar systems where the entire space is illuminated on account of the same partaking of the nature of oxygen, hydrogen, nitrogen, and other ingredients in sufficient quantity to make up an atmosphere analogous to yours. The beings of these regions, of course, know nothing of astronomy,

jects to day. Probably the thought may attrac influences that can help us on another occasion We, as spirits, are much dependent for our in formation by inspiration as earth mediums are. QUES—[White Rose.] Is it not true that even though the medium be entranced by spirit guide or merely overshadowed that we seldom, if at all, receive the clear message of the excarnate spirit who communicates? And is this not true also of messages gotten through independent slate or automatic writing? Does not the message partake of the medium's mentality, not simply, as to words and expressions, but subject matter; and if so, how are we to distinguish our thought, are se, from that of the guiding intelligence? Do mediums ever receive a clear, perfect spirit message? You may sense my identity, and I ask this for the good of the readers as well as to receive the instruction of your own broad experience in these spiritual matters.

ANS.—Yes, it is true that spirit messages are formation by inspiration as earth mediums are.

except what some sensitive may divine, as you sensitives often divine things that have no ex

istence for the general mind. But we are no prepared to give you particulars on these subjects to day. Probably the thought may attract

ANS .- Yes, it is true that spirit messages ar more or less colored by the medium, but only in wparison to the set character of the same. Language, of course, will be the medlum's, except in extraordinary cases, as that of Andrew Jackson Davis, where spirits used language and spoke of scientific facts unknown and incomrehendible to the medium in his normal state In the majority of cases, however, the medium's im-pressions are tinctured by the opinions of the sit ters. In the presence of a strong, self-opinionated mortal, a medium is weak, and made so by the self plnionated spirit attactions of the sitter—the latter overshadowing the spirit attending the medium. To distinguish your own thought from the spirit's is to note the suddenness with which new eas spring upon you at times. New thoughts are ideas spring upon you at times. New thoughts are not created like soap bubbles, but are an effect of logical reasoning. The conclusions you reach by this process are your own, and stand to your credit. But those that flish on you spontaneously are put there by somebody who lends them to you until you can claim them as your own by an understanding of them, and in turn have sent them forth for others' benefit—just as the spirit did who inspired you with them. Do mediums ever receive a clear, perfect message? Yes, to an extent. If not clear, you can easily make it so did who inspired you with them. Do mediums ever receive a clear, perfect message? Yee, to an extent. If not clear, you can easily make it so youtting out the dross or that which is the medium. There is bound to be some thoughts belonging to the medium, or there is no message. A spirit sometimes needs a great deal of a medium's thought and word vocabulary to did medium. Sick-rooms, or those which have been closely protected from draft during mortal. I am glad that it is as well with particular room or house. Or it may consist of a you as it is, for each one is trying to do that particular mortal, or a circle of select or harmonious friends. Some mediums get raps only on special combinations, as it takes very special combinations to make a positive and negative connection for rapping purposes. Objects much handled by mortals make good connecting points for rapping mediums. Sick-rooms, or those which have been closely protected from draft during mortal fullness of my spirit love. Good-bye.

SPIRIT MESSAGES.

We have a number of measurement of the medium. So, shoulately speaking, it is not the medium. So the heading. Spring as sometimes a standard management of the medium in the spring of the spring

fies in comparison to specific and the coming more and more sootoling with a turn to paychical or intelligent effects in place of the physical or insterial. So far the sun has but little spiritual effect on the planets, and, consequently, not open to intercourse for spirits generally, or those closely allied to material conditions, as most of those known as bodily controls are most of those known are so positive to many most of the most of th dangerous to those who are themselves contaminated, either by inheritance or present mode of living. Spirituality, however, is death to all contagion, and often proves a blessing to the one touched, because it is a house-cleaning for all the future. If practiced long enough it will purify its own physical system; and enable the practitioner to become a nurse for the sick the bishest tioner to become a nurse for the sick, the highest mission of mortals, and that most rewarded by spiritual law

QUES —[G. B, Chrisney, Ind.] Is there an un-pardonable sin as spoken of in the Bible? Ans.—In the earlier days of spirit inspiration Ans.—In the earlier days of spirit inspiration people were not as tolerant as they are now-adays, and apprits had to deal with them accordingly. Uncharity and vindictiveness, or the desire for revenge, is a complement of intolerance. Such people would not understand simple cause and effect with the possibility of redemption by reparation. Nor would they have accepted a god that was not in accordance with their measurement of life generally. Thus the spirit world pandered to their testes, as well as to of the times, and held them in check by making certain evil or wicked deeds unpar-donable sins—just as the children of to day are sometimes frightened into submission by similar fables. But there is truth in it also, regard-ing "unpardonable" as a metaphor, or a word of relative meaning. If you have committed a wrong that results in a discord of spirit, and do nothing to free yourself from the suffering or remorse this occasions, you will find it to be "unpardonable" in fact, if that is to stand for relief, But if you undo the wrong; or, if this is beyond possibility, undertake a sacrifice that would be equal in force to the suffering caused another by your wrong act, you will outgrow the discord of soul or spirit, and thus obtain relief from the suffering caused thereby. You may rob a man of his heritage. He will suffer during earth-life, because of the loss. But you have created an absolute principle in your being, which begins to pain as you approach spirit life—a reciprocal suffering caused the other, which remains until outgrown by reparation or otherwise. Your vic tim is freed at death; your torment then begins, and will seem unpardonable in the ginning, from the fact that you hardly know which way to turn to make amends. Spirits suffering under these circumstances oo, may have given these inspirations, lieving it true that sin was beyond reparation and thus unpardonable. Live right and pure; be just and temperate; tolerant and unstained; forgiving and honorable; and life in spirit will be a joy-a blessing indeed-a reward unlooked for and unsolicited.

ANS .- Not at all; one would most likely help the other in your case, to judge by the esger-ness to sit, as it is displayed in your magnetism. It may be a spirit impression to do both. Follow it out, and unlooked for results may be the outcome. Or it may be simply to try you in table-tipping, which, if it proves successful, may be can not understand, lay it aside, but hold fast to for the other.

QUES — [E. B., St. Louis] I received many aps on articles of turniture, as well as on tin and thinaware. How do spirits produce these raps ANS.—You should have asked how do they pro varies according to the battery used, or the agen-cy at hand to operate through. Spirits often rap without a mortal medium, finding the medium in old furniture, door panels, door sills, bed-ding, books, oll paintings, and other household ding, books, oll paintings, and other household paraphernalia. The best of rapping mediums are often at loss to know why their spirit friends can not rap. The opposite pole is wanting. Inferior mediums are sometimes surprised at unlooked-for results. The agency for a good connection is at hand. This agency may be composed of a single spirit, a combination of spirits, a wardrobe, a table, an old arm-chair, a bed, or a particular room or house. Or it may consist of a particular mortal, or a circle of select or harmonious friends. Some mediums get raps only on special occasions, as it takes very special com-

mortal, and a given point near by, making some object well impregnated by human aura, the posi-tive pole of the battery or telegraph thus formed. By a simple touch of the spirit on the other end a vibration or current from the mortal end to the spirit occurs, which results in the rap.

SPIRIT MESSAGES.

I am so glad that you have opened the door-way.

It was a long time before you could be induced to do so, but since our beloved child has passed away you seem more snxious to hear from the unseen shore. Well, he is with me. I am with you, and so if he is with me, and I am with you then we are together. Is this not true? And, when at times you sat alone in that hour of holy came I was the one that received him on the spir t side of life. You felt then that the blow was harder than you could bear; you could not reason with yourself at all and thought that no more sunshine could ever enter into your life again. Then that kind friend, through the fullsess of her love for you, invited you to go with From Richmond, Va.: Well, I am glad to come because of the possibility of spirit communica- and that he has bursted his shell and came ion. Good bye.

Richard Caffee,
From White Water, Kan.: Good afternoon
friends. I am here this afternoon on a mission
of love. I would reach out unto those who are near and dear to me upon the earth plane, and who are at this time becoming interested in that which pertains to the future. It has only been a few short years since they were all bound tightly in the chains, but through the forces of differen conditions they have reached out beyond the change in the conditions they have reached out beyond the conditions they have reached out beyond the conditions they have reached out beyond the communication to my wife and least truths which are coming to them positively in I am happy to day and feel to rejoice in spirit because of this truth. I did not understand it am here this afternoon, and I desire you to read this message and feel that it was in answer to come. Yes, there has been changes since I must be, but it is all well with you and Stephen. Elizabeth, do not oppose their making the change. I will try to impress you each day as just how to act under all conditions that may be around you. Helen sends a message of love also. Good-bye.

Geo. W. Dwyer,

From Kansas City, Mo.: I am happy this after-noon to be able to voice a few words through your valuable paper to those I love. I know that it will bring to them much doubt, but may lead them to investigate still further this grand and and so is brother Charl s. Do not fear the opinon of others, for in the ranks of the Spiritualists you will find some of the finest and most intelligent people. I would like to have you take the Arena, for in it you will find good, substantial, scientific facts which will improve your mind and guide you into a safe harbor. From your affectionate brother.

Susanna Kauffman,

From Middleport, O: I am very happy to com because I can come in this way to you, my dear children, and I am very grateful indeed to the friends here for opening to us this avenue where by we may be able to give comfort to the loved ones. I have passed to a higher and brighte life, yet I am not far off as I had thought earth plane. I am glad that it is as well with

message to those who are near and dear to me by the tie of nature. I have not been very long on the spirit side of life, but since I have passed over, two other dear ones have come to me, and mate contain truth, but not the whole truth? Poe we all join in bringing love to those who still can not be classed with popular American poets, linger upon the earth plane. I would like George such as this century produced. He was a unique to know that I am always with him. I would also like to have Franklin know that each and every spirit that is liberated from the material insight, and necessitated a dreary, melancholy

who are near and dear to me to know that I am happy on the spirit side of life. I passed over not long since, but am enabled to return through the great love of my mamma and all of the when at times you sat alone in that hour of holy loved ones. I know I was young when I passed thought trying to analyze your own condition, I was right beside you, and when the dear boy that I was the one that residual the case that residual the residual that residual th that I am often with them. I am glad I knew a little about Spiritualism before I passed over. Accept my love and think of me as your friend and companion. I am happy on the spirit side. Goodbye

Timothy Lee,

her that bright day to a distant place, and you this afternoon, sa! Come for a purpose. I did think went. I came and communicated with you, nd to lead to be seemed to pass away, and your heart grew lighter. I am happy, and I know you, are bappy a. I want her to know that Tim is all right blooming, that is, I came out on the right side of life. I did not think that I would know very much after I was put down in the tomb, but when I bursted the shell, I mean the shell of ignorance, I came out in the full bloom of knowl edge. I do not mean that I know all, but I know that I can live as a spirit. That will be gratify ing to you, Caroline, because of the many con versations we have had on the subject.

Charles R. Hunter.

not out, I might say, of the earth plane, yet come closely in spirit to the ones who are sitting the desire that you sent toward me, that I to receive communications, and doing to I feel grateful to them for permitting me to come passed away. You do not understand why these There were many things in my life that caused many to misunderstand me, but I know, my loved ones, that you knew me and will rejoice with me to-day when I say I am happy and progressing on the spirit side. The power that I have always said would finally be the mighty power on this side of life, (I mean the electric forces which I studied long to comprehend) I still feel that they will be the mighty forces which shall rule all the motor powers in the by and by. I was very fond of machinery of all kinds and am still trying to penetrate in all that will be of benefit to mankind. I have not lost interest in anything beautiful philosophy. Henry, cast out of your mind all doubt and know that spirit communication of use and benefit to mankind. Your affection

Charles Stevens.

I bring love to the dear ones, five in number who still linger upon the earth plane. Herman Elizabeth, and myself are all together. We wan you to feel at rest within your soul and know that we guide you and direct you wherever you go. There is no death but there is a higher birth when we are freed from the conditions of earth We come to guide, and cheer you and fear not This is one of the many messages we will en deavor to give you. From your loving brother North Adams, Mich.

VERIFICATIONS.

To the Editor for the LIGHT OF TRUTH.] I see in the Message Department of October 28 h a message from Besty Aun Bronnenberg She is my spirit wife. The names she speaks are all correct. Jacob is my brother, Elizabeth my sister, Girty my daughter by my last wife Maggie my niece, Jessie is the daughter of one of my nearest neighbors. I thank the medium and the kind angels for sending us those message to help us on our way. I also see in the same number a message from Jessie McMullen that also recognized. We were intimate friends fo some forty years. He was not a Spiritualist, but an Infidel. He has been on the other side about twenty years. CARROL BRONNENBERG.

A Tribute to Maternity.

- EDWIN KINGLEY HURLDUT.

 I have viewed the loity mountains with their crown of crystal snow. I have mused upon the sunset. In the evening's crimson glow. I have gazed o'er waving grain-fields where the light and shadows chase. But in beauty naught can visal. The sweet smile on mother's face.
- in a weet small on mounts a lace.
 I have head die gruite ring dove
 Coolog sofily to his mate
 I have walched the youthful lovers
 Trysting at the orchaid sate:
 Seen the fatter greet his children
 With the tenderest caress,
 But the love that anaght may sever
 Lies enshrined in mother's breast.
- When the mocking bird was singing I have listened with delight, And have caught sweet strains of mu Wafted on the breath of night.
- I have heard the mighty organ fild the soul of man rejoice flut no nielody has touched me Like my mother's gentle voice
- I have read the fabled story
 Of Aladdin's countless gems.
 Priceless jewels glow and sparkle
 In the royal diadems.
 Wealth of vanished kings and empires
 Is a theme that ne'er grows old;
 But whose pen shall write the value
 Of the mother's heart of gold

EDGAR ALLEN POE.

WHITE ROSE

While one is persuaded to believe much that is said in the Dial's criticism of Poe's works by John Burroughs, especially its estimate among men of letters, yet may we not believe that both Mr. Gossie's and the Dial's judgment and estiso like to have Franklin know that each and to a large extent, befogged his spiritual vision and Richard Poorman,

Of Colfax, Iowa: Good afternoon. Well, I declare, how surprised I am that this opportunity body can return, and hold communication with them. I join now in sending love to all and also owy forms and seemingly soulless words at times to the many friends who knew me.

Loria Tills. Loria I ills.

Loria I ills.

From Quincy, Ill: I desire to send my spirit greetings to the loved of earth, and I want those who are near and dear to me to know that I am art, but a matter of conscience. And if the lat-ter value, then, though he wrote like an angel. had the brilliancy of poetic inspiration that made Byron the greatest lyric poet of the world, that fact adds lustre and value to his poetry. I fear that Poe has been and still is the object of scorn and condemnation by those who class him as a man among the drunkards and libertines of the world. Yet I, for one, maintain and can give evidence to that effect, that Poe was and still is anjustly maligued by his contemporaries in art and the enjoyment of such art. Poe was not only rarely gifted and inspired as a poet, but he was a cataleptic-subject to what is known in common usage as the trance. And he had no control over it. This state would seize him when unaware, on the street or in the office, wherever he chanced to be, and it became the "Raven" of his soulthe nightmare of his sleeping and waking. Is there any wonder that his thought is so gloomy since it was baptized in this seemingly sepul chral atmosphere—and yet conscious, his whole moral and spiritual being rises up to mutlny against this tapping at his door. And I believe that had this generation eyes to see, and spirit-ual understanding and perception to read between the lines of his otherwise exquisite poems, it would find Poe the man, if not the genius, buried as some giant Enceladus beneath a load and burden of responsibility, which shift and turn as he may be could not throw off. And his poems, though chilled by his helplessness and by his broken spirit that sought in mysticism, ideality, or, if you prefer, in another state of being, redress for these seeming ills to which his flesh was heir, or, as they have ever been, songs of the nightingale, when his eyes are pierced out, asking, begging, imploring for one hope, one star, one angel-token from the Stygian shore. And that "nevermore" was all Poe got for his battleso far as the story runs—yet we believe that when the thin veil was removed at death he awoke to a consciousness of life, whereas in life he seemed to have but a consciousness of impending, overhanging, overshadowing death. The fruit of a life, invited by his psychic condition—that of catalepsy—is plucked from his poems, is a study for moralists and men, and who will say that such fruit, though bitter, is not also for the heal ing of the nations?

> It is now stated that Mr. Geary introduced his bill in August, which is known as the Geary Act, at the instigation of the Roman Catholic authorities, who thought in this way to strike a blow at American missionaries, it being asserted that all the Romish missionaries in China are from the countries of Europe. Some recent developments lend force to this statement. When it was asserted that the enforcement of his act would be likely to bring retaliation on the part of China, Mr. Geary proposed that the "American missionaries be required to come home on penalty of protection being withdrawn after one year.' further move on Mr. Geary's part is necessary to show the monkey which is using him as a cat's paw .- Boston Investigator.

Those Protestants who have been indulging a hope that Roman Catholics in the United States were about to become hopelessly divided over the school question and the Corrigan Satolli imbroglio, would better learn to depend on correct principles rather than on factional disputes among their enemies. The monsippor and archbishop have settled their differences, and the worm that was to have eaten the Romish gourd in the United States is dead. Rome is fast sapping the bulwarks of American liberty, and thousands of so-called Protestants, "degenerate sons of poble fathers," are giving her active aid and sympathy. -American Sentinel.

THE NEW EDUCATION.

A New York monthly, taking the name we have placed over this article, brings in its September number a paper read before the College of Pre-

anmber a paper read before the Consequence of the Long anmber a paper read before the Consequence of the Long and honest politics, and rid the Long and the Long and honest politics, and rid the Long and power to pass who are loading the country with disgrace and poverty.

If the men who know that our institutions are in danger of subversion would quit placing their faith in the politicons who use public office as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust, and cease voting for men who as a private trust.

The writer then criticises the present cramming process of educating children by saying: "The struggle?
whole desire of some would seem to be to induce the pupil to take in as much information as possible, caring little apparently what becomes of it afterwards, provided it is retained for a while, and grudging the time spent on it out the others again are not occupied with the pupil's giving out his information; not, however, as being in itself a valuable means of education, when richtly dealt with hot simply as a test of when rightly dealt with, but simply as a test of sketching the scheme of an examination." (Tick-ling the vanity of parents—inciting the young to vie for medals—resulting in doctors' bills—often in undertakers' expenses—and closing with the gratification of having a smart child, but dead, while the duil boys, who having been criticised. while the dull boys, who having been criticised, have retained their vigor, reached manhood safely, educated themselves later by the progres sive method, and are a pride to their parents as live entities.) It is against this old method that we have been protesting for the last ten years. Now comes *The New Education*, and takes up the thread on the principles alluded to. Con-

Information becomes knowledge when it has been taken in and placed in its right relation to what the learner already knows; when he has makered its means, and realized its bearing on the facts and things when in horse and things when in horse it to its simple natural uses. The history of the growth of human knowledge has been the history of the growth of human knowledge has been the history of the strength of the relation to the facts and experiment. We teachers should therefore remember that we have to make clear, establish, and maintain these relations, if we wish to produce understanding. To produce this result there is no better plan than inducing the learner to make use himself of what he has acquired. In this way we at least re-arouse attention and re kindle interest, on which attention and re kindle interest, on which attention so largely depends.

Further on the author says that by the process

child's self is called into action, and thereby his them by Catholics, whole being is developed. In spiritualistic parcomes an individualized free thinker not enslaved by an orthodox educational dis--and therefore broad-minded, tolerant true to himself, and the kind of citizen we need ciples, follow in the van of mental progress, and assimilate genius with inspiration, only made

The paper also has other articles bearing on

r cent. commission for themselves.

In all, it is a hopeful sign for our future school

After Congress-- What ?

take in, to master or assimilate and retain what is taken in, and to give out—to give expression to—what he has learnt."

are leagued with the money power, they could control the balance and formulate a policy that would bring about a better state of affairs. Where

much information has been acquired and re-d. Such begin their educational plans by

The same are an application in the man the same of the same are an application of the same are an applications of the same are also as a position of the same are also as a the thread on the principles alluded to. Continuing the subject the author says:

Both content with mere retention, ignoring assumidation, and making it a great point that the information shall be given out in the exist (orthodox) form in which it was taken in, without even a change of words—a young learner loses all trace of himself in what he gives out. And yet it is precisely thus personal participation which is of the highest importance in the conversion of information into what we call knowless. doing. It is reported that committees represent ing one hundred lodges of various patriotic orders in the country were to wait upon the city school superintendent and protest against the

of taking in, assimilating, and expressing, the was needed for his services, until it was taught

sprung into existence to counteract this policy we do not wonder. The Chinese, Mohammedans, Jews, or any other religious sect would meet with the same opposition were they to manifest such a spirit in the midst of a people who know no religiou in citizenship.

Catholicism is not regarded as a religion when possible under such conditions. At the close he it becomes tainted by a policy not down in the solve that he lower and initially forms of our moral code of American citizenship, which means schools, we have far too much book-learning and the carrying out of the United States Constitumere wordiness, and far too little genuine self-To which we add: At the sacrifice of spirit will tolerate no such intrigue-no such oreign principle within the domain of the Stars and Stripes, and those who make the attempt are the same lines of reform. In its editorial notes it ignorant of the temper of the average United nces the "commercial greed as embodied States citizen. The intrigue worked smoothly in the salaried agents of manufacturers of school- along without protest, because the American iswhich may cause reflection in those who naturally tolerant-not believing that it could order a change in our public school curriculum occasionally solely to aid such sharks, with a ten begins to manifest through the Catholic youth it tells a tale of treachery and so-called Jesuitism that can not be longer tolerated, and which needs

needs be well equipped to do her life and ser-vices in the cause of women's emancipation needs be well equipped to do her life and ser-vices in the cause of women's emancipation justice. Her best monument is reared in the list of names of those contributing to the naove and gratitude of a suffering people. belonged to the scorned minority, they who have ever drank the hemlock and while their bodies were tortured, looked upon their coming apothosis. Happily, she lived long enough to ness many triumphs of the cause she loved, and

seems well timed, and should be a glorious day throughout the continent.

Our past experience has taught us that it matters not how much we may wish for its success it all depends upon how the general observance of the day strikes the great body of Spiritualists Our columns are open to short accounts from very locality on the progress being made to ward making the "National Spiritual Jubilee"

not think so, however, on the score of his felicitous expressions about the hereafter. In this he is perfectly sane, and is a live example of the teachings of standard orthodoxy and the monumental assurance engendered thereby.

Proceedings of the National Spiritualists Continue slike, being in a measure a compendium the religious history of humanity. We are being the teachings of standard orthodoxy and the monumental assurance engendered thereby. prompt attention from a vigorous opposition.

The rising generation may be perfectly guilless in monumental assurance engendered thereby.

o'er and takes unto herself the reward of her effort.

A Spiritual Proclamation.

The National Spiritualist' Association through its Board of Directors has fixed upon a day for a "National Spiritual Jubilee," notice of which appears elsewhere in this paper. To us this seems well timed, and should be a glorious day less than the sum of the ualism in all directions.

The name "National Spiritual Jubilee" was given by Ouina, the control of Mrs. Richmond, and presents the poem for the children's re sponse to the first address on this day, It is hoped to have a uniform order of exercises on this or casion and to that end the children's address given by "Ouina" will be the same throughout the country. The proceedings of the late National Convention will also contain Mrs. Richmond's Entirely Consistent.

Bud Stone, the man under conviction for the saughter of the Wratten family, expresses no regret for the crime except that when he dies be can not meet his victims in heaven because he sent them out of the world unprepared. Of course he expects to get through all right, and there are many who think he is a monomaniac and insist on his insanity. They need not think so, however, on the score of his excellent paper on Spiritualism which she prenot think so, however, on the score of his Proceedings of the National Spiritualists Con

donations to the Treasury of the National Association.

A quiet but interesting wedding was celebrated to the exercises of the society, together with a list of names of those contributing to the national fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of the exercises of the day throughout the United States.

In cities, towns, and villages where there are a

All Creeds and Sects.

UNIQUE VOLUME CONTAINING THE HISTORY OF THE WORLD'S PARLIAMENT OF RELIGIONS. THE WORLD SPARLIAMENT OF RELIGIONS.
The greatest living leaders in the schools of eligious thought contributed to the proceeding of the World's Parliament of Religions, later led in Chicago. Representatives were present rom every considerable denomination, sect astrong every considerable denomination, sect astrong every considerable denomination, rect astrong the property of the proceeding of the process of

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CORRESPONDENCE. ben years or more, and the controlled Applications and

Hill and Mre. Whill-ock, followed with a very fine dissertation upon the practical needs of Spiritualism and the importance of avowing our faith everywhere, even should we stand alone. The world will become better as the people come under the teachings of Spiritualism and let them be the ruling element in their lives. Very excellent tests were given by Mrs. A. Wilkins, one of Boston's best mediums.

All well understood that Mrs. Maggie P. Butler has started, with her usual positive carnestness, into the execution of a plan to have a building erected somewhere in Boston for the Spiritualism of this city to worship in, and save the large amount of money now paid to landlords for the rent of different halts. If the several societies in the city will uulte and take stock in such a building, it will serve to break down the division walls created by the envy and jealousy that exists at present. Mrs. Sutler is very confident of success, having the assurance of the spirit world that they approve the plan, and will aid her in her noble work. Details of the plan will be given later.

Miss Nellie M. Bemis, Secretary of the Helping Hand, has been elected Librarian of the Veterans' Spiritualist Union, of which Dr. H. B. Storer is honoverd President, and William 11. Banks, Secretary. The requirements for membership in will select a province and many spirit iriends it would be a provinced by the envy of palance of friendship, and the disembodied once be an honoverd President, and William 11. Banks, Secretary. The requirements for membership in wy salter and monther and many spirit iriends it would be a provinced by the envy of the membership in honoverd President, and William 11. Banks, Secretary. The requirements for membership in wy salter and monther and many spirit iriends it was a constant and many spirit iriends.

Montreal, Canada.

Montreal, Canada.

Spiritualists and the cause in the province of Quebec have just soffered an irreparable loss by toe death of a remarkable lady, Madame A. B. Cote. Some years ago this lady, hadame A. B. Cote. Some years ago this lady, her husband and family became Spiritualists, while Madame Cote developed into a somewhat powerful meditum. The investigation, development, and spiritualistic work were carried on without the assistance of any professional medium, and all practical experiments were conducted in their own home, in the presence of chosen friends, all mere cariosity-hunters being vigorously excluded. The result was that the sitter came into direct rapport with a number of invisible intelligences of a very high order, from whom a series of communications of an elevating character were received. Madame Cote was indeed an enthusiastic advocate and exponent of the spiritualistic philosophy, and devoted the concluding years of Spiritualism and expounding the doctrines she received from her invisible guides and directors. This work she carried on for many years in the most self-sacrificing manner, without recompense or reward of any kind, except what she the very superior quality of language used by the controlling intelligences. Her earnestness and sincerity, coupled with the purity of her life and character won many heatts and made many courverts to Spiritualism. Brother R. H. Kaceshaw conducted the funeral services at the house of her bereaved husband and family.

GRO W. WALROND

Troy, N. Y.

Since my last letter the Society of Progressive Spiritualists have held their annual election of officers. With Mr. R. Watters as our president, Dr. J. A. Carpenter as first vice, we will face the word of creeds and dogmas. Dr. Carpenter occupies the rostrum for the month of November. His subjects are given by the audience. He speaks from inspiration to the satisfaction of all who attend his lectures. Our meetings continue to grow in interest and numbers, many investigators finding the truth. The ladies of our society work with interest that is really encouraging. We are united for the awaking of maniful to the fact that there is no death, that life continues beyond the grave. We thank you for the recognition you gave us in your issue of November 4, 1893.

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PRESIDENT AN

MISCELLANEOUS.

Love Echoes of Taj Mahal.

earn: each life should be built e great sacred river of Time, g forth a pure, noble palace, to sweetly echo Love's chime h soul be a sacred temple.

SPIRIT PHOTOGRAPHY.

White much is said in spiritualistic papers with reference to materialization and slate writing, I and but little in regard to spirit-photography. Some, indeed, who profess to be way up in Spiritualism look down on this phenomena with so affected contempt. Thus Luther Colby, the editor of the sof Light, refuses to admit, I believe, any of the advertisements of aprirt-photographers into his columns, and virtually repudiates their phase of mediumship with all the intolerance of an ecclesiantical bigot. The Light of TRUTH, however, is noted for its vhocal and liberal aprirt and its promptness to recognize all forms of mediumship worthy of apport, and therefore I trust that the following I recital of facts may not prove unacceptable.

support, and therefore I trust that the following recital of facts may not prove unacceptable.

Last Sammer, when I went to Ooset, one of the first things that attracted my attention was an advertisement of Mr. F. N. Foster, the spirit-photographer. Being an entire stranger to him I concluded to improve the opportunity of testing the genuineness of apirit photography. So I called on him and had a sitting at once, without giving him any notice.

On receiving the photograph I was unable at

without giving him any notice.

On receiving the photograph I was unable at first to recognize any of the faces of the spirits, and took it to a trance medium who called it a counterfeit. As the medium was one in whom I had great confidence I felt like accepting her statement as final; but subsequently concluded to investigate sittle further and took the photograph to another medium who declared it genuine, and auggested that one of the faces was that of my uncle. This revived in my mind the memory of my Uncle Daniel, who passed away about eight years ago, and whom I had not seen for over years ago, and whom I had not seen for over

years ago, and whom I had not seen for over twenty years.

The more I looked at the picture the more convinced I became that it was his likeness, and I sent it to my sister in Andover, Ohio, who is a disbeliever in Spiritualism, and who reported that the face, in her opinion, bore a resemblance to that of our Uacle Daniel, and stated that her husband held a similar view. She hastened also to add that she could never be a Spiritualist. I next sent it to the widow of my uncle, who lives in Sturgis, Mich., and who attended him up to the time of his death. She replied that it was a good likeness of her husband, and looked very much as he did at the time of his death. Thus the photograph which was pronounced fraudu-

the photograph which was pronounced fraudu-lent by a medium was proved to be genuine by the testimony of three skeptics. I again visited the medium who had called it a counterfeit, and stated why I thought she was mistaken. The controlling intelligence, like the noble spirit that she is, was ready to acknowledge the force of the evidence, and said that she had merely stated her impressions in regard to the matter, but if she was wrong and had done the medium injustice she was yery sorry for it.

tice she was very sorry for it.

Perhaps the most important lesson to be learned from this is that extreme cention should be exercised before pronouncing a result fraudu-lent, and that even the best of mediums may be some times mistaken. Because the faces on a spirit photograph are not immediately recognized one shouldnot be impatient and consider it worthless. Time is an important element in many cases and is often necessary to insure recognition.

of Mr. Foster, and I hope that some who read this may be induced to investigate a phase of mediumship which is so satisfactory and wonder-

A MATERIALIZING SEANCE.

E L LARPENTEUR.

The seance was given by Mrs. Bessie Aspinwall at the residence of Asa Talcott, 521 Aurora Avenue, St. Paul, on the evening of October 24, 1893. Twenty-seven adults and three chil-dren were present. The cabinet used was an shelves were filled with books, and it was the first time the medium had ever been in the house, and I might say here that she is by far the best medium for your relatives and friends to appear through that I have ever seen, and I believe her to be the first tim that line in the world. She was accompanied by her noble husband, who occupied a seat next to the so-called cabinet, and I had the good fortune to have the first to the so-called cabinet, and I had the good fortune to have the first time was divided between myself and four others who were present, and as their friends materialized and talked to me. The time was divided between myself and four others who were present, and as their friends also came, sometimes three at a time, it may be seen that there was little time for the controls to ordinary china-closet, just large enough to ac

S. the best of any seance that I have ever attended, and I have attended a great many. After the effects was properly seased by the the hand in front of the closet. A few minutes after a white form appeared twice between the curtain. The medium then stepped out and walked around the circle until she was fully entranced. She then made such a beautiful perspet that I sincered to the made such a beautiful perspet that I sincered to the state of the close and the circle until she was fully entranced. She then made such a beautiful perspet that I sincered to the advanced the catinet, and in a few minutes of the carbon to the close to the control of the con

peared almost instantly from view. He was dressed in a military suit with double breasted coat, and the buttons showing very plainly. Several of the female forms stepped out quickly

and conversed with their friends. One of them after talking quite awhile disappeared very gradually as if she were going directly through the floor, in full view of everyone. Au aunt of the children appeared, and went several steps from the cabinet to where they were, and kissed them all three as well as their mother. One gentleman, after talking with his sister, made the remark that he was willing to make affidavit that it was she, and could not be any one else.

TO-MORROW'S ROSES. FLORENCE E. ALCOTT.

How few that possess the priceless gem of me diumship fally appreciate the heavenly blessing conferred upon them by the salutary forces of nature. They misuse, abuse, and violate conditions that must flow in harmony with it for its best expression. They, like the millions, are forgetful of to morrow's roses, so long as they can gather the blossoms of to day. Our mediums, or at least a few of them, do not seem to conproper care of the physical body, oftimes sitting under conditions that tax the nerve-centers beyond their natural, normal endurance. Nature rebels; then comes a period of forced rest—a low-ering of vital forces, and a consequent de-crease in the quality of their mediumship. If I pick up a delicate pansy with a pair of black-smith's tongs I can not expect to discern its vel vety beauty. So, if spirits attempt to give mes sages through instruments out of tune, they are simply trying to pass thought-waves through nerve tissue too callous to render a correct ex pression—the sitter retires with disgust that spirits do not display more intelligence when they attempt to commune with their friends. Me-diums should, first of all, know the importance and keep up the tone and vigor of the physical then they may be able to lift the scales from the eyes of auxious, teachable inquirers, who want knowledge, peace, and consolation from friends and is often necessary to insure recognition.

The above account is by no means an isolated case. If it were it would hardly be worth while to record it, for it might possibly be explained as a chance coincidence. But I am persuaded that such cases of test recognitions are of frequent such cases of test recognitions are of frequent system not built upon lines of wisdom or truth. Thus to-morrow's roses (in spiritual things are available only to those who nurture the soil and with an enduring love and affection kindly

keep in harmony with nature's undiviating laws Then an aroma of beauty and sweetness may re

SPIRIT IDENTITY

To the Editor of the LIGHT OF TRUTH

I am pleased to notice what your Cleveland correspondent says concerning Mrs. Archer's mediumship. The prominent feature alluded to in the management of her seauces is something

medium. Her name is Mrs. A. Hirschbiemer. Sae first developed her power by table-tippings and appings, and one evening surprised her friends by being entranced—this was ten years ago, and since then she has held seacces twice a week, and has become a truly wonderful medium. Although she knows not a note of music, when entranced she sings the most beautiful melodies. She is controlled by Emma Abbott, Litts, Jenny Lind, Berseelos, Briguoli, the great tenor, and an Italian baritone, whose name is Signor Vensinni. They sing music from the spirit world. A younger sister of Mrs. Hirschhlemer is controlled by Prof. Henri Bizique, and plays the singer accompani-Henri Bizique, and plays the singer accompani-ments in a purely professional style. They have been criticised by professional critics, and they admitted the music could be rendered only by the great artists themselves, and some who have heard Emma Abbott while on earth, recognized the same beautiful voice and her characteristic attitude. The most convincing fact is the singers attitude. The most convincing fact is the singers sing in the Italian language, of which the medium is entirely ignorant. Mrs. Hirschhiemer has in her band a number of prehistoric people, who call themselves the Sobites. They are of immense stature and great strength, and when holding a person's hands can give them an electric shock. Her chief control is a little Danish girl, who speaks in her native dialect and also the Danish language, of which the medium has no knowledge. She has performed some wonderful cures through her mediumistic powers. Hun-dreds have been converted by those two medi ums, although they have never appeared before the public and their seauces have been strictly They are both controlled by spirits who have delivered some very beautiful lectures. Ma-dame Aderly, an elocutionist, comes through Mrs. H. Hirschhlewer and has given us soul stir-

Artistic Spiritism.

To the Editor of the LIGHT OF TRUTH Allow me a small space in your valuable pape to relate my experiences at two materializing se-ances, which I attended recently with Mrs. Luce as the materializing medium, in Cleveland, O. Mr. H. E. Chase, the well known spirit-photographer, and slate-writing medium, was present. One of his controls, Minnie, came out of the cabinet and took up two slates from the table, which I had washed carefully and placed there myself before the opening of the seance, and brought them to me, and told me to put my hand on them, which I did. Then she took them to two ladies and they each got a message. One lady from her sou, the other from her daughter, with their names signed to them. I got a ture of an Indian control of mine in colors, and a message from him with his name under it, which I am confident Mr. Chase did not know, nor did he know that I was coming to the seance, as I did not know myself until a few minutes before I started. At this seance all of the sitters bed

daughter, which the medium positively can not do. Some of the spirits both evenings dema-terialized outside of the cabinet in full view of the sitters. A lady that was present this even-ing got an oil painting of her spirit daughter spond and open up avenues for the soul's finer and a message from her between closed slates, culture that an illuminated mortal little dreamed Three other sitters also received messages from nd a message from her between closed slates their spirit friends on one of the slates

J PEELER.

Deafness Cannot be Cured,

by local application as they cannot reach the diseased portion of the car. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the muccus lining of the Eustachian Tube. When this tube is inflamed is caused by an inflamed condition of the murous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh which is nothing but an inflamed condition of the mucous surfaces.

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MEDIUMS AND LECTURERS

sae, spirit artit, is now at 1731 Murgan puts, Mo. Judson seeks engagements to lecture, did-tion to the spirit artitle seeks engagement to lecture. Addition to the spirit seeks and test medium, address 356 enue, Lyan, Mass. Deals is lecturing for the society at 6as Jose, as 4 North Second attret, son has the following regregements. Nyeemford, Conn. | December at Cincanata O. elia Gardier, its jones attrect, Rochester, Newer calls to lecture or attend superals.

hronia M. Lowell, inspirational speaker

reader, can be addressed for engagements at the Cross street, Clucionatt, O. Willard J. Hull can be secured for the month of April, 1944. All other dates filled until June. Home address po DeWitt Street, Buffalo, N. V. Berner, Marketter, Mark

and, O.

Mrs. A. E. Sheets has closed her engagement at Mead
white, Pa., and begins a month's service with the society
at Andover, Ohio, where she may be addressed during

it Anotyce, value, or well known platform test medi Dr. H. T. Stanley, the well known platform test medi um and lecturer, can be engaged for the first fou months of 1894. Address blim at 127 North High street Nashville, Tenn.

um and lecturer, can be engaged for the first four months of 1594. Address him at 177 North High Sirect, Nashville, Tenn.

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

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

Mattle F. Hull is open for engagements within 200 miles of Chicago. If she takes a trip through Arkansas and rexas she will leave Chicago about December 1st. Write her at once.

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

Mr. and Mrs. Goo. P. Perkins, lecturers, test, and psy-

First avenue, Jamestown, N. Y.

Mr. and Mrs. Geo. F. Perkins, lecturers, test, and psychometric, *pad developing mediums are open for engagements for the coming winter. Terms reasonable, Address 196 D street, Tacoma, Wash.

Prof Silas W. Fdmunds, of Cleveland, Ohio, inspirational speaker and test medium, will answer call to becture and conduct funerals on reasonable terms in the vicinity of Rockford, Ill. Address 120 North Second st., Rockford, Ill.

Dr. C. Goodrich and Mrs. M. L. Goodrich, psychometric readers s ud platform trance test mediums, are open to

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, February, and March of 1894. Address 51 Preble street, Portland, Maine.

G. W. Kates and wife will speak and give tests in Dubuque, Jowa, during November: in Pittsburg, Pa., month of December. Would like engagements near Philadelphia, Pa., for January and en route west for Fabruary. Address as per route or Manitou, Colo.

E. W. Sprague, trance and inspirational speaker, and test medium, can be addressed for engagements at 10g Federal street, Allegheny, Pa., care of Dr. Bell, until November 36th. Permanent address corner of Newland street and Forest avenue, Jamestown, N. Y.

Geo. H. Brooks may be addressed at 201 South Third

Geo, H. Brooks may be addressed at 201 South Third Ave, Marshalltown, Iowa, where he is engaged by the new society for the present. Will also answer calls to iccture during week nights, attend funerals or wedding: within a radius of 100 miles of Marshalltown.

within a radius of too miles of Marshalltown.

Oscar A. Edgerly's engagements, for the near future, are as follows: November, Dayton, O; December, Baltimore, Md; January, Buffalo, N. Y.; February, Minnespolis, Minn. Mr. Edgerly's time is all engaged until July, 1894. Solicits camp-meeting engagements.

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

Conn. Mrs. Nellie S. Baade can be addressed for engagement

started. At this seance all of the sitters had friends materialize and speak to them, and all were recognized.

At another seance the following week, held by Mrs. Luce, there were quite a number of spirits materialized, one of which spoke German to her

itualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North Public services every Sunday evening at 7 o'clock at

Macabee's Hall.

Lyman C. Howe is engaged for November in NewYork, and March, 1894, in St Louis, Mo. He will answer calls for week-evening lectures at points accessible from these places respectively. He is yet free to answer calls for December, January, and February. Would prefer to work in New York, Pennsylvania, or New Rugland until March. First call first served. Address Fredouia, N. Y.

March. First call first served. Address Fredonia, N Y Mrs. Maggie Stewart, 264 East Main street, Piqua, O., will accept engagements from societies for the winter months as platform test medium. All desiring ber services will do well to engage her early in the season. She will also give readings by letter from lock of hair on all business, financial, social, and domestic matters, esta es, etc. also diagnose diseases, furnish magnetized papers by letter for the sick. For reading by letter and diagnosing hy letter and its few and the second papers.

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be the dominant religion than the Romish hie-rarchy had it the power for which it is striving? The "principle within herself" dictates that all temporal power is subordinate to the spiritual, be the dominant religion than the Romish hierarchy had it the power for which it is striving? The "principle within herself" dictates that the presented to many and to work for the temporal power is subordinate to the spiritual, and it is prima facie evidence that the prelates of the Caurch seek to svert a suspicion; that a consciousness of this principle exists within their minds by their continual references to Church and State."

The "principle of our government forbids that a min favor of a Women's Club, whose chief is

Chemistance does the head of the State in America send a message to the head of Romish ecclesiasticism and the Vice President of the United States attend a meeting held in honor of a celebrity of the Roman Catholic Church? Who gave the head of the State the right to send word to the head of the Church—for Rome now as sumes that there is only one Church—that he sumes that there is only one Courch—that he was pleased with the interest manifested by the self-assumed Vicar of Carlst for the people of the United States? What has politics to do with religion? As a private individual it would be his ligion? As a private individual it would be his own affair, but as President of a government whose Constitution, as planned by its founders, is antagonistic to any acheme of sectarian religion being associated in any manner with or recognized by itself, this inexcusable act merits criticism and condemnation, for it implies that he represents the people's thought as to the Catholic religion, and his exalted station carries a most indicance with his words, not wholesome by

The time has arrived for the people to assert at they have minds of their own, and can do not delegate their own, and can do not delegate their political section and do not delegate their political section that any ecclesiastical railer for his into this welfare. Free thinking Americal substitution of the character in plenary delegation by a period God. It does not believe in any or all of rubbish and superstition of Churchiam, they catholic or Protestant, and their political section.

VOIGE OF THE PEOPLE.

PRESIDENT AND POPE.

Cathelic Church boldly assert that "with the suggest dignitures of the Catholic Church boldly assert that "with the pople," in the pople, in

an entition to Griman historical variety, in his great
an entition of Griman historical variety, in his great
and Seventeenth Centurien," "was determined
that the Church of his day should rule over the
temporal power, cost what it might, in secondance with this determination, he caused a decree to be passed at one of his councils that in
future no ecclesiantical office could be granted by
a temporal sovereign. With the aid of the German nobility, who were oppressed by the predominance of the imperial power, he was able
to in suffering to this, but at what
is a work of the council of the counci

The principle of our government forbids that there should be any admixture of religion with the political system, but what do the signs of the times portend? By what strange complicity of our attempts to apply the teachings of Spiritualist. One of the sequent conditions, the political system of the strange complicity of our attempts to apply the teachings of Spiritualist. The Tea Test Circles, or the Law of Conditions. One of the sequent conditions of the State in the sequent conditions. ism in our homes and our plans for letting spir itual light shine in on our neighbors; and be-sides we need some simple lessons for our children. CARRIE M. SMITH.

Education or Religion, Which?

It remains true that a Catholic child is entitled to a Catholic education.—The Catholic Review. Is not this a misstatement? Is not the true meaning in the writer's mind that the Catholic parent owes to his Courch the duty of keeping his children in the Church? In these matters the child has no claim which the Church is bound to respect. In truth the child is entitled, how ever, to religious nurture without reference to subsequent creed affiliations. It is a notorious fact that the jealousies and proselyting tendencies combined, so far at least as the public school in concerned. Imbued with the error that religion is to be found only in the transient form in which it has coufe to them, they have learned to esteem the form more highly than the essence, and make

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Cleveland. O.

The Spiritual Ploneer Truth Society resumed a services at their former place of meeting, 374 Ontario street, with an increased attendance, doubtlessly owing to the increased interest in Spiritualism among the people of this city. A gentleman in the audience gave the subject, "Content," which the controls convincingly explained in a spiritualistic and practical sense, so I am informed by those who listened to the lecture. This was followed by platform tests, all of which were recognized, which proved the truth of spirit-return.

We have every reason for encouragement so far, as there seems to be a more liberal feeling of thought upon the subject of Spiritualism. The West Side was also well attended, the discussion being participated in by most all of those present. Mr. French, George Ingham, Mr. Jennings, and others taking a prominent part.

Mrs. F. O. Hyzer, I understand, lectured at Army and Navy Hall. Her name is enough to tell of the treat in store for all.

Upon receipt of your paper, Light of TRUTH, my guides gave me these verses.

In attiving carnestly for the truth,

We ask for knowledge, wisdom to gain.

In striving estressly for the truth,
We ask for knowledge, wisdom to gain,
And take the middle path,
Thereby avoiding both extremes.



LICCLES AND PRESONALS.

***Control A. Objective solicitus and November in State of the Control o

Agnew, Mich.

The Spiritualist Association of Agnew, Michheld a seance at the home of Mr. Wun. Ryder Wednesday and Thursday evenings, October 25th and 26th. Mr. King, a well-known materializing medium, was present, and under test conditions gave a great many manifestations. A committee of three was appointed to search the medium and examine the cabinet.

Twenty-three persons witnessed manifestations the first evening. Eighteen developments were witnessed by every one in the room. The forms appeared just in front of the cabinet, a number stepping a few feet out into the room. All were recognized by their friends into the room.

Among those who were recognized the first evening were: An uncle, by Mrs. Ryder; an uncle, by Mrs Stone; a brother-in law, by John Crow; a cousin, by James Knight; husband, by Mrs. Ryder; and husband, by Mrs. Barber.

Thursday evening sixteen forms were developed. Oae of the best developments was that of Louis Gokey, uncle of Miss Gokey, of West Olive.

"Happy Charlie," one of Mr. King's controls, appeared, and Thursday evening drew pencil sketches on handkerchiefs. The whole affair was admitted by all a success.

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OBITUARY.

Mr. Fred Muhlhauser, 22 years of age, passed to the higher world Weduseday, November 1st, at his home in Cleveland, 0, after a lingering illness. Aloving wife and eight children survive him. He was a pronounced and well known Spiritualist, and was imbued with the grand philorophy, and lived according to its teachings. The focusal services were very impressive, at which Mr. Thomas Lees, Rabbi Gries and Dr. A. Kahn chiclated. The house and grounds were crowded with friends and acquaintances who paid their last loving tribute to the arisen.

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It will contain the results of thirteen years public and private work at the development, and will include complete instruction for the use of Mesmerism in the development of mediumship in others. Price of paniphlet will be 35 cents, postpaid. Send order on postal card stating how many copies you wish, but send no money until ready for distribution.

W. H. BACH, St. Paul, Minn.

Chicano. Li. - The South Side spiritualist Society meets every sounday at 2 to and 7 to p. in at 7 Thirty-first st. CLEVPEARD, O.—The Spiritual Promeer Truth Society boids services every Sunday evening at 10 Ontario st. Grann RAP. 198, Mich. —The Progressive Spiritualists hold week-day meetings every Thursday at 2 50 p. m. at 35 N. Ionia st. Public invited.

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