

# Light of Truth

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

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## A QUESTION AND ITS ANSWER.

WILLIAM I. HULL.

There is a certain element in the movement of Spiritualism that has a more retarding influence upon its onward march and acceptance than all the calumny it encounters from the opposition arrayed against it by the ultra-orthodox teaching of the day. That element is the discord and petty jealousies of mediums amongst themselves. I am often confronted in my work with the question, coming, too, from enlightened men who desire to get at the truth, "Why is it that your societies are disorganized and so much ill feeling manifested why so many little non-influential groups struggling to present your philosophy when the largest assembly rooms in the country should be in demand to accommodate your audiences?" I am bound to reply that much of this decaying and abortive condition is due to the wrangling disputes and recidivous of mediums.

I hold that the perpetuity of Spiritualism rests upon mediumship and that the office of a medium is sacred beyond all earthly bestowments, and yet, viewing the field and the work performed, especially in the larger cities, the results effected are largely in direct contradiction to the prime purposes of mediumship. If Modern Spiritualism is to occupy that place in the affairs of this world which of right belongs to it, public mediumship must be cleared of the virulent deposits of filth now attached to it.

And along with this purification of mediumship and its exaltation into the sphere of harmony, must go the repudiation of that class of marvel-hunters who live only as they are fed with the pap of some new wonder. If Spiritualism could by any mortal agency be crushed out and killed, this class of so-called Spiritualists would have killed it long ago. They and the coteries of mediums in every city who are constantly quarreling and exhibiting the hyens in their characters and make-up constitute the forces which are keeping away the respectable and cultured portions of society from our meetings. It is in vain that we proclaim that Spiritualism is no part or parcel of the moral leprosy that finds cover under its name so long as mediums, some of them representative, flout their stupidity from the rostrum and covertly attack each other in private. The onlooker is prone to judge Spiritualism from the data of his observation, superficial no doubt, but to him efficient and conclusive, and inasmuch as the actions of some speak louder than the protests and denials of others he assumes Spiritualism to be unworthy of attention and exerts his influence in keeping others away from it.

It is no justification to cite the moral obloquy of others in different movements, the Churches, for instance, and charge that for every crooked medium a dozen preachers of the same stripe can be named. If Spiritualism means anything it means the highest elevation and spiritualization of humanity. Every medium knows that which the preachers who go wrong have but an ill-defined conception of, to-wit, the accountability of the individual before the bar of conscience. This fact destroys the analogy and places the crooked medium *hors de combat*.

At the present time physical scientists are being attracted to spirit phenomena with an intensity unapproached in any previous move they have inaugurated. All over the civilized world reports of their investigations are being published, and they are the only foe worthy of our steel. That they have been drawn into the arena is at once the greatest evidence of the power of truth and the most portentous event in the history of experimental psychology and spirit return. The outlook, then, is encouraging, but how is our house and what are we going to say to these men when they tap upon the door? Are we to show them a dirty floor, broken furniture, and a lot of wrangling bickering members whose chief mark of distinction is their vulgarity propensity for picking at the bones of their own turpitude?

I affirm that the great waiting world of intelligent thought is throbbing with the impulse of this grand gospel. The labor before Spiritualists and mediums lies in making their meeting places attractive and congenial. The day for experiment has, for thousands, been passed. A settled policy, constructive as well as iconoclastic, should be inaugurated. Millions of ransomed souls join in the grand *le denm* over the remains of dead gods and dead theologies. In all of this the spirit world has had, a part and if I mistake not the purpose, a higher education, a purer mediumship, and a broader and more tolerant humanity is to take the place of the errors of the past. The duty of mediums then is a plain one and can no longer be shirked with impunity. The odium must rest upon those who call out righteous criticism.

Spirit action on the brain of a medium is not always inspiration. It is often but an attempt at the same, resulting only in animating the medium's own thoughts, and portraying these with a vigor not otherwise attained. True inspiration can not be invited at will. It must come spontaneous, and at a spirit's will—not the medium's. Genuine faith—truth felt—has more inspiration in it than what is largely attributed to spirits as their own. In fact, true spirit inspiration is not sensed on the brain as much as it is in the heart or the soul centre of the medium.

Written for the Light of Truth.

## Some Comment on Ingersoll's Lecture on "The Gods."

F. B. SEMEL.

In Col. Ingersoll's lecture on "The Gods," he says, "Every cause must produce an effect, because, until it does produce an effect, it is not a cause. Therefore in the nature of things, there can not be a last cause, for the reason that a so-called last cause would necessarily produce an effect, and that effect must of necessity become a cause. The converse of these propositions must be true. Every effect must have had a cause, and every cause must have been an effect—therefore there could have been no first cause. A first cause is just as impossible as a last effect."

It is very plain that a cause, in order to be a cause "must produce an effect." But it is not quite as apparent why an "effect must of necessity become a cause." Nor do we accept the inference that "every cause must have been an effect." We do not believe it. It is a virtual affirmation that everything is dependent upon some other dependent condition or thing—that all things proceed from second causes, and that there is no absolute unconditional source, cause, or support for anything. The finite implies the infinite; the conditioned, presupposes the unconditioned; from secondary causes we logically infer, not a first cause in the order of time, but an absolute cause. Unless there is an absolute unconditional cause, depending upon nothing else for its existence, then there is no logical basis for anything.

The sophistry of Mr. Ingersoll's statement consists in the assumption that all causes are secondary and dependent. An absolute, an eternal cause, can neither precede nor succeed. We are human; we experience a succession of events; so from our human and finite standpoint we speak of an absolute cause as antecedent to its effect. But to an eternal being there can be no succession of events. An eternal cause and its eternal sequences, paradoxical as it may seem, are alike. To God nothing can be before or after, prior or subsequent. These are human experiences and limitations, conditions of time and sense. It is philosophically as well as religiously true, that with God there are no yesterdays or to-morrows. To him a thousand years are as a day or "a tale that is told."

There can be but one infinite—one eternal God, our God, is a spirit; of one spiritual substance. Of necessity there can be but one infinite spiritual substance. It fills all space. Its centre is everywhere. Its circumference is nowhere. It includes all being; it is the cause of all things; it is all things, and without it there is nothing. This is our God. He is the all-in-all, the unconditioned, the absolute one. All things are because God is. I do not believe there was ever (to God) a time when this universe was not and subsequently began to be. But I believe the material is from the spiritual, and not the spiritual from the material. The material universe I believe exists by the persistent, perpetual, and continuous creative energy of the ultimate power. Energy is not less operative now than at that mythical period when, it is said, the responsive stars sang their first matin hymn. The universe rests upon spirit creative force. It is and continues to be, ever fresh and vernal, only because God is and continues to be. It is but the divine expression, reflection, and projection; and without him it would vanish away. No system of philosophy, no solid and logical reason for things can be predicated upon any number of dependent causes. An infinite series of causes, one dependent upon another dependent cause is a manifest and palpable contradiction. The mind instinctively rebels against such an absurd assumption. It naturally and we think logically infers from the dependent causes an absolute cause.

Mr. Ingersoll says: "So far as we know, there is no intelligence apart from matter." We reverse the statement, and say, "So far as we know there is no matter apart from intelligence." We live and move and breathe in the region of effects. We observe phenomena; but the causes which produce them are veiled from mortal sight. There is not as Mr. Ingersoll would have us believe, a particle of scientific evidence that matter of itself has any self-organizing power to evolve a living form. All the forces which operate in this universe are but modes of one persistent almighty energy. Light, heat, electricity, chemical affinity, and magnetism are but modes of this one persistent energy. Aside from chemical and cohesive affinity, atom closing with atom, and gravitation; matter is destitute of force, motion, or life. These forces have only their special and peculiar spheres of action. When two or more atoms close through chemical affinity, these forces are satisfied, and the combination, unless severed by some power other than itself, and other than these inhering forces, remains passive and inert. It moves if at all, only in obedience to a force outside of itself. Atoms combine in this way to form molecules; never to form a living organism. Matter can be said to have motion or life only as it is impressed, moved and controlled by the persistent and immutable energy of the infinite life. It is always some mode of this energy that controls atoms and worlds, becoming the soldier, so to speak, of our material universe. Neither chemical nor cohesive

force, nor gravitation, account for living organisms. Chemistry furnishes no key to the origin of a living form, either vegetable or animal. All life, we believe, comes primarily from one living source; but, secondarily, only from an organized seed or egg. Life from life. And there is not a scientific evidence that atoms of matter of their own accord combine to form the primordial cells of organic forms. Nature is merely God's method of doing things. So there could not well be a God above nature.

## MISSIONARY LABOR CRITICISED.

To the Editor of the Light of Truth.

In your issue of October 21 I saw an article of much interest over the signature of Abby A. Judson, giving a detailed account of her experience for ten months in this important field of missionary work. Any one who knows Miss Judson will not doubt that her work was well and conscientiously done. Nor will they doubt the truthfulness of the result as given in her narrative published as above.

Miss Judson is a born missionary, the daughter of a clergyman who was engaged as a missionary for more than forty years in India where she was born. She possesses the true missionary spirit, as all will testify who have seen and known of the devotion she manifests in the cause of Spiritualism.

Agreeable to my understanding one of the principal objects to be secured by the formation of a National Organization is to provide just such workers, colporteurs, or missionaries as Miss Judson, and enable them to go into sparsely settled portions of the country where there are no societies, or feeble ones, struggling for existence and famishing for the bread of life, viz., spiritual teaching, education, and spiritual literature.

Miss Judson's narrative referred to, shows the lamentable condition, the poverty, the lack of appreciation, even within a narrow limit, and that, too, among those claiming to be Spiritualists. Such being the situation within the small radius of Miss Judson's travels it does not require large ideality to picture the situation in more remote and destitute portions of the great West and South.

The spirit and teaching that are claimed to have actuated, the Nazarene eighteen hundred years ago, are worthy of our example and imitation when he said to his disciples, "Go into all the world and preach the gospel to every creature."

If our new National Organization comprehends its great mission, I believe its first duty after getting the machinery into working order and sufficient funds in the treasury to commence acts of benevolence and philanthropy, should be to enlist such mediums and teachers as Miss Judson, and send them with discretion into such parts of the country as will appreciate them.

And yet, Mr. Editor, I may be mistaken in my position in regard to the duty and the mission of this organization, and of the missionary work yet to be accomplished in the spiritual field.

I observed in the next issue of your paper, October 28, a favorable criticism on Miss Judson's work from Mrs. H. S. Lyke, one of your correspondents and a very bright unique writer and teacher of Spiritualism.

After reviewing Miss Judson's lack of success to some extent, I quote the closing paragraph of Mrs. Lyke's article: "Yes, Miss Judson, the Nemesis of a new order is after the old social industries and religious shams; and a few favored ones anointed by divine providence, who can neither be bought off, sold out, nor silenced, are organizing the angels of heaven into the rank and file of working mortals, who mean to move the earth with the heavens."

"The new order to be created is for the hewers of wood and the drawers of water, for kings, princesses, and priests, for the lame, sick, halt, and blind, for women, children, idiots, and paupers, good, bad, and indifferent, all are to fall into line, with whatever capacity they possess, and expressing it, are to bid defiance to dirt and despair."

"Away with your traveling missionaries, building homes for indigent mediums! Away with your sanctified seance rooms, where competitive crusades in the spiritual vineyard trail their saintly garments! The salvation of man spiritually is rooted in his physical salvation, and the slogan of a new army of progress is resounding over the hill-tops and valleys of this brighter old world."

You, Mr. Editor, pronounced these "Weighty Words." I agree with you. They are too weighty, too deep for my comprehension. I do not understand what Mrs. Lyke means when she says, "The new order to be created is for the hewers of wood and the drawers of water, for kings, princes, and priests, for the lame, sick, halt, and blind, for women, children, idiots, and paupers, good, bad, indifferent, all are to fall into line, with whatever capacity they possess, and, exercising it, are to bid defiance to dirt and despair."

If this prediction is to be fulfilled in the near future, I am afraid the objects of our organization and the hopes of many who are looking for the promulgation of pure and simple Spiritualism through its agency will be disappointed. From my point of view, while I have great admiration for Mrs. Lyke's genius and originality, it occurs

to me that I prefer looking along in the same old rut, continuing the course as indicated by Miss Judson and others in disseminating the truths of Modern Spiritualism, and adding to its numbers and influence through the present mode of proselyting, and under the direction of what many believe to be spirit influences, rather than accept Mrs. Lyke's proposition, and joining the "new order to be created" from among so great a variety, who are to "bid defiance to dirt and despair."

Besides, I can not agree with Sister Lyke that the time is near at hand when we can do "away with your traveling missionaries, building homes for indigent mediums," or closing "sanctified seance rooms."

These tried and successful agencies, while they do not always accomplish all we hope for, they do often bring to us a degree of happiness and hope, we could hardly expect to find in the company of the great unwashed in "new order" as predicted.

While I do not doubt Sister Lyke's sincerity, if she had told us how this great change is to be brought about, and what the duty of mortals is in its connection and what practical results are to be anticipated, I should not have presumed a criticism. But we are all students and anxious to learn, and those who occupy the place of teachers must expect to be asked many questions if they are not all legitimate or sensible ones.

E. W. GOULD.

## Physical Proofs of Another Life.

This is a book given in letters to the Seybert Commission by General Francis J. Lippitt. The following remarks from the (Madras) *Theosophist* are about as good a testimony as we could find to the value of the Seybert Commission's Report. It has fallen dead; it was almost still-born. No body who knows anything of the subject does more than smile at it.

"Two or three years ago a rich Spiritualist, named Henry Seybert, died at Philadelphia, leaving a considerable sum of money by will to the university, on condition that a committee of respectable and impartial scientists should be formed to investigate the mediumistic phenomena and report upon same. The trust was accepted, the committee appointed, and their report in due time appeared. It was most unsatisfactory. Thousands of intelligent men and women could have done the work better, and done what this committee did not do—given the facts of mediumship as they are. Of course, the report exasperated the whole body of Spiritualists, and drew out a host of indignant protests, some like the pamphlet of General Lippitt, under noticeable, conclusive, and scathing. Our men of science do not seem to have learnt, even after forty years' experience, the simple fact that falsification and dishonest suppression of evidence will not kill off Spiritualism. Such biased reports as that of the Seybert Commission only stimulate the curiosity of outsiders to witness for themselves the wonderful phenomena, and the real of Spiritualists to bring the truth before the world. Indirectly, therefore, they promote the cause of truth, and only leave the schemers to be laughed at by posterity. General Lippitt is a gentleman held in high esteem throughout America for his blameless character and excellent scholarship, as well as for his courageous support of his convictions. The present pamphlet, which embraces a series of letters to the Seybert Commission, embodying narratives of highly interesting personal tests and experiences with phenomena, is worthy of his literary reputation, and shows how different might have been the report if the members of the commission had cared as much to get at the truth of Spiritualism as to boycott it—H. S. O."

Price 25 cents. For sale at this office.

## A JUBILEE FOR SPIRITUALISM.

Sunday, December 17, 1893.

The board of trustees of the National Spiritualist Association at the first official meeting on November 1st, successfully carried into effect the organization so auspiciously begun in Chicago in September. As their first official act the members of the board appointed Sunday, December 17th, 1893, as a day for a NATIONAL SPIRITUAL JUBILEE, to commemorate the inauguration of the united efforts of the Spiritualists of the United States.

It is their desire, by the exercises of that day to awaken a deep and profound interest in the minds of all Spiritualists in the welfare of the National Association, and at the same time provide for the first donation for its treasury. To that end the board suggests the following program for the day, to be observed by each and every society in the United States:

MORNING.

10:30—Song service.  
11—An address of five minutes by the oldest Spiritualist in the society.

11:15—Response five minutes by one of the children of the society.

11:40—An address of ten minutes by the president or some other officer of the society on the publication of the proceedings of the recent National Convention of Spiritualists in Chicago. This address should be followed by an earnest appeal for pledges by subscription or cash for this important work, emphasizing the fact that no copy is to cost more than twenty-five cents, and that only a limited number will be printed.

12:30—Exercises by the children, consisting of songs, recitations, readings, etc.

12:30—An appeal for subscriptions or cash donations for the benefit of the National Association; also for books, pamphlets, or magazines of interest for the National Spiritual Library.

1 p.m.—Dinner or lunch, to be followed by toasts and responses.

Toast No. 1—The National Association.  
The responses to this toast should not exceed ten minutes in length, and should be written or prepared with much care, as they are to be sent to the National Association for use and suggestion with the privilege of publication, wholly or in part, in the forthcoming book on the exercises of the day.

Toast No. 2—The Progress of Spiritualism.

Toast No. 3—Our Old Workers.

Toast No. 4—The Rochester Knockings.

Toast No. 5—Children of Spiritualists in Spiritualism.

Toast No. 6—The Future of Spiritualism.

Adjournment.

EVENING SESSION.

7:30 Vesper Service—Songs, brief addresses readings, etc.

9:00—Renewal of Appeal for subscriptions and donations to the Treasury of the National Association.

The secretary will keep a corrected program of 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 few families of Spiritualists but no society, their friends are urged to assemble at the residence of one of their number and to carry out the above program so far as they may be able to do. "Thou art a thing," and if all Spiritualists in America will in that way unite in sending to the National Association their kindest and best thoughts a mighty power for good will be engendered which will do much to advance the interests of Spiritualism in all directions.

The name "National Spiritual Jubilee" was given by Quina, the control of Mrs. Richmond, and presents the poem for the children's response to the first address on this day. It is hoped to have a uniform order of exercises on this occasion and to that end the children's address given by "Quina" will be the same throughout the country. The proceedings of the late National Convention will also contain Mrs. Richmond's excellent paper on Spiritualism which she presented to the World's Parliament of Religions, and no Spiritualist can afford to miss such an opportunity as this to obtain the address at so small a cost. The published account of the Religious Parliament will fill several large volumes, while the article of the greatest interest to all the friends of Spiritualism, with other valuable matter, can be obtained at the small sum of twenty-five cents by purchasing the book, "The Proceedings of the National Spiritualists Convention," which it is estimated will comprise not less than one hundred and eighty pages.

Do not forget December 17, 1893, "The National Spiritual Jubilee."

St. Paul, Minn.

I have been lecturing in the city of St. Paul for the past two Sundays. The people are interesting, intellectually, and spiritually to me. The enthusiasm of the younger people in connection with the veterans of our cause is very impressive to one here. There are many mediums among this last mentioned noticeable feature that has been attracting my attention. And I wish all such a good speed, in that which bodes so much to the up building of our cause to the benefit of humanity.

Now that we have a grand National Organization to strengthen us by united efforts with one another, I feel we have such a lever of power, that as we have done so much before what will be the effect now. I can not forget how much we are indebted to Messrs. Milan C. Edson, Theo. J. Mayer, O. W. Humphrey, Henry Steinberg, Robert A. Dimmick, a committee sufficiently developed intellectually and spiritually to call into action in one centre the representatives from societies in every State in the United States of America. Long live the memory of our able projectors and with honor and respect from every progressive thinking Spiritualist to sustain and bless these noble, fearless gentlemen who were brave enough with all difference existing to launch a vessel upon the high waves of thought freighted with universal wisdom and love. With growing happiness enough that in time shall find an abiding place in the expression of every soul that shall find passage sooner or later in the divine architecture of this growing masterpiece under the guardianship of the highest minds in spirit life that can radiate thought to this our dear planet earth. Let us all unite our aspirations with unselfish design for good, and labor in love and truth for humanity or one another, and if that other be an unfortunate child let us wisely seek for the cause, instead of supposing we are able to mount up the throne and sit in judgment. Let us search for causes and be true to our higher selves. Condemn not any one but help all.

Now this is the way I psychometrise this work that is still in its infancy as our National Organization of Spiritualists. And if we each learn to bring ourselves into the line of co-operation by harmonizing self, we shall stand joyous and gloriously in the presence of our co-workers upon the immortal shores of a never failing unfolding happy life. MRS. MARY C. LYMAN.

Lansing, Mich.

The First Society of Spiritualists of Lansing are holding regular Sunday meetings with a lively society of about fifty members. The officers are as follows: President, O. E. Spaulding; Vice-President, Ralph Smith; Secretary, Mrs. May Ayres; Treasurer, P. F. Olds. M. A.



## Our Contributors.

IN RE THE SCIENTISTS vs. THE SPIRITUALISTS.

Plan on Behalf of the Scientists.

SAMUEL H. TERRY.

(Continued from last week.)

The following are recent copies of the other letter and answer—omitting the full name of the spirit friend and his address when here.

BROOKLYN, April, 1909.

To my spirit friend W. C. — I often recall the pleasant evening I spent with you in the parlor of the old C. — home in S. —. It was when you related to me the wonderful manifestations of spirit power you had witnessed there through the medium of C. —. At that time I could not comprehend such wonders but I can now. I still cherish some words from you written since your transition to spirit life on a plane, in your well known hand-writing. I hope you will have a chance with a medium through whose instrumentality many spirits have been able to write to mortals, and I write this specially to ask if you will favor me with a letter that will help me to better prepare for that future existence in to which, in the ordinary course of nature, I must soon be ushered, and which will also help to satisfy the unbelieving mortals that such a future state does certainly exist. With kind remembrance of the favor I received at your hands when you were in mortal life, I am still sincerely your friend, SAM H. TERRY.

[In explanation of one part of the foregoing it is proper to mention that I was in expectation, when it was written, that a friend of mine could induce Mr. Cole to come to my residence and give me a "sitting," but my expectation was not realized.]

The answer received is as follows.

Good Friend: I must write at this time as best I may. I recall the incident you refer to and if you will remember I stated that spirits but required the opportunities and conditions to be known and seen of all mortals. I have frequently come to your daughter and made manifestations as have many other spirits, and let me advise you of the fact that there can be no better medium for her phase.

I can really offer no suggestion as to your method of life. You are doing exceedingly well and are advancing your cause in the world of spirits. By promoting the spiritual cause you are opening ways for their manifestations and thus furnishing practical demonstrations of the truth of the immortality of spirit life. Spirits are ever near and anxious to make known to their mortal friends that it is not death to die but to live. Is not the seed which is sown in the ground dead and putrid before it can germinate life? How more so then the mortal flesh from which its spirit has winged its flight? Very truly yours, W. C. —.

The writing bears a strong resemblance to his manuscript when in mortal life, but the letters are larger as might be expected in pencil writing.

A very strange addition was made to this communication. On an unused blank note sheet folded around my letter to Mr. C. — in the envelope appears the following from a stranger to me.

I do not know if you are the same Samuel Terry who in 1852 resided at 234 Fulton Street, this city, but I have longed to know what became of the old third ward assessor. I resided at 1 Willoughby Street, and was street commissioner. Conklin Brush was mayor. I like to recall those good old days when politics was honorable and the offices sought the men. How changed is all this now. I have never manifested before.

JOHN D. LAWRENCE.

I include this, though it has no special bearing on my communication, but in the hope it may verify the eye of some Brooklyn man who can verify the circumstances mentioned therein; merely remarking, I am not the Samuel Terry referred to. At that date I resided in New York City.

The foregoing examples ought to be enough to satisfy any that spirit communications are not not always "mandarin rubbish" as Prof. Dolbear alleges. But if any want more evidence I commend the perusal of a book of large circulation, published some time since, which contains, among many others, three remarkable instances of spirit power; one each of independent slate-writing, of materialization, and of a strong physical force exerted by spirit power. And which already several thousands of our most intelligent men—scientists and others, have admitted to be true.

The book is to be found in most book stores now, and is known as the Bible. The manifestations referred to specially are recorded Dent. x. 15; Matt. xvii. 19; and Acts xii. 47.

The gravamen of Professor Dolbear's charge is that spirit phenomena are not in accordance with the laws of physics as laid down by physicists.

I answer this charge by showing the analogies existing between spirit phenomena and other physical movements accepted by physicists.

The correlation and conservation of energy are now cardinal beliefs among scientists—this means that heat, light, and electricity, at least, are mutually interchangeable, or transferable, the one into the other, and that these energies can not be destroyed. By analogy the energy of life, *vis vitalis*, should be also conserved. Spiritualism shows that in man, at least, it is conserved. The vital energy, the source of action in the man when in the mortal state, is not lost when the spirit departs and leaves the body a lifeless compound of organic atoms, but it goes with it and is still efficient for the uses of the spirit, who under proper conditions can exert this energy to the movement of physical things in ways closely corresponding to accepted phenomena.

In materialization the *modus operandi*, as explained by the spirits, is that their spirit forms, though invisible to the ordinary eye, yet still visible to clairvoyant eyes. In the presence of proper conditions, such as they sometimes find in the seance-room, they can, by a magnetic power they possess, attract to themselves atoms of matter from the atmosphere and from the medium and persons present sufficient often to fill out every organ of the spirit body within and without, so that, for the time, they are endowed with the power of mortal beings, being able to speak, hear, move, and perform such other physical acts as mortals can. In connection with this they can also attract flocculent atoms from the clothing, curtains, carpets, etc., to form a covering for their

bodies, which may be thrown off or on at will. At times, when there is not sufficient of this atomic matter available, or they are disposed to stop short of a full materialization, their forms will be only shadowed—simply visible to the eye, but without substance, as the visitor's hand may be passed back and forth through the phantom form.

That the spirit's explanation of this is probably the true one is shown in the gradual gathering about of a cloud of misty atoms when the materialization is outside the cabinet. Beginning with a slight haze on the floor, a few inches in height, it gradually increases in height and density till a full form suddenly bursts forth and sounds revealed. At its dematerialization the physical atoms fall apart and become invisible again, often in full sight of the visitors—the spirit, again, vanishing from sight, as well as the clothing, though pieces of these will sometimes remain a moment longer on the floor before disappearing.

Now, there are phenomena accepted by scientists as true that are analogous to this spirit materialization, though not produced nor dispersed with such rapidity. The plants known as epiphytes, or air plants, among which are some orchids, and which include all lichens, by the life energy which they possess draw their sustenance entirely from the atmosphere. They may, with truth, be said to materialize, at least they thrive, increase in size, and are able to propagate. In time they dematerialize, and their component atoms become invisible through natural causes of decay, and those atoms are scattered again into the atmosphere.

The conception of a human being, and his growth to man's stature, is but a slow process of materialization from the energy in the life existing in the embryo, itself only a microscopic object, how materialized we know not, which has the power to draw to itself atoms from the air and earth to perfect its full form. At the death of the body these atoms fall apart in time and become invisible; a real dematerialization taking place. There is also some analogy in the process of silver plating by a galvanic battery. In this, the silver being dissolved and invisible in the fluid, is gathered by the galvanic current and deposited on the metal to be silvered, to which it permanently adheres.

In the levitation and the movement of material things by spirit power there is a strong analogy to the movement by magnetic attraction. When it was first noticed that a loadstone had power to draw to itself particles of iron without even being in contact with them, there was doubtless as much disposition to reject the story as being impossible, according to the known laws of physics, as there is to-day among scientists to reject the accounts of spirit manifestations. But we have daily evidence in abundance, accepted by scientists, that the non-atomic energies of gravity, heat, light, electricity, and chemical attraction are the forces by someone of which nearly all physical movements are made. I need not particularize on this. They are obvious to any one who reflects a moment.

Vital energy also has its visible share in such movements. All vegetable growths are reared aloft from the ground by this power—the mightiest trees of the forest, tons in weight, as well as the little weed. In the growth of trees immense rocks are cleft apart often by the life energy in the growing root. In animal life this energy is more potent, as through it the animal not only moves his own body from place to place, but moves often tons of other matter. I know scientists will say it is the energy in the food these animals consume that does the work; but it is a very narrow view of such phenomena to ascribe it directly to these physical substances. But for the vital energy these would all remain inert, and powerless to move physical bodies.

The phenomena of spirit writing really comes under the head of physical movements, and what is said above applies. But there are times when no pencil is used, that the writing seems more a chemical action analogous to photography. The exact way in which it is done still remains somewhat of a mystery; but that it is done without the use of man's hand or any of his appliances has been so often shown, and can be so readily verified by any who seek to know the fact, that it must now be regarded as absolutely true. The precise laws under which it is done await further investigation; and there is no other so important field open to scientific investigation as this.

There is no ground for believing that spirit manifestations are not governed by natural laws, but there is good ground for a belief that scientists do not yet know all these laws.

There are quite a number of minor objections that Professor Dolbear makes. They show very clearly that he has never read much that is written by Spiritualists on the subject of spirit phenomena, and that he has not pondered deeply on the subject. For example, he complains that darkness is required often—can not see why. By his own theory light is a vibration of some ethereal substance. Vibrations necessarily are disturbing, and may hinder the free action of vital power in the spirit. It is well known that seeds do not germinate in the light. Who knows why? It is a reasonable hypothesis that the vibrations of light hinder or check the vital force which doubtless goes out in counter-vibrations.

He objects to the use of the words "see" and "hear" as are applied to spirits, as these, he says, imply that they have mortal eyes and ears. And he goes into a long explanation of the way in which sight and hearing bring knowledge to the brain. This is rather a hyper-criticism of the professor's, as we are accustomed to the use of these words when neither the eye nor the ear is involved. We say God "sees" and "hears," but there is no implication that he has mortal eyes and ears.

He has much, too, to say on a story that a Mrs. Guppy was said to have been transported through the air from London to Edinburgh in an hour by spirit power; also that Madame Blavatsky had received a letter sent from some ten thousand miles away in about the same time through the air by some occult power; and the physical impossibility of these occurring. I refer to these only to say I do not believe either story. Spiritualists

have quite enough to do to satisfy intelligent skeptics of the truth of their known phenomena without being called upon to explain those of Spiritualism or any other Supernaturalism. This last is not meant to be applied to intelligent skeptics who are disposed to take a scientific view of the subject of spirit manifestations, and explain their objections as Prof. Dolbear does.

But there are some of this class who seem to regard their *ipse dixit* in opposition to the truth of the phenomena as sufficient without any reason given. It is hard to refute such objectors, who are unwilling to enter into any explanation of the grounds for their objections.

Some two and a half centuries since a number of theologians associated what has been called "a body of divinity" for which they claimed infallibility in the Churches under their control. One of its cardinal tenets was that "God before the foundation of the world had elected, without regard to their merit or demerit, certain of the people yet unborn to eternal happiness in glory after death, and certain others to eternal punishment in hell fire." A most blasphemous and un-Christian dogma, which held sway for long years, but which, I am glad to see, is now about a "dead letter" in the same Churches.

In somewhat the like way some scientists—too many of them—have within the past fifty years enunciated a sort of "body of materialism," one of the cardinal tenets of which is that "this life ends all"—this being the indirect influence of their teaching—that matter and energy existed from the beginning of all things, and will only end when all ends, i.e., was never created, therefore never will end. They incline to inscribe over the door to every hall of knowledge "*non plus ultra*"—there is no more beyond; we know it all; we have fathomed the unfathomable; we have circumscribed infinite space. There is no more to be known. So it has come to pass that instead of inquiring into any alleged phenomena and ascertaining its possible cause, D. and H. and S. and T. are referred to see what they have said on the subject; and their views are conclusive. Those who do not accept, if a stray one is occasionally found, as is sometimes the case, are regarded as heretics—"have lost their minds"—and it is suggested to their friends that a proper place for such is a lunatic asylum.

Now, out of this has been "materialized" a veritable Frankenstein monster that tyrannizes over all, so that they pass through life:

"Like one who on a lonely road  
Doth walk in fear and dread;  
And having once turned round walks on,  
And turns no more his head;  
For well he knows a fearful fiend  
Doth close behind him tread."

It is the fear of this spectre that holds them back from the investigation of spirit phenomena.

This was painfully apparent in the address of Prof. Oliver Lodge, President of the British Scientific Association, at its last annual meeting, when he suggested the propriety of such investigation. His address throughout has an apologetic air, instead of the manly courage his position, and even limited knowledge of the subject, required; as if all through he felt it was to those present an unsavory subject, and he was in doubt of its favorable reception. The Frankenstein monster was evidently all the time in his mind, and reflected from the faces of his hearers.

Sometimes when I reflect upon the great gain in happiness the world would enjoy, both here and hereafter, through a full knowledge of Spiritualism and its divine teaching; when men everywhere not only believed, but knew that "death does not end all" that "whatsoever a man sows in this life he will surely reap in the next," happiness for those who have lived uprightly, sorrow for those who have not, commensurate with their merit, both under laws as unerring and as rigid as the best known laws of physics, I stand amazed at the apathy and indifference scientific men exhibit in withholding their aid to the complete fruition of these most glorious truths. They seem to prefer to spend their days in the investigation of "snipes and snails" of things, in comparison frivolous and childish trivialities, as exemplified in most of the papers read from year to year in their annual conventions.

It seems to me were I one of their members present on such occasions I should at times be strongly tempted to rise and cry out in the plaintive query of little Paul: "Brothers, are we all dead?"

Written for the LIGHT OF TRUTH.

## AN APPARITION.

JOHN WETHERBEE.

If Madame D'Steel were alive in these modern days I think she would not say as she did in her day, "We do not believe in ghosts, but we are afraid of them." People in old times who believed in ghosts and were interested in ghost stories were called superstitious; but to-day so many educated and scientific people believe in their possibility, and some have seen them. Prof. Cones, for one, says he has, and so much attention is now given to psychical research that what the Rev. M. J. Savage says on the "ghostly subject" seems to be the modern view of it, viz: "That the belief in ghosts is increasing, while the fear of them is passing away"—quite the opposite of what the distinguished French lady said, which I quoted in commencing this item. This change in relation to ghosts makes an old reminiscence more of an actual fact than I used to consider it, though from the person who explained it, it always has made a deep impression on me, particularly since I have given attention to Spiritualism.

My uncle, Frederick Clap, was a sensible, well educated, and successful business man; a large dealer in woodenware, a very practical as well as religious man. He lost his wife Adeline after he had been married a few years; she left two small children. He lived on Prince Street, at the North End. Three or four wooden steps led from the sidewalk to the front door of the house. As he was going home one Summer afternoon when it was perfectly light, about a month or two after his wife's death, just before he reached his home he saw her coming down the steps, as if she had just come out of the house; she pulled her calash, which she wore, to one side, and looked

pleasantly at him, recognized him and he knew her appearance was very natural, she looked and dressed just as she used to, and she remained twenty or thirty feet from him, and as I have said, it was perfectly light. When she left the steps she did not come towards him as he hoped and expected, but she went the other way and down the street. He did not stop at his house, but followed her, but she kept just so far ahead, when he walked faster she did the same. She soon reached a high pile of lumber and passed behind it out of sight, and when he reached that point she was gone—nowhere. She had vanished. There was no place for any one to go, that proved that the apparition was not a human being, and he always believed that it was a supernatural appearance of his late wife to him; he believed he saw his departed wife, and the thought of it always made him happy, for he felt that some day he would see and be with her. He always told me of this circumstance, and told others, and when he did so he was always in a religious frame of mind. As I have said, he was a very sensible, strong minded man, and one that could be believed in what he said, and I am sure he thought he saw his late wife, the mother of his two children, that he followed till the spectre vanished. From what I know of him I am sure he believed what he said. I used to tell him that the phantom was subjective, that no one else would have seen it had they been present, but he would say in reply "Don't I know when I see a thing. I am sure," he said, "it was not imagination." And now looking at this experience of my Uncle Frederick in the light of to-day, with my knowledge of Spiritualism and psychical research, and the recorded experience of many scholarly people in such matters, I think he really saw his departed wife Adeline. This spectral circumstance, or phantom experience must have happened nearly seventy years ago.

I will add to the above that I once called upon the medium, Mrs. Fairchild, in the forenoon, for a materialization or other seance, though I had often seen her materializations, but this was simply a friendly call, and while she was talking with me she suddenly said: "There is a friend of yours here, he has come with you, his name is Frederick Clap; he is a relative of yours. Mrs. F. appeared very natural and in her normal state, but it was a good test. I am sure she did not know and had never heard of the name of Frederick Clap, who had been dead over ten years; nor did she know I had such a relation, or that my mother's maiden name was Clap. I then said to the invisible: "Uncle Frederick, what do you want to say to me?" Mrs. Fairchild then said: "He says that was really his wife Adeline that he saw in the long ago that you thought was imagination." This may have been mind reading on the part of the medium or the spirit, for the very moment the name of Frederick Clap was mentioned I thought of that ghostly incident, which so impressed me that I always think of it when I think of him; so this instead of being a corroboration, it may have been, as I have said, "mind-reading." Still, in the light of to-day and my many experiences, which could not have been "mind-reading," is it not straining to suppose it such a solution, or any thing else but what it claims to be, a message from my departed uncle?

## PROOF OF MATERIALIZATION.

Among the many spiritual experiences told by Florence Maryatt (daughter of Captain Maryatt, the sea novelist) in her late book entitled "There is no Death," she tells the following:

In 1883 she arrived in New York. It was Sunday. On the following evening she went to a materializing seance, a perfect stranger. After several forms had appeared the conductor said to her: "I am not aware of your name, but a spirit here wishes you would come up to the cabinet." She went up, and there stood a Catholic priest with his hand extended in blessing. She knelt down and received the usual benediction. "Did you know the spirit?" asked the conductor. "Yes," said she, and went back to her seat. Again the conductor said: "I think Father Hayes must have come to prepare the way for some of your friends. Here is a spirit who says she has come for a lady named Florence, who has just come across the sea. Do you answer to that description?" The stranger was about to say "yes," when the curtains parted again and her daughter Florence ran across the room and fell into her arms, exclaiming: "Mother! I said I would come with you and look after you, didn't I?"

The mother tells us that her spirit daughter appeared exactly the same as when she had come to her in England under a half a dozen different mediums. The daughter repeatedly kissed her mother and talked of what had happened on ship coming over. Presently she said: "There is another friend of yours here, mother. We came over together. I will go and fetch him." She was going back into the cabinet, when the conductor stopped her. "You must not return this way, please," said he. "Any other you like." And she immediately made a kind of court courtesey and went down through the carpet. The mother stood wondering what would happen next, when her daughter came up again a few feet distant, head first and smiling as if she had discovered a new game. She was allowed to enter the cabinet this time, but a moment afterward she popped her head out again, and said: "Here's your friend, mother!" And by her side was standing William Eglington's control "Joey," clad in his white suit, with a white cap over his head. "Florence and I have come over to make new lines for you here," he said; "at least I have come over to put her in the way of doing it, but I can't stay long, you know, because I have got to go back to 'Willey' (Eglington)."

The only kind of people who yet doubt spiritual phenomena are the wilfully blind and illiterate. Those who are keeping pace with the times, and are not too self-opinionated, can find sufficient reason for believing without seeing, by simply reading the testimony in favor of Spiritualism presented at the late Psychical Science Congress at the World's Fair. Those who believe that Jupiter has moons without having seen them, can also believe that Spiritualism is true without personal proof—unless they want to make fools of themselves to give others the benefit of a laugh.

## "Saxby's Query to Ingersoll."

This beautiful song (words and music, regular sheet music size) will be mailed to anyone enclosing five cents in stamps to

D. G. EDWARDS,  
General Passenger Agent, C. H. & D. R. R.,  
Cincinnati, O.

## PHYSICAL MANIFESTATIONS.

The *Esotericist* of Warren, Pa., recently had an attack on William Messenger, a physical medium. A gentleman, who happened to be present at a seance with him about this time, though not a Spiritualist, gives him the following defense in the same paper.

There were seven of us sitting about a common dining room table, seven besides Mr. Messenger. He was under the most strict conditions. There were five or six different musical instruments on the table. The circle was composed of men with the exception of one lady. The lights were turned out and the room was in total darkness. Soon the strings of the guitar began to vibrate, and kept time to singing. The vibrations came stronger. The tambourine began to circle the room and tap each one present upon the head. Then came the imitation of the whip, powerful as perfect as if made by a denizen of the forest. There was whistling and the click of the "bones" which ministers use in their work, and talking, audible conversation being carried on between the sitters and those supposed to be dead, in regard to matters purely personal to themselves. A jawharp was played. There were moving lights which failed to illuminate, moving slowly and then more rapidly from point to point.

Much of this was done at least eight feet away from where the medium Messenger was with his hands touching those of others. It was certain he made no move from his position. Then a mouth organ was played, but there was none in the room. There was no whistle in the room, nor jawharp and no hand free to play it had there been one. When the business had been concluded it was counted up that five instruments had been used to produce sounds and musical vibrations, not in the room.

"These are some of the things which were done by the medium. How were they done? Certainly not by Messenger nor by any present, for all were there to make a test of the medium. And then when about ready to open up for business, Mr. Messenger requested a few moments delay. All was quiet. And then as a prayer as ever fell from human lips fell from Messenger's. He invoked God through his holy spirits to aid in promulgating the great truth of Spiritualism: to help, guide, and guard from harm the instrument they had chosen to aid the work. Even so hardened a sinner as I am was mellowed by the earnest words, and I almost shouted like a good old Methodist, "Amen" at the close.

"The prayer was grammatical, lofty, and sublime. Do frauds make such prayers? Perhaps; but in his case it is impossible. We, the few simple sitters, were all baptized with a new sense of life, and a new thought as to the lately traduced Messenger. He was not a fraud on this occasion, and in justice only do I intrude this imperfect sketch of all I saw, or rather heard. The Warren *Mail* takes up the cudgel against mediums, and thinks they should be licensed, as does the *Democrat*. I have found that newspaper ~~men~~ have not all the knowledge there is to be known. Investigate yourselves, and give your readers truth instead of prejudice and falsehood. Messenger is an honest man as regards the peculiar phase of his mediumship. As a man otherwise, I have no knowledge. But I defy the world to prove him a spiritual fraud.

"Because all men have not seen these things it does not follow that some have not seen them. Get the mote out of your own eye. TRUTH."

## Thought-Transference.

(To the Editor of the LIGHT OF TRUTH.)

I saw on page two of No. 14 "Thought-Transference or Spirit Impression, Which?" written by O. W. Humphrey. I write you another story. I am a German; came to this country October 26, 1891. On October 12, at eleven o'clock I left Frankfort-on-the-Main, for America. At 1 o'clock of October 12th I wrote a letter to my parents, saying that I had left the old country, at the same time putting two keys belonging to my trunk in the letter, and added that they would get the trunk eight days after the letter.

In New York I received the first letter from my parents. My father wrote this:

"I knew that before I had your letter that you went to America on the night from October 13th to 14th. God sent me an angel, and he told me this: Your son is on the journey to America today; you will get a letter from him and in this letter there are two keys of his trunk, but he writes that you will get the trunk eight days after the letter."

My father arose, struck a match, and noted the time by his watch. It was 2 o'clock in the morning of the 14th of October. At that same time I was sleeping in the city of Bremen, but my father was so nervous he could not sleep any more that night.

At 10 o'clock next day the letter-carrier brought my letter. I am acquainted with Spiritualism since last Winter, and saw almost all phases of mediumship. I had sittings with the best mediums of Pittsburg, Cincinnati, Indianapolis, and Chicago; but the best satisfaction I had was through Mr. Donovan's independent slate writing and spirit telegraphy at Cincinnati, Frank Rater's trance mediumship at Pittsburg, Pa., and Corden White, of Chicago, Ill. I read different spiritual papers, but I am a subscriber of the LIGHT OF TRUTH, which paper I like best of all.

ANDREW DEASEL.

If atonement for sins is right, law-making against crime is wrong. That our law-makers are Christians is proved by their Sunday legislation. No legislative body can recognize a Sabbath without recognizing the religion claiming it—a direct violation of the Federal Constitution. Our law-makers, therefore, believe their own religious belief in making laws that punish crimes; for it implies doubt that man's sins can be forgiven by a power higher than their own. Either our law-makers must acknowledge themselves Christians, or not. If not, why recognize the Christian's Sabbath? Are not Jews, Spiritualists, Seventh-Day Adventists, and the Free Thinkers of this country entitled to a like recognition, and who constitute in all 45,000,000 of the 85,000,000 of our population?

## SPIRIT N

We have a number of patients who are at a speciality in order for an examination. In fact, and the case we would like to see written by those who are interested in the subject. Questions to be answered should be sent to the editor of the paper, and have the name of the patient under them. All communications must be addressed to the editor.

## REPORT

## QUESTIONS

QUESTIONS.—W. A. H. a spiritual lecture that the people of the people of progress is even as

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## SPIRIT MESSAGES.

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

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

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. C. BROWN, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.  
QUESTIONS AND ANSWERS.

QUES.—[W. A., Bridgeport, Conn.] In reading a spiritual lecture I find the statement made that the people of Atlantis were far in advance of the people of our day. How can this be if progress is ever onward and upward?

ANS.—While progress may be ever onward and upward, it is often checked by unforeseen calamities to which all planets are subjected—sometimes the effects of causes brought on by the people themselves, either as a punishment or a blessing. The Atlanteans were far beyond the present generations in spiritual unfoldment. Even though they had no electric railways or telephones, they can be said to have been behind your age. Material inventions do not imply progress in the absolute sense. They are but the effects of necessity. If you were as far advanced in the real sense—in spiritual or moral development—as the Atlanteans were you would need neither rapid transit nor telephones—neither doctors nor many of the other evils of material life. The world has retrograded spiritually, making all these inventions necessary to help poor humanity along. How many good and great geniuses have you compared to the masses? A very small percentage. Among the Atlanteans this was reversed. The undeveloped belonged to the rarities among men. Little food was required, as their spiritualized natures did not call for it. Their climate being mild little clothing was needed. Having outgrown all human self-love, as vanity, they were not troubled with fashion-plates and their alluring influence on weak minds. Having no intemperate habits, they felt little need of rest, and, consequently, had wonderful power of endurance; work and travel were a pleasure and a recreation to them. Statute law had fallen into disuse. A formal government existed, but it was a mere ornament to society—a relic of the past. Crime was impossible, because it could not be hidden. Mind-reading was general, and so the mortal world was an open book to the officers who represented the government. Why, even some tribes of the Jews, under their patriarchal heads, and Hindoo adepts, were spiritually in advance of the present age, taken as a whole. Of course, they were only small bands, but they were a brotherhood under the law of love. Surrounding discordant conditions have poisoned the atmosphere to the extent of making them extinct. You may call this a blessing if you like. At least they do as spirits, now seeing that a possible mixture with the sensual world might have had a detrimental effect on them or their descendants. The Atlanteans are not in mourning over their disaster for the same reason. It is well known here that selfishness in a community generally attracts disasters from nature by a vacuum or loneliness created in the spiritual surroundings—the latter establishing a negativity which invites the discordant elements, or generates them if not in the vicinity. An opposite may be believed as a possibility also. A too highly spiritualized state may lead a whole country—if a brotherhood—to mutual transition; or they may be aided to it by powerful spirits through a disaster like the sinking of Atlantis. Remember, the spirit world always judges progress from its standpoint. In that respect the people of Atlantis were ahead of the present race of beings.

QUES.—[F. F. L.] Can the process of spirit-freedom be explained where the person has been buried alive; and is there pain or suffering?

ANS.—Yes, the process can be very readily explained, but it is so varied that the experience of one would not suffice to tell you all about it. It is as varied as ordinary deaths—all depending on the state of the spirit's moral force or health. Those who are sensual, or have been to the time of their recent illness, awake to find themselves suffocating, and which state continues for some time after the body is dead, because a sensual physical life holds the spirit fast almost until decay sets in. A selfish person undergoes a similar suffocating sensation; is freed from the body upon death, but not from its immediate influence, being held at the grave or within a certain limit until released by some mortal of his own character who perchance to cross the circle within which the spirit is moving. A spirit of moral calibre and development is attended by friends who can help him, and to whom matter is no obstacle. Upon the awakening of such in the tomb nothing is felt, because these friends are ready to neutralize the suffering by hypnotic power, and so the spirit passes out without the least consciousness of having been buried with the body. Like attracts like, and earth-bound spirits can not give their sensual or selfish companions the same aid, because, in the first place, matter is as solid to them as to mortals, and secondly, they lack the hypnotic influence to soothe their own into the unconsciousness needed to be exempt from pain or suffering. So, there is a natural law that rewards and punishes in this respect, or, at least, makes conditions favorable or unfavorable, according to your own choosing. "As ye sow, ye shall also reap," is a correct biblical aphorism, and embodies in metaphor the whole philosophy of this world's sin and goodness, and the next world's punishment and reward. The writer of that evidently spoke wiser than he knew, as many of your mediums are doing to-day. Such is the philosophy of being buried alive. The science must be deducted from personal experience, which you can best gather in private circles held especially for this purpose.

QUES.—[F. L.] If a rosebud is cut from its stem, does it continue to bloom spiritually?

ANS.—Yes, just as a child, cut off in its infancy, continues to bloom, unfold, and mature to its fullness. Your clipping the rosebuds does not effect the bush in the least. It remains in spirit as you see it materially, or last saw it, until it dies off materially, when it either remains or is transplanted elsewhere. Often a whole garden remains intact though destroyed or built over by works that emit, instead of the odor of roses, oil and smoke from its plant. The garden is simply inside of nature, where spirits, too, can penetrate according to their development of love and purity—benevolence and temperance—sympathy and the love of study—two principles in spiritual nature that constitute all the religion needed by man. Flowers belong to the inner nature of the spirit world. Many see more on earth than they may hope for over here—at least, for a century or two—while others who seldom get a scent of a rose, will be welcomed by a profusion, and destined to dwell among them forever.

QUES.—[J. M. B., Ligonier, Ind.] In a recent issue the controlling intelligence said that the people of one of our planets had overcome death, and passed into immortality with out going through the change called death. What planet is this?

ANS.—From what we can hurriedly remember, it is either Neptune or one of the two still more remote planets, not yet known to earth's astronomers. Our instructions on these matters date back quite a number of years; and spirits, too, it should be known, have to jog their memory about past events, or lessons as well as mortals, and especially when the information is only that of class instruction, and not experience. We remember the generalities as you do, and speak them out as occasion inspires or draws out, but when particulars are asked we must recall the past. At the moment, however, it occurs to us that one of these planets is the one mentioned at the astronomical school here as the one material world of this system, which is in that transitional state, where human bodies are sufficiently etherialized to need no death—the body being classed among the spirits at a certain period of ripening, or at a certain age when it is made conscious of its attainment by the fact itself, though not always known to its nearest relatives and friends, showing that to them they are not immediately lost or hidden from view. In so far death has been overcome, though to the more earthy inhabitants they gradually fade away, and in time to their relatives, if their progress is rapid, and they have nothing special to hold them back. Of course, spirits who have traveled the route could tell interesting tales, but such do not control single mediums. Their work is to teach spirits, not mortals; for spirits of such vast power, can not hold themselves on the earth sphere long enough to control a mortal medium directly. If at all, it is by a long line of spirit controls, and our band does not expect ever to be quite so highly honored. We sometimes obtain additional information by visiting spirits, or what we can individually gather by the wayside, at lecture halls, or other places of instructions. Most spirits are now busying themselves with economic questions, and such that are beneficial to the individual in distress. Like mortals, in war times, they are all, more or less, bent on serious questions, and those as may prove of immediate or practical value, consequently find answers to such questions as this one, is like hunting up an article in a packed store not often called for.

QUES.—[H. L. B., Grand Rapids.] If there is no sex in spirit life, will a wife be under obligations to live with an inharmonious husband because the law has bound them through earth life?

ANS.—Sex in spirit life is a positive and negative affinity of souls to each other—some what as you find it among father and daughter—mother and son—a sort of a can't-keep-apart sympathy. Where life has proved inharmonious this sympathy can not exist, though you may be allied to each other by progeny. Mutual duties all have in this respect, though love may be buried. But a forced union, through lawful duties, often frees the spirit from the evil, which is the cause of the discord; though the latter is only the case when both are at fault, or the one has as much to complain of as the other. The martyr naturally rises out of the discordant elements of life into the harmonious one, and thus is not troubled by an unwelcome partner. But no spirit can reach the harmonious regions without having a harmonious or rounded-out spirit—that is, by love. At this instant, too, all inharmonious in others disappear to view; for to the sympathetic all is love, just as to the pure all is pure. Those who have no discords themselves see no discords in others. Forgiveness tries to elevate the unfortunate ones; the sum total of all life being to bring all those we once knew to our level—if we are higher in harmonious development—and thereby aid to make a heaven for ourselves—a final peaceful home of the soul, with none of the old friends left out in the cold.

QUES.—[Dr. M. A. Wright.] Is the spirit body composed of the finest matter—really the quintessence of matter—to form a body for the soul to live in, as I suppose man to be a triune being, composed of a material body, a spirit body, and a soul.

ANS.—We don't know whether the spirit body is composed of the finest matter, or the quintessence or any special grade of matter or not. We only know that it is substance—solid enough for all conveniences, and apparently more durable than the physical, because you can not hurt it by blood-letting, bone-breaking, drugging, or sawing. We suppose, however, it may be called matter, as anything else, considering that the substance known as such is an important one in the building up of your universe. What you call matter, to us is only nature in one of its various forms. Before matter it was something else in *extenso*—invisible to sight, though not to smell, or, perhaps, taste. Before that again you only could have sensed or felt it. Before that again, divined it. The deeper you probe into your own nature the farther you can penetrate into the past, and divine that which is ahead. When you get beyond physical substance, either in the past or future your ordinary or physical senses leave you. They are of no use. They belong to the realm you are now inhabiting. Clairvoyance, psychometry, intuition take their places—spiritual and soul-senses—intuition going farthest. So matter or that which is—substance—changes or assumes other forms, as it is not physical mat-

ter, or defined in this way. It becomes another realm or sphere at the same time. To make the spirit body depend upon the form of matter would make that form the main one, whereas it is only one of the many modifications that it already has undergone and is yet to undergo. In fact, there is no telling where it begins or where it ends—if it does either. We can only deal with those nearest to us, as already mentioned. Beyond that we can only surmise or divine, deduce and speculate. Every realm of life is constituted to suit its beings. The advanced of these beings exhibiting signs of what is to follow, as Spiritualists know what is in store for them after the present life. In this life many already let us know what they divine of the next, and as each is so entirely different from the other there is no conflict. A whole line of descendants, all occupying different forms of life, may live in one house, each only becoming aware of the other by the agencies used to bridge over these forms—say as we bridge over from our realms to yours through a medium. So, every realm has its mediums, and every realm is a kingdom for itself—each planet giving a microcosm of a long line of life-conditions as they exist in nature—if not in that form, at least in idea or metaphor.

QUES.—[J. Koosman.] If the spirit Jehovah, who spoke to Moses, and associated with him, is God, who created heaven and earth, why is that spirit silent now?

ANS.—Jehovah was Moses' spirit guide, as all your mediums to-day have guides. That he should have classed him a god is quite natural, considering the rarity of spirit communion then as compared with the present. Had each community or State to-day—with no communion or traffic between them—but one medium, that one medium would be deified, and the spirit speaking through that medium regarded as Jehovah, God, or some other big bug of the beyond. So, Moses' Jehovah was none other than his guide; and having only to do with Moses, he has completed his mission, and is therefore silent.

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SPIRIT MESSAGES.  
Elizabeth R. Meakins.

From Franklin, Neb.: I am glad to be able to manifest this afternoon in this way. I passed out of this life two and a half years ago by accident. This will be understood by my relatives. They have begun to investigate Spiritualism and I know this message will be handed to them by a neighbor. I want them to know that I am contented and that the spirit world is different from what I expected to find it, although I feel that I am repaid for all that I ever did upon the earth plane. If you will follow your impressions, you will save yourselves trouble. I know that if I had followed my impressions, I would not have met with the accident which carried me out of the body. I send my love to John, Meatie, and Cecilia; these I feel will appreciate this message and remember me to all of those who knew me. From your affectionate sister.

Peter Hooker.  
From Covington, Ky.: I want to send a message to my mother, father, and sisters. I want them to know that I am with them often. I know that they are anxious at times about that which is coming to pass: tell them that all things are working together for their good. Carrie and Bertha both are developing spiritually, and it is just as well that they did not make the change they expected to make in their lives; there is time enough yet. Father need not be uneasy. I see a way opening brighter for him, and he will prosper in the coming year more than he has in the last. Aunt Lizzie and Aunt Kate are with me and join in sending their love. Good-bye.

John Carter.  
Good afternoon, friends. I am of your city. I am the same John Carter who sometimes did that which some people thought was not exactly right, but now, I am progressing in spirit each and every day. There was a period in my life when there were things I know men thought I did not do exactly right, but I have passed out of those conditions and am trying to help others on the earth plane to do right. This is my wish. I come here to day full of love for each and every man, and would to-day try and help every one into a higher plain. I have been quite a time on the spirit side. Do you remember how long it has been? It has been fifteen years since I crossed over to the spirit side. How rapid time does fly and how little people understand the value of it. To-day I come to rejoice because I have gathered unto me those I have loved and they are with me to-day. But, there is some one near and dear to me who still lingers upon the earth plane, and I reach out to that one and try to draw him upward unto me in spirit. Although he does not desire to hear of Spiritualism yet, in the by and by his father's persistent efforts will not fail. Accept my love each and every one and my thanks for permitting me to take up these few minutes of time. I will be remembered by many as 'Squire Carter in your city.

Joseph Gilroy.  
From Ft. Worth, Texas: Hurrah! I am here. Good afternoon, friends. Does not your heart leap with joy to-day as you see the flag floating and liberty's words printed upon it? I am a true American and all that pertains to your country's freedom and prosperity is as near and dear to me now as it was when I lingered upon the earth plane. I came out of the Church and became a man and thought and acted for myself. Of course, you know I must have had much opposition, because I have been quite a time on the spirit side, as I passed out in the early part of '79, yet I am glad of two things as I view you to-day. One is, the freedom of man according to his own ideas, expressing and living up to that which he himself accepts as right, and the other is, to see men banding together to protect the Constitution of the United States. So I come in to greet you from the spirit side of life to-day, and you will find that from to-day there will be a change altogether in the government, for at each election you will find that the Republican party will gain. Men have had their eyes and ears opened. By this I do not mean that there are no good staunch

men to the Democratic party, because there are, but the good staunch men in the Democratic party are coming out and joining hands with some others who are not Democrats. Good-bye.

Sarah Tendenhall.  
From Muncie, Ind.: Good afternoon, friends. I am glad to be with you at this time and desire to send a message to the near and dear ones. Joseph, I am with you often and know that you feel my presence. You are trying to do a grand, good work, and you will be successful. Yes, I feel within myself that there is a grand up-lifting throughout the nations, which is a spiritual unfoldment and I know that you have felt it within yourself, not only just around about you, but throughout the nations. You have wondered at times if you would be permitted to linger upon the earth plane long enough to see men throw aside fear, and I must say that to-day men are casting to one side all fear, and many are coming to the front. They endorse the ideas held by the Spiritualists, but not all of them acknowledge that they are spiritualists. In your conversation with a friend not long since, you said you were glad that men dared to express themselves, and so are we on the spirit side of life glad that to-day men are beginning to see clearly and are beginning to do that which they feel to be just and true. Your companion.

Wm. R. Haas.  
From Philadelphia, Pa.: I desire to send a communication through your valuable paper to the loved at home. I am very happy indeed that I can do so. Katherine, I want you to feel that I am with you often. I do not need to ask you to investigate Spiritualism, as you are already a Spiritualist. I want you to let Rachel develop, and the promises which have been given you through others shall be fulfilled. Isaac, your father is with me; also James Fordman. They join me in sending love from the spirit side of life. Good-bye.

Deborah H. Stratton.  
Good afternoon, friends. I am from Philadelphia, Pa. I desire to send a communication to those who are near and dear to me by the tie of nature. I desire to send it to my children as well as my brothers and sisters. I want them to know that I am happy on the spirit side of life. They often teased me and could not understand why I accepted the doctrine of Spiritualism. I desire to say I do not regret that I entered the spirit world educated spiritually, for I found there all the happiness which I anticipated, and even more beauty than I possibly could have thought of. Mother, Charlotte is with me, and sister Kate, Sarah, and all. I could not mention them all, but all of the loved ones are with me who have passed away. The brightest spirit I have with me is Cousin Elizabeth. She is beautiful. She was a beautiful character when upon the earth plane; so she is beautiful now. Uncle Samuel is here and he says he regrets so much the many things that he did while on earth through ignorance and selfishness. Aunt Mary also says if she could only have understood a little better how different everything would have been. Brother John, do not trouble, all things will change by and by, and you will come out on the spirit side of life and join your loved ones there. Good-bye.

Capt. Wm. Stein.  
Good afternoon, friends. I will be remembered by many of your city as I was a long time upon the Ohio River. I wish to send a few words of love and sympathy to those who are near and dear to me. I want them to know that I am happy and contented on the spirit side of life, although I did not understand this before I passed away. By this I mean the possibility of communication with the mortals of earth. I am glad it is so, and I am watching over and caring for those who are near and dear to me from the spirit side of life. That is all I can say this afternoon. Good-bye.

Caroline Hopper.  
From Springdale, Ky.: Good afternoon, friends. I am glad that I am permitted to voice a few words in this way that will comfort and cheer a lonely heart that still lingers upon the earth plane. Oh, if I could but carry you away with me to that happy home on the spirit side, I would do so at once, but it is necessary for you to linger just a little while longer, my dear one, and then when the work is done you will be released from all troubles and all sorrow and we will live in joy on the spirit side of life. The troubles that have come in your life were not of your own making but have been pressed upon you through circumstances over which you had no control. But Mary it will not be long. James and William both will soon return and then you will be contented. From your sister. Good-bye.

Lou. Seeds.  
I have been trying for some time to give a message in this way that I may reach my parents, who live at Ashley, Ohio, and especially to mother, as I do not have an opportunity to communicate with her in any other way, and I know she will be pleased to hear from me. I am happy in spirit life, and do not have any pain now, as I passed out by a wagon running over me. Sister Addie and Brother Wilbur and all send love. I want you to know, dear mother, that I am with you just the same. Little Imo is with us. Your loving son.

John B. Mills.  
I take this opportunity of sending a communication to my dear wife Mamie and the children, also to my mother and sister Allie, who reside in Columbus, O. I passed out at South Pittsburg, Tenn., by the explosion of a boiler in the stove works, where I was working at the time. Brother Willie and Aunt Zylpha join in sending love. I would also like to say a word to my old friend Leona H. Harrington. I am well pleased with the interest he has taken in this matter, and Dr. Newell says to keep on, that notwithstanding the conditions with which you are surrounded, all will be well and do not get too anxious. Love to all.

Written for the LIGHT OF TRUTH.

An Invitation.

ELIZABETH TYLER.

"Lady, will you sing for me  
The useful rhymes that thrill my brain,  
Give earthly form to words of mine  
That beat like waves upon the main.  
For I am like the morning dew,  
And were the human form divine,  
And once again I into wood I see,  
In earthly form these songs of mine.  
Take golden light, in a rare dawn,  
I dwell in realms of heavenly bliss,  
And by a rippling, golden sea,  
Nor ever seen in worlds like this.  
For I am like the morning dew,  
A thousand sparkles in the sun,  
And all my ways are music, ways,  
And in eternal measure run.  
Why come ye not to that fair land,  
Where untold glories e'er abide,  
Where radiant life, in beautiful form,  
Mixes music by the golden tide.  
To him that cometh shall be shown  
A wondrous life, surpassing fair,  
While angels hide on either side,  
To wait the traveler through the air.  
To each and all, a welcome warm,  
I bring you from magnetic heights,  
Drop care and pain, for one brief day,  
And roam with me in golden lights."

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HERE AND THERE.

W. F. HATH.

The Boston Journal, of October 7th, says that the position of the Pope is one of imminent danger. Strange, isn't it, that Italy doesn't appreciate her "grand old man." Why doesn't he come to America? Surely he would receive a warm reception here. But considering the honors bestowed upon the Spanish Infanta, what could be done if a real, live pope should materialize.

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How many gleams of light from the unseen world come to us through the medium of poetry. In T. Hemphstead's "Under the Snow," we read "It is pleasant to think that under the snow, That stretches so bleak and blank and cold, Are beauty and warmth that we can not know, Green fields and leaves and blossoms of gold."

"And that other world to my soul I say— That veiled and mystic world of the dead, Is no farther away on any day, Than the lilies just under the snow we tread."

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That Depends.

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Cincinnati, Saturday, November 25, 1905

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Then the world will know where to find him. But he echoes the sentiment of the gold power, and probably no money baron of the world could have gotten more meat into so few sentences expressive of their views and purposes. How artfully he speaks of the vital life of their standard, gold. And how brazenly he daunts the power of the Bank of England, and New York. The power of the American people is not so much interest in the American people as that of Wall Street. American policy or interest can not affect to any extent the English monetary standard, but the American people can say what shall be done with Wall Street. And if the signs of the times portend anything they will be called upon ere long to say whether the wealth-producers, representing the brains and brawn of the nation, shall destroy Wall Street, or Wall Street, representing the wealth-eaters and non-producing class, shall destroy the American government and American institutions.

These are the legitimate questions raised by the echo of the gold power, and voiced by the aristocratic snob Jonah, Mr. W. W. Astor.

### In the Toils of Monopoly.

An Ohio State law enacted by the last legislature provides that all street cars shall be vested on or before November 1st, in a suitable manner so as to afford protection to the motor men and conductors during cold weather. Not a move has been made in this city to carry out the provisions of the law, and the bleak winds cut through the poor fellows on the front platforms just as of yore.

As individuals the persons forming the monopoly in control of Cincinnati street railways if found violating law would be punished. Being banded together in an impersonal aggrandizing corporation they violate the law with impunity, and doubtless are commended for their shrewdness and sagacity. The railways of Columbus have complied with the law, and all electric cars on the streets of that city are vestibuled. Cincinnati, while having the worst street railway service in the State, also has the most unscrupulous corporation to deal with. When will the people wake up sufficiently to revolutionize these things and have what they need, pay for, and provide for in their laws?

The people should operate all street railways, but the indifference manifested in these matters is appalling. A constitutional amendment was voted on at the last election, having for its purpose a reform in the taxation of street railways so that the people might obtain larger benefits in this direction, but the inattention paid to it by the electors is likely to result in its failure. Thousands of voters did not know there was such a measure in the field, and thousands more had to have it explained to them by the inspectors so they could vote intelligently upon it.

As long as such torpidity exists the evils under which the people are groaning will continue and enlarge.

### The A. P. A. in Buffalo.

It appears that a charge of conspiracy has been brought against a number of prominent citizens of Buffalo, who are members of the American Protective Association. It is proposed to test the society and its literature, and see if it comes within the scope of the law relating to riots. There is a new paper in that city devoted to A. P. A. matters, and it is proposed to make the persons alluded to defendants in a case against it, although it is stated that the real interested parties in the publication are not known except inferentially.

This proceeding is the outcome of the late election, wherein a peculiar political doctrine called "Sheehanism" received a quietus which stiffened the Lieutenant-Governor of the State of New York into a political corpse of rare beauty and preservation.

Undoubtedly the members of the A. P. A. were largely instrumental in killing "Sheehanism," particularly in Buffalo. Mr. Sheehan is a Roman Catholic, and the most of his henchmen are of the same ilk. It is not to be wondered at, therefore, that a strenuous effort should be made in that priest-ridden city to get back at the power which "laid the rascals out." But we would caution the instigators of this crusade to beware how they fool with the "buzz saw." Buffalo is, we believe, the first town to raise a question against the lawful character of the American Protective Association. The proceeding is in line with every measure instituted since the Catholics, led by Sheehan, obtained the reins of municipal government in that city. It will be an interesting case if it is ever brought to a trial.

### The Observance of the Jubilee Day.

When the American government has built a new vessel of war they name it after some of the States, and when finished select a day to launch it. On that day many citizens of the State attend which the boat is named attend the ceremonies observed in launching this engine of war upon the sea. Usually amid wines and flowers, speeches and dinners the ceremony is voted a grand success. The Spiritualists of the United States after forty five years of building, have constructed through their Chicago Convention their grand ship of organization. Sunday, December 17th, has been fixed upon as the day for launching this modern craft upon the boundless sea of eternity. Everywhere throughout the land Spiritualists are asked to celebrate the event by carrying out the program designed to commemorate the event. If the patriotic sons of America can become enthusiastic and manifest such glee over the launching of a modern war vessel, may we not expect every believer in spirit return who desires the uplifting of his fellow men to see to it that on December 17th every yard of sail shall be given to the breeze on this day, so that in future history it will be pointed to as an epoch of modern events. With music in your voices and your hearts glowing with tender affection for all mankind, rise on the morning of December 17th and make the day a grand spiritual jubilee.

A man who has lost self-respect has lost the keystone in the arch of human character.

### "Borderland."

The success attending Mr. W. T. Stead's venture, *Borderland*, is phenomenal, as stated by the publisher in the opening paragraph of the second number.

*Borderland* is a quarterly review devoted to spirit phenomena and its investigation. Mr. Stead is to be commended, of course, but his assumption that until he undertook the matter no really scientific investigation had ever been made is a trifle arrogant, to say the least, and in assuming the position he did, and then calling upon the various professions to express their opinions of the work he proposed to do would appear to an outsider as though Mr. Stead was preparing to let himself out gracefully provided his venture did not meet his anticipations. However, the result shows that a great deal of interest has been awakened in England and on the Continent by the first number of *Borderland*, and its continuation ought to be assured.

Spiritualism will stand all the investigation that human ingenuity or human needs can desire or crave. Mr. Stead only indicates his far-reaching mind, even if it is hampered by qualms and fears, and he does himself proud in taking hold of it in such a vigorous manner.

### "To Your Faith Add Knowledge."

Faith in immortality is as necessary to orderly society as to the education of the race. The highest manhood and womanhood are impossible unless character is built on that corner stone, and he who would remove that stone from its place, would bring the whole civic structure to a fall. Faith in the high yearnings and possibilities for happiness in man, in ruins. So it is in the providence of God immortality is a necessary element in the structure of society and in the peace and highest happiness of mankind—*Christian World*.

The foregoing are very high sentiments and would be met with no objections were the Church consistent in its teachings, and make this faith substantial by a little knowledge as its own Bible advocates. The masses want facts; with these faith will take care of itself, and will not need bolstering up by revivals, pink teas, fairs, rallies, etc. A little spiritual phenomena in the Churches would do more to prevent crime than bushels of faith.

### To Contributors to Our Correspondence Department.

We must press upon our correspondents the need of using less space in their reports of meetings. Our columns are over-crowded, and other matter has to be left out on account of room. Be brief, to the point; state facts and avoid personalities. Our readers want the thoughts presented, not the songs sung nor the prayers uttered. We do not want to be partial to any, and in order to give all a hearing the communications must be concise.

We hope our correspondents will understand our position in this matter, and take unto them selves the plea of the old editor who warned his patrons: "Be brief, evermore be brief." If this warning is not heeded we shall be compelled to scissor the reports.

### "Tidings from Over the River."

This is the title of a book of experiences of a spirit, written automatically through a writing medium in the South. It is very interesting and instructive, and is just the kind of matter the majority of Spiritualists want. We are going to publish the book in the *Light of Truth* for the benefit of our patrons. It will appear serially, beginning next week. Those who wish to secure extra copies for distribution or sale would better do so in time, as there will undoubtedly be a demand for back numbers later on.

A SWEDISH Church at Hyde Park, a suburb of Chicago, says the *Truth Seeker*, had lately become convinced that the hour for the general wind-up of all sublimary affairs was at hand. On Sunday, October 5th, thirty-five women donned their ascension robes waited expectantly in the church for the sounding of the arch-angel's trumpet. As usual, he failed to keep the appointment. The women watched all day and far into the night, but saw nothing of the herald of the "risen Lord." He did not even send a telegram explaining the cause of his non-appearance. In this he was discourteous, to say the least.

THE giving of thanks next Thursday, we suppose, will depend a good deal on circumstances; though, as a rule, the one who has the most to thank for, generally forgets his Creator in the days of prosperity, while the poor fellow (at the other end) has nothing to thank for except that he is not as proud as his rich neighbor—kept humble by his poverty, which may prove a blessing in the future. But he can give thanks for this without a Proclamation. The successful politician and boodler, however, may need a reminder, and therefore Thanksgiving Day is not out of place. Let us pray!

POLITICS to-day, like religion, is but a scheme or theory to gain adherents—believers—for the benefit of its leaders. So far not one of the various schemes presented has been able to show the true way to lasting prosperity or peace, and mainly because the good in it has been perverted for selfish purposes. True politics like true religion must be conducted on lofty principles for the benefit of the masses—not the individual or a class of individuals. When men rise above party or partisan bigotry there will be hope in the land for good government and consequent better times—not before.

SOME people are serving time for a first offense crime, while others are indulging continuously while being respected as exemplary citizens. It is simply a matter of being found out. Money hides a multitude of sins, which, if known, would make those discovered pale into insignificance. But laws are not made for the rich; they are intended to keep the poor in subordination that the rich may have something to rule. It is the old evil of block and hammer still holding sway in the human soul.

WORK to the politicians when the voter becomes independent enough to vote above party. New York has 150,000 independent Democrats and 150,000 independent Republicans—the latter being the agency which turned the State over to the Democratic party at the Presidential election, and the former the agency which made it Republican at the recent election. So says Chauncey Depew in the *New York Tribune*. May this independent vote become the balance of power in every State of the Union. It is our only hope for honest government.

"I WILL not sanction the use of the hall to anybody likely to criticize the Church or drag the name of the Creator into the mire." So said President Bonney in his refusal to allow the International Congress of Free Thinkers to use the Art Institute in Chicago. Up to date we have not learned what estimate the "Creator" places upon Mr. Bonney's felicitous offices in his behalf.

FORCED vaccination is barbarous; cramming young brains with superfluous book learning is murderous; changing the school curriculum to squeeze money out of the poor is predaicous; and making laws which compel parents to submit to all this is tyrannous. Such is a part of our school system to-day.

THE test of mediumship should be absolute and satisfactory proof of spirit guidance for oneself. A control who can not give his own medium these proofs can neither give them to the public satisfactorily, and must fail in the attempt to the detriment of the cause.

### Letter from Abby A. Judson.

My last letter gave your readers some information about this Independent Spiritual Church in Louisville, Ky., which I am serving the present month. Besides the Sunday services they hold in their permanent hall a circle every Wednesday evening, at which the local mediums give communications from the spirit world. Their regular speaker, Miss Lizzie Bailey, is loved personally and admired for her gifts as a speaker and as a medium. But as all societies like an occasional change, and as a stranger speaker can often draw a crowd of by something new in manner of presentation, they sometimes get such a speaker, to please the love of novelty, and also to replenish the treasury, which we know will sometimes need a lift. For these reasons they engaged me for this month, and you will be glad to know that the effort is likely to prove successful. My first Sunday here we had a good audience. That of the second Sunday crowded the hall and filled every seat, though no tests were given, and I gave them just a plain, straight lecture. Beautiful cream roses, the gift of loving friends, heaped the desk, and made us think of "Sweet Sorrow" and of the flowers, and every beautiful object by which we can desire. To the Spiritualists it is especially true that

"Bright things can never die,  
Even though they fade."

They fade here in the outward form, but their spirit survives, and clothes itself with celestial beauty in that realm where the real takes the place of what now seems fair to us in the present Shadow Land.

My home while here is with Mr. Wm. Schrad, the president of the Spiritual Church, and a man of probity and sound sense. His aged mother is very proud of her six tall Kentucky sons, all good men and true, and they in return are proud of her, so genial and sprightly, and such good company in her old age. The whole family are Spiritualists. They were brought up that way, and verify the old adage, "Train up a child in the way he should go, and when he is old he will not depart from it." Solomon was a Materialist, but he said many things flavored with experience and worldly wisdom.

Mr. Schrad is saddened by the loss of his wife last year, the devoted step-mother of his grown-up children. She was a medium, and her mediumship not only brought comfort and surety to the sorrowing ones of earth, but was also used to further the progress of darkened souls on the other side of life.

I saw one of these spirits clairvoyantly the other night. He was not a lost soul, for no child can possibly be lost in any room in his father's house, but he was in pain. His great dark eyes looked at me in anguish from behind prison bars, with a wild imploring gaze that I shall never forget. When my spirit friends bring these anxious ones to me, they inspire me with the right words to say to them. These spirits have not yet learned to rise. Their spiritual condition keeps them close to the earth. It is thus difficult for high spirits to reach them. But lofty benevolent ones bring these discouraged and despairing ones to us who are still on the earth. They can be reached by us, and these higher ones give us the words of strength and cheer, and they can reach them through our instrumentality. Brother and sister mediums, let us do as much of this work as possible while we are still in the flesh. Let us see to it that these poor souls are not detained in these gloomy pathways, far from the soft light that is waiting to cheer them, because we are using the power that should be spent for them in earthly advancement, and for earthly gain. If we are mediums it is a gift, and the master medium of all said to his followers who had received like powers, "Freely ye have received; freely give."

Once I wanted to see only bright and comforting spirits, and said to my mother, "Don't let me be frightened by anything I may see." When I saw the first gloomy and bitter one I shrank back and said, "I thought I was to see only good ones." But they whispered to my soul, "This is one for you to help," and I gratefully entered the new pathway. These new experiences began to come to me after writing you the letter about "Helping the lame dogs over the stile." It is ever so. What we give out to others comes back to us in larger measure, "good measure, pressed down, and shaken together, and running over, shall be given into our bosom."

Jesus is reported to have said, "God is the father of us all; all men are brothers." In a yet larger sense, not only all men, but all spirits are brothers. All spirits, whether held in physical conditions to all planetary orbs, or denizens of the spirit worlds that appertain thereto, are brothers. There is at bottom no precedence, no inequality. Each as much as another is the offspring of the same infinite life, and the seeming inequalities are not inherent, but are due to a greater or less present development. Zoroaster is now far beyond us, but the time will come when we shall attain his present glorious development, while he will then be far beyond. The poor, ignorant colored woman, who works for her children, and wonders how she can buy fuel enough for the coming winter, and whether she can manage to get carpeting to keep the baby from the cold floor, is as much the child of this infinite life as Shakespeare. And in her love and industry and patience, she is further developed than the greedy millionaire.

Let us be good to the poor. Let us take them into our homes, warm them at our fires, cheer them with sympathy, give them all we can reasonably spare, and show them how to make

their poor homes more comfortable by bits of carpet to the edges and bottoms of the door, and tightening the windows so that we tell them these things we must see if they have tacks and a hammer, and lend them our things and old carpets, and the clothes that we do not use. Things should be used, not stored away for the moths to eat. Then, when we are in our own warm beds we shall not think that limbs are aching with the cold, whose misery we might have prevented, if we had not been too lazy and too greedy.

I have heard of a rich woman who was out on a very cold day. The cold was intense and so penetrating that she thought how hard it must be for a poor family she knew of, and she went to a coal dealer and ordered half ton of coal to be sent to them. But after she reached her own home, and had the coal piled up in the grate, she found it was not so cold after all, and sent her coachman to countermand the order she had given for the half ton of coal.

And don't let us forget the animals in the winter cold. If you keep your dog in a kennel see that he has a bed of straw and that he can bury himself in it. If he is chained and can not warm himself by exercise he needs especial care. If you turn your dog out shelterless in the freezing cold you do not deserve to have a dog and enjoy his fidelity and his love. And your horse, who has worked so hard all day, does not deserve to be shut up in a shed with great openings in the sides, which let the cold drafts blow all night on his weary limbs. With a summer and winter coat, and a good bed of straw, and a wall, and with a great, thick bed of straw, you can make him far more comfortable and prolong his useful life. On a cold night, a warm horse, with a teaspoonful of ginger in it, will be good for him, and invigorate his labor of the next day. Treat all your dumb creatures in the same way, and thus carry the doctrine of Spiritualism into the acts of daily life.

Once in Summer I saw that several hens on a farm had lost most of their claws. On inquiry I learned that they had frozen off the preceding winter, during which they had not been properly sheltered. I should be ashamed to eat an egg laid by a hen who could not scratch for her living, because I had let her claws freeze and drop off. In conclusion I will send to anyone who writes to me for a copy of the "Appeal of Horses to their Owners and Drivers," or of the "Care of Horses." I buy them, sending the money East for them; and each copy tells at what price you can buy them by the city or hundred, and thus engage with me in this humane work of disseminating knowledge on the best methods of caring for our dumb servants, whose usefulness can be increased, and whose lives can be prolonged by judicious care. And for two cent stamps I will send a copy of "Maggie's Baby," which tells just how to take care of your baby, and how often and with what to feed it from month to month, so that the dear little creature, whom you love as you do your life, may not suffer because you do not know all that is given in this valuable little treatise.

ABBY A. JUDSON.

### Mississippi Valley Spiritualists' Association.

Knowing that a word in relation to our campgrounds at Clinton, Iowa, is always acceptable to many of our readers, I wish to say that I have just returned from a flying trip to Mr. Pleasant Park, where I remained for the night the guest of Superintendent Smith and family.

The beautiful and luxuriant foliage that so completely enveloped the grand old oaks and was admired and enjoyed by all campers and visitors last August, and which aided in bringing inspiration to our noble speakers and elements of attraction to the many who had lost their royal beauty through the changes wrought upon it by Old Father Time and Jack Frost, much of it has fallen covering the earth as with a mantle of carpet of dry husks which rustle loudly in the stillness as one walks through the grove. To those who are familiar with the loveliness of the Park it is still beautiful even in this season of the year.

As many have already been informed the suit brought against the Stock Co. and association for the appointment of a receiver and sale of the grounds was decided in favor of the defendant, the costs in defending this suit must be paid by the Stock Co. and the secretary has notified all stock holders to the amount of stock held by them, the association will, however, pay the costs of all stock donated to it within thirty days, the donor to retain control of the stock in voting the same until final settlement with the stock company is made when it shall become the property of the association.

L. P. WINKLOCK  
SECRETARY.

Moline, Ill.

### Buffalo, N. Y.

Desiring to do justice to all concerned I write you of our "Woman's Union," whose object is the building of a temple and a home for the Spiritualists of this city, during last week I called upon Mrs. N. Hunt, the presidentess, to get a few items for your valuable columns. I found her a bright, intelligent woman, rather sinuety to be sure, and a hard worker for the cause she loves so well. From her conversation I should judge that the Woman's Progressive Union, and the First Spiritual Society of Buffalo, were in perfect harmony and working in the good work, and that the Union owns a fine lot of land which they intend to sell at a good profit at some future time, and purchase another site for the temple, yet if fortune favors them in the next few years they may build on their present property on the corner of Prospect Avenue and Jersey Street. Mrs. Dr. J. R. Mattison is another worker for the temple and is the one that first took the matter in hand. Many of our members have aided the union with good sized checks. J. J. Johnson, Esq., of Buffalo, I am told by Mrs. Hunt, is one of the grand and noble men that aids the ladies in this work. Mrs. Hunt swears by Mr. Johnson every time, and we all know that Mr. Johnson is a pusher.

The Union is an incorporated body and now but ladies belong to said union. Wishing them all the good luck in the world and hoping to live long enough to see this house built, I will close by saying that I, J. W. Dennis, was not author of an article published in August last over the cognomen of "Lillie Fargo" in the columns of the *Light of Truth*.

J. W. DENNIS

### Brooklyn, N. Y.

The attendance at Conservatory Hall has been very large on Sunday evenings ever since Mr. Fletcher, the eloquent speaker, opened the series the first Sunday evening in October. Never has he appeared at such an advantage or spoken with such ability as during the present engagement. The attention from beginning to the end is closely given, only being broken by bursts of hearty applause. The range of subjects has been wide, beginning with, "Death the builder not the destroyer," and now entering in with "The relation Theosophy bears to Spiritualism." It is a great pity that these lectures can not be printed, they would make wonderfully interesting matter. The evening services are brought to a close with a test seance, which is to the general public the most interesting of all. Many hundred remarkable tests have thus far been given. Mr. Fletcher will continue to speak on Sundays until January, and has been engaged for March, 1906. He is without doubt one of the most gifted speakers before the public to-day. In January and February Mrs. Foye will be with us again. We are always glad to see your estimable paper.

W. J. BAKER

## CORRESPONDENT

Letter from Mr. Sunday, November 25, Berkeley Hall for the Society, Mr. William Banks, Mr. L. J. Foye, Mr. William Boyce, plaintiff. The audiences were in come which made us feel and among warm-hearted ways grateful to the cause.

Questions were placed course, both morning contained matter of importance by the guides as the A question was proposed regard to the belief in reference to Christ, you look upon Christ, about God? More together, perhaps, of the spiritual speaker have called Christ, we people, and elder brother But son of God? This results in ment churches of B announcement of a at the door were th our sanctification and the question n are the saved? an Where are the se or sign are we to the earth is his l in and out of the face linen, to be of him who said, row what ye shal where shall abe tonably attired w ing no thought shall be cloth







## MISCELLANEOUS.

## The Spirit Host.

*(Written for the Light of Truth.)*

A host of joy, who's marching through Georgia—  
The spirit host, who's coming here, a bright and happy  
They're coming from each shining sphere to which they  
They come to dry the wanderer's tears and help each soul  
While we are marching to heaven.

March, march! for the angels here above,  
March, march! for the spirit hosts we love,  
They're coming from each shining sphere to which they  
While we are marching to heaven.

The spirit host, who's coming here, we know in days of  
It was their love, we held on fast, when they were here  
Then, and they're here now, as they were here before  
While we are marching to heaven.

The promise of "The Comforter" is our spirit friend  
For each soul is a comforter, who comes to dry the  
And every soul has "comforter" makes each soul  
to dwell.

While we are marching to heaven—  
In every tongue they speak to us, sometimes in an  
But to the spirit host, we hear them in our  
own.

And through the voice he sends us a word  
some time.  
While we are marching to heaven—  
"Hush, hush!" they now begin to say, "there is no  
more death."

Then death is but our spirit birth, as ancient Scripture  
says,  
We lose a thing of little worth, when here we live our  
earthly life.

And as a spirit up to heaven—  
They tell us, and there is no God whose anger we need  
fear.

No devil here, our soul to prod in hell's atmosphere  
But every soul that earth has trod will find a happy  
sphere.

When he progresses to heaven—  
Then let us join the spirit host, as joyfully they sing,  
"O grace, where is thy victory? O death, where is thy  
ring."

And let us sing the chorus loud, and make the welkin  
ring.  
While we are marching to heaven—  
[Written for the Light of Truth.]

## FAITH IN FICTION.

C. H. MURRAY.

Man may be defined as the animal that readily  
believes a lie. In vain the fowler spreads a net  
in presence of the birds, but man stands docile  
while the net is woven around him or turns to  
aid in its completion. In politics, religion or  
social relations he willingly bears the burden of  
multiplied fictions and rejoicingly contributes  
his means for their perpetration. So prone are  
we to weave together the fancies of the mind and  
regard them as substantial realities, that we are  
not only imposed upon by the machinations of  
others, but also become the dupes of our own  
illusions. We have certain stock quotations  
that are resorted to, and made much of that  
we regard as self-evident testimony that the right  
will prevail because of some inherent power of  
its own.

"Truth crushed to earth will rise again,  
The eternal years of God are here."  
But error, wounded, writhes in pain,  
And dies amid her worshippers."

This is a very pretty piece of poetic fancy, and  
by it many have been deluded to believe that  
truth has a personality external to themselves,  
and possesses a beneficent potency that is self-  
operative. Hence they wait for her to boom  
ahead and they will follow shouting on her trail.  
What incalculable mischief such misconceptions  
carry. Their possessors instead of bracing up to  
encounter the actual hardships of progress, are  
lulled to rest by a warm mirage of romantic  
fiction that presently dissolved into shadow.

In some dining rooms, lovingly done in fantas-  
tic gold letters, hangs the legend, "God will pro-  
vide." Some members of the household console  
themselves with the faith that there is outside of  
themselves some mysterious power that is es-  
pecially interested in their sustenance and that  
will miraculously interfere in their favor. To the  
extent that they harbor such a belief will they  
meet with disappointment and grief. The rough  
experience of life will show that if you are not  
able to maintain yourself in the conflict your ex-  
istence is as inextinguishable as gravity. Do not de-  
ceive yourself. There is no sentimentality in na-  
ture's operations, and she is no respecter of per-  
sons. If you are not able to pay her rent you  
will be evicted. You must provide for yourself.  
If you wish for some reminder of what exists, it  
were better to take down the gilt letters and re-  
place them by the serious declaration: "We live  
by hustling."

When a small boy I had not many pictures—  
the modern gilt chromo in the package of tea  
was not then known. In the back of an old  
spelling book was a roughly executed cut that I  
often conned over. It was a man and a cart on a  
bad road. His cart was stuck in the mud. Ap-  
pended was a short story saying that the man  
repeatedly cried out to Hercules to lift his cart  
out. Notwithstanding his earnest prayer it re-  
mained muddied until the man, aroused by  
neglect, put his shoulder to the wheel and by a  
strong effort released it. When he became his  
own Hercules he went forward. This picture and  
story made a strong impression on me. It would  
be a valuable lesson if reproduced in every  
Sunday school paper several times a year.

In finances the people are blinded by fiction.  
The bunco steering gold juggler tells you that a  
dollar is not a dollar unless it possesses intrinsic  
value to that extent, and, as gold has an unvary-  
ing value (another fiction), it is the only sub-  
stance that money can be made of. Then, owing  
you a dollar, he takes a printed slip of paper  
whose intrinsic value is not the one-thousandth  
of a mill, and hands it to you to discharge his  
debt. It certainly requires a double conscious-  
ness to reconcile his claim for gold with his prac-  
tice with paper. The fictions of money now im-

posed on credulous and suffering humanity makes  
one despair of their reasoning power.  
Man takes his greatest capacity for fiction to  
the religious of the world not a creed of which  
but is based on false assumption and sophistry.  
In the history of theology nothing has been too  
absurd or preposterous that it could not find  
ready and unquestioning converts. The most  
stupendous of the fables the greater was the de-  
votion that it inspired. The mind, overwhelmed  
and paralyzed by some fanciful evil, surrendered  
its courage and abandoned reason to become an  
obedient slave to a delusory notion. The history  
of man is pitiful as we see him crouching before  
the gods of his hands or of his mind. It is in  
this that the victims of fiction have most griev-  
ously abused themselves without argument or in-  
vestigation, and blindly offered up incense to the  
idol of delusion. No hardship has been too  
great or no pain too acute to quench the enthu-  
siasm of the religious devotee in his strife to  
serve the phantom that imagination and imposi-  
tion created.

In the matter of government man has been al-  
ready clouded with fiction. The other day the  
arch-tyrant that commands for millions of hu-  
man butchers in Germany, made a speech to the  
people in which he informed them that God  
called his grandfather to rule over the nation and  
gave him authority to make war and dispose of  
them as he saw fit; and now God calls him to  
tax and slay them—all we suppose for God's  
glory—and at his pleasure he—the tyrant, will  
do so. All this the people accepted for sober  
truth. They never once ask why God neglects to  
call them for something better than to pay heavy  
taxes and support millions of men in idleness.  
All along the pages of history we find those in  
power asserting that God has called them, or that  
they have been divinely commissioned to carry  
out something that other people have to pay for.  
If a war is fought both sides claim that God is  
on their side and that he intends to make it  
warm for the opposition. It is amazing how  
men will cling to such beliefs in the face of the  
serious realities of experience. A large propor-  
tion of what is called history is fictions. We  
see the leading characters in a distorted light.  
Their good traits are so exaggerated and their  
weaknesses so far suppressed that the real per-  
son or character has disappeared and we idealize  
a substitute that never had a counterpart. The  
meanness, selfishness, and envious ambitions of  
the men portrayed as a leader, have been elimi-  
nated and there is left only the majesty of Caesar  
or the patriotism of Grant. The nearer inquiry  
is brought to established fact the firmer is its  
foundation and the more enduring its strength.  
The engineer that constructs a machine or builds  
a bridge is very cautious about the character and  
toughness of his materials. He wants to know  
with mathematical exactness their capacity for  
stress and the period they can be depended on  
for service. The nearer all things are brought  
to such critical examination the better. The  
more fiction is indulged in the farther we get  
from the true basis of progress.

Spiritualism is a philosophy that is based on  
facts—not the hazy traditions of old time igno-  
rance, but the fresh and present knowledge of  
today. It avers nothing that may not be inspec-  
ted; hides nothing from examination; challenges  
investigation, and is ready to stand or fall by  
the most rigid scrutiny. To its facts it owes its  
existence and endurance. Let us adhere to  
these and patiently wait. We need no compro-  
mise with myths, no coalitions with unsubstan-  
tial and unverified mysteries. We need not visit  
the cemeteries of dead beliefs or mourn over the  
tombs of extinct fancies. Call the flowers that  
grow in life's later sunshine, banish the usurpations  
of fiction from the mind and rest upon the  
demonstrated fact of the immortality of life that  
now opens its pages to all. Welcome the strength  
and health that refresh the soul by knowledge.  
Have the courage to build on the real. Seek  
truth; it is better to hold the mind on vacuity  
than to believe a lie. Let the aspiration of the  
mind be for enlightenment. Superstition palsies  
the soul. It darkens all the avenues to the mind  
until the passage ways grow poisonous fungi.  
The slavery of a few chills the warmest impulses  
of hope, and blights what would otherwise be  
the choicest fruitage of life. Fear is a weed that  
grows in fiction's garden. The soul that is  
redeemed by knowledge is exalted above a dread  
of the universe. Courage and wisdom dwell to-  
gether; they are both based upon reality. The  
mathematics of depth's constellations is not more  
sure than the confidence of those who rest their  
feet on the truths that are laid bare by inquiry.  
No more can they be frightened or depressed by  
uncertainty. They have a feeling of thanksgiving  
in the heart for the revelations of the metaphysics  
that light the coming life. C. H. MURRAY.

## The A. and C. Board.

(To the Editor for the Light of Truth.)

I feel sure that your readers will be interested  
as I have been in this new means of communica-  
tion with the spirit world, designed and given  
by spirits to mortals through the mediumship of  
George Brown of our Village, North Collins, N. Y.  
It is far better than anything of the kind I  
have yet seen in the rapidity of the messages and  
the independent movement so little influenced  
by the mortal hands placed upon it. On one  
side are the letters of the alphabet and on the other  
figures and the words "yes," "no," "don't know."  
A pointer on either side of the little desk or  
board that runs back and forth on a smooth track  
between the outside frames spells out the mes-  
sages which can be taken, when once control is  
obtained almost as rapidly as the letters can be  
named.

I believe there are very few who with a little  
patience can not receive communications from  
spirit friends by this means and also that many  
phases of mediumship may be developed by its  
use. A. and C. boards can be obtained, I under-  
stand of Mr. Brown, at the small price of \$1.00  
each, and I feel sure none who try them will re-  
gret the investment. Yours for the cause of  
Spiritualism. EMMA TRAIN.

It is cruel business getting rich when it can  
only be done by making others poor.

## Atomic Consciousness.

V. G. TAYLOR.

Lacy Larcom, the recently arisen author, once wrote:

"What made the grass to grow up so green out  
of the black earth? And how did the buds  
know when to take off their little green hoods,  
and see what there was in the world around  
them? And how came they to be buds at all?  
And they bloom in summer would before they  
sprang up here—and did they know, themselves,  
what kind of flowers they should blossom into?  
And how came they to be buds at all? And how  
did they know when their forms had faded  
away in this life?"

Never were truer words uttered or penned by  
mortal. I assert that the animal republic (it do  
not care to use the term kingdom) is not the  
only one possessed with intelligence and in-  
stinct. The mineral and vegetable republics are  
governed and govern in precisely the same  
manner and by the same laws. The blade of  
grass knows that it is green, knows that under  
certain conditions it will wither and fade and  
die, and it knows that the parent seed will ger-  
minate and produce new shoots, and roots, and  
of buds, and leaves, and that by undergoing this  
chemical process, certain chemicals are used, and  
which in proportionate parts cause the tinge or  
color or shape or kind.

The sponges and sea anemones and all manner  
of aquatic and terrestrial vegetables and animals  
and minerals possess the same kind of intelli-  
gence, if not the degree, that man has, and are so  
governed accordingly. There is a plant in Africa  
called the man-eating tree, which resembles a  
withered stump with clinging vines. The one so  
unfortunate as to mistake its nature and sits  
himself upon it, is at once enveloped in its sin-  
uous, twining folds, and is crushed and ground to  
a pulp by the thorny knife-like leaves and  
branches. There is another monster called the  
vegetable octopus. It has limbs and tendrils  
that extend nearly a hundred feet from its body  
and when anything ignorantly and inadvertently  
gets within its clutches, the tendrils creep and  
crawl like so many serpents and sear and sting  
the victim in its mighty folds, and draw him  
onward to the mouth of the monster from which  
is emitted a stifling, odorous cloud.

There is no question in my mind but that  
flowers are just as cognizant of their existence  
and pre-existence as we are. For instance the  
sensitive plant, the night-blooming cereus, etc.  
If they are not endowed with reason, then there  
is naught that is in fact, there is nothing  
whatever but that has a soul. The smallest atom  
and particle in the universe has a soul, and  
knows just as well what its work is, as does our-  
selves. The combination of atoms forms bodies and  
the combination of soul atoms forms souls. And the  
union of those soul atoms forms the soul of the  
soul, for as every atom has a soul, and atoms  
form bodies, the union produced a higher power  
as I have said. A person cuts his hand or arm—  
the atoms composing the same at once go to  
work mending the lesions and uniting them-  
selves again, without any thought whatever by  
the owner of the arm. Atomic consciousness is  
in my mind an established fact.

I believe that a tree suffers pain when struck by  
the woodman's axe, just as a person's body is  
made to suffer from rough usage. I believe that  
it gives pain to any growing, living thing, be it  
tree, plant, cereal, grass, or mineral, before the  
change in its existence, which we call death,  
takes place. I do not believe that nature knows  
such a condition as unconsciousness. Every-  
thing has its use, its purpose, its mind, its func-  
tions and conditions, and necessarily must work  
through laws of intelligent force, and by such  
and know that they are doing so, even though  
they as well as we, may not know how or why.

The cause of the opposition of the Christian  
Church to spiritual phenomena is supposed to  
have originated in the Jewish prejudice against  
mediumship and consequent materialistic views  
of life. Jehovah was a very materialistic creation,  
and his idolatrous worship by Christians explains  
the Materialism of the latter. Jesus succeeded  
in getting some Spiritualism into the world, but  
priestcraft threw it overboard and substituted a  
faith religion instead. This revived the Material-  
ism of the past, and the Church is now a body  
without a soul, having lost the spiritual gifts  
brought into the world nineteen hundred years  
ago by its materialistic tendencies. Spiritualists  
are just where the early Christians were, and  
should let past experience serve as a warning.  
Facts, and not faith, lead to spiritual progress. Li-  
berty, not mental slavery, leads to material pros-  
perity. Truth, not dogma, makes civilization  
free and self-governed. Spiritualism, not Ma-  
terialism, must be the governing principle of the  
individual for continued growth.

## Deafness Cannot be Cured.

by local application as they cannot reach the diseased  
portion of the ear. There is only one way to cure deaf-  
ness, and that is by constitutional remedies. Deafness  
is caused by an inflamed condition of the mucous 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 un-  
less the inflammation can be taken out and this tube re-  
stored 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 mu-  
cous surfaces.

We will give One Hundred Dollars for any case of  
Deafness caused by catarrh that cannot be cured by  
Hall's Catarrh Cure. Send for circulars, free.

Sold by Druggists, 75c.

To overcome the marks of age, all who have gray  
beards should use Luckingham's Dye for the Whiskers,  
the best and cleanest dye made for coloring beard or hair.

## The Blind Clairvoyant.

Prof. HENRY W. SINCLAIR

Will send by letter a free-reading of the Past  
and Future with DATES. Mail lock of hair  
and One Dollar. Address:  
Prof. HENRY W. SINCLAIR,  
211 West Avenue,  
JACKSON, MICH.

## MEDIUMS AND LECTURERS.

Mrs. A. H. Lathrop, address is 307 West Second street,  
Duluth, Minn.  
Mrs. Ada Joyce's permanent address is P. O. box 515,  
Chicago, Ill.

D. C. Meeker can be engaged to lecture. Address 6  
North street, Bradford, Pa.  
Dr. A. Hatch, speaker, and platform test medium, address 535  
Western avenue, Lynn, Mass.

Osceola A. Edgerly's address for November is 24 South  
Williams street, Dayton, O.  
Bishop A. Beale is lecturing for the society at San Jose,  
Cal. Address 5 North Second street.

Mr. Emerson has the following engagements: Novem-  
ber at Hartford, Conn.; December at Cincinnati, O.  
Mrs. Cornelia Gardner, 128 Jones street, Rochester, N. Y.,  
will answer calls to lecture or attend funerals.

Mrs. Maggie Waite, lecturer and platform test medium,  
can be addressed at 12 Bell street, San Francisco, Cal.  
Mrs. C. H. Hatch, of San Francisco, platform, trance,  
and test medium. Address 335 Western avenue, Lynn,  
Mass.

Dr. George W. Carpenter is open for engagements to  
lecture. He may be addressed at 115 Greenhaw street,  
Chicago, Ill.

Colson Turnbull can be engaged for inspirational lec-  
turing, funeral services, etc. within a radius of 100 miles  
of Toledo, O.

W. H. Bach lectures at Arlington, Neb., for November,  
and at Aberdeen, S. D., for December. Will accept calls  
in their vicinity.

Prof. Joseph Ernst, trance speaker and psychometric  
reader, may be addressed for engagements at 10 Cross  
street, Cincinnati, O.

Dr. D. W. Wingerd, inspirational speaker and test me-  
dium, and psychometric reader, may be addressed at box  
100, St. Paul, Minn.

Moses Hull speaks in St. Louis during December. He  
would like opportunities for week day evenings' work  
in connection with his Sunday labors.

Societies wishing the services of A. J. Tidale for the  
months of December, March, and May may address him  
at 500 Park street, New London, Conn.

The present address of J. Madison Allen and Mrs. M.  
Theresa Allen is Spiritual Institute, Liberal, Mo. They  
will receive calls to lecture at convenient points.

Mrs. Celia Loucks, of 111 West Sandusky st., Findlay,  
O., is open to engagements to lecture. Also gives psy-  
chometric readings when conditions are favorable.

Mrs. Nellie Babcock Smith will accept engagements to  
lecture and give platform tests within a radius of 100  
miles from Cleveland. Address 12 Summer street, Cleve-  
land, O.

Dr. W. S. Rothermel will accept engagements to  
hold seances for the phenomena within a radius of 100  
miles of Indianapolis, Ind. He may be addressed general delivery,  
that city.

Mrs. A. E. Sheels has closed her engagement at Mead  
at Andover, Ohio, where she may be addressed during  
November.

Dr. H. T. Stanley, the well known platform test me-  
dium and lecturer, can be engaged for the first four  
months of 1906. Address him at 12 North High street,  
Cincinnati, Ohio.

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

Mrs. Mary C. Lyman is engaged to lecture for the St.  
Louis Spiritual Alliance during November and December,  
and is drawing good audiences. Address her room 17,  
Hotel Baitelle, St. Paul, Minn.

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.

Prof. S. W. Edmunds, of Cleveland, Ohio, inspira-  
tional speaker and test medium, will answer calls to  
lecture and conduct funerals on reasonable terms in the  
vicinity of Rockford, Ill. Address 130 North Second st.,  
Rockford, Ill.

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 1906. Address 51 Preble street,  
Portland, Me.

G. W. Bates and wife will speak and give tests in Du-  
buque, Iowa, during November; in Pittsburg, Pa., month  
of December. Would like engagements near Philadel-  
phia, Pa., for January and en route west for February.  
Address as per route or Manitou, Colo.

E. W. Sprague, trance and inspirational speaker,  
and test medium, can be addressed for engagements at  
10 Federal street, Allegheny, Pa., care of Dr. Bell, until  
November 30th, 1905. Permanent address corner of Newland  
street and Forest avenue, Jamestown, N. Y.

Geo. H. Brooks may be addressed at 301 South Third  
Ave., Marshalltown, Iowa, where he is engaged by the  
new society for the present. Will also answer calls to  
lecture during week nights, attend funerals or weddings  
within a radius of 100 miles of Marshalltown.

Mrs. S. C. Sovell, who gives public test seances and  
lectures every Sunday at 2 p. m. and 7:30 p. m. at 11 N. Ada st.,  
Chicago, is open for engagements in any part of the  
country. She is said to be equal to the best of platform  
test mediums. Address her at S. S. Margaret st., Chicago.

Miss Judson speaks in Louisville, Ky., for November,  
and in Dayton, O., for December. She will remain in  
Cincinnati at the first three months of 1906, and will be  
ready for outside engagements, beginning April 1st. Her  
address is always Cincinnati, O., care, LIGHT OF TRUTH.

Dr. G. C. Beckwith Ewell, inspirational speaker, impro-  
visor and psychometrist, is filling an engagement with  
the Spiritual Conference in Philadelphia this month.  
Would like to make weeknight engagements in vicinity.  
He has a few open dates. Address box 607, Birmingham,  
Conn.

Mrs. Nellie S. Baede can be addressed for engagements  
for 1906. Would also be glad to make engagements  
for any spiritual society within one hundred miles of  
Detroit for lectures through the week. Will also attend  
funerals. Address Nellie S. Baede, 41 Thirteenth Street,  
Detroit, Mich.

Mrs. F. Mayer, late of 100 East Seventy-eighth street,  
New York, independent slate-writer, psychometrist, and  
test medium, has removed to more commodious parlors,  
101 Fifth st., where she will be glad to receive her old  
friends and patrons, also any honest skeptic and investi-  
gator in the truth of Spiritualism.

Mr. George Walrod, trance and inspirational speaker,  
Hamilton, Canada, is open to engage with spiritualistic  
associations and societies in the States or Canada. Spir-  
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  
Macbee's Hall.

Lyman C. Howe is engaged for November in New York,  
and March 1906, in St. Louis, Mo. He will answer calls for  
week-evening lectures at points accessible from these  
places respectively. He is yet free to answer calls for  
December, January, and February. Would prefer to work  
in New York, Pennsylvania, or New England until  
March. First call first served. Address Fredonia, N. Y.

Mrs. Maggie Stewart, 264 East Main street, Plaquemine,  
N. Y., will accept engagements from societies for the winter  
months as platform test medium. All desiring her ser-  
vices 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, exis-  
tence, etc. also diagnose diseases, furnish magnetized papers,  
by letter for the price. For reading by letter and diag-  
nosis of diseases, by letter price is \$1.00 and two-cent stamps.  
Address as above.

G. V. Van Horn, the well known healer, inspiration-  
al speaker, spirit message and platform test medium,  
will fill engagements to the credit of any spiritualistic  
society or as a pioneer co-worker and organizer in any  
community, town, or city in the United States. Parties  
desiring his successful services by the week or month, can  
address him at 124 West Madison street, Chicago, Ill. The  
best of satisfactory reference given. Terms reasonable.  
Many years' experience in the field. Skeptics convinced  
by his ministrations and conversions to the cause of truth  
increase in the spiritual movement. Letters of inquiry  
containing stamps for return postage promptly an-  
swered.

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## MRS. A. M. ROBINSON,

PSYCHOMETRIST,

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Will give sittings by letter. All questions carefully  
considered by her. Sittings. Send lock of hair and own  
handwriting. Enclose \$1.00.

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## MRS. C. H. RUSSELL,

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Terms \$1.00. Correspondents promptly answered.

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Also Clairvoyant Doctor.

Formerly of Troy, N. Y. Practice of 30 years. Chronic  
diseases a specialty.

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CHICAGO, ILL.

Dear Friend—I feel a duty I owe you, to report my  
entire satisfaction with your treatment. I am improving  
every day by the use of your remedies and spirit treat-  
ment. My son, 16 years old, is a clairvoyant, and  
recognizes the leader of your band from the photograph  
you sent me. Your friend,  
Waldport, Ore. MRS. L. H. DARLING.



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Melted pebble spectacles restore lost vision. Write for  
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fact, the entire system. Send two-cent stamps  
and I will send printed information, also photograph of  
my spirit guide who revealed this knowledge to me.

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ROOD'S ELECTRIC OINTMENT. It will cure inter-  
nal, external, and bleeding piles in a remarkably short  
time. This Ointment is indeed a Marvel of Healing.  
Send two-cent stamp for particulars and circular. Sam-  
ple jar 75 cents. Agents wanted. Address 370 W. Fourth  
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