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this much, affirming that acientific research has loved and lost.

But we must not expect this desirable consumbut a peculiar combination of molecules of mather, out of which, in these varied combinations, the phenomena incident to vital action are evolved. And that mind in like manner is but the molecular energy of the gray matter of the brain as it is influenced to a sort of automatic action by other matter inside or outside of the body. Hence when this special molecular combody. Hence when this special molecular combination, in the recent words of a prominent manifestations; and to properly account for any scientist, "becomes out of harmony with surrounding matter," it falls apart and there is an end—not of the molecules—but of this special the laws of physics that he can explain every

heid dear.
But it is quite different with Modern Spiritualism. It has a more aggressive belief, and says to the materialistic scientists, "We are prepared to meet you on your own ground and prove to you that 'death does not end all.' This proof lies not in old traditions of eighteen hundred years ago, though it is in the line of them, but it is in veritable facts of phenomena as capable of re-veritable the annihilation of both. but it seemed to me the perstitions, and given it a sanction and influence result would be to prove that either the moving in the world's civilization that would be amazing object was not irresistible or the obstacle not im | 11 we could forget the cause.

and the opposing object which spirit phenomical teachings. The assumption that an infinitely causes, and has set up to stop it.

the infinite misery of lost souls? The bellef in "Feast of lour of a man who is inventing some compliced and delicate machine to be worked by electricity, which power be as yet knows but little "wariety of superstitions and incalculable misery."

The bellef in "Feast of a present of God—has been a source of a great variety of superstitions and incalculable misery. Rengland.

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

Cincinnati, Saturday, December 9, 1893.

was obtained by a league with the devil.

"Roger Bacon in the thirteenth century was charged with witchcraft on account of his discharged with witchcraft on account of his discoveries in optics and chemistry," notwithstanding he did all he could to make his knowledge as common possession to be shared by all who would try to learn. "He could not escape a papial denunciation and two long imprisonments." (Upham).

Everywhere and always the degree of dictator it in the spirit of compromise than that of the samount of moral madness, intellectual prostitution, and insane cruelty that preside over human destiny within the sphere of its influence. Catablolicism as a religion has many good points as well as glaring absurdities; but as a system of

od when the witches were hung, liberal thouses of the day.

Toast No. 2—The Progress of Spiritualism

Con Old Workers.

that Spiritualists and all other social reformers all looking with fearful forebodings to the near should consider.

future, with our hospitals, asylums, and poor-It is from this standpoint I propose to discuss houses full to over flowing, is there anything what has now become a national holiday, a day of more absurd, more hypocritical than to issue

the current of events, doing the best I could, one of their number and to carry out the above Perhaps there is no day in the calender that is combatting the adverse elements, and sympathiz program so far as they may be able to do so little understood as this one of Thanksgiving. ing with the more genial, realizing the fact that the least unscrupulous and the more aggres seem to have cause for especial thanksgiving ont he calender, who so unjust and unreasonable poor, and sillicted outcast of society, of ingre titude because they can not respond to the popu

Volume XIII, No. 23.

organization so anapiciously begun in Chicago in September. As their first official act the mem-bers of the board appointed Sunday, December 17th, 1893, as a day for a NATIONAL SPIRITUAL JUBILER, to commemorate the inauguration of the united efforts of the Spiritualists of the

United States.

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

11-An address of five minutes by the oldest Spiritualist in the society. 11 5-Response five minutes by one of the chil-

dren of the society.

11 10—An address of ten minutes by the president or some other officer of the society on the

12 30.—An sppeal for subscriptions or cash do-nations for the benefit of the National Associa-tion; also for books, pamphlets, or magazines of interest for the National Spiritual Library.

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

toasts and responses.

Toast No.:—The National Association.

The responses to this toast should not exceed

ten minutes in length, and should De written or prepared with much care, as they are to be sent to the National Association for use and suggestion with the privilege of publication, wholly or inpart, in the forthcoming book on the exercises.

Toast No. 3-Our Old Workers.
Toast No. 4-The Rochester Knockings

Tosst No. 5-Children of Spiritualists in Spiritualiem

Toest No. 6-The Future of Spiritualism, Adjournment.

7 30 Vesper Service-Songs, brief addresses readings, etc.

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

The secretary will keep a corrected program of the exercises of the society, together with a list of names of those contributing to the national fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of

"Thoughts are things," and if all Spiritualists in America will in that way unite in sending to the National Association there kindest thoughts a mighty power for good will be engen-

dered which will do much to advance the interests of Spiritualism in all directions.

The name "National Spiritual Jubilee" was
given by Quina, the control of Mrs. Richmond,
and presents the poem for the children's response to the first address on this day. It is
hoped to have a uniform order of exercises on
this occasion and to that end the children's
address given by "Quina" will be the same
throughout the country. The proceedings of
the late National Convention will also contain
Mrs. Richmond's execulent paper on Spiritualism defeat, conceded the facts and proclaimed a thanksgiving, on the ground that it would afford the people a pleasant pastine, which was duly observed.

The Old Testament contains many accounts of thanksgiving ceremonies on a great variety of cocasions and numerous pretences, many of which seem at this late day anything but occasions for thanksgiving. Under the Jewish dispensation thanksgiving was observed as the "Feast of the Tabernacles."

If I may be allowed to guess, I would say that Long before Thanksgiving was observed in New England it was a popular institution in old ber left to give thanks. As a consistent, practical people, is there anything to justify continual forms the late National Convention will also contain the late National Convention will solve the late National Convention will also contain the late National Convention will also contain the late National Convention will also contain the late National Convention will solve the late National Convention will solve here cause for the late National Convention will solve the late National Convention will also contain the late National Convention in the la

Bellef in the infallibility of the Bible neces "Pacts are stubborn things." All speculations, conclusions, hypotheses, and theories, however otherwise good men and women to the most monstrous crimes and crucities whenever they deld to and conform themselves to facts. There the Spiritualists themselves have not always committed have had the approval of a good consistence of the spiritualists themselves have not always committed have had the approval of a good consistence of the spiritualists themselves have not always committed have had the approval of a good consistence of the spiritualists themselves have not always committed have had the approval of a good thanksgiving ceremonies on a great variety of the spiritualists of the spiritualists themselves have not always committed have had the approval of a good thanksgiving ceremonies on a great variety of the spiritualists of the spiritualists of the spiritualists themselves have not always committed have had the approval of a good thanksgiving ceremonies on a great variety of the spiritualists of the spiritualists of the spiritualists themselves have not always committed have had the approval of a good thanksgiving ceremonies on a great variety of the spiritualists of the spiritualists of the spiritualists themselves have not always committed have had the approval of a good thanksgiving ceremonies on a great variety of the spiritualists of the presentation of these facts. They are new have looked on with approval unmoved by the us, and the precise conditions for their mani-

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CINCIDNAL, SAUGILAY, DECEMBER 19. 640, 100 and the second marked price of the politic and price of the politic and marked price of the politic and marked price of the politic and marked price of the politic and price of the politic and

bination, in the recent words of a prominent scientist, "becomes ont of harmony with surrounding matter," it falls apart and there is a man instance of the molecules—but of this special combination which has been known as a living man.

Now, it is quite apparent that a fair degree of pace may be mentioned between both likes classes of scientists and there is a man might hold with the former and his wife with the latter without strife. Not caring to content in profis of Santa Claus' existence because horsons for Santa Claus' existence because horsons to her faith, and in the hope that he would seen.

While on the other hand the wife would be measurably content in praying for her husbands conversion to her faith, and in the hope that he would seen way be brought to believe what she is parted me.

the nation, although not particularly or directly

With hundreds of thousands of idle people at perniclous it comes within that class of reforms

public thanksgiving. As it is yet fresh in our proclamations for the observance of a certain minds and the effects of the gormandizing and day for a general thanksgiving?

puritanical idea of a religious character to be oberved or rejected at one's option. Nothing can be further from the truth. Thanksgiving Day is as old as the history of the human race, and has

return to Rome from a disastrous campaign and of thanksgiving, when their whole lives have been defeat, conceded the facts and proclaimed a struggle for existence.

ou which your own conclusions in scientific matters are based." It will readily be seen that an "irrepressible conflict" must ensue when such on which your own conclusions in scientific matters are based." It will readily be seen that an "irrepressible conflict" must ensue when such substantial facts are reared in the pathway of any materialistic theory which seems to be moving on the such that substantial facts are reared to the pathway of any materialistic theory which seems to be moving on the such that the substantial facts are reared in the pathway of any materialistic theory which seems to be moving on the such that an opening the gates between the substantial facts are reared in the pathway of any two worlds; but, while some cases may have been enabled to particular to the pathway of any two worlds; but, while some cases may have only evidence to a very large majority of the ture of circumstances. I had no agency in my few families of Spiritualists but no acciety, their

with irresistible force. Some thirty years ago through work was a specific manifestation of theoretic this piquant problem went the rounds of our logians abomination and religious despotism. newspapers seeking a solution, "What would be the result if an object moving with irresistible force should meet with an immovable obstacle?"

A young friend of mine said, "It must result in has fostered it, in company with many other sune manation from the New England States. A

somewhat similar problem might be framed sarily demoralizes reason and paralyzes the best been celebrated from the remotest antiquity, on the cripple, the invalid from birth, the suffering from the moving force of scientific Materialism feelings whenever they are against any of its all occasions, and from the greatest variety of

The Double: Double presence; the appearant of an individual at a distance from his physical

Ether-Psychic: A universally diffused mediam similar to that of light, in and by means of which psychic influences are propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is such that the large of the propagate of the large of the period of the large of t perior to the laws of gravitation and physical conditions, and hence all manifestations therein are unamenable to physical laws or forces. Out of it comes life, and hence it has been termed Psycho-ether and Arther, the life ether.

The theory that all forms of life on this earth are united by common parentage and development by the accumulation of bene-

desirable, because suggestive of the it sluence serpents are supposed to excite over birds, etc. Hallucination. A false perception without any

material basis, being formed entirely in the

Hypnolism: M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says diseased state of the soul. Prof. Bernhelm says it is "a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments auggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys disease, drugs, or may arise in sleep. says: "It is an experimental, extra-physiological state of the nervous system. All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and is the state, maybe apontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state, and it may be divided into three ascending stages—hypnotic, somnambulic, and clairvoyant. By mesmeriam all these stages and clairvoyant. may be induced, and the mesmeric state is equi-

way be induced, and the meaning of the proof state, resembling clairvoyance or trance, in which memory is lost and the mind becomes independ-

Impersonation: The control of the medium in a manner by a spirit as to represent the ap pearance, character, disease, etc., of that spirit.

Mesmerism: A term which has been loosely

ased, with a wide range of meaning. With Mes-

communicate with departed spirits.

Physical Medium: () ne who receives man!

Matter: The matrix through and by which force is expressed, and of which all that is came a thinking being." To this exceedingly known, or can be known, is from the impressions abstract definition must be added the doctrines

Materialization: The appearance of a spirit in jecture of ages long since past.

Percipient: The psychic or mesmeric subject; the sensitive under experiment.

Psychometry: The name given by Prof. J. R suchanan to his discovery that sensitives were influenced without direct contact by drugs, min erals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been

ound to be universal. Psychometrist: One sensitive to such in

Resuces.
Psycography: Writing, independent of and without mortal contact, impliedly by spiritual Delogs.

Phenomena, Objective and Subjective: Sub

jective phenomena are such as have no tangible existence, being impressions so vivid they seen realities. The suggestions made by the operator on the bypnotized are examples. Objective are such as have a real existence, outside the mind.

Reincarnation: The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

Receptivity: A state of mind favorable to impressions, either the result of [passiveness, concentration, or intense attention.

Sensitiveness: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue bave all degrees of scuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

Sixth Sense: The capability for spiritual per ception; sensitiveness; the state of the hypnotic formed of the blended spiritual perceptions more or less awakened.

intangible nothing, capable of thinking and feeling, and God.created by miracle. The new defi It is a celestial or spiritual body, originated in and supportism.

It supports a the threshold a second in prefect and complete continuity of existence.

It is a celestial or spiritual body, originated in and supportism.

It supports the threshold a second in two, as that was a little chitruction to a siding movement, but quickly jumped over it and silid along the entry to the head of the stairs, different from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

It is organized, and has as to the formal different from the interval of the stairs, while the latter is entirely a creation of the imagination, without external cause.

It is organized and has as to the formal different from the interval of the stairs, and when the should a second in two, as that was a little chitruction to a sliding movement, but quickly jumped over it and sild along the entry to the head of the stairs, then pointing two or three times downwards, by itipping, it stopped, and that was the end of the physical senses. It is organized, and has as to the formal different from the formal diffe an existence amidst spiritual things as it had in

> Spiritualist : One who believes in Spiritualism Sprittune: Often used synonymous with Spir-itualism, but really having a widely-different meaning. As received by the Latin or Kardeo school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. erm has also been used to designate those who demand phenomena as a test, rather than the

Spiritist: One who accepts the doctrines of Spiritism; one who seeks and is satisfied with henomena, rather than the scenes of spirit life

Theosophy: The definition of this term given by H. P. Blavatsky, is "Wisdom Religion, or Divine Wisdom. The substance and basis of all the world religions and philosophies, taught of reincarnation, the brotherhood, etc., the con

even my fancy. Early in my spiritual experience i had a young woman living in my house as a set nurse, who was the best medium, all things considered, that I ever met. She was entirely ignorant of Spiritualism, did not know what the word medium meant, and when asked of the critical series were held adjoins a bath-room, the floor of word medium meant, and when asked of the critical series were held adjoins a bath-room, the floor of which is about four fast law. word medium meant, and when asked if she was a Spiritualist, she repited, "No; I am a Catholic," So the phenomena i got from her was honest phenomena, for she was an unpaid and private medium, and much of it was wonderful, and re-

I ought to print it; thinks it ought to satisfy any one, even Mr. Sethee, of whom he also has a ened. Although the "manifestations" were not

paper; my wife, the little boy's mother, was sit-ting on the sofa on the other side of the room. Some raps were heard quite distinctly on the little table where the little boy was sitting. He had often heard us talk with the spirits, so he noticed the raps, and said: "Is that you, Hattle?" The reply was three distinct raps. He knew as we did that three raps meant yes, and he said quite pleased, "Mother, Hattle is here." The quite pleased, "Mother, Hattie is here." The mother said in reply, "Well, talk with her," which finding of two large screw-heads showing in the he did, asking several questions, which were floor in the corner of the room where cabine

answered yes or no, and correctly. Perhaps I ought to say here that Hattle was our oldest child, who died when she was six years old, whose early departure made us in-groove had been cut was lifted from its pos erested in this subject. One of the questions leaving a hole through which a bolt of asked by our little boy, was: "Hattle, bave I been a good boy to-day?" The answer was three raps.
Then several other questions were asked and anything wrong; but an enthusiastic "committee answered, and while doing so the supper bell rang. He then said: "Hattie, will you come and the capping on top of the wainscotting, which my skin, the hair of my head raised from my skin, the hair of my head raised from my ordered the walls to a distance of four feet, and would be cappened in a mouth. With the greatest effort I reached my ealk with me after supper?" His mother said: "Why don't you ask her to come down to supper with you?" of raps, but that was not the end; for the little table moved after the child, sliding along the carpet towards the door, no one touching it, but entirely off under this panel. The bare brick way across the room, it having already crossed all following it, quite surprised at the intelligent movement. It stopped at the threshold a second or two, as that was a little chattuction to a sliding movement, but quickly jumped over it sliding movement, but quickly jumped over it it little effort, the remainder of the wall in this droups glance, and remarked that he saw no one.

table, as if it had heard the question asked and had accepted the invitation as plainly as if it had hidden by a two inch upright, which held up the sald "yes, thank you, I will." I don't think an of us or any reasonable person could doubt but that some spirit was the intelligence that made those raps and moved that table, or that it was I have always felt from that intelligent act, and others like it before and since, that hough departed she was still alive and present, and has been an invisible member of our bousehold for the last thirty-five years. Longfellow

We meet them at the doorway, on the stair Along the passages they come and go, apalpable impressions on the air, A sense of something moving to and fro."

He who insists upon foisting his special be lief on the cause at the exclusion of others' be-lief, is a dogmatist with the old Constantine spirit still in him. It is this class, too, who are quick ing done it by a certain class who swallow every always remained a mystery were it not that to denounce those who disagree with them as cranks. It is a modern case of mote and beam, nalism, is beyond estimate.

A COMMITTEE INVESTIGATES.

main part of the building. One of the 'Commit-tee' had some time before asked the privilege of remaining in the hall so that the bath room could be watched. This request was flatly refused, which led to the belief that all was not right The precautions taken by the "committee" were medium, and much of it was wonderful.

I have just been relating an experience to an intelligent friend, who is not a Spiritualist, but thinks it remarkable and convincing, and thinks

The precautions taken by the "committee" were ample to prevent any one getting into the cable thinks it remarkable and convincing, and thinks thinks it remarks to thinks it ought to satisfy any one, even Mr. Setbre, of whom he also has a high opinion as I will briefly relate it.

My son James was about four years old. He had a sister Hattie who had been dead about two years. He was sitting on a stool at a small table, or light stand. Anna, the nuise, was sewing the feet from the table, and was not touch two feet from the table, and was not touch the saw a seven was formed for the feet from the table, and was not touch two feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the table, and was not touch the feet from the feet from the care and a circle of ten was formed for the feet from the circle met, according to an understanding with Mr. Clifton, he feigned sickness and would not sit, and when he saw a several table, and was not touch the feet from the circle met, according to an understanding with Mr. Clifton, he feigned sickness and would not sit, and when he saw a several feet from the circle met, according to the feet from the circle met, according to the feet from the circle met, according to the feet from the circle met. 'committee," he hied himself to a more con genial clime. After he had gone, the house in which he lived was left vacant, which gave the 'committee" just the opportunity it desired to investigate, and it made the best of it.

From the agent of the premises the keys were obtained, and a visit made to the place where the 'spirits" were wont to pose, sing, and otherwise act the part of strong, healthy mortals.

move them, when a piece of the flooring, about groove had been cut was lifted from its position, and sheeting could be stowed away. An inspec man" with a sharp blow of a hammer removed ou?" He did so as he was getting off the groove had been carefully removed, so that the right hand to my father's shoulder, who lay next panel could be easily taken out or put in. The to me, and gasped: "Pather, father." It seemed panel could be easily taken out or put in. The plaster on the wall under the wain-cotting is an age till my parent awake, for I was in mortal about half an inch thick, and it had been broken terror lest the apparition should an east the

opening. The scam in the mop-loard had been

Having satisfied itself that Mr. Clifton was a about patching up the hole, and otherwise putto the mechanical ingenuity of the party who The gentlemen of the "committee" with a single exception, Spiritualists, and have a parting look as he went, and scenied to go no object in writing this communication other through the door. than that of warning a credulous public against who are robbing the people and bringing Spliit naliam into diarepute.

of societies for psychical research or honest in- turned to his hed. My children mind could see ing done it by a certain class who swallow every always remained a mustery were it not that

In Memoriam--Nellio Richardson

friendship of the ever-honored and inmented Denton, and a wide circle of triends and acquaintances will join in extending to him and his so their tender sympathy. This husband and father has met with unflinching eye the great shade who swoops down upon the receptacles of haman love, tearing them away as unconcernedly as a macistrom utinks in the froin of an ocean Before his dim sepulcaral mojesty the Jew, the Pa an, the Christian, and the Spiritualist bring the sheaves of life to be winnowed by his mighty breath. All life pays him tribute. In the economy of nature's destructive forces he reigns supreme. There are none to dispute him ne to bribe. The pauper in rags and the mon arch in purple live separately and die together, My friend has met him. How soon shall pass the door that opens upon his allent court? How soon shall listening love try to catch our words of assurance across the vortex? One by one our loved ones drop away from us. The viewless air is laden with the gloss and gleam o those who were our companions yesterday. All is but starlight here. We are columns of a temple incomplete and only in the perfectsbility of the after life shall soul meet soul and joined forever read truly the scroll of life's enigma

AN ODD EXPERIENCE. O W HUMPHREY.

In the year 1865 6 my parents resided in the city of Davenport, lowa. I was at that time a child between five and six years of age. One morning, just as day was dawning, having awakened, I lay quietly waiting for my parents to arouse. Of a sudden the figure of a man stepped from behind the stove at the other side room. The pipe of the stove ran up nearly as high as the ceiling. A paroxism of fright instantly seized me. Perspiration burst from every pore of

Finding that I would not be quiet, my father arose and started toward the store. As he did so opening. The seam in the mop-board had been and stood behind the stove. Here the personage stood, and in grim humor, evidently delighting in my dismay, commenced to oscilate sideways peering first from one side and then the other o fraud of the first water, the "committee" set the stove pipe, just as a mischievous reison wil to plague a child. Its movements were ting things to right; but failed to do as good a job and notacless. It seemed to glide and yet float as it found, which was indeed highly creditable. As my father reached the center of the room, the image, with a quick, darting movement, dashed toward a closed door opening on a hallwar, giving

All this occurred within the space of a minute the swindling operations of a swarm of sharks or so, and when my frightened commissions had informed my father of the disappearance of the cause of the disturbance he chiled use for what Spiritualism has nothing to fear at the hands he thought was an unnecessary along and to vestigating skeptics; but the damage that is be- understand the securrence, and it being bere incident to Spiritualism

Saturday Docomb-

SPIRIT MES

REPORTO

QUESTIONS A
the selective speak
soul measuring. But a the spritnel sense of he been so denominal he been so denominal not enginerate to be extended the art or says he psychometric writer's character.

It is a lock of hair. A third touches a prophecy or gives a the revelation to the same of the prophecy or says. the revelation to t fourth, upon hearin suddenly feels a sy a truth that is laid But as apirits are will add somethir it, or placed in a cr of those who ma You, who are set you sometimes fee known, reveals a person. The ob ry feeling of al ence has somet filth, per se. F right that a peri fact to deal with never fails. It deals with car definitely, and separate sensa the cause tha inanimate. tering a dark caused by a 6 cuce the ca psychometr bially here, whom they sensitive, t cept you as yourself) w a person, This is a 1

not want under si diately, traits, v of, and friends, has in s brings pointm the en pepaia brings etc. symp not s chars symp trays base lead

ife

You, who are sensitive, may have noticed that you sometimes feel an involuntary abborrence for certain objects or persons. The sensation is an effect with a cause underlying it. The cause, if known, reveals a truth concerning the object or person. The object which creates an involuntary feeling of abborrence, you know by experience has something filthy in it, or constitutes filth, per st. From this you can reason with right that a person who incites a similar feeling must be of the same order. In this you have a fact to deal with that is absolute. Psychometry never fails. It can only tell the truth, because it deals with causes. You may continue this indefinitely, and endeavor to find a reason for every separate aensation that you have. The reason is the cause that applies to slit things animate or inanimate. If, as a mortal, you should, upon entering a dark room, sense heat, you know it is caused by a fire. So you must learn by experience the cause of all peculiar sensations felt psychometrically, if we may use the word adverbially here. Contempt, for example, is an emotion used by conceited or proud people, against whom they believe to be their inferiors. If, as a sensitive, this overcomes you involuntarily except you are troubled with the evil as a part of yourself) while gozing at, or thinking intently of a person, you are ensing, by rapport, the weakyourself) while gazing at, or thinking intently of a person, you are sensing, by rapport, the weakness or passion of that person, thus sensing the cause, and thereby knowing what he or she ia. This is a higher form of what we will call psychometry—until relegated to a place for itself, if not wanted by the teachers of that science of the cause of the cau law—and is a one to other sensations experienced under similar conditions or circumstances. Au acute sensitive can, by this rapport, tell immediately, what are the chief characteristics or traits, virtues, and vices of the person thought of, and govern himself accordingly, warn his friends, prophecy for that person what the future has in store for him. You know that intemper ance brings sickness or poverty: that pridebrings humiliation; that conceit brings disappointment; that malice brings calamities in the end; that anger brings troubles according to its intensity; that guittony brings dys--and is a cue to other sensations experienced to its intensity; that gluttony brings dys-pepsis; that the excessive use of tobacco brings pulminary affections and other disorders; etc. If you sense any of these things, either by sympathetic taste or desire to do certain things not a part of yourself, you are reading their character, or what is most active in them, by sympathetic rapport. Thus, while thinking of a person, and a momentary feeling of anger rises in your breast, and then passes off again, it be-

QUES -{Dr. C. B } Has the condition of a

trays to you that person's temperament. You can base your prophecy on what you know anger will

The rest you can reason out by infer-

MANS.—To an extent it has, for it determines his temperament. Many, however, are born with very pure blood, but through impure living and impure thoughts draw upon themselves conditions. tions which contaminate it, and make them ir ritable, captions, peevish, and often downright hateful. Irritability may arouse the same con-dition in others, and lead to anger which knows no bounds. Pride often steps in at this period and prevents reconciliation. A mental attitude kept up for this effect for any length of time moulds the brain for a characteristic which manifests on other occasions when one's self-love or vanity has been hurt, and an uncontrolable devality has been hurt, and an uncontrolable desire for revenge is the outcome. Such its very undealrable characteristic to possess, and makes the tyrant in a small way. Tyranty in any capacity is selfish, and its exercise moulds the brain for another undealrable characteristic, which, though not always fally realized in mortal life, comes to fruition in the mortal, for he will disturb the spirit even more than it did the mortal, for he will find himself minus an occarity its and related to possess, and makes as for ment. But the suicide who expects to get away from trouble is as much disappointed as the one will affect the spirit according to moral attain open to the public to come and investigate free of charge; I believe by this means I was the cause of many receiving the knowledge of this great of the spiritualism at this our spiritual home in Hot Springs, Ark. as well as talk and theorize. We have two small farms on which to make a beginning, which are absolutely free for those who wish to "eventuate deeds?" We give it up.

Now, Mr. Editor, will you allow me to say to your contributor and all true Spiritualism at this our spiritualism at this our spiritualism at this our spiritualism at this our spiritual home in Hot Springs, Ark. as well as talk and theorize. We have two small farms on which, like the first named, is difficult to blot the mortal, is the unfoldment of the spiritual home in Hot Springs, Ark. as well that we propose to live our spiritual home in Hot Springs, Ark. as well as talk and theorize. We have two small farms on which to make a beginning of the fully realized in mortal life, comes to fruition in spirit life, and plays the tormentor until sufficient reparation has been made to neutral zeits unpleasant effects. Small causes lead to great results, either for evil or good. On the other hand one may be born with very impure blood, and by temperate living or a moral training in shildhood or youth, lead to good results. Thus the condition of the blood may determine a the condition of the blood may determine a condition of one suicide. Their feelings man's character, if, through ignorance, he is unather the condition of one suicide. Their feelings in Lowell, Mass. They used to say when I was act. But as few men in a happy mood would strain and it is a compared in the sort of the same and it is a compared in the sort of the same and it is a s

SPIRIT MESSAGES.

Where a demand and an anti-property of the property of the p their emotions, curb their passions and overcome their appetites; for they follow the soul in the spirit body and subject it to as acute suffering as then physical body was, and with sometimes less chances of alleviation than on earth. The "it emost farthing" must be paid. Such is but natural law. There is no getting away from suffering by death. It is beat to utilize the old body for the purifying of the soul or its harmonizing ways a limit to physical suffering, for when it becomes too severe the body becomes unconscious of may be seen to the fine of the purifying of the soul or its harmonizing ways a limit to physical suffering, for when it becomes to be severe the body becomes unconscious of may be seen to the fine of the purifying of the soul or the seed is some times our burdens and tries in the mortal will in the form of any which is seen to the common to the old fine at a limit at lamy dear the fight one to come and reap.

It is time that Lsfayette was a field rich in barvest waiting location to promote the waiting location that a lapirit world. I find it a beautiful place, and have a limit at lamy dear ones and old acquaintances that knew when in earth life. How I wish that I could express this afternoon to you mortals the plysical body and subject it to as acree suffering as the physical body was, and with the seed in spirit return: my people and many friends of daily intercourse also enjoyed this knew when in earth life. How I wish that I could make myself known to the old friends at Bangor, Me. When they see this mess was field rich in bary to you turn the promote of any wish I could make myself known to the old friends at Bangor, Me. When they see this mess and how it is source, and have it all m one of these evils has been overcome—rooted out—the physical ailment or effect often lasting as long as the cause has been indulged in

ANS -The seeing of white objects, generally cloud like, indicates that spirits are manipulating your clairvoyant powers, trying either to develop them, or to show you how slate-writing is done.

Or else to use the slate as a medium to develop a and wave triumphantly and we shall the light of the state as a medium to develop a and wave triumphantly and we shall be phase of clairvoyance that is unique to yourself. Probably it will end in seeing writing clairvoy

antly on the slate.

QUES — [C E., Binghamton, N. Y.] What is the condution of the suicide after leaving the body— is it similar to that of a spirit going out by force of an accident?

ANS.—Death by suicide and accident vary in motive or cause, and that makes all the difference in the world. A desire to die is mostly a desire to get away from consciousness. To have this increased instead of lessened is often a woethis increased instead of lessened is often a woeful disappointment to the spirit, because the
majority who long to get away from conscious
ness want to get rid of an unwelcome one—one
created by bad deeds or selfishness. Of course,
should a bad man be killed by accident, he, too,
will be confronted by a consciousness that will
surprise him to an unwelcome extent. But bad men seldom meet with accidents, compared to others, because they are generally cowards, and pay good heed to the aphorism. "Self-preservation is the first, law of nature." Other deaths cupation, and the opportunity of freeing himself from the inherited discord which makes the will weak. The trial imposed on mortals by their guides are just the thing needed to prepare them for spirit life. None are given any more than they can bear, or than absolutely needed for the

and wave triumphantly and we shall have it spread broad cast through the land and in the Churches. It is in there to-day, but they dare not express it. They are creed-bound; bound to the old dogmas and waiting for the blood of the lamb to wash them clean enough to get out, but they will have to wait a long time if they wait for that. If they would only seek and find the way to the light through the spiritual unfoldment they would be better off than they are to day The time is coming when they will all rally and come out and not be afraid to say, "I am a Spiritualist." God bless this work; may it go on and on, until no stumbling blocks will be left in the way. I am I. P. Greenleaf, from Lowell, Mass.

Charles Cathcart.

I will be remembered by many of the old resi dents of La Porte, Ind., as one who gave much time and money for the cause of Spiritualism. In built a hall or assembly room at my own expense and paid mediums to come from far and near to the decade of the next twenty years to come? Dr. greetings to all the friends.

Good afternoon, I am coming to take control

Good afternoon: I am happy to be here with you. It is long years since I passed into the spirit world. I find it a beautiful place, and have

ways a limit to physical suffering, for when it becomes too severe the body becomes unconscious, or may be soothed by magnetic ministration. But there is no limit to apiritual suffering, pain making the spirit all the more alive and considered and effects thereof.

QUES.—[J. W. C., Avon, Mo.] I am sitting for some who read this perhaps will recognize me, said if they do, place send same to the LIGHT or TRUTH.

But there is no limit to apiritual suffering, pain making the spirit all the more alive and considering, pain the saide going down into despondency I do all I was a Shoritualist all my life. I was a Spiritualist all my life. I was a Spiritualist all my life. I dared not proclaim it to the world. I rejoice this some who read this perhaps will recognize me, and if they do, place send same to the LIGHT or TRUTH.

But it is of one thing that I would particularly when is and also to my little grandchildren, and all the old friends that I used to know in boy. hood days. I formerly lived at Kittery, Ma., and my damplier, In the condition of the condition. I desire to the last to use the know in boy. hood days. I formerly lived at Kittery, Ma., and my damplier, In the condition. I desire to the last to used to know in boy. hood days. I formerly lived at Kittery, Ma., and my damplier, In the condition of the condition. I desire to the last to used to know in boy. hood days. I formerly lived at Kittery, Ma., and my damplier, In the condition of the condition. I desire to the last to used to know in boy. hood days. I formerly lived at Kittery, Ma., and my damplier, In the condition of the Churches of Lastyste. For it is in the churches that I see the Churches of Lastyste. For it is in the churches that I see the Churches of Lastyste. For it is in the churches that I see the Churches of Lastyste. For it is in the churches that I see the Churches of Lastyste. For it is in the churches that I see the Churches of Lastyste. For it is in the churches that I see the Churches of Lastyste. For it is in the churches of Lastys dared not proclaim it to the world. I rejoice that sternoon to be able to express my thoughts and one think to build up Spiritualism in Francisco to say, ab, Spiritualism is grand; it is founded to say, ab, Spiritualism is grand; it is founded done, but rather awakened the Churches by tryupon a rock; upon truth and love and justice, done, but rather awakened the Churches by try-and everyone who seeks it will find this one fact, ing to form societies in the Churches that will Good afternoon. One half of the beau ies of and everyone who seeks it will find this one fact, this trath have never been told to mortals, but that our lives are all immortal. Give my name that our lives see all immortal. Give my name not interfere with any organized spiritual society as Gilbert Chamberlain from South Boston, that feels as if it cannot be church-bound.

VERIFICATIONS.

To the Elitor of the LIGHT OF TAUTH

In the LIGHT OF TRUTH of Nov. 25th we receive ed a communication from our son, Lonie Seeds, who passed away nineteen years last May. It is correct in every particular, only it should have been spelt "Lonie," and was spelt Lou. All the rest is correct, and indeed we are pleased to hear, and thank all the good mediums and angels and friends for their kinduess. Long may the mes

In your :some of 18th I noticed the following A contributor, in a private note, asks, "Will Spiritualists never do snything but talk, theorize, individualize, or fight the Churches? For what shall organization labor? To propagate words or eventuate deeds?" We give it up.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At report, we have had the subject thoroughly examined quest we have had the subject thoroughly examined pursue to this State, and herewith print a form which, we are assured, will stand and afford the giver an opportunity to help in some degree the great work.

See materialization and other phases of medium-seem alto print the control of the court of the mediums prove frauds, yet I would be lieve in Spiritualism because I have the evidence in my self.

Let us have missionaries who will tell the peoper the great of Lafavelte that we have found a new tress-

Spiritualism is broad enough for both, for it is like a noted Spiritualist once said to me believe in prayer," but when I asked her what took its place with her she told me, "Aspiration," and I find that her idea of aspiration and mine of prayer is the same, the difference was only in phraseology.

So with any spiritual society, in or out of the Churches, the only difference is phraseology.

But a Spiritualist once said to me: "Why do you plead so for the Churches, when they are keeping the people in the dark about what would Friends for their kinduess. Long may the message department live, as well as your good paper.

ADELA SEEDS.

Ashley, O., Nov. 20, '93.

Gives it Up.

Gives it Up.

To the Editor of the Light of Truth.)

No, the disciples, like the Churches of to day, didn't know that the Holy Ghost could come upon you. Yet you rawhide the Churches because it does not tell its members of this gift, when the Churches do not so much as know they can get

alized bodies, that I knew were dead, then I was compelled to believe. But let the Churches once see materialization and other phases of medium-

Saturday, Decan

CORRESP

now. New York is room to all earnest we meeting will inspire of love. If the meaning that would be the second to be the secon

ice and Mrs. F. a Friday evening Ada Foy la to evening of each roary. So you just now. J. Clerg Wrig Society of Springery, with the Water of fact. The phenoman as a role, but is expounded, small. The phenoman and the cutoffty is continuity of cutoffty in the cutoffty is continuity of cutoff in the cutoff in t

continuity of The Hitric Nellet T Brodong earchion is of a Vork Payen of Mr. Saip day evenin Lyman C with the P November assurance future be pleasant tions.

"Why abould u was a qu day mor The af

tests we and the much e Mr. Ro! Mrs. Hi sil reco of thou eviden addres trol, body. Mr. in the sudie dent of T effor

test logi first the Dec teer tor wh wa for the tro appropriate with the trought the trough

That arring it also does to me; and they are places more Where Seemed right to the themselves, and not for all the exect. — James Street Lowest.

To Contributors to Our Correspondence Department.

matter has to be left out on account of room. Be brief, to the point; state facts and avoid person alities. Our readers want the thoughts presented not the songs sung nor the prayers uttered. We without offending the prejudices of those who do not want to be partial to any, and in order to still hold a strong regard for the Church and its give all a hearing the communications must be

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

THE POWER AND CURSE OF MONEY.

The great ain of the times is the barbaric idolatry of money. The avarice that pervades society has been engrafted upon it by the power of mouey, the logical sequence being the aping of flunkeyism, which transforms men and womer into imps that dance and strut before their own knavery and abortiveness.

Men say the past has done its part in bringing rth philosophy and religion. We will do our forth philosophy and religion. we will gild clay with gold and become greater god makers than the Grecians, who peopled Olympus with their dreams. We will bow to the idols of the past, but we will get all we can grab, whether it be by honorable effort or standing on the bended backs of the toilers, and our Baal, whose prophet is mammon, must be the greater god and the mightier worth. Did not Moses' od swallow that of the Egyptians?

Thus it is that the natural promptings of genius are twisted into a sop to sweeten the lips Insanity is also held as a form of disease, and so of a Gorgon, while opportunity for mental and physical culture is debarred from the masses, education becomes a misnomer, and the common some foreign spirit. The startling statement i wealth turned over to the great llars, thieves,

It is the existence of the money power that ade the production by labor degrading to the child whose necessities compel him or her to perform it. The shiboleth of the day is, Get money! Young men are taught to look forward to their twenty-first year as the era of power and prosperity. They can then vote; they can do business legally; the law no longer regards them

land. The money power thus predicated and fostered has grown with the growth of society and strengthened with its strength until it has corrupted every ennobling impulse and under-mined the very foundations of the society which gives it sanction. Genius pays its homage and coverty sells its very rags to buy its smile. Re-igion covets its bangles, blasphemes its gods and honor forswears its birthright for the privi-

The topics one hears discussed where promi nt men are gathered are not, how shall we con oduce by their labor the greater number of betterments for the general good, but, on the of the New Wr contrary, how shall we figure on getting the in cloth and guargest percentage income on bank, railway, and publisher.

"THE OTHER WORLD AND THIS."

A compendium of apiritual laws demonstrates the oft-repeated saying that "to the making of books" there is no end, and so valuable a work in the above that one feels to rejoice at the saying Spiritualism is every year coming to the front 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 liberal clergymen are looking toward it to prove the assertion they have been so long making. The time is ripe for a comprehensive work on this subject which shall put forth the claims of Spiritnalism in a clear and pronounced manner,

influence.
"The Other World and This" supplies a longfelt want and fully merits the demands of the time. It was given through the mediumship of one of the most distinguished workers in the cause, whose name is almost a household word to those who have watched the growth of the spirit ual movement. It starts out by stating that the body is the temporary home of the spirit; that the spirit is the individual man inhabiting the body for divine purposes, and that the soul is an emanation of the Infuite. Every human being is surrounded by an atmosphere called the aura, which develops according to the spiritual growth of the individual, and is the result of various mental states, all of which are carefully explained. Instructions for the elimination of disease by the action of the human will is given, the autho declaring that disease is caused by the imperfec relation of the spirit to the body, which can only be overcome by establishing a complete harmony between the two. By far the most remarkable chapters of this truly unique work will be found in the spaces devoted to crime and insaulty which if understood and accepted by physicians and indges would be the means of entirely revo lutionizing the present system of dealing with these subjects. Crime is held as being a form of disease and not as the result of depravity, and that criminals should be treated spiritually with the idea of their reformation in view, instead of being punished to no purpose. Society should offer a better remedy for the violation of laws than penal servitude or capital punishment. made, possibly a little too sweepingly, that in the case of an insane person the body is taken possession of by an outside spirit which has driver the rightful owner from the seat of power.

The parts that will interest the old Spiritualist most are the two chapters devoted to Modern Spiritualism and apiritual phenomena; and in this many valuable laws are explained and suggestions given, which if they could be embodied in the seance-room and carefully studied by every as infants. Henceforth the rounds in the ladder of success will be reached in the ratio that they display greater shrewdness than their less formater follows. If these fell the minror will be successed in the reader with the results of the reader with the reader with the results of the reader with the reader wit fellows. If these fail the winners will that clearness which can not fail to impress him

> book put together. In fact, the reader is com-pelled, though unbelieving, to say "I wish it were o; it is too good to be true, and yet, perhaps

some day its reality may be brought home The above is an incomplete epitome of the nost remarkable book yet issued on the subject of Spiritualism, and is destined to place that much misunderstood philosophy on a highe place than it has thus far occupied in the public mind. If you are an investigator it will point you in the right direction, if a mourner it will can not fail to strengthen that knowledge upon which your faith is grounded. It is issued as No. 1 of the New White Cross Series, is elegantly bound

a send it as a contribution towards building up the organization, or preventing it from dying, at all events.

There are many who are poor, but too proud to order one book under their own name. They are willing to sacrifice a quarter, but detest to sign their name to an order for so small an amount. Let them order it for a neighbor. This will be them out and help the cause at the same time. But by all means do something. Only a very small soul want; credit for every little sacrifice; and such souls will find themselves ontside that happy sphere in which the self-sacrificing, generous, and charitable souls will be gathered to enjoy the fruits of their earth labors, and there find both cause and time for rejoicing —having done their duty, and are now reaping the reward thereof. But let our present rejoicing —The New Tariff. the reward thereof. But let our present rejoicing consist of deeds—not words and suggestions and essays and theories on organization. Act first in order to get started. When once under way, suggestions will be in order, for they will then present themselves as necessary adjuncts to organization operating. Until then let the flow of cash to Washington go on.

THE COMING HEGIRA.

The greatest work performed by any king of nodern times was the act of Victor Emanuel in closing the doors of the Vatican and making Rome a State of Italy. He saw a strange light shining upon an ecclesiastical dungeon, and he interpreted its meaning correctly. Ever since the Roman Pontiff was shorn of his temporal power he has been casting about for a place to anchor the craft he steers, and regain his lost supremacy as the political as well as the spiritual ruler of the Catholic world.

The enormous growth and prosperity of the Roman Church in the United States has given rise to speculations regarding the design of removing the "Head Centre" of Catholism from Every time a bishop is consecrated or priest shrived in this country the eye on the Tiber rolls in self-complacency upon our shores Therefore the present disruption in Roman poli tics and the reports from the Vatican, to gether with the significant utterances of leading lights in the Catholic Church here, all indicate that the time is about ripe for the hegirs, and there are many events less likely to occur in the near future than the residence of Leo XIII, in the United States

An ordinarily clear insight into the causes attending the commission of Mgr. Satolli as the Papal Legate discloses the fact that the cunning Italian is a mere John the Baptist, the herald of a greater than he, sent over as an august immi-grant to feel the pulse of the American people and make a house for the great head of the Church; a man without a country; an illustrious pinacle perched upon the greatest structure of Deadheadlam on this planet.

The question to the American people is how are they going to entertain this monumental cobweb and the tarantula as the centre of it? Amongst other evils attached to our politicoindustrial octopus is the tentacle of the Roman machine.

owing extracts from an essay in Harper'. Monthly. The article refers to arbitration, but in its natural opposition to war says, that logically speaking a combat between nations is an anachronism, and belongs to other forms of civil- promises and pretensions. zation than those in and under which we live Its brutality, cruelty, and injustice jar against the humanizing tendencies of the nineteenth cen-Common schools, telegraphs, railroads, and universal suffrage are the handmaids of panics and depression in business. Independcomfort you in your sorrow; if a reformer it will peace; they are the enemies of war. In no suggest many novel ideas, and if a Spiritualist, it respect is the evolution of our society more remarkable and more evident than in this one particular, viz., the ever-growing value attached to human life. No better or higher test can be in cloth and gold, and is a credit to its author found of a nation's moral status than this. War, tributions are but pittances in comparison to the real old-fashioned war, if I may use the expres-

LIGHT OF TRUTH

Common the state of society and the register of which manner can be leased or between the there are to the the register of such the state of society is a directly on the state of society in the state of society is a directly on the state of society in the state of society is a directly on the state of society in the state of society is a directly on the state of society in the state of society is a directly on the state of society in the state of society is a directly on the state of society in the state of society is a directly on the state of society in the state of society is a directly on the state of society in the state of society is a directly on the state of society is a state of society is a

The Ways and Means Committee, through Chairman Wilson, has presented a new tariff bill which is radical enough to please the most rabid free trader in the country. It is safe to say that our "Infant Industries" will yell loud and long until a pap is given them in the way of a lesion of duty on manufactured articles and fabrics.

The bill in its present form can not become

of duty on manufactured articles and fabrics.

The bill in its present form can not become a law, and even if it does the problem of labor, its place and remoneration will remain unsolved. In the first place, the tariff in an era of peace never a hould be made a political issue, nor its reform be placed in the hands of roorbacks who in nearly place and in the hands of roorbacks who in nearly every instance are the paid birelings of plutocracy. Labor interests rarely have any place in tariff discussions, and the country has yet to see a come mittee on tariff revision composed of a majority of laboring men, or those having the interests of labor as the art.

As long as millionaire Congressmen and Sens tors are allowed to junket with the question the manufacturers need have no fears upon the loss of their interest, nor the producers of wealth any hopes upon the gain of theirs.

The Rishop of Western New York—Epiacopal—A. Cleveland Cox-, has lately been airing his views on the American Pope, Mr. Satolli. The worthy representative of the Episcopal Church as any the worthy representative of the Catholic Church is an interloper, a dire calamity, and unfit to come here and tell American Catholics what they shall do, etc. Up to date the representative of the Catholic Church has not replied to the worthy bishop's strictures, perbass never will, for we understand that Mr. Satolli is a diplomat, and doubless has learned what a good many Americans already know, that to enter a protest against the fulminations of Bishop Coxe is as much a waste of time and dignity as it would be to file a buzz saw to whittle a cheese.

Selection on thes day.

Thanksgiving day has come and gone, and Iwas to will will attend aby.

Thanksgiving day has come and gone, and legiting on the aby.

Thanksgiving day has come and gone and live till will wonderling how many spiritualists enjoyed cell will be noticed there was quite a difference of child and to hearly for selection on the few monural to be a few moments to dear of the same later on the se

SPIRITUALISTS, after many impostures by me diums who add fraud to their genuine mani-festations, are beginning to realize that it is better not to endorse a medium until he has proven himself absolutely honest; and rather than re sort to fraud, give nothing when conditions are unfavorable. Spiritualista, too, should make themselves content with little, and have that little pure. The demand for much is the first incen

oothold for comment may be seen by the fol- the blunders or rascality of political party

Poem to be recited by the youngest members society on the day of the National Spir publice, December 17, 1893

- 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 cannot see the atmosphere
 That is our breath of life below,
 So, viewless, these heavenly frienLighting our pathway as we go:
- Yet manifest sometimes to sense, More frequently to soul they come Dispelling earth-born shadows den with glory or the heavenly home.
- Taught by these blest ones from above
 Their end deed and word of outs,
 If prompte by goodin thee
 William om into heavenly flowers.
- That if we nurture hate and some
 And seek revenge while in this state,
 Each thought become if the or thous
 To pierce our lives with our own hat
- That if we injure others here,
 our take the life we carnot give,
 our shadows clothe us in that sphere
 and make our realm till we forgive
- That the fair islands of the blest, The gardens of our paradise Are lashioned when we do the best, Having but truth before our eyes.
- Our mansions are not made with hands Our treasures are not gold and gema, 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 one heart by woe is tossed We feel that surrow, every one
- No flowers blossoms all alone, No star shines but its slater star Plerces the depths of its azure throne To greet its slater 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 powers
- Immortal songs are in the air, Authems of praise by spirt's sung. The soul repeals the theme most rare, The earth with garlands is o'erhung
- Let joy-bells ring in every heart; Our watchword Touth and Unity, Let sorrow from each life depart, This is the Day of Jubilet.

OUIRA.

ner to day."
"On yes," says Honora Mulially
"You should know my good
Friend, Mrs. Down.
It at some nice aweet taken
Which Sally her atter baked
Lovely and brown.
And, oh m'am, you should nave seen ::
The formest and fattest of bins.
And the site was the girzard
And a back of the sweet later skins.
And all of the sweet later skins.

Surely a contented mind is a continual feast. CORR. Prog. Spiritual Ass'u.

Springfield, III.

contribute towards building asylums and poorthouses for them. They are imbued with the ambition to become Caraegies, Astors, and Goulds, and draw thousands of dollars in annual profits from the productions of labor, which gets but a moiety of its share. The world, i. e., society as it will not question the means they have employed to obtain it.

The skill to gain money by taking advantage of others in the way of bargains is taken as evidence of a keen intellect. In view of this fact the awarice which makes parsimony avirtue need not be wondered at, nor need we ask for the cause of a system which brands the world uncertainty on the brow of every honest toiler in the land. The money mount how predicated and the proper has been played to obtain it to the spiritual world, wherein the invisible authors and one of the spiritual world, wherein the invisible authors are cause of a system which brands the word uncertainty on the brow of every honest toiler in the land. The money mount has no clied to the proposal and their relation of section of Leo's immigration for hose we will make of him, or he of us, after he gets here. Our laws of immigration can not keep him ont, because they do not sum the given hose we will always be consistent with the demand for much is the first incention of the object in the supply will always be consistent with the demand for much is the first incention of the solution. It is not so mendium to commit fraud. The supply will always be consistent with the demand for much is the first incention of the solution. It is not so mining and their relation of the spiritual that the done of the spiritual world in the profits from the productions of altered the supply will always be consistent with the demand for much is the first incention of the solution. It is not so mining and their relation of the solution of the solutions of active given to medium to commit fraud. The supply will always be consistent with the demand for much is the first incention of the solution. It is not so mining at the produ will no more cause Spiritualism to die, than will the blunders or rascality of political party leaders cause the party itself to disintegrate. We can not judge a religion or a political party by the unconscionable scoundrels who happen to get into the confidence of the people by fair promises and pretensions.

As Long as men are blinded by partizan political will be impossible for them to see the truth of things or understand the causes of panics and depression in business. Independence of thought and prosperlity go hand in hand.

The true philanthropist is he who feels the loss of what he gives, having need of it himself, not the millionaire or wealthy nabob, whose contributions are but pittances in comparison to the wildow's mite.

"ONE OF THE CLASS."

November 26 h. Mr. How carries with his the successing on which of the members, and the cleans at the time that the collection of all present mining the members, and the cleans at the time that the collection of all present mining the present mining the property of the collection of all present mining the present mi

CORRESPONDENCE. and some dread retaliation on the part of the

CORRESPONDENCE.

New York Note.

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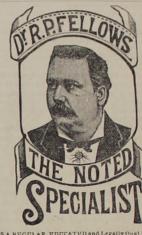
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Totalings from Over the River of the properties of hypothesis and the state of the properties of hypothesis and the properties of hy good deels, and sincere repentance, then they are allowed to advance to more beautiful condi tions. I have seen spirits on the earth plane tions. I have seen spirits on the earth plane who have been wandering around for hundreds of years. It is said that many murderers and those who have sorely oppressed their fellowmen are so situated, and I have seen women in darkness and despair on account of their evil deeds done on the earth. It must not be inferred that ordinary sinning mortals are thus situated, for it is only those who have been guilty of enormous crimes against their fellowmen, who are thus crimes against their fellowmen, who are thus surrounded with darkness and despair. Often such benighted spirits pray for, and crave ulter annihilation, but also, their prayers are not answered. They see no God, and no God Suswers swered. They see no God, and no God answers them. Would that there were a God to pity them but these evil doers must wipe away their own crimes by suffering and repentance. How truly, then, is it said that "the way of the transgressor is hard." Jeans Christ knew of these things, being a finely developed medium, and how truly and how beautifully did he say the way of those who do wrong, is beyond the comprehension of us mortals. He knew all sinners would have to suffer for the deeds done in the body, and it is a true, as well as a great "first cause" that every suffer for the deeds done in the body, and it is a true, as well as a great "first cause" that every would that I could get the rich to give the poor their dues. Would that I could get those who senter the spirit world. The miser, the loundmonthed prevaricator, those who oppress the poor, the unprincipled, and all who sin—every solitary man and woman who does wrong in this world will have to suffer equally and fully for every wrong they do here. There is no possible escape; all must meet their own rewards and feel them to the fullest extent. The laws of spirit life are fixed, and as immutable as the laws of gravitation, and hence every soul will be punished or taken and many solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the world of spirits, and my solemn word for it, the will be punished or the rich to give the poor, the clean of the poor, sarve your feelings, shuse the weak and including the mist. DEVELOPING BOARD for MEDIUMS Price first, postage for cents.

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The True Story of Barbara t bryk, who was incarecreated in a convent cell for twenty-one the poiles released in the following pric are fixed, and as immutable as the laws of gravitation, and hence every soul will be punished or rewarded according to the deeds done here. Every one will be weighed in the balance, and every one who will pass the critical ordeal, will be happily situated, and every one who is found wanting, will be forced to suffer, until, as Hamlet said, "The deeds done in the body are burned and purged away." There is no literal hell, such as orthodoxy preaches about, but there is a hell of conditions. A raging hell for every evil doer. There are hells and hells. Hells for the murderer, hells for the infamous debauchee, hells for the gamester who cheats his fellowman, hells for those who oppress the poor and needy, and hells for all evil doers. There is no one to save such. All must meet their own record. All must face the inevitable, and all will be punished or rewarded according to the quality of the life lived

giver? Is it not true that your fellowmen has as much right to land, and alr, and water as you have? Does not labor and toil locate all wealth? Then why, oh, why, will you take the lion's share, and not permit your less fortunate brother or sister to enjoy some of the blessings God in his wisdom and mercy placed here for his children. You may have your lands and estates, your bank account and your millions, but I tell you seriously and solemnly, that when you enter the world of spirits, and you have done good and noble deeds, one hungry mouth fed, one starving pair of lips that have been nourished, one poor widow who has been given a little coal or wood, this will count, yes, one good deed will count more than all accumulations. You can not take riches into the spirit world, but good deeds and noble actions are timbers sent before to feshion the home you are to live in, after life's fitful fever is o'er. Would that I could turn the coffers of the rich miser loose for the poor to enjoy Would that I could get the rich to give the poor

agree with me that good and virtuous actions bring their own reward, not only in this world, but the world to come. Give the matter a doubt

We, the medium, the spirit who writes, and the publisher of the book, are working to gain not one cent. Is it not true that all love a cheerful

generous, and honest, and good, and thus lay up that which is beyond price. Do it not—oppress the poor, starve your feelings, abuse the weak and louely, lay up evil deeds to go with you into the world of spirits, and my solemn word for it, you will regret it deeply and sincerely. Every deed has its reward one way or the other. Beware! Remark!

conditions. A raging hell for every evil doer. There are hells and hells. Hells for the murderer, hells for the gamester who cheats his fellowman, hells for the gamester death, and hells gamester death, and help gamester who cheats his fellowman, hells for the gamester who cheats his fellowman gamester death, and help games

Refore the politicians dreamed
From alien priesthood rule, sir,
The lown of Chelsen was redeemed,
The flag floats on the school, sir.—Cho.

The widow and her children now
Egjoy a splendid home, sir,
White all true loyal voters vow
To fight the beast at Rome, sir,—CHO.
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Frank T Ripley's appointments are as follows 10nis, Mich., for December: January, Allegheus. Pa. February Fort Wayne, Ind.; March, Grand Rapids, Mich., April and May Mr Ripley can be engaged for. Write him to 2764 Broadway, Cleveland, O.

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tions and who are sufficiently developed can, by corre
spondence with L. N. Richardson, President of the Del
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nor camp-meeting service in [8]].
Mis, Auna Orvia will be at Anderson, Ind., for December and January, and would gladly answer ca is for week-day evenings in towns of the vicinity during that time.
She also has alltited disengaged (time for the spring. Address 504 Warren avenue, Chicago

areas 504 Marreu avenue, Unicego Mr. George Walrond, Irance and Inspirational apeake Hamilton, Canada, the pioneer medium of Canada, let tures every Sunday evening at 7 o'clock at the 1, 11, 2 Hall. Pailor lectures on Cecultian arranged at his re dence 15° Locke street north. Correspondence invited.

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test mediums. Address her at \$ 9. Margaret at Chicago Miss Judoson speaks in Loniaville, \$Y, for November and in Dayton, O, for December. She will remain is clinclineat; the first three months of 1844, and will be ready for outside engagements, beginning April the 1st Her address is always Cincinnati, O., care, Liour or Turrin.

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Hudson Tuttle and Emma Rood Tuttle have been engaged by the West Side Spiritun. Society and Lyceum, of Cleveland, for the jubilee, December 17th. The meeting will begin with lecture on the evening of the Mars.

Tuttle is engaged for the State Grange, Sandusky, O, on the evening of the 12th.

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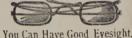
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spite opposition from triends, the has never faltered. Spiritualism.

On not a few occasions be had men of desperate character we removing him from their locations are also because it is a lirother Cothy, with the assessment of the second munitures, and acut them from stures, and acut them from the places and prayerful torch of Spiritualism in sile places abrouded by the dark dox bigotry and superiorithem with the pure white was early imbured with the He had a measage for t forth regardless of the cost to them. Had he heeded on all occasions he might auffering by charging for generous nature could no doing so, and so poorly the could not afford to training, hence had to go on a journey from one to the country from one to the second and the second

atage, hence had to go or a journey from one tow this was not all. In ord he would, on leaving our and stockings and uself in sight of the next tow when he would put ther Bruther Colby has health from his hophoo upon his physical body ittinersney laid him up took the matter in has more to Giorda. move to Fiorida He for nearly a score of perceptibly, but the come back to him. To

he took up some gov ing and orange g prospects of a just was found that be nal labor. Sill be and living alone.
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of the impulse to world always lays eut to the voice of little farm, and d ism in his immer Spiritualism in people of Piorid

During the p quently visited Summer season ter he has been the "Sanny S State and Terr ception of a fe of friends beb Last Winter the speakers

Springs, Pla., through who gagements in Wherever he Bay, he left i When the ca gate from a that convet worker, and important | terized all valuable w organizatio name a me eyes turne During labor told

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you, to report my
it. I am improving
a and spirit treatitwovant sees and
im the photograph

L H. DARLING.

m ?

Self-landstion robs a man of the very respect is aspiring for. When a mortal deserves en-In praises. Only then it is truth.

During the past eighteen years he has frequently visited the northen States during the Summer season, but with every approach of Winter he has been forced to return to his home in the "Sunny South." He has spoken in every State and Territory in this Union, with the exception of a few, and in each one has left hosts of friends behind.

Last Winter he was the central force among

of friends behind.

Last Winter he was the central figure among the speakers at the camp meeting at De Leon Springs, Pla., where he made many warm friends, through whose influence he secured camp engagements in the North during the past season. Wherever he went, from Lake Brady to Onset Bay, he left friends to regret his departure, and to look forward to his promised return part year.

to look forward to his promised return next year When the camp season closed, he went to Chicago to attend the National Convention as a dete-

gate from a society in Florids. (In the floor of that convention he became at once an earnest worker, and was made a member of a number of

important committees. Sound judgment characterized all of his decisions, and he proved a most

aluable worker in the efforts to form a practical

organization. When the South was asked to name a member of the Bard of Trustees, all eyes turned upon Mr. Colby, who was elected without one dissenting vote.

During that convention his anxiety and hard

labor told upon his physical strength. He took cold, and could not throw it off, hence the foundations for his present illness were laid in Chicago. Prom Chicago he visited his early home

cago. From Chicago he visited his early non-in Minnesota, where he gained nothing over his cold, but rather lost ground. He went to Wash-ington to attend the meeting of the Trustees o the National Association on November 1st, when

haved nursed him back to life, and kind nature

is slowly giving back his strength. His conva

of his engagements to lecture at least four months. What is the duty of the Spiritualists of

the United States in this case, especially those whose privilege it is to be his particular friends

The people to whom he has ministered ought to

nave found an answer in their own hearts before

reaching this particular question. No man has done more for Spiritualism in thirty years than has Geo. P. Colby: for the Spiritualists to prove their gratitude, and to show that, unlike repub

honors them with a practical as well as affection at remembrance. Mr. Colby will remain at 1121 Tenth Street N. W., Washington, D. C., for some time yet, until he is able to endure the fatigue

of a trip to Florida H D BARRETT.

Spiritualism is grateful to all its heroes, and

lescence is slow.

prospects of a just return for his labor, when it was found that he was not equal to severe manuallabor. Sill he did what he could, working and living alone. A hermit's life may have its enchantments for some men, but to a sensitive, a medium, it becomes torture sometimes, because of the impulse to do for others that the spirit world always lays upon its instruments. Obediated in the planet, institutions, rulers, kings, enchantments for some men, but to a sensitive, a medium, it becomes torture sometimes, because of the impulse to do for others that the spirit, world always lays upon its instruments. Obedient to the voice of the spirit he attended to his little farm, and did what he could for Spiritualism in a most favorable light before the people of Piorida and made their minds receptive to its divine behests.

Daring the past people has tritutions are being judged. In the past people do charity has been considered a crowning virtue, but spirits say that now, for the first time in the history of the planet, institutions, rulera, kings, priests, gods, and the God are all being questioned, analyzed, measured by the same standard of rectitude as are the people.

The god within is judging the external god and all that can not stand the test must go.

Lois WAISBROOKER.

LOIS WAISBROOKER.

Historic Imposture.

The imposture which has longest defied expo sure and which has exercised the greatest in fluence on the course of history may fairly be de scribed as the most successful. The South Sea Bubble and John Law's Mississippi Scheme were Babble and John Law's Mississippi Scheme were impostures, and very successful, but they were soon found out and their effects, though great for the time being, were transient. They will, therefore, not compare for a moment with the forgery of the Isidorian Decretals, an imposture fabricated by an unknown Gallic monk in the name of Isidore, about the beginning of the year \$45. These forgeries were of the most clumps and impudent description: they retended to be and impudent description; they pretended to be the decrees of the early popes, and were inter-spersed with acts of Synods which were never uttered. So grossly did the author trade on the credulity of his times that he made popes use a form of Latin not in vogue till two or three cen turies after their death, and set bishops corres ponding who did not live within two centuries of each other. The object of the Decretals was to prove that the Papal authority was derived direct from Christ and the Apostles, and that, therefore all other sees were subordinate to that of Rome
This forgery, as Draper says, produced an immense extension of the Papal power; it displaced
the primitive system of Church government, divested it of the republican attributes it had pos-sessed, and transformed it into an absolute monarchy. It brought the bishops into subjection to Rome and made the Pontiff the supreme judge of the clergy of the whole Christian world. As it was not finally exposed until the sixteenth he was stricken with hemorrhages, and almost century it is impossible to over estimate the trecarried over into spirit life. He was most kindly cared for by Drs. T. A. and M Cora Bland, at whose the fortunately found shelter. They century it is impossible to over estimate the tre-mendous effect produced by this imposture on

• I Timothy, Chapter V, Verse 23.

The following is the verbatim of a sale bill mailed to us from New Mexico. Rev. Parisis was undoubtedly one of the Lord's connoisseurs,

ADMINISTRATOR'S SALE

Public notice is nereby given that at 10 o'clock a. m. on Friday, the 14th day of July, 1893, at the parochial residence of Rev. Father Condert, at Bernalillo, N. M., we will sell at public auction, to the highest bidder for cash, all the wines, bran

the highest bidder for cash, all the wines, bran dies, vinegars, settlings, tuus, tierces, vats, empty barrels, etc., now remaining unsold and belonging to the estate of the late Rev. Stephen Parisis. It consists partly of two or three ten gallon kegs of native brandy, eighteen forty-gallon barrels of first class white wine, fitty-six barrels of red wine, vinegars, settlings, etc., of different grades and qualities, a large lot of empty barrels, kegs, etc., a lot of battled wine, etc.

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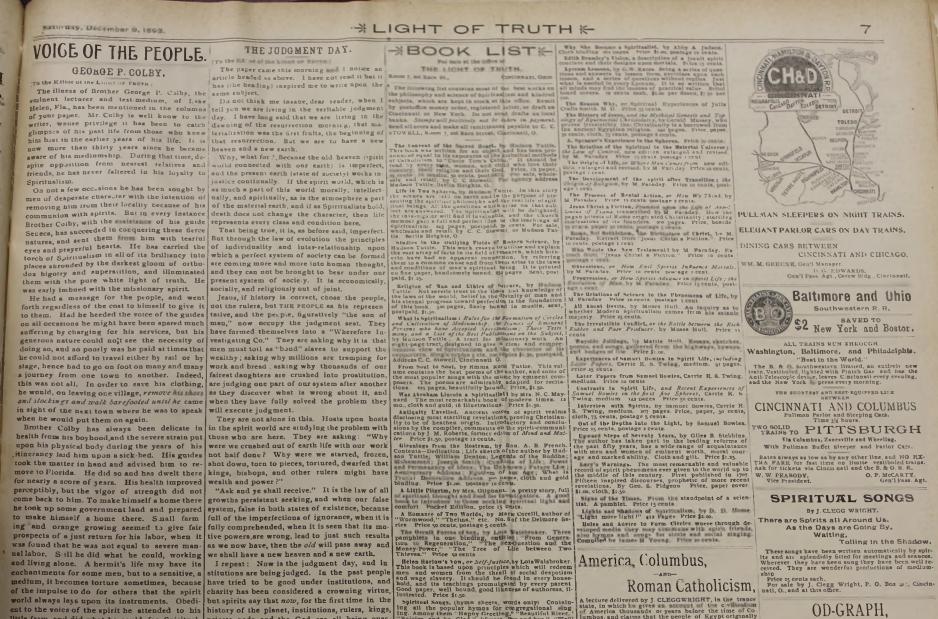
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