ovember 25, 1898

WEAK AND SICK!

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**TRY** SEVER-g to prac-ls. Send and \$1.00. free of

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ed. It is fast medicines. It



AN EXPONENT OF THE NEW PHILLSPHY OF LIFE, HERL AND HEREAFTER. SUBSCRIPTION PRICE, \$1.00 per YEAR, So per GODY Cincinnati, Saturday, December 2, 1893.

makes no mistakes. It takes the germ in the descripting exists could find no proof that anything exists of Spiritualism in all directions.

It was the control of Mrs. Richmond, and presents through nerve organization of the first address on this day. It is an acceptable done that the could find, the with account and makes the oak, atom by a tom, bestowed which the mind is mere phenomenal manifests that the atomympositing solid and tangible forms of nature there is and has been a constant pooling representation.

It was the first address on this day. It is an accept possible among scientists that the atomympositing solid and tangible forms of nature there is and has been a constant pooling representation.

It was the follows of the first address on this day. It is an accept possible among scientists that the atomymposing solid and tangible forms of nature there is and conditions of life, by a repulsion renders ontact impossible; aroma of the fruit, the mere manifestation of a proof to have a uniform of the first address on this occasion and to that end the children's that there is refore, an infinitesimal space of spiritualism in all directions.

The name "National Spiritualism in all directions of which the mind is more phenomenal manifests that the atomymposing solid and tangible forms of nature there is and blood which the mind is mere phenomenal manifests that the atomymposing solid and tangible forms of nature there is and conditions of life, by a repulsion renders ontact impossible; aroma of the fruit, the mere manifestation of a possible of the first address on this done is the control of Mrs. Richmond, and presents the poem for the children's proper place, in the control of Mrs. Richmond, and presents the poem for the children's proper place, in the could find, the which the mind is only present that the atomymposing solid and tangible forms of nature there is an acceptance of the first address on this done is a solid find, the which the mind plentenes is a solid find, the which the mind is only present The power and presence of this reality is visible all around us. Every fence and growing field and builded city, every monument, picture and book, every vessel floating the seas, marks and book, every vessel floating the seas, marks and visible to us only in the form of the condition and result of material organization and work with age? It is unseen the condition and result of material organization that condition and result of material organization and activity, and the product and phenomena of bodily organization that condition and result of material organization and activity and the organization that condition and result of material organization and activity and activity and the product and phenomena of bodily organization that conditions and to that end to the body address given by "Onlina" will be constructed to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the body and activity, then it must be limited to the bod always, and visible to us only in the forms of energy or forciting as it e at arm's length matter it creates. All visible nature is its mere. The spaces been them, said to be very its work and is a creature of its power. It harnesses electricity; it lays upon it its subduing

hand and sends it with its messages of business and friendship under the seas and its audible voice from house to house and city to city, makes it furnish light to your streets and home and power to your railroads and factories, and send power to your railroads and factories, and the season as peculation by Mr. Edison endorsed by several professors, that each atom possesses intelligence, and that its affinities are more movements of a conscious volition. But these atoms putrolled by forces and circulating in a house to house and circulating in a house to house and circulating in a house to house and city.

Season intelligence, and that its affinities are more movements of a conscious volition. But these atoms putrolled by forces and circulating in a house to house and circulating house to house and circulating in a house to house and circulating house house to house and circulating house h It is said that God, in the beginning, gave may be so, but it only postpones the inquiry. It ment, seen and being charged, passing reduces consciousness to a microscopic quantity: through be sud firsh and time cast off, we It is said that God, in the beginning, gave may be so, but it only postpones the inquiry. fowls of the air, and over every living thing that moveth on the face of the earth. This is only the natural and necessary supremacy, that in the natural and necessary supremacy, that in the natural of things, the conscious has in the uniare, whether elemental, or a composite whose ingredients are yet to be discovered, science has not yet determined and, perhaps, can not determined. However far you pursue material instant form and ingredients are yet to be discovered, science has not yet determined and, perhaps, can not determined. However far you pursue material instant form and ingredients are yet to be discovered, science has not yet determined and, perhaps, can not determine. However far you pursue material instant form and ingredients are yet to be discovered, science that on the perhaps, can not determined. However far you pursue material instant form and ingredients are yet to be discovered, science that bein and personalit far as animal day last week. He returned to Washington the next day. Nothing very significant about this, but enough to set Gog and Magog to work, and mass of brees without sub and body to it, as it wond be to imagine se without supporting walls, beams, postsyriders. All of tangible veight and substeat we see and McAllister is not a false prophet, after all. are, whether elemental, or a composite whose

SUPPLY DATE FOR THE FIRST STATE PRINTING AND STATE AND S

can realize. last how littlee is of us beyond vital energand chemical f upon which tangible ntter is hung sistributed-that, while matr goes and comperpetual mobility, these orces remain instant form and

not only in the ordinary and periodical sleep but inpart, in the forthcoming book on the exercises in longer or shorter periods of both voluntary and involuntary trance. It is a frequent occurrant to the progress of Spiritualism. rence noted by the press, of persons passing into a trance sleep of weeks, and months, duration. The trance sleep of the fakir of India, a description of self-induced death and voluntary burial, bas been practiced for years. The trance, or an arrangement of the state of the sta

ness banished, but also that action to see that, upon injury, recalls consciousness.

It The body is obedient to no will. Although respirational to the secretary will keep a corrected program of the exercises of the society, together with a deliberation, and secretion go on, it is only list of names of those contributing to the national total bath of which shall be forwarded to the

and its force are absent.

But still more significant is the action and power of the wind beyond the body in magnetism in all its forms, clairvoyance, mind-reading, etc., now accepted by many scientists and too abundantly demonstrated by observation and experiment to be any longer questionable. In these the mind acts beyond the limit of its own material body by forces and agencies its own. In ordinary magnetism the body of one person is made subject to the will of another. The limbs and body move under the direction and care and are controlled by the force of a will outside of themselves. This will, on the other hand, no longer operates through nerve organization no longer operates through nerve organization ests of Spiritualism in all directions.

which the materialist sileges create it, and of The name "National Spiritual Jubilee" was

and activity, and the product and phenomena of Mrs. Richmond's excellent paper on Spiritualism their forces, then it must be limited to the agencles of such organization and confined within the limit of such forces. If projected beyond them, it then must become an independent force. What is it? How is it sustained?

In this direction scientific discovery is rapidly tending. Psychological and psychic research, and observation have greatly added to the material of reasoning and proof of the essential existence and immortality of the soul. Will no science make clear and demonstrate to all, what faith has only given without reasoning to the believer?

Volume XIII, No. 22.

prepared with much care, as they are to be sent to the National Association for use and sugges-tion with the privilege of publication, wholly or

730 Vesper Service-Songs, brief addresses

readings, etc.

9.00—Renewal of Appeal for subscriptions and donations to the Treasury of the National Asso-

life are in all respects the same; consciousness and its force are absent.

National Secretary at Washington, D. C., for publication in a book that will be issued by the

of Religious, 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 several large volumes, while the article of the greatest interest to all the friends of Spiritualism, with other valuable matter, can be obtained ing the book,"The Proceeding of the National will comprise not less than one hundred and

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

THOSE preachers who use the Old Testament prohibition as an argument to legislate against mediums, should be consistent enough also to use the Bible prohibition against shaving as an argument to close the barber-shops. One is about as reasonable as the other.

Taylor, is Spiritualiai) in an introduction to the biography of Alexander Von Hamboldt, wherein he says: His eatheasiasm was too pure and ardent to be alloyed by any personal consideration. Not his own fame, not his supremscy as an observer or a theorizer, but the advancement of human knowledge, the discovery of grand general laws—the footsteps of God in the creation, was his unand his ambition."

How grandly such a character looms above the lastrious accientific commissions and self-grandlying promoters of many researches for files on the wheels of the chariot of proression, what a dust they raise above the subject

'O, Matty Van is a man of doubt, He wiers in and he wiers out; And when he is upon the track We can not tell if he's coming 'n or going back."

The approuncement of the grand work for Spiritualism to be accomplished at the recent Psychical Congress—which many timid Spiritualists hoped would result in placing the subjecupon such a foundation of respectability that they could afford to show their colors without lusing caste-was not enthusiastically received by old believers in Spiritualism, for they iber the Harvard University Committee with its unfair treatment, broken promises, an with its unfair treatment, broken promises, and no report, and the University of Pennsylvania with its "preliminary report of the Seybert Com-mission, a sham and delusion, or mere pretext to capture a fortune from the estate of a "credulous Spiritualist," credulous in his confidence in the onor of eminent scientists and professors.

The tendency of many scientist investigators of the science and philosophy of Spiritualism, to account for everything outside of their usual ruts of research by purely mundame causes, was filly expressed by one of their number when he said, in reference to the manifestations through Home: "Spirit is the last thing I'll give in to."

and possibly the spirits of arisen teachers and friends will continue to instruct and comfort mortals who seek their aid regardless of the opinions of arrogant wiseacres who will not "give in to" any truth, except of their own discovery

or standpoint with the seal of popularity.

Mesmerism was treated by scientists for up wards of a century with contempt and derision but now since it has been re christened as hypnotism it is a popular fad, too important to be practiced by persons who have not paid for a bit of sheepskin having the endorsement of medical lights, who are in darkness as regards psychical

Telepathy, under the title of mind-reading o communion, has been practiced by Spiritualists for many years. The action of embodied minds upon others in the form undoubtedly explains many manifestations frequently attributed to the agency of disembodied spirits, but such action is not admissible as evidence sgainst the truth of communion between embodied and decarnated spirits; that has been proven in thousands of s to the conviction of minds as acut and critical as those of any member of the pay-chical research societies at home or abroad.

Regrets were expressed by some writers that Psychic Congress, and improve the golden oppor-tunity to demonstrate the facts of Spiritualism phenomena in public, degrading the truth of continuous, progressive life, which towers skyward beyond comparison above all material subjects, to a level with horse-racing, and the scientific promoters of such proceedings to a

moral level with frequenters of pool-rooms.

The experiences of Prof. Here with the Asso ciation for the Advancement of Science in 1855 Dr. Gardner and several mediums will Agassiz, Pelton, and other professors of Harvard University, in 1857; of Slade with Prof. Ray Lancaster in 1876; of mediums with the notorious Sevbert Commission, and in many spirit of opposition and determination to crush what they had decided, without investigation, was fraud or delusion, has led mediums to avoid investigation by those from whom they have out to professional criminals.

At the opening of the recent Congress it was announced by the chairmen that there was a great need of new nomenclature to properly define the different phases of psychical power, which is conceded; but, for those who have not

metal is read in some unknown or fourth-

may possibly serve as an illustration of operations in the "fourth dimensional manner by the subliminal self." The authority for the statement was the author of "The Scientific Bisis of Spirit-Epes Sargent, who said: using, Epes Sargein, who said On occasion two skepical gentlemen, who were present and saw the mysterious red writing in process of appearing on his arm, seized hold of it to discover his trick, as they called it, and said: 'We know nothing will come while we hold it.' 'What will you have?' said Foster. 'Something that will be a test,' said they, 'something that will fit our case;' and immediately, while they held his arm as in a vice, there appeared in large, round characters the words, 'Two Fools.'' In this case it seems that through the action of some occult power, operated by intelligence, whether by the subliminal self in a fourth-dimen sional manner, it matters not, there was given a practical illustration that the power to produce the stigmata possessed sufficient intelligence to "answer the fool according to his folly," which, if not scientific, was in this case quite appropriate

ss a test of character reading.

During my first seance with Foster, in March, 1864, after giving me several satisfactory tests of the presence of arisen spirits interested in my welfare through automatic writing, clairvoyance, and clairaudiently, he raised his sleeve, showing his fair, fat arm entirely free from any mark or discoloration. Within a brief space of time large red letters commenced to form, and shortly the name of Lois was distinctly written, and after emaining clearly defined a few moments, gradually faded away. The phenomena occurred in a good light, and under my close scrutiny; the medium had never met me previous to that seance, and my Aunt Lois had recently passed to

This was before spiritual phenomena had been scientifically (?) explained as being simply tele-pathy, the action of fourth-dimensional power, aypnotism, subliminal self, or any of the occult iscoveries upon which changes are now rung by scientific researchers; nor had Mahatmic agents intimated that those we innocently suppose to be our arisen friends and relatives were merely soul-To me the evidence was conclusive that my friends and relatives, who had laid aside the clogs of mortality, still live and possess the power to commune with those still remaining on the mortal side of the thin veil between the pheres of mortal and spiritual life. I could only act in accordance with similar conclusions to set forth by an eminent jurist, Judge Edmunds, in "Spiritualism," p. 28, wherein he says "Now, under all these circumstances, what was

I as an honest man, blessed with common sense of my own senses, enlightened by patient inquiry and the deductions of my own deliberate judg ment drawn from that evidence? Could I reject a weight of evidence that was allowed to prevail in all human transactions, and without which the earth would be a bedlam? If I did, on what was learth would be a bedlam? If I did, on what was until it is renoved. I to rest my judgment? What, indeed, but caprice, or arbitrary will, or the opinions of

# BLIND AND YET SEES.

To the Editor of the LIGHT OF TRUTH.]

Inclosed please find a column of matter clipped yeas ago. The sketch has been treasured by a cousin of the blind man, and I borrowed it to send to you for publication. The cousin is in my employ, and says Mr. Josselyn is following the same line of business at the present time in Boston. Yours, G. W. LASCELL.

man who lost his eyesight thirty-five years ago and wouldn't recover it if he could. A man who says seeing is quite unnecessary and a hindrance to the full enjoyment of life. A man who gets along in the would much better and makes more happy without his bases, and him a great deal heavier than and he would be with a great deal heavier than and he would be with a great deal heavier than and he would be with a great deal heavier than and he will be writer than and he would be with a great deal heavier than and he will be writer than and he will be writer than a great deal heavier than

money than many persons with two good eyes.

Many of the readers of the Globe have doubt

no matter whereney live.

Mr. Josselyn w one day going along the side-walk, when he s deally stopped, picked up his valise, went out to the street, walked eight or resume his cour. Some workmen were watch ug him, and omf them more amazed than the est, called out ten steps, and th returned to the sidewalk to

trick of yours Now you might as well be frank and tell me about it."

and tell me spout it."

But Mr. Jelyn very properly refused to granfy the idea of the stranger who had insulted him, and merely assured him that he was in reality and as a bat.

A Globe reporter 31tly visited Mr. Josselyn at his home, not to sfy himself in regard to his blindness, but tek him how the world really looked to a bliman, and inquired what mysterious sense it 3, what subtle faculty, what unerring intuititation supplied the deficiency of physical state. ficiency of physical sig

"Oa, I'm not blind," Mr. Josselyn cheerily "and I don't like to has thought that I am. see as well as auybodyt in a different way. Not clairvoyantly, butually, although not with my own eyes, for tlare aghtless. Others see for me, and I use r vision. They are with me all the time,"

"It may not seem verybable or intelligible to you," said Mr. Jesselvireply to the reporter's inquiry, "but the onlplanation I can give is that my guides are spil It is they who see for me and keep me out langer. How they are able to do it is as greenyatery to me as to you. But of their actualstence I have no more doubt than of my ofAnd how could I doubt, with the thousandy proofs of their presence? In walking althe street or any where else, if I should I to the left to avoid an obstacle, I feel a ure on my right shoulder just as distinct bal to me as you feel the weight of my han your arm," continued Mr. Josselyn, as hened the reporter's "It is a purely physensation, the same

"You may think itall a hanation that has no existence outsidemy braint it is a hallucination with a practial value n which I can always depend to let me if Itd myself up to it. Some days, who I am ing dull or in-sensible, I am not ausceptito the warnings and when I depend on mysqone, disregard ing the external infaces, I gato trouble.

Mr. Josselyn wen't in a nt entertaining way to explain why e senses e superfluou known metaphysicactrine of alism. "Noth ing really exists bmind," heald; "all the seemingly solid ancual thingsf this world oston. Yours, G. W. LANCELL.

A stone-blind man whose vision is perfect. A

OUR CONTRIBUTORS

When he is the dog in the labe, and lose the mest in striving to group its reflection in the strip group of the secure of the strip group of the secure of the strip glore and the mest in strip glore in the strip glore and the strip

How does he know it?

Written for the LIGHT OF TRUTH.1

Spirit Photography.

along as you never running against anyong or anything, king fast and always stopping at the right householders and always stopping at the right householders are the right householders. I recognized at the right householders are saw eyes like yours except thind man, but then that conyours except thind man, but then that conyours except the right of the ri realized. I sent the picture to my brothers and sisters, and were recognized. There are out-lines of my little daughter's face, that passed to the higher life when two years and seven months old, whose loss I mourned greatly. She placed s bunch of white roses on my dress waist, as I had nothing of the kind with me. Some have called it a counterfelt. Call it what they may, I am perfectly satisfied that they are my relatives

Through the Mental Ear. FLORENCE E. ALCOTT.

In explanation of the following messages would state that the Washington Irving mes sage came first, (to a friend) an admirer of the graceful writer, though he was not thinking of

him at the time. ing his appeal. He certainly was in a most de-plorable condition and resembled very much the stationary silent gentleman that ofttimes graces a cornfield, so tattered and unkempt was the state of his wardrobe.

No 3 gave his moiety of experience in words more torcible than elegant, but still they are expressive. I received them clairaudiently, he evi dently sensed me as a boon companion, one whom he could trust.

Dear Sir: Golden happiness far beyond the green-covered grave is mine, my body lies in the earth, my spirit, the essence that makes up my whole existence, is off to a higher clime penetrat ing the reams of beauty, of peace, of song, and of love to those who are higher than I. I have walked the golden shores of your beautiful earth the close of dinner, after the servant had brought and felt the joy it gave. My thoughts in writing the fruit, nuts, and coffee, and disappeared in the pels and attracts me to come into your atmosphere where my profile is staring you in the face every minute of the day. My soul gazes at you with a spiritual eye, the returning of a disembodied spirit from the celestial shores of eternity to walk earth's green paths in a pure un tainted garb of immortality is a blessing I truly appreciate. My works do follow me, I am enjoy ng the reality of my labors and am pleased with my earth work. Great is my reward, patient waiting rewardeth much. I have made the attempt to come, if only to say a few words through the one who is writing, but have failed in to do all that I desired, yet am pleased to find the channel is opened through which I can return. I do not wish to further intrude on your time. A WASHINGTON IRVING. happy farewell.

Your door is open, mine is shut. In toils I travel. I have gone through brambles, yet find no place that gives me comfort. I can not deny the fact that I barred my door with literary rubbish announced by the chairman that there was a great need of new nomenclature to properly define the different phases of psychical power, which is conceded; but, for those who have not by about forty years of age, with oval face, blonder, without wasting force in quibbling overshadows, less they meet with similar misfortune to that deal happier than suld be wit my sight that no mortal should read who values time and

To the Rditor of the Light of FROTH)

I attended the senuce held in Spencer Hall, Hg
West Fourteenth Sueet, New York City, on a recent Sunday evening, and was so completely surprised at the marvelous tests given by the medi-um, Mr. Harlow Davis, that I feel impelled to write a few lines and give a detailed description of some of the tests given. Mr. Davis is a young man who impresses an audience very (avorably by his modest manners and genish disposition

By 8 o'clock the senting capacity of the hail was tracd to its utmost. After calling attention to the various spiritual publications which were on sale, the medium passed into a clairvoyant state

mest, called out

"Begorry, sor yez blind, how did yez know a pile of coal wasin' on the sidewalk?"

Mr. Josselyn i not know anything about the coal that obstruct the sidewalk, nor could he explain to his estimate the sidewalk, nor could he explain to his estimate the sidewalk nor could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his explain to his estimate the sidewalk in or could he explain to his estimate the sidewalk in or could he explain to his explain the sidewalk in or could he explain to his explain to his explain to his explain to his explain the sidewalk in or could he explain to his explain the sidewalk in or could he explain to his explain to his explain to his explain the sidewalk into a claivoyant state and commenced to describe the visions which appeared to him.

After describing the form of a lady he gave the name of Cecilia, and pointing to a lady said, "She comes to you and is your sister, she passed over with pneumonia, she brings with ker your she had been it. On another occasione was standing in front of a lady he gave the name of Cecilia, and commenced to describe the visions which appeared to him.

After describing the name of Cecilia, and commenced to describe the vis who said:

"See here, sthey say you're blind, but I've been followinou for an hour and watching you closely. You were blind you couldn't get along as you mever running against anybody or anything, king fast and always atopping at the right housithout hesitating. I don't be-Here is a man standing before you who committed suicide by poisoning with carbolic acid. The initials of J. C. are given, he wishes to send love to you and the three other members of family at home." The lady was visibly affected by the communication and acknowledged it to be wonderful test. A large number of similarly marvellous tests were given. Such tests as these are what we need to convince the skeptical, and it is with pleasure we learn that Mr. Davis will remain with ue for some time. I am a constant leader of your paper and wish it the best of success as it deserves.

WM. J. DRUDEN.

# Table Tipping.

Dr. and Mrs. Ellion Coues presented a paper on this subject to the Chicago Congress. They gave an account of various phenomena which they had witnessed, the phenomena being of the

usual kind. The following is an example The table tipping and table rapping which we have witnessed have by no means been confined to the single piece of furniture with which we usually experimented. side-table, the use of which, however, we soon gave up, because it became unmanageable. Its contortions were as tiresome and meaningless as the wanderings of a planchette usually are. It would simply rock till it upset, and then be too weak to stand up. But it so happens that the diningroom table is an unusually, we may say remark ably, heavy one-too heavy for anyone to lift off the floor. I. is of solid English oak, with a large leg at each of its four corners. When closed, without the extra leaves, it seats eight persons easily in large arm chairs, two on each side; when fully extended, with all the leaves in, it seats twenty persons comfortably. This massive of ; ct began last Winter to show signs of active interest in psychic research, by various tremors and jarrings, and ultimately became expert. All that was necessary to its effect seemed to be that, toward one direction or another, for a distance varying from a few inches to a foot or more

# LITERARY REVIEW.

THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex. By Lots Waisbrooker, 1'p. 136. Price 50 cents. For sale by the author, Tope-

ka, Kansas.

Like in others of this nature Mrs. Waisbrooker deals with the right use of the creative forces: the rights of women in regard to their body; the evils of sexual abuse, etc. While all she asys is true, it is questionable whether reading it will prove a cure; for those who have onigrown their animalism are naturally pure in that line, while the opposite may only be further incited by its perusal. But thought is free; so is reading, and we trust our telling the truth, as we feel it, will not affect the sale of the book, except to increase it.

EHENEZERS. Or Records of Prevailing Prayer Written and selected by H L. Hastings, Boston, 47 Cornhill. Pp 383. Price se cents.

To those who have had any tests in the ef-

Saturday, Decemb SPIRIT M

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WECKERLY.

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who carry about them a well-defined halo of their interior self. It appears to be their second self outside of the body. These are the mediums of earth. Not necessarily spiritual mediums. But they are persons who are half spirit, half mortal, and make up the world of progressive ideas—inventors, geniuser, artists, poets, statesmen, philauthropists, etc. Mr. Channing, as a spirit of this sphere, may have referred to such mortals, and indeed all by those he knew. This is and

and judged all by those he knew. This is not infrequently the mistake of spirits. It is true so far as it goes, but it is not the whole truth. Spirits

its to dsy know more of these matters than they did in the past, and would not repeat such mis-

takes unless it was done by a presuming spirit through a presuming medium. But even the mediums are learning by experience, and give more reliable communications than they used to do. It now lies with the sitter to improve. In-

stead of judging the medium by the nature of the communications obtained you can begin to judge the attter. The medium generally uncon-sclously reflects his or her questioner. If the medium is a moral character and lies to you, put

that down to yourself as the motive power. You are simply getting back what you gave some body else at some time past in your life-whether in words, thoughts, deeds, or implica-

vitions—something not yet repaired, and still pointing a finger at you in remembrance of an old wrong or misdeed, error or misteps, folly or stupidity. So, if you want truth, give it—like attracts like. To hide the truth is equal to lying

If you love Spirituallam and believe it true, sup port it. By failing to support it after you know it to be true, is equal to living a lie in the face o

the spirit world, and you attract lying spirits around you, who feel as you do about it, and trying to get into the shadow where you are, and when you seek truth, get untruth. But this is no the questioner's case. He wants facts, and will

get them, too. But others read the reply given him, and the question involves points that were relevant to the subject, and could not very well

be omitted without marring the whole as a com-plete answer to such a question.

QUES --[J Kosaman, California, Mo.] If our spirit is a part of God, or the counterpart of the over soul of immortality, will we, apirita, reunite again into oneness, as it were, like a bucket of water drawn from the ocean, and in course of time being poured back again?

ANS --This question simost prompts us to first

sk what the questioner understands by God version, etc., but it may be taken for granted

that he believes in a universal intelligent ruling power, to judge by his close. The question also implies a doubt as to continued individualized

er has been proven to you, you may feel assured hat human life is continuous as individualized

at human free is continuous at individualizations titles. For if the effect were to be swallowed again by the cause, no better time than physial dissolution or death could present itself, ter that the chauces are less in favor of such a

stence. You need not question this, unless question spirit-communion. But if the lat-

tion. You can locate these earth bound mortals among the patriclans as well as the pleblans, among the educated as well as well as the ignorant, among the rich as well as the poor. Matter and spirit are one to such people. But there are a class who are a little brighter. They seem to be walking in a dawning light. It is the first rays of an interior light peering forth from the flesh, surrounds the body as a little halo. Spirits in one sphere with that mortal would tell you that is an aura, which all mortals have. He knows of no others, therefore to him all mortals must have it. But there are still a higher class of mortals who carry about them a well-defined halo of their interior self. It appears to be their second self bor. The poor man, or one who is dependent will for two reasons. One is policy, the other sympathy. Either is a soul effort, which add that much spiritual force to his interior or higher self. The next life is one in which money power, social influence, worldly pride, goo financiering, political trickery, or even the high est oratory counts for nothing if there is not a superior power of love or sympathy behind it. Sympathy is soul strength—the motive power needed to propel the spirit along in the next life, as health, energy, and muscle is needed to get along in mortal life; and love is developed by secrifice lighting for others doing good for him. sacrifice, living for others, doing good for hu manity, serving mankind and forgetting self Who does this more effectively than the poor? Have they not a natural heritage to blessings which were denied them as mortals?

QUES.—[Aunie Bronnenberg] Why is it that after sitting regularly for development and seeing lights and spirit forms, the manifestations cease altogether at times, and then return with renewed activity?

Ans.—This is because you are not absolutely developed; that is, able to see without spirit aid. Your clairvoyance is only relative—only possible when acted upon by a spirit or a control. As soon as the control leaves or becomes exhausted from continued action on your clairvoyant powers, your gift becomes dormant again. This may go on for years, or discontinue altogether finally, if the spirit finds that is is exhausting to you also. Do not force it. Practice it only when it comes naturally and easily, and it there is any positive mediumehip in you it will not be lost. Have patience, and in the mean-time keep posted on spiritual matters generally. Reading is often a better aid to development than sitting in dark circles.

QUES-[L. H.] I have been sitting for two years, and with the exception of a few touches, have received nothing. Am I, perhaps, too old, being sixty years of age?

ANS.—Most likely your age prevents develop ment for physical manifestations, as you no doubt need all your magnetism for yourself. But you may develop a mental phase without injury—say im-pression, clairvoyance, or clairaudience. Note the impressions that come to you while sitting.

QUES-[E. F. C] A few days since I went to QUES-[E. F. C.] A few days since I went to my kitcheu door to make some inquiry of the young lady that lives with us, supposing that she was at home, but knowing the rest of the family had gone away. Not seeling her, I spoke her name, louder than usual, presuming she was in another part of the house. I thought I heard her say, loud and distinctly, "What do you want?" The girl was two miles away at the time. What is the explanation of this?

ANS.—If not an effect of the imagination there are two spiritual hypotheses that may account for it. One is that a spirit replied, either to test ter, your clairaudient powers, or in a mood of pleas antry, not suspecting that you would hear it The other is that the young lady heard you over ing as possible to some as seeing is with othersreplied mechanically, which reply reached you or account of momentary good conditions at both ends of the line. This indicates a new phase of ong-distance communion, which may be terme he spiritual telephone. The conditions for such connection will undoubtedly be closed room at both ends, passive mood, quietude and concentration of thought. But like in all such phases

spirits can greatly sid in its development, QUES.—(Reader) I saw the 'following in a spirit message, what does it mean: "Some have grown out of their old petitiess, and serve. Some still keep their court, but are spirit bables in knowledge?"

satisfies the chauces are less in favor of such a satisfies to be lost again into any sort of a small and to be lost again into any sort of a small and to be lost again into any sort of the satisfies a small and peace. We should think the profit immortable is an sicilar guarantee that a for immortable is an sicilar guarantee that a fact. Can year hope for anything that is

ditions that surround her at this time, and that vidually, acctionally, and universally. You may she will hear soon from George, as I find his organize sectionally for temporary protection, as thoughts turn homeward and I have been trying you have organized socially. But a universal to impress him to write. Your mother Elizabeth unification will need an underlying principle that is with me. Your own darling child is in our is above all personality, sectionalism, and particare. How grand and beautiful is spirit life. How care. How grand and beautiful is apirit life. How, little we understand while acjourning through the earth life. Man surely sees but little of that which pertains to the spirit. I would not if I could return to earth, but I would hold every one of you, as it were in the hollow of my hand. I would try to impress and to lead you into the would rry to impress and to lead you into the bigher ways, but there is no complete satisfaction on the earth plane. You must wait just a little louger, and by and by, when we are re united on the spirit side of life, then will be the happy time which your heart so longs for now. To my daughter Rebeccs. Parkersburg, W. Va.

# James Madison Hunter.

It seems strange to communicate to my friends in this way. My exit into spirit life can be cunted by days, and yet I am able to come and give evidence that I still live. I knew something of this grand truth, but like many others, did not ive up to its teachings, and can now see the mistive no to its teacangs, and can now see the mis-takes. Dear wife, Etta, and John, give me your best thoughts. I need them. I shall try and communicate to you if you make right condi-tions. All will be well. I am from Hamilton, O

By the aid of friends I am able to send this message to my friend, Judge Keyes, of Madison, Wis., and other friends of that State, for many knew Jeremiah Rusk. You have scarcely laid away the old body and the tributes to memory pression, clairvoyance, or clairaudience. Note the impressions that come to you while sitting. Probably you might get some comfort out of first seemed strange. We don't have to suffir come in at this time for I feel desirous of send-that. physical psin here; or neither is there party or partizan feeling, but all humanity has claims of

ter, and the prospects are that he will get well a great comfort to you, and those troubles which now and will be left to comfort those who are seem hard to hear at this time will present a different near and dear to him. How strange, and yet how ferent view to you when you understand Spirit beautifulit is that we are permitted to watch over our loved ones from the spirit side of life I have often tried to impress my presence upon you, my dear mother, and sometimes I feel that u realize my nearness, although you do not un derstand the emotion but will almost immediately speak of me. I believe that the anticipated change will be better for all of you as I believe the southern part of the State would, be much better for you than the central. Westly is all right and will be home soon. Do not be uneasy but live and enjoy that which comes to you, and let to morrow take care of itself, for if you learn a new truth keep it, and then to-mor row another may be added unto you. I am gain ing in wisdom every day, and by and by I will be enabled to draw closer to you through the influence of the spirit than I can at this time, because I know you will understand better that act, one great and grand enough to over balance which pertains to the spiritual. I come from all that was not considered just. Remember use

SPIRIT MESSAGES.

We was a state of many and the state of being about the goals of an extended and the state of the state tric, after the ancient Grecian oracles or mediamic phases. But there are exception for the physical as well as the mental, although they,too, will differ in degree to climatic conditions. My object in saying this, is to apprise you of some that them, trying to make myself known. Love to my wife, and boys, and Lillian, and dear Sister Dora. I lived at 1517 West Lombard Street. Baltimore city.

Robert R. Lee.

Good afternoon, friends. I am glad to be permitted to speak with you. I desire that the loved ones who belong to me through the tie of nature know that I live. I desire them to feel land. Love creates unity. Unity is the foundathat I still hold a great interest in them and I am often with them in their home life. I would have Rebecca know that I am satisfied with the contion for organization, and organization can not be made lasting until all ill-feeling, jealousy, or elfishness has been trampled under foot, indi

I passed into the other life by accidental drown ing one year ago this November. I want this message to reach those I love in the home near Wankeshs, Wis. S ster Jennie and Aunt Kate are with me and send love.

## Richard Hyatt.

I want to send this to my brother, George 115-tt, in Washington, Ind. I want him to know we I want to send this to my brother, George 115att, in Washington, Ind. I want him to know we att, in Washington, Ind. I want him to know we see with them and doing all we can. Do not be discouraged. We often try to make ourselves known to you. All will be right. Father is with the first shall be first, and the first shall be first. ere with them and doing all we can. Do not be ne and we both send our spirit love to you, Florence, and all in the home.

# Caroline Newkirk.

How glad and happy I am to be able to comand send a message to one that was dear to me while in life, and the old protecting love still reaches out to her as when I took her to my care and protection a little motherless girl. Time in its unceasing roll has changed the little girl into a woman, and we find the cares of wife and mother settled on her brow. We often come to her in the home and try to make her feel our presence. I want this to reach Elizabeth J. Fryer Whitewater, Wis.

# Gertrude E. Spence.

From Colorado Springs, Colo.: Good afternoon ing a message to those who live at Calio, 111. I feel that this message will reach them. Ob, how our brotherly love and co operation, and as you know I was inot idle in your sphere, I do not suffer now. I know that you have of soon shall take up my work. You will hear from me often. I lived in Viroqua, Wis.

and here I am to day trying to voice to you my ten wondered if it were possible for me to return and here I am to day trying to voice to you my undying love, for love can never perish; it is part desire to send a message to Louisa and also to the spirit side. Helen, I would like to have you interpreted by highly advanced and the prospects are that he will get well a great comfort to you, and those to all the spirits as to become the building materials. ualism. This sounds strange, I know, for I was Church member when upon the earth plane : would not listen to Spiritualism, but I am a spirit now and I view, that which I speak of from the spirit side of life. I am not sorry that I was true to my Church for I have gained my reward in happiness, but still there was a disappointment when I first entered the spirit world, because I did not understand the conditions in this life. When you think of me now think of me as happy and well, and remember that the seven that has passed over to the spirit side are all united to gether as one family, the same as when upon the earth plane. We have each received our reward to sense and live partially in the one next to of happiness for each and every kind act and follow the present, still not sufficiently developed deed, and all that we have done which we feel to to throw off the mortal coll by natural disintebe wrong when we passed to the spirit side of life, ever as your loving states.

Thirty Years with a Shrow reter stood guard at the gooden gate has solemn mich and air sedate.

In a solemn mich air sedate there is the solemn air sedate there is solemn air sedate there is solemn air sedate the solemn air sedate them in.

them who guardes the gate," said she "We come hither beserching three To I tu seater the heavest yland to I tu seater the heavest yland to I tu seater the heavest yland to I me, at Feter there is no doubt. There's nothing from heaven to bar me ou Twe been to meeting three lines a week, and almost always I of the and speak.

He never would pray with an carneat vim, or go to revival or join in a nymu to also with the painty chose to afford, while I in my purity sang othe Lord, and if cucumbers were all he got, it's a chance it he merited them or not.

But oh, 8t Peter, I love him so to the pleasure of heaven pleas let him go ve done en ugh — a saint I we been.

But to my gitm wony-I know 'the so Than the unrepentent must fix how; the so that he my gitm wony-I know 'the so that he unrepentent must fix how; that he will the come wey you can see just he will the come wey you can see just he may enter who a last to me;

'It's a narrow gospel by which I pray, But the chosen expect to find a way, Ot coasting, or to.ling or by biling by u Ot coasting, or to.ling or by biling by u and say. Bt Peter, it seems to me, You ought to stand right by the opening there, And never at it down in that casey chair.

And say, St. Peter, my sight is dimmed, Jul I don't like the way your whitkers are trimmed in In y'c cut loow wide, and outward toas; they'd look better narr.w, cut straight across. Well, we must be going our crowns to win. So open, St. Peter, and we'll pass in

The men stood still as a piece of stone— Stood sadly, gloomily, there alone. A life-long settled idea he had was had: He thought if the woman went down below That he would certifully have to go, Thist if sh- went to the regions d in There wain! the ghost of a show for him.

Slowly he turned by habit bent, for I-llow whelever the woman went. Observed that the lep of his head was hare the called the gentleman back and said. Feliend, how hong have, you been wed?" 'Thirty years' with a weary sigh. And thru he thoughtfully saided. Why?" Why?

St. Peter was slient. With head bent down He raised his hand and scratch d his crown, Then, seeming a different thought to take, "Thirty years with that woman three."
No wonder the man hand tay half! had a his control of the contro

Hitting the second of the seco

'See that on the finest Ambrosia he feeds, He had shout all the had-s he needs. It isn't just hardly the thing to do To roast him on earth and the future teo.'

Written for the LIGHT OF T

OUR DIVINITY.

It is with cautious but determined steps that I

enter the field of human origin and destiny.

The law of evolution teaches us that we have gradually evolved from the coarse and crude material of the firemist, through the processes of planetary evolutions, through the ever-changing forms of organic life, until sentient life found ex-pression. The types of animal life began then to develop rapidly; the brain-power expanded until the primitive man appeared, hardly conscious of its superiority above the animal. But increased in mental powers, and gradually evolved his soul powers, until to day, in the light of a nineteenth century, we are knocking at the gates of spiritual knowledge that we may drink from the fountain of wisdom and spread the glad tidings of our glorious destiny.

We are swinging the beautiful white banner of Truth and Liberty, throwing the searching light of Scierce into all departments of nature.

Chemical analysis has revealed to us that we can trace the All-wise Power to the most minutest part of matter, ever forming, ever changand themselves subordinate to the one great Over-Soul, as revealed with its mighty creative power in the atom, filling the universal cosmos

We, as human beings, the highest expression of divine intelligence on this planet, may refine and develop our soul-forces by bringing our di-vine attribute into daily use.

As soon as we recognize the divinity within our souls and listen to the still small voice, we shall grow more perfect in mind and body, our spiritual powers will increase, and we shall blend ore and more with heavenly spheres.

Sensitives suffer because they have developed sufficiently beyond the entity they are inhabiting gration. The same suffering will be undergone by those mortals, who, upon entering the next life, have developed no spirituality, so-called, necessary to that sphere. Such will feel like fish

spiritexperience in to day's issue. There is no doubt that a demand for back numbers will make itself manifest later; and to avoid being disappointed, those of our readers who desire to get a freedom which the State is not entitled to the power of its dispointed, those of our readers who desire to get a friend interested, should order one or two extra papers forthwith; or better still, send in a three papers forthwith; or better still, send in a three twenty five cents.

### THE HAWAII CONTROVERSY.

The readers will recall that one of the mos prominent movements made by President Har rison at the close of his administration was to make a treaty with the provincial government of Hawaii which if carried into effect would finally result in the annexation of the Pacific islands to the United States. After the establishment of the provincial government in Hawsii there was but a short period until President Harrison retired. It was not long enough to enable the country to have any general information upon the real inwardness of affairs in Hawati.

One of the first acts of President Cleveland after his inauguration was to recall from the Senate the Hawaii treaty. The rapidity with which Cleveland acted in the matter was a strong contexts whether would likely follow. That is pointer to what would likely follow. That is, the formulating of an entirely new policy in re-lation to this mutter. Mr. Cleveland soon sent a private agent, Mr. Blonut, to Hawaii with in-struction which he no doubt faithfully lived up to. In the last few days Blount's report has been widely published, and it discloses the facts upon which Secretary Gresham based his conclusions which are so severe on ex-Minister Stevens, who was our minister at the time that the dusky queer was removed and the provincial government es-tablished. Gresham's letter, Blount's report, and the conduct of Willis, the present minister to Hawail, along with the conduct of the admin istration in reference to the whole subject, clear ly demonstrates that the position he takes is diametrically opposed to the one adhered to by the Harrison administration. There being such a dearth of partizen questions that we look upon the question of the annexation of Hawaii as likely to be warmed into white heat on purely

About all that Congress has so far had to entertain the people with have been economic questions, and now, for the first time in many months, comes a subject which the actors on

each side may warm into a political white heat.

Ex-Minister Stevens, on the evening of November 21st, delivered a lecture on Hawaiian affairs, is which he gives full expression to his views. He makes the claim that at the time of the queen's downfall she was not only misguided and un-worthy, but without the sympathy of the best natives and all the respectable white residents of the island, and that under her rule the Island bethat over there and throughout the Pacific Coast made a perfect organization devoted exclusively to the advancement of the illegal trade in opium.
Also through the bribery by the purchasing of the legislature the great lottery bill was fastened upon the Hawailan Islands. Numberless illusthe queen's rule the monarchy was fast passing into a bed of iniquity. The respectable people of the island were the instigators of the establish ment of the provincial government, and are fully in possession of affairs. Claim has been made by the present summarized states troops were the assistance of the United States troops were associated with this element in establishing the of Africa, we needs must be astonished at the provincial sovernment, and that the American progress made, and admit that he is capable of trees of priests from Catholic editors in the future. fluence to the revolution in the first instance, it should right itself by re-establishing the queen and thereafter withdraw from participation in

will surely take the place for which it has the part of the State of California. California is fast best adaptation.

We need the labor of these people, and it would invalids going there from all parts of the world.

This island added to California would fit into the life in which the State of California is fast drift.

The face will remain district, but the massics which will prove large to the master which will prove large to the master which will prove large to the master which will me of trouble. False or corrupt to the sate of the sate

LIGHT OF TRUTH

A new large strained in a second process of the second of three shadows and state of the second of the second of three shadows and state of the second of

papers forthwith; or better still, send in a three how his enormous holdings should be distributed than the various States in which those holdings twenty five cents.

how his enormous holdings should be distributed than the various States in which those holdings were situated? Probably no man this country ever Jay Gond dead is more po werful, more dictatorial by virtue of the machinery of a surrogate's court than the people of the whole country. If the State had said to John Jacob Astor: "You have power enough in accumulation and enjoyment of your wealth, when you die turn it over public treasury," there would be no "House of Astor" in our country to-day. A more contempti-ble piece of snobbery never disgraced and outraged American sentiment. "The House of Astor." Bah!

With free access to the natural resources of nature, backed by the stewardship and resources of the commonwealth, and a low and uniform rate of interest on money there could be no mil lionaires and no paupers. These two classes of thieves on the bounty of honest labor would be disposed of, at least, while uncertainty of employ ment and unequal wealth-distributions would be-come evils of the past. The economic term, "social wealth," means unearned increase in land values, the productive power of railroads, mines, tunnels, and all other forms of wealth arising from conditions created by society. It is the accumulative power of wealth, its correspondent being the accumulative power of money, the interest. It is the increase of an aggregation, not a segregation of units. This should accrue to the people. It should go to provide the nation with more and better homes, public libraries, ospitals, kindergartens, training schools, art galleries, parks, music halls, and other common

The way to stop the millionaire, then, is to stop his means of propagation in a stiff in-heritance tax, at least fifty per cent.

# What Shall We Do With the Negro?

This has become a chronic theme for the news The editors of the various Roman Catholic journals had to end paper paragrapher, and the learned reviews have been indulging themselves of late in criticising bishops, priests, and other perfunctory officials of that religion. To show how the destiny of the black race has been given with mathematical and scientific accuracy, and responsible with mathematical and scientific accuracy, and responsible with mathematical and scientific accuracy, and responsible with mathematical and scientific accuracy, and mathematical and scientific accuracy, and religion. To show how the "Holy Mother" regards these little pleasantries, copies of certain decrees of the Council of Baltimore have been directed to be circulated among the negro people to Africa. That would cut the knot of the race problem and the negro question. But the negroes do not want to go. They are citied and understant the scients of the best residents of fair justice be allowed their choice. Liberia is the only country they can go to, and it has given and great encouragement to the success of a sumpliments; in the destiny of the black race has been given with adponderous articles on the subject, whereby is actors on the destiny of the black race has been given with adponderous articles on the subject, whereby the destiny of the black race has been given with add ponderous articles on the destiny of the black race has been given with all gloss on the regards these little pleasantries, condition. To the intuitive reasoner this will at its its to condition. To the intuitive reasoner this will religion. To the i aper paragrapher, and the learned reviews have ad ponderous articles on the subject, whereby black republic. If the negroes were transported there how could they become established, how supported:

The emigrationists think the problem of trans not half as difficult as that of the maintenance of the new nation with its eight millions of freshly they pretend to be, a little editorial "sass" ought imported people unused to climate, conditions,

and accessories of living The negro is wanted here. lates in our nationality. When we think of it in possession of affairs. Claim has been made by the present administration that Stevens with the assistance of the United States troops were

> The negro is wanted especially in the South, and the race contest will adjust itself, and all predictions of race war are dyspeptic dreams. absorption of the race by miscegenation is impossible, the race will remain distinct, but

### OUR HOPE OF SUCCESS.

Some of our good Spiritualists apparently have not yet been awakened to the fact that we are or ganized-happily and successfully so Should this not send a thrill of joy through every soul? The seventeenth of December has been appointed a Day of Jubilee to ratify and celebrate this event, and it is to be hoped that an attempt will be made everywhere to give some sort of promi-

nence to this event—even if but in private.

The program oullined elsewhere gives a pointer to the mode in which the day might be celebrated, either in part or in whole. The main object, however, should be to start a flow of currency in the direction of Washington, the mos necessary article just now to give the organization a firm and lasting basis. Money in this practical age is the foundation of success. Without it the whole will result in a bubble. Do not wait to be called upon. If you can not attend the Jubilee, send your dimes or dollars to the treasurer at Washington, so that he may get to work with his printing matter. Whatever may be done will be of lasting benefit to the cause, even if they do no more for the present year than to get the proceedings of the organization into circulation. That alone will be a magnetic chain to link the Spiritualists closer together. One step will suggest and lead to the next. Let there be no ceremonious postponement to see what others are going to do. Act promptly one and all—spontaneously and with a vim. Act independently, though you believe yourself the only one, but act; do something now and at once. It is an opportunity not so easily regained should this one be lost by indifference. Send in your subscription, and trust to the spirit world for the rest.

# The Persuasion of the Inquisition.

The editors of the various Roman Catholic jour he is to be denied this privilege he might as well be a mere bishop and done with it,

It would appear to a layman up a tree that if these archbishops, hishops, priests, and other high ecclesiastics of the Roman machine who claim to be God's peculiarly chosen cherubs are what not to disturb them, but then the ways of the achine, like those of the God who runs it, are past finding out.

To muzzle the press is as much a prerogative of it as the squirting of "holy water" on the pates of the editors. There is nothing so persuasive as the decree of an inquisition. We shall look

PATRIOTISM holds the balance of power between anarchism and imperialism; but when perverted by selfishness or used as a mask for political ends it leads to an indifference among the masses which will prove fatal to the safety of life in which the State of California is fast driftgain more than they lose by contact with the Party leaders who corrupt the patriotism of our white race.

volume. A collection of poems by Mrs. I needs no commendation at my hands. readers doubtless are all well acquainted with the beauty of diction, the ease and grace of style and the nobility of sentiment which characterize this lady's writings."

The Arena says: "Exquisite touches on every

page calculated to make better, purer, and noble n thought and aspirations.

Sent post paid for \$1 by Hudson Tuttle, Berlin Heights, O.

### To Contributors to Our Correspondence Department.

We must press upon our correspondents the need of using less space in their reports of meet ings. 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 person allties. 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

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

In Last issue of our paper there is an answer to a question concerning matter, and whether the spirit body is an essence of the same. Those who have read the reply may have noticed that the spirit puts an entirely new construction on past theories concerning this subject. He says "What you call matter, to us is only nature in one of its various forms" then intimating that before the form by which it is known to mortals it was something else, entirely different from the present one, just as the next one above or before us is entirely different from this one, each con-Are there no mediumistic qualities that can pene trate the past as it does the future

St. Paul, Minn.

I am glad to report favorably as to the work here in this city. The St. Paul Spiritualists Alliance is holding meetings regularly in A O U. W. Hall, at 3 and 7 30 p. m., with increasing interest at each session.

The Young People's Progressive Society is a notable aid, adding a renewed interest to the work here. The people are in full sympathy with national organization of Spiritualists, and will, without doubt, take measures to connect their society into the requirements of a just representation to the same in the near future. I have had the bonor of being their speaker for the past five Sundays, and am engaged through this month and next. llance is holding meetings regularly in A O O.

W. Hall, at 3 and 730 p. m., with increasing interest at each session.

The Young People's Progressive Society is a notable aid, adding a renewed interest to the work here. The people are in full sympathy with national organization of Spiritualists, and will, without doubt, take measures to connect their society into the requirements of a just representation to the same in the near future.

I have had the honor of being their speaker for the past five Sundays, and am engaged through this month and next.

Hoping for your success, Mr. Editor, in the lighly spiritual sense, in behalf of your many readers, and that the good which makes this life a success may be abundantly bestowed to forward our cause through your instrumentality, is the earnest wish of your correspondent.

MRS. MARY C. Lyman.

Chicago, Ill—Mrs.Cella Hughes, trumpet medium, has taken Winter quarters at Barnum's Hotel the last of the First Society of Spiritualists, where the convention forming the National Association met, and will hold public seances on Monday, Tuesday, Wednesday, and Friday evenings at No'clock.

Obbuque, lowa,

Mrs. Perkins and myself have just arrived from Tacoma, Wash., where we closed a very success, full course of meetings and organized a new society sucted off with thirty five members, and all very enthusiastic.

The cry of "hard times" is in every one's mouth to the exclusion of nearly every encourseging word, but we feel that success awaits the efforts of the honest workers.

We are now serving the United Spiritual Society of Dubuque, P. S. George, President.

November 12th was a lively Sunday for all intered in the work of revising the Lyceum and the usual meetings. The exceptionally commodium, has taken Winter quarters at Barnum's Hotel the convention forming the National Association met, and will hold public seances on Monday, Tuesday, Wednesday, and Friday evening to the First Society of Spiritualists, and the usual meetings. The exceptionally commodium, has taken Winter

### Jubiles Form.

Poem to be reclied by the youngest member of each society on the day of the National Spiritual Jubilee, December 17, 1893

The day of Jubilee is here;
We sing our song of praise and love
We celebrate life's perfect year,
United with the realms above.

We know there is no death to-day; We see the leaves and blossoms fall; The hidden germs cannot decay, They waken to the Spring's sweet call

We know our loved ones fade from sight As shadows fade before the suu, To be revealed in golden light, In the fair kingdoms they have won.

We cannot see the atmosphere
That is our breath of life below,
So, viewless, these heavenly friends a
Lighting our pathway as we go;

Yet manifest sometimes to sense, More frequently to roul they come Dispelling earth-born shadows dens With glory of the heavenly home, Taught by these blest once from above That every deed and word of ours, if prompted by goodness and love Will blossom into heavenly dowers,

That if we burture hate and scorn
And seek revenge while in this state,
I ach thought becomes this le or there
To pierce our lives with our own hate

That if we injure others here, Or take the life we cannot give. Our shadows clothe us in that sphere And make our realm till we forging

That the fair islands of the blest,

The gardens of our paradise Are fashloned when we do the best Having but truth before our eyes

Our mansions are not made with hands Our treasures are not gold and gems. But fashioned of love a high commands of thoughts wrought into diadems.

They teach us that no soul is "lost No one can enjoy heaven alone: But if onetheart by woe is tossed We feel that sorrow, every one.

No flowers blossoms all alone, No star shines but its sister star Plerces the depths of its azure throne To greet its sister from afar.

Each atom helps to form the whole of this grand universe of ours, So every, thought from every soul Complete the Truth's resplendent pow

Immortal songs are in the air,
Anthems of praise by spiri's sung
The soul repeats the theme most rare,
The earth with garlands is o'erhung.

Let joy-bells ring in every heart; Our watchword Truth and Unity Let sorrow from each life depart, This is the Day of Julius

New York and Brooklyn Letter. New York and Brooklyn Letter.

Spiritualism has come very much to the front this season; never have there been as many places open for lectures, the attendance as large, or anything like the present interest in the whole subject. This certainly should be very encouraging to every lover of the truth who has more than once grieved over the apathy, of the public mind in regard to this subject. If anything like a concerted action could be agreed upon there is no doubt but what a far greater amount of good could be accomplished than from the various divided efforts. However prejudice, personal jeal-ousies, and all the concomitants of imperfect development are still rampant and will be until the individual is able to stak himself in the cause he represents.

individual is able to such himself in the cause he represents.

The First Society has a charming little hall in the Carnegie building, and the afternoon meetings, which are devoted to phenomena, are exceedingly well attended. Speakers of known ability appearing both morning and evening.

At Spencer Hall Mr. Harlow Davis is also holding a series of meetings on Sunday. Mr. Price speaking and Mr. Davis following with tests of an interesting character.

Mrs. White, a test medium of great ability, is doing a valuable work at the same hall on Friday evenings.

doing a valuable work at the same hall on Friday evenings.

I shall open my own hall the first Sunday in December, which is called the Fifth Avenue Hall, on Forty-second street, one of the handsomest that New York affords, speaking myself every Sunday afternoon, white Mr. W. J. Colville will lecture in the evening. My own audiences are unique, since there are few old Spiritualists among them, but many who are studying the subject from a mere scientific standpoint. It is called the Society of Spiritual Thought and will deal with theosophical questions and all subjects of general reform.

Mrs. Williams, the materializing medium, is always busy. Mrs. Beste is also doing well. Mrs. Cadwell is interesting goodly numbers, while Mrs. Bliss is having her share of patronage.

In Brooklyn the work goes on with equal interest.

sheets, and "what is to earth a builder or destroyer" has more of value in it than all the sermons! have ever heard, put together. It is elegantly bound in cloth and gold, price 5: 50, C. B. Reed, publisher, 166 Fulton street, New York City.

The LIGHT OF TRUTH comes to hand full of good things. May you all prosper and may peace and every blessing be added to the Thank giving dinner of all my friends.

J. W. FLETCHER.

Saturday, Day CORRESE

A vety interesting character, was haid avenue, at Mr. Surgent avenue, at the storage out the storage out the surgent and clairwoyan plain the subject. Collewed to carry cliumship.

On Wedneaday Conference, at 1 to bear 11r. Wesh It to bear 11r. Wesh It on the state mediu closing, endeavout that it was only mother, knew have seemed about a Science, but lat that children of for purposes of her cuitd was the seemed about a Science, but lat that children of for purposes of her cuitd was the seemed to a science, but lat that children of for purposes of her cuitd was the seemed to a science, but lat that children of for purposes of her cuitd was the seemed to a science when its feature of seemed to a science of the surgent of the plantic out the plan

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CORRESPONDINCE.

Services of the control of the con There is someting fundamentally wrong with man, else why this incessant craving? Dissatisfaction is the polen of the human mind which breeds the moth, rust, decay, and death in the intrinsic world. This same spirit of discontent is felt in the Church, and manifests itself in its disconcerted worship. Its paramount extolistion of the future prostitutes the present. Its pessimistic conception of man as "a worm of the dust" heeps an effigy ever before his vision instead of spiritual mannood. Think ers are thinking themselves out of the Church, and hereay is the rule of the day, as creed and curriculum are seen in their abortiveness. De nominational exclusiveness divides the garments of the Christ, and none see the ideal man in his spiritual environment. Dygma and creed are not proper food for those who "hunger and thirst after rightconsuess." The Church, in order to survive, must keep abreast of the times. It retards man, he will throw it off. Superstition wanes as acience gains. The present age will not listen to old fogy ideas. We can engage in more profitable work thus polishing up the expulchers of the dead. There is an luste impetuant to the heart which compels its instinctive push through creeds to Christ, and man is finding the Christ in himself."

No less than three heralds of the second couning of Christ have appeared upon the scene here, and are proclaiming the near advent of their Lord and Savior Jesus Christ to begin his retignion earth as in heaven. Seeing three large processing of the christ to begin his retignion earth as in heaven.

so and her great-hearted people a glowing trib-ute.

Mrs. M. A. Bussel, of Owosso, formerly from Chicago, and Dr. H. C. Andrews, of Bridgeport, both ready speakers, assisted very materially in conference and other occasions.

By request Miss Alta McCormick gave that beautiful peom, "Call Me Not Dead," and Nellie Miller, "Aunt Sally and her talk with the Par-son."

Important Announcement.

The National Spiritual Association have selected Winter Park, Florida, where the camp will be held this season, instead of De Leon Springs as formally announced. Winter Park has good hotel accommodations. In a short time I will have authority to announce through the press excursion rates from Minneapolis, St. Paul, Milwaukee to Winter Park, Florida, and return tickets good until May 31, 1891. The first excursion will probably leave Minneapolis about January 3th, the date will be announced later on.

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Northwestern Passenger Agent.

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Dy the people as one of our most carnest workers.

Dr. Goodrich, our popular and energetic conductor, is the right man for this place, doing wonderful work in building up the cause of Spiritualism. We wish his presence with us for monty years in the future.

Our meetings here have been running since last 12 ccember, and are growing every week. On Sunday, November 12th, our hail was crowded to its utmost, and quite a number turned away for want of room to accommodate them.

JAMES O. DOBSON.

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and weakened energy, is wonderfully successful.

The People's Progressive Spiritual Society at Reform Club Hall is holding the most interesting meetings ever held here.

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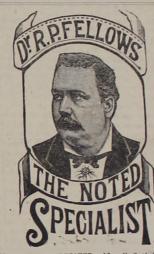
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or Billious diseases, liver the property of the blood as undice, Seroluis and all impurities of the blood search, or direct from the Proprietor agents, or direct from the Proprietor Secretary of the





VINELAND, NAW JENSEN, and say where you say investisement. WHAT WE KNOW OF DR. FELLOWS.
Inquiries are frequently received asking who now about Dr. Fellows, of Vineland, N. J. Fir now that he is a reliable gentiernan of rare profession, and the falls all his agreements to the letter. Such that he falls all his agreements to the letter, the olden time his skill would have been called lous. Fourth and last, we know him to be an last.—LIGHT OF TRUE.

# PSYCHOGRAPHY.

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"The Vitapathic treatment caused my wife from the Christopheld cred me when I was dying with cholera; also my mother when she was at death alone wife cancer by wars ago, and she still lives.

"Microw Locumenters and Presuma ave.

He has owned thousance.

Tidings from Over the River

Spirit Experience in the World Beyond.

It may seem strange to some people, but it is a fact that a spirit can write through the hand of a mortal. The mortal who holds this pencil in his hand, while the spirit writes with it, was developed by this spirit into an automatic writer or writing medium. He has written with his hand for the past eight years, and hence can ex-press his thoughts clearly, and without an admix ture of the medium's thoughts with it; further the reader may rest assured that what is berein has lived in the spirit world for many years, the number of which it is not necessary to mention and yet he knows but a little of spirit life, so vast is the realm for investigation. With this brief in traduction, I (the spirit) will proceed to give the reader the text of the subject of how I, (the mor tal who holds the pencil while the spirit writes) was developed; another thought of much im-portance. The recital may appear strange to the most of mortals, but developed Spiritualists, and more especially mediums, will understand with-

out further explanation.

With this I submit this volume to the public, who dwell as yet in their bodies of flesh on this

A STRANGE ENPERIENCE WITH A SPIRIT.

I: was a cold night, and I was sitting by the lurid light and fire of a grate, one winter, s even ing, and the lamp which lighted the apartment was away off in a corner of the room. I was sitting in a rocker absorbed in gloomy thoughts My life had been a sad, laborious, and gloomy one My life had been a sad laborious and gloomy one. I had been in the journalistic profession, and had labored hard and untiringly for thirty years to support a family. I had married at an early age, and had several children, now grown, and my wife, whom I had loved in my youth, was still living. I had been severely tried by domes tic difficulties, and infelicities, and so gloomy world, and that is the earth plane. Many are domed for years to stay on the carth plane. and had several children, now grown, and my spirits, and it is these spirits which often tip tables, make noises and do other things to annoy and mislead mankill living. I had been severely tried by domes tic difficulties, and so gloomy was my heart at such times, as I thought of my seary life, and the thankless work I had done for my family and for the world, that at times I was almost heartbroken. I did not know what to do. I received but little kindness at home, and for the most part I lived a miserable life. I had for many years thus suffered, and in the agony of my mind I returned to the angel world for help My spirit was bowed down. I could not endure to live as I was living, and I thought if I could only receive good advice from the world of spir-its, it would indeed be welcome. As I sat by the fire, I thought that I had often read of spirits automatically writing with the hand of a mortal. I had tried it before, and failed, why, I know not. From the vast testimony I knew there was From the vast teatimony I knew there was such a thing as a spirlt writing with the hand of a mortal, and I thought in my distress I would try and see what would become of it. I took from my pocket an envelope, and held a pencil to it in as feeble and light a manner as possible. The lamp was away off. Behold, the pencil moved! It wrote something I put on my spectacles and went with the envelope over to the lamp, to see what was written. I saw the words "Wm. Barron." I was utterly astonished! I was half affected accordingly yet I wanted to know further.

permitted him to write as rapidly as possible, when all of a sudden I could tell what he was going to write a few words ahead. It was not long before I campth his words. They came softly as through a telephone, and after that they came plainer, and plainer, until I could hear his voice as I can that of a mortal. Then it was that he told me of my few minor sins, and taught me the way of truth and light. For years he has been my counsellor and friend, and even at this writing he is doing this to benefit humanity. I would that I could describe the many beautiful things he has said to me, but my strength is feeble, when he writes very much my arm paine and my vitallty becomes exhausted. I would that I could endure for him to write as he wishes, but my weakness of body prevents him. I must ask him to write in short essays in order that the substitute of the LIGHT or TRUTH.] my weakness of body prevents him. I must ask him to write in short essays, in order that I will not be his instrument longer than half an hour each night. With this preface,or rather insight as to how I was made a medium, I will let him write as he pleases about the besutiful spirit world to which we are all hastening. It will be the truth from a good and true and kind-hearted spirit and the reader may rest assured that naught is extenuated, or set down as truth which is not the truth, the whole truth, and nothing but the truth

THE WORLD OF SPIRITS.

The spirit world is composed of zones or belts interlying the earth, and is an exact counterpart of the earth. When a person dies, so called, he is welcomed into the spirlt world by his friends who have gone before. Sometimes it is a mother, or a father, or some sweet friend, and often it is some one whom the newly arisen spirit loved most in earth life. No one goes into the spirit world that is not met at the threshold by som oved friend. After the transition the spirit is weak, and it is several hours before he or she regains strength. When this strength is regained, ne or she finds a most beautiful world, and if their earth life has been good and noble, they are onducted to a beautiful house. But if their earth ife has been spent in evil, or if crimes or misdeeds are committed in the earth life, the mere recollection of such evils furnish a dark aura round the spirit, and by this aura other spirits know that the newcomer is an evil one, and re quires purging before he or she is fit to enter the phere where more perfect and beautiful spirits The purging consists of advice from good and holy spirits, who proceed to teach in a manner peculiar to the spirit world, until this spirit is purified of his or her evil deeds, and then the spirit is ready to enter realms of light and beauty, where the good and true may reside.

Often these new-comers have no desire to have she is purified, and thus rendered fit to inhabit be inferred that these spirits are punished, for they are not, they are only taught to do right, to be sorry for the wrongs they have committed in earth life, and to be fit to become beautiful and radiant spirits, with hearts full of love for all

who are distressed.

As has been said before, the spirit world is omposed of zones, and each zone contains the inhabitants of lower zones or spheres, and by progression we reach zone after zone, until we reach perfect happiness and peace. There is no soullost. Even the poor murderer is taught better, and in time becomes fit to enjoy eternal happiness o woman or man can conceive of the beauty o radiant spirits. They are full of love for other spirits and for mankind, and no mortal can coneive of the beauty of character that is attached to spirits who are just and good, and who have attained to bright apheres. It is true that few afraid, scared, and yet I wanted to know further. go direct to happy spheres; and I am sure that I turned away from the lamp to the opposite side the friend who holds this pencil while I write, of the ronn, and again seated myself in a chair will go to the fourth or fifth sphere, where he will asked mentally, possibly sloud, "Do you want will be perfectly happy, and from there he will half's hair Renewer to keep gray half-away."

The special of the second of t

### Gleanings from Our Home Circle -- No. 2. EMMA TRAIN.

In time gone by, in the earlier days of Chris ianity the great burden of this life was to pre pare for the life to follow. No matter how full of suffering or poverty this state of existence might be if the soul con!d only be brought to be lieve some man-made creed and thus be saved for endless joys after the change called death. No is this teaching in the name of religion obsolete to day, though it is all wrong from beginning to end. The only way to make preparation for the future is in utilizing the present to the every-day needs of the individual spirit.

Whatever course we take, however, we learn life's lesson, if in this learning we feel the de-mand of the present hour it matters little at what time or place along the great highway of human experience we step aside into that other condi-tion that is the heritage of all we shall be prepared for the change. Nature first planned that an in-telligence should be developed to a certain stage by contact with the cruder elements of materiali ty: but if, by any means, this plan is changed there are other laws through which this contact can be brought about, and the necessary growth

betained.

He is best prepared to enter on the duties, responsibilities, and enjoyments of spirit life who best fulfils those of his life. He who goes about on earth with a long face and deep-drawn sighs, full of sorrow and discontent, expecting to be happy when death comes to him, is doomed to disappolutment. He who desires to be joyful after death must cultivate joyousness before. He who desires to sing psalms in heaven must use brothers and sisters. He who desires to be an angel there must learn and practice the duties of augelhood here, or else before he occupies that position he will have to retrace the way, go over

the waste places and supply the missing notes.

The closer we blend our lives with others, re

To use the opportunities of the present, fitting ourselves to live here and now, is the great object of human life. To utilize all the conditions and environments, to live for our own advancement and thus for the advancement of all we come in contact with, will best prepare us to enjoy any phase of life that may come to us.

STATE OF OHIO, CITY OF TOLEDO, 1

LICUS COUNTY,
FRANK J. CHENEY makes oath that he is the senior partner of the firm F. J. CHENBY & Co. doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOL. LARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CHER.

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# MEDIUMS AND LECTURERS.

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Di D Winegarden, inspirational speaker and test medium and psychometric reader, may be addressed at box to cand kapita, Mith.

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. E. Tisdale for the months of December, March, and Mary may address him at 54; Bank street, New London, Conn.

The presents d'ors of J. Madison Allen and Mrs. M. Theress Allen is Spiritual Institute, Liberal, Mo. They will receive calls to lecture at convenient points.

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Mrs. Celia Loucks, of 31 West Sandusky st., Pholay, b, is open to engagements to lecture. Also gives psy-hometric readings when conditions are favorable.

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Mattle E. Hull is open for engagements within a
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Write her at once.

sions, if dealred Permanent address, 545 E. Second St., Jamestown, N. V.

Mrs. Mary C. Lyman is engaged to lecture for the 81, Paul Spiritual Alliance during November and December, and is drawing good audiences. Address her room 17, Myel Barteau, St. Paul, Minn.

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

G. W. Ketes and wife will a proper for the second of the second

G. W. Kates and wife will serve in Pittsburg, Pa., mouth of December. Would like engagements near Philadel phia, Pa., for January and en route west for Pebruary Address as per route or Manitou, Colo.

Address as per route or Manitou, Colo.

Prof Silas W. Fdmunds, of Cleveland, Ohio, insplrational speaker and test medlum, will answer calls to lecture and conduct funerals on reasonable terms in the vicinity of Nockford, 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 1894. Address 51 Prehe street, Fortland, Maine.

Mediums who possess phases for physical manifestations and who are sufficiently developed can, by correspondence with J. N. Kuchardson, President of the Delphos, Kan. Society of Spiritualists, make arrangement for camp-meeting service in 1994.

E. W. Sprague, trance and inspirational speaker.

H. W. Sprague, trance and inspirational speaker, and test medium, can be addressed for engagements at 104 Federal street, Allegheny, Pa., care of Dr. Bell, until November 36th. Permanent address corner of Newland street and Forest avenue, Jamestown, N. Y.

Mrs S. C. Stovell, Mos gives public test seances and lectures everySunday at 2 % 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 8 S. Margaret st Chicago.

Miss Judson speaks in Louisville, Ky., for November and in Dayton, O. for December. She will remain in Cincinnati the first three months of 1821, and will be ready for outside engagements, beginning April the 1st. Her address, is always Cincinnati, \_O., care\_ Liont of TRUTH.
Dr. G. C. Beckwith Ewell, inspirational speaker, impre

visitor and psychometrist, is filling an engagement with the Spiritual Conference in Philadelphia this month Would like to makeweeknight engagements in vicioity Has a few open dates. Address box 60°, Birmingham

Conn.

Mrs. Nellie S. Baade can be addressed for engagements for 1893. Would also be glad to make engagements for sny spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Mrs. P. Mayer, late of too Stat Seventy-eighth street, New York, independent slate-writer, psychometrist, and test uncitium, flas removed to more commodious parlors, St. E. 7th at, where she will be glad to receive her old friends and patrons, also any honest skeptic and investigator in the truth of Spiritualism.

Mr. George Walrond, trance and Inspirational speaker.

in New York, Pennsylvania, or New England March, Pirst call first served. Address Fredonia,

March. Hirst call first served. Address Fredoria, N.Y. G.G. W. Van Horn, the well-known healer, inspirational apeaker, apirit message and platform test medium, will fill engagements to the credit of any spiritualistic society or as a ploneer co worker and organizer in any community, town, or city in the United States. Parties desiring his successful services by the weeker month, can address him at 124 West Madison street Chicago, III. The best of satisfactory reference given. Terms reasonable. Many years? experience in the field. Skeptics convinced by his ministration and converts to the cause of truth increase in the spiritual movement. Letters of inquiry containing stamps for return postage promptly anscontaining stamps for return postage promptly answered.

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Dear Priend—I [ce] It a duty I owe you, to report my bear Priend—I [ce] It a duty I owe you, to report my on Ire satisfaction with your treatment. I am improving every day by the use of your remedies and apilit treatment. My son, if years old is a clairworant, sees and recognizes the leader of your band from the photograph you sent me.

Your friend.

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All must admit the 11 It is a process that ent affairs. The great real a success without it, moded in doing the greout that united effort practical or guination to obstruct the grow individual sout. As National Conventio National Conventio I feel inclined to m topic. Riforts in thave been made without success, probability the time ever, the most pot been the fact that been to organize

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# VOIGE OF THE PEOPLE. Ingentil's Lecture on "The Gods."

VOIGE OF THE PROPLE

Organization—that is the Success of the Control of Contr

labors in that city. Spiritualists all along the line, will you give this matter your earnest attention and push forward the work? The delegates at the Chicago Convention did their work well, the future of this organization is in your hands

# The Slogan of Reform.

[To the Editor of the Light of Pruth.]

There is no question with me as to the menacing danger our institutions stand in the shadow of by reason of the dominant power of gold and those who control it. If banks are to issue the people's money, i. e., all we have, and they to de-termine the amount we shall have and rate of in-

masses have no sense and less conscience.

But if the people should "vote the rascals out," they will not go; no sir. They are "God's elect" to rule in the interest of "law and order; yes, and religion. The big priesis, Catholic and Protestant, back all this infamy.

Now, Mr. Rditor, a serious word. Ought not the slogan of financial and economic reform to be "down with gold and silver as money?" Every man who knows suything of money, in its uses and purposes, knows that the whole idea of "intrinsic value" in mioney is a cry of Sbylock to enslave the people. In fact, all idea of the material out of which money is made disappears the moment it receives the stamp of legal tender It is the law of legal tender that makes all the manual money that ever was made.

Decoming a habitation even for the "crawling of the spirit Band of Miss M. T. Sbelhamer. A volume of agonies of others." We only know that the process and protests.

September Careling and Labor in the Spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the pages and por Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Miss M. T. Sbelhamer. A volume of the spirit Band of Mi money that ever was made.

It will be no harder to demouetize gold than to get free coinage of silver. In either case the poor people have the money power of the world against them; and with the billions of money these praying, Christian nations have stoler from the people in the four hundred years they can circumvent us.

Educate the people to the highest truth—the only truth that will redeem the people from the grasp of money changers. The idea of a gold and aliver redeemer for money—the worthless stuff. It is doubtful if it would be the worthless stuff. It is doubtful if it would be mined but for its use as money. It is more rotten and same less, if possible, than the Christian idea of a recleamer. There was blood in this—same idea of life and sympathy. But the other last no sign of life or love or sympathy. Not a test has it for mothers and children that it renter the last received by the last than it for mothers and thrusts into the atreets to make and starve. Down with the "precious" reld and silver. Up with the people's their government.

E. P. Cuarts.

E. P. CURTIS.

our fair treats not on apecial interference, but in the commendation of the state of the second of the constant recurrence through the ages of the seasons in their paying that the second of the constant recurrence through the ages of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an will under in the comment that the morrow is an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that is not morrow; as an amount of the seasons in their paying that the seasons in their paying the seasons in their paying that the seasons in their paying that the seasons in the seasons in their paying that the seasons in the seasons in the seasons in their paying that the seasons in their paying that the seasons in the seasons in their paying that the seasons in the seasons in their paying that the seasons in the seasons in the seasons in their paying that the seasons in the season terest in twenty years, the lands will be in the hands of the few. And it will be this or revolution. We can not reach the people. Then the masses have no sense and less conscience.

Then the fires and flood, before the earth was capable of becoming a habitation even for the "crawling"

the normal condition of the human family and good health exceptional, then good health would be calculag. But this is not the divine method. The natural order is health, and disease is inci-Therefore, disease is sometimes "catch ing." And now, in conclusion, it matters no now many low, imperfect, and unwortby concepceptions humanity has entertained of God. It could not well be otherwise in the evolutionary process of the race; and it is the hope and not the despair of man's religious nature that this is As in other things there has been a gradual evolution from lower to higher conceptions of God. From a worship of trees, stones, serpents animals, and the stars, man has, arisen from a concreator, and turns grateful homage to the one living and true God.

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skin to an orthodox hell in Cincinnati, a would be progressive city of the nineteenth century.

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is dangerous practice to tamper with Spiritualism for vile purposes. Even the best of mediums will come to grief who attempts it. The intuitive warning is "Handa off" "

—An exchange writes: "The most ungenerous contributors to a paper are those who threaten to stop their subscription if their articles are not published. This is like forcing a man to do five dollars worth of work for one dollar, or putting bim to an expense of five dollars to earn one dollar. Many of the contributions sent in cost to set up three and four times the amount of their subscription, and would not bring in one new subscriber, considering the subject matter under treatment, the manner of treating it, and its irrelevancy to the rest of the matter in the paper. We pity the paper that has many such patrons; though we should pity the patrons most, considering their lack of soul and nopes for future happiness." Just so.

—Half the value of the "World's Parliament of Religions" would be lost if no permanent record of its proceedings had been kept. It is estimated that the total of words contained in the various speeches reaches the enormous figure of 2 coo coo words, or more than the Bible contains. The speakers were representatives of all the historic faiths. Christian and Jewish, Mohammedan, Hindoo, Confucian, Buddnist, Shints, Jain, Brahmin, etc, all were gathered on one platform in response to an invitation to come and present in terms of frankness but courtesy, the clasms of their faith upon the respect and confidence of mankind. We have procured this record and are able to offer it for terms set forth in another column) to our residence of mankind.

MACHA AND PERSONALS.

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Dr. C. Beckwith Ewell, meets with excellent ac ceptance. His psychometric readings at close of each lecture give good satisfaction, and his social qualities as a gentleman is winning him golden opinions. His engagement here extends through the mouths of November and December. This young society of progressive Spiritualists, under the presidency of Samuel Wheeler, is forging well to the fore and is in healthy financial condition. Mrs. Locke is treasurer, and Mr. Hamm, secretary.

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publication, but it is now safe to assure our friends who have solicited copies of the same that it will be complete for delivery about December 1st, and they will then be sent out as ordered and to the officers of all societies who spply for the same. Charters will be issued about that time in the order of the applications as registered, Blanks will be furnished to those who have not received them. ROB'T. A. DIMMICK, Sec'y.

Rilchigan State Spiritual Association.

A meeting of the official board of the Michigan State Spiritual Association was held last Saturday, at which preparations were started for a large meeting of the Spiritualists of our State to be held next February in our capital city. To help all concerned to grow in our noble cause we wish to learn the names and post office addresses of the president and secretary of each society of Spiritualists in Michigan; and where no society exists we wish to learn of some person willing to give us some information.

MRIVIN A. ROOT, Sec. y. 1209 Fifth Avenue, Bay City, Mich.

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