

Light of Truth

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

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Written for the LIGHT OF TRUTH:

"The Savagery of Believing in Ghosts."

LYMAN C. HOWE.

It is a good rule that a scientific writer, before castigating the expressions of another, should acquire a right comprehension of what is meant by them.—*Popular Science Monthly*, vol. 4, page 415.

It seems that the *Popular Science News* has been criticizing the *Monthly* on its attitude on the "Everlasting Ghost," as appeared in the March number, a notice of which appeared in the LIGHT OF TRUTH, March 15, 1893. If the criticisms of the *Popular Science News* have inspired the editor of the *Monthly* with new ideas of the value of pains taking care to justly appreciate and correctly represent "the expressions of another" it is not lost effort. Judging from the editorial in the March number of the *Monthly*, it would seem, to a Spiritualist, that the lesson inculcated in the quotation which heads this article might be studied with profit by its author. Thus, "We are asked to believe in ghosts, because in every age there have been ghost stories," has the appearance of a misstatement. But as the editor was reviewing Rev. Mr. Hawes, it may possibly apply to his language; but it certainly does not apply to the evidences usually offered by Spiritualists. While we value the testimony of all honest people in all ages, and find corroboration of our experiences in the experiences of others who lived in the long ago, as well as in the current history of psychic developments, it is not the habit of Spiritualists to base their faith on the testimony of the past; nor even on the testimony of the present, unsupported by observation and experience. The difficulty with the editor of the *Monthly* seems to be that he neither values the reported experiences of the past or present when they present such evidence as orthodox science ignores, nor seeks by experiment to ascertain the truth of spirit communion. He may be too much preoccupied to give the time to it, and, of course, no man can study all subjects in this short life. But the fact that he does not seek (I infer this from his attitude) to know, but prefers to ridicule the belief of those who do experiment, should be a caution to him "before castigating the expressions of another," lest from his willful ignorance of the subject, he should fail to "acquire a right comprehension of what is meant by them." This counsel, however, is just as good for Spiritualists as for a "scientific writer." In fact, Spiritualists should be scientific in all things, since they have larger opportunity to know the "true inwardness" of all subjects, because Spiritualism furnishes the key to nature, and gives new meanings to her manifestations, and where physicists grope and guess, and worship the shadow in which they look for all causations, beginning and ending in the physical, Spiritualists have tangible evidence that "there is a natural body and there is a spiritual body," and "that which is seen is natural, but that which is not seen is spiritual and eternal." But there is quite as much need of caution and repetitious experimentation in the investigations of spiritual phenomena, as in any other department of human inquiry; and quite as much need of care in reporting the acts and words of others, to avoid misrepresentation as in any branch of physical science. The editor of the *Monthly* says, "We do not underrate the value of research in this domain, or in any part of the field of unexplained phenomena styled psychical; but we do condemn the spirit that enters upon the investigation occupied with the idea that a certain thing—as for example the ghosts in this case—is to be found." But who is free from prepossessions? Is it any less scientific to enter upon an investigation occupied with the idea that a certain thing is to be found, than to "be occupied with the idea that a certain thing is NOT to be found? If the former is liable to find more than the facts justify, the latter is equally liable to ignore, evade, or deny what is found.

Written for the LIGHT OF TRUTH:

SPURGEON WAS A MEDIUM.

U. G. FIGLEY.

For a change of intellectual diet I have been reading Rev. Russell H. Conwell's "Life of Charles H. Spurgeon," and find in it much food for reflection, for the author of the book succeeds very clearly in proving that Spurgeon was a spiritual medium of no small degree. The author believes firmly that miracles have not ceased, and shows that the life of Spurgeon was one of no end of miracles. Rev. Conwell believes in inspiration, provided it comes from the "holy spirit," but rejects with fine sarcasm, the "modern inspiration," referring in a roundabout way to the inspiration of Spiritualism. I beg to inform Mr. Conwell that Spiritualists also believe in the holy spirit, only they term it a universal thought-ether, which is more of a "sanctified common-sense" term than the so-called Christian epithet.

Spurgeon spent most of his youth at his grandfather's, Rev. James Spurgeon, at Stambourne, Essex, and, of course, was brought up in the solid English style of Christianity. When a very small boy a Rev. Knill prayed with him, and under some strange influence placed his hands on the child's head, and said that he would live to know that his prophecy would be fulfilled, that Spurgeon would one day preach the gospel to thousands. The prophecy, delivered in the normal state, was true. After Spurgeon had entered the ministry in the Baptist fold (he had been raised a Congregationalist) at the age of sixteen, he at the age of nineteen thought of going to college to secure a better education, but did not like the idea of quitting his ministerial work for the time being. He says, "I walked slowly in a meditating frame of mind over Midsummer Common to the little wooden bridge, which leads to Chesterton, and in the midst of the Common I was startled by what seemed to me to be a loud voice, but which may have been a singular illusion; whatever it was, the impression it made on my mind was most vivid; I seemed very distinctly to hear the words, 'Seekest thou great things for thyself, seek them not!'" By diligent attention to his duty he acquired a collegiate education without attending a university.

Spurgeon was a most remarkable healing medium; by prayer he healed the sick, the palsied, the lame, and wrought all manner of latter-day miracles. One man whom the physician pronounced in a critical condition in the morning, attended Church in the evening cured. Spurgeon had prayed with him. A palsied man who walked with a crutch, one Sunday morning walked "firmly and decidedly down the aisle to a front seat, who, for years before, had always limped into the service. He had given his crutch away. Spurgeon had

prayed with him. Another man, a fanatic, was healed or cured after Spurgeon had prayed with him *in situ*. A little child was very ill, and her parents had Mr. Spurgeon pray for the recovery of their child. At the close of the prayer the girl had regained consciousness and said she felt much better. She afterward said that she felt, at the time of the prayer, "a strange sensation running all over her, as though the fever began to decline at her head and gradually pass off at her feet." A boy fell and broke his arm, and it was feared his arm would heal crooked after the physician had set it. Spurgeon prayed that the arm would heal right, the next day the boy fell again and rebroke his arm, and when it healed it was straight!

Spurgeon was impressed to have a chapel built, and no prospects were visible of its ever being paid for. It was built, paid for, and his congregations grew so large that a Tabernacle capable of seating 5,500 was erected. When the cornerstone was laid, Spurgeon prayed that none of the workmen be injured during the construction of the building, and his prayer was answered. In fact, his prayers were almost always answered.

Wherever he preached he was able to use the dialect of that region as fluently as if it had been his own. According to our spiritual phraseology, he was an impressional, inspirational, clairaudient medium. The biographer arrives at this wise conclusion regarding the source of Spurgeon's popularity as a preacher and leader, rising from obscurity as he did, "We come to the deliberate conclusion there was some power or influence above him which moved upon him and enabled him to accomplish these otherwise unaccountable results." He further says, "It has not been completely settled whether or not natural law is entirely a series of miracles or every miracle is itself in accordance with natural law."

Spurgeon was very orthodox in his belief, but though I naturally differ with him on some "doctrinal points," I regard him as a greater benefactor to humanity than that sensational Bible-thumper, Talmadge, who never did anybody any good, and who talks only for the shekels he may be able to bamboozle his hearers out of. Whatever faults he may have had, however Calvinistic he may have been, Spurgeon did a great deal of good in the world, and I feel like giving him proper credit for all he has done, for Spurgeon was not a hypocrite he was conscientious in everything that he did. He had a great aversion to being in debt, and in one of his "John Ploughman Talks" said he would rather have a snake up his back, or a hedgehog in his bed, or have peas in his shoes, as to be in debt. To be in debt he should feel as uncomfortable as a cat up a chimney with a fire in the grate, or a hedgehog on a pitchfork. He was a homely man, and of the common people, and used their language, once saying that if he went to war and had no sword he should take a fence-rail.

The world has had but one Spurgeon, and whatever others may do, I do not propose to kick him after he is dead. A Spiritualist should not be a bigot, neither should he be a fanatic.

Written for the LIGHT OF TRUTH:

SPIRITS MATERIALIZED.

E. L. LARSENTEUR.

On the evening of June 4, 1893, I attended a seance held at the home of the medium, Mrs. Dr. Beattie Aspinwall of Minneapolis, who has already a national reputation as a genuine medium for materializations. With no interest at stake but that of the cause, and in the desire to add my testimony in the ever-recurring question of the possibility of spirit return in this manner. I offer you a few facts, holding myself at the disposition of any one who may wish to inquire further through me of what I witnessed, and to give names and other details not published here, I have known Mrs. Aspinwall for years, and have never heard any charge of fraudulent proceedings on her part. She is well known in this county, where she as well as her husband hold a high reputation.

The cabinet was closely examined before the seance. It is a plain clothes closet, on the second floor, over a stairway, and having no opening of any kind except through the curtains hung in the doorway to the seance-room. The medium having entered this cabinet, a white form was immediately seen at the curtains. Mrs. Aspinwall came out again, apparently not yet fully entranced. She walked past the persons of the circle, and on re-entering again the white form immediately appeared. In a few moments it came out, a beautiful oriental lady with dark flowing hair, bring with her a peculiar strong perfume, which filled the room, but entirely disappeared with her. The way seemed now opened to some one for each and all. The phase of Mrs. Aspinwall's seances is not so much phenomena by cabinet spirits, as it seems to be a constant effort on their part to help the personal friends come back, and in this they are particularly satisfying to those whose loved ones often come in a distinct way.

Thus Mr. and Mrs. O— met their little son, and Mrs. G—, who came with her grandson, met the spirit form of the child's mother, who coming, sang most beautifully in a clear and high voice, quite distinct from the medium's who, by the way, was suffering from a bad cold. This same spirit gave some practical advice to her mother about her worldly affairs. Then a bright spirit, walking out, showed the little graceful form of a young girl, and coming to her father, Col. S—, showed in her child-like way her personality to his full satisfaction. Another of his daughters came so strong that she could go up to several of the circle and have them change their seats, she speaking and directing it all. The light was sufficient to show the difference between her form and features from the medium, and to preclude all possibility of any confederates, the circle being full from wall to wall. Who could get in and how?

Mrs. Aspinwall is a stout and large person. We saw slender girls, and men taller than she, in uniforms and dress suits. Immediately after the last apparition the curtains were lifted, and in the strong light all could see the medium as she sat with a wet towel on her head, for all change in her black costume. If we are to believe our eyes and our common sense we are forced to admit that under these circumstances when a spirit, Major F—, came to his former friend and superior, Col. S—, and standing before us in a black suit, changed his dress there and then into a military uniform and showing his bearded face was recognized—we must admit that there was no "make-up" or confederate, or trust no more to our senses or reason.

To the writer a dear spirit friend came with her unmistakable

personality, and among other things, said that my friend, Major N—, was trying to come. I called my brother, who was present, up to the cabinet, where I was expecting to see the announced spirit friend Dr. T—, when to our surprise, and instead of the doctor, we both saw standing in the parted curtains, and both recognized the well known form of the major. His face, as the others during the evening seemed lighted by some peculiar way, having nothing in common with the subdued light of the lamp in the room. We could distinctly see him disappear, apparently as if through the floor of the cabinet. Others came, giving by little words and actions unknown to the medium, proofs of their own individuality. My convictions of the absolute reality of these facts is based on the circumstantial evidence obtained after a number of investigating seances, held under all conditions. Long years of discriminating evidence in connection with trials by court has fitted me to apply a method in my research on this subject. I have taken this medium to a circle formed by myself, and without her knowing to whose home I was accompanying her.

There were no confederates, or traps, or paraphernalia at my friends, the results were the same as elsewhere. I have been inside the cabinet with the spirit and the medium, a circle of the same persons having seances with Mrs. Aspinwall during a period of eight months, their friends would come with such force and distinctness that details, such as scars or bodily deformities could be evidenced. In the seance in question, I had taken with me an intimate friend, who, to my knowledge, has made a most careful investigation of these subjects for the past twenty-five years. His profession has made him a trained observer, and his studies have carried him from New York to San Francisco, from London to Paris. He saw at Mrs. Aspinwall's the spirit of a person who passed away in Europe, and who gave special proofs, so he assured me, unknown to the medium. He pronounced this a case of genuine materialization.

This, then, is certainly a law of nature as yet not generally known, its study requires that time and constant observations which any such important subject would comfort. One thing is certain, before the mass of facts accumulating every day it is impossible to "poop pooh" this question away. It must be met and solved. For that the first requisite is an honest person a good medium such as is Mrs. Aspinwall and patience to examine without prejudice.

To all Spiritualist Societies in the United States.

COMMITTEE ON NATIONAL ASSOCIATION OF SPIRITUALISTS.

WASHINGTON, D. C., JULY 6, 1893.

Dear Sir and Brother: A delegate convention of the Spiritualists of the United States will be held at Chicago, September 27, 28, and 29, next, for the purpose of organizing a national association of a permanent character and the selection of a national executive committee with sub-committees on all important subjects vital to our welfare.

As this is to be the first body to meet of this special character, and with the intention that its influence shall be far-reaching in its relations to the present and future of Spiritualism, it is of the greatest moment that every society shall be represented in its deliberations and decisions.

The hall selected for the convention is commodious, capable of seating twelve hundred, with modern conveniences, in a central location, and easily accessible to the World's Fair. Arrangements will be made for board and rooms for delegates at moderate rates within easy distance, and all possible steps taken to provide for the comfort of those who attend the convention.

You will please bring this to the notice of your society at once and request action by the selection of a delegate or delegates as follows: Where the society numbers less than fifty members it should send ONE delegate, and for each fifty members or fractional part over that number one additional delegate.

If a society has suspended services for the Summer and finds it impossible or inconvenient to hold a special election for delegates, then the officers of such a society should select them in conformity herewith, and all delegates should be accredited to the convention with proper credential furnished by the officers.

When delegates have been selected the names and addresses should be reported at once to the corresponding secretary of this committee for record. Information will be furnished relative to accommodations for delegates, or upon any matter respecting the convention.

Every society in the United States should be represented on this occasion, as matters of the greatest importance will be considered, and extra exertions should be made to secure a convention successful and harmonious in the highest degree.

Trusting that your society will be represented on this occasion, and that you will cause immediate action to be taken respecting the selection of delegates in pursuance of this call, we remain, yours fraternally.

Washington, D. C.

ROBERT A. DIMMICK, Corr. Sec'y.
MILAN C. EDSON,
THO. J. MAVER,
O. W. HUMPHREY,
HENRY STRINBERG,
ROBERT A. DIMMICK, } Committee.

Chicago, Ill.

The International Spiritualists Association of Chicago, wishes to announce that as soon as they receive the promise of one hundred or more delegates, the time and place for their convention will be immediately announced through the spiritual press. The object of this delegation is to meet and devise the best means and methods of organizing "Spiritualism" to insure the greatest liberty of thought and make the best conditions for human happiness and progress throughout the world. No money is needed at present, and it is hoped that every spiritualistic association will see to it that they are fully represented by at least one delegate. Our hall is already engaged, and by charging a small fee at the door of ten cents, the expense for the same can readily be met without any trouble. The convention will last one week, commencing Sunday morning and closing Saturday night.

Societies sending us immediately the name and address of their proposed delegate will be entitled to the lowest possible rates for accommodations for said delegate while attending the convention.

All letters of inquiry containing stamp will receive prompt attention. Address Dr. C. T. H. Benton, President of The International Spiritualists Association, 6236 Morgan Street, Kinglewood Post Office, Chicago, Ill.
Spiritual and liberal papers please copy.

Notes From G. H. Brooks.

The work of a lecturer is one that leads him into many new fields and among many new faces. While in St. Louis I saw in one of our spiritual papers a note from Louisiana, Mo., saying they had recently had unpleasant experiences there by one of the so-called "exposers of Spiritualism," and wishing some one would come there and help them to get a start. As I had work that took me to Nebraska, I concluded to start early in the week, stop off and look the field over. On my arrival I looked up the Spiritualists, found a few, and these few were anxious for a meeting. One was appointed that evening at a doctor's office, but I have forgotten his as well as the other names connected.

A meeting was held with very good results, and the subject of an organization discussed. They desired another meeting the next evening, and at the conclusion of the service the friends organized themselves into a society. As I have forgotten the names of the friends whom I met I can not give the names of the officers, but it is impossible for one to remember all whom he meets. I do not know what the friends are doing in Louisiana, Mo., since their organization, but I trust they are doing something. Louisiana is quite a pretty place on the Mississippi River. It has several thousand inhabitants; and, of course, like all other such places, sufficiently blessed with Churches. It offers a good field for those who can go there and work for what they can receive for the present. It is on the C. and A. from Chicago to Kansas City, also on the C. & Q. Railroad, from St. Louis to Omaha. So, those of our mediums, who pass to and fro, might help themselves a little and the good work by stopping at Louisiana. I remained there ten days and nights, then started for my western work.

I first went to Decatur, Neb., where in the past quite a flourishing society existed, but they have nearly all moved away—mostly to Pender. I made my home at Mr. and Mrs. Heigly's, who are veterans in the cause. Mrs. Heigly is one of the pioneers in the cause, and has in the past made herself felt by her voice and pen. Nor is she idle to-day, though over seventy years of age. She is as full of zeal as in the past. I did not remain long in Decatur, but held ten meetings while there, which were well attended. I should have held more, but was expected in Pender, and my visit was of necessity short.

From Decatur I went to Pender, where I found a young society, composed largely of those who formerly lived in Decatur. The society had enjoyed the ministrations of Mrs. M. T. Allen, who did a most excellent work there, in presenting our philosophy in an acceptable manner. Even the most churchy could find no fault. Mrs. Allen will long be remembered for the many noble things she did and said for the cause. The society meets in the Court House, which is a very fair room, and their meetings are quite well attended. Pender is a new town, and our people have done a wise thing to plant the seed of spiritual thought while the place is young, and in that way get a footing that is lasting. Other organizations see that they are represented at these new towns that are constantly springing up, and the people attend their gatherings who really do not believe a word they teach, as it is a place to go, and their associations are there. So all the praise is due the good people of Pender, who have this thought in mind, to make a home for those who are liberal and spiritually inclined. The members of the Pender Society keep up their meetings, whether they have a speaker or not. They were seriously considering the question of a lyceum when I was there.

I trust the rest will take up the example set by the Pender people, and start a meeting, gather the young element to you, hold meetings in different homes, and in that way you will grow spiritually, and you will be able to take your place in your respective communities as an organized body, and be better prepared to help the work of your mediums, as they come to your place from time to time.

The West is a great field for liberal and spiritual thought. The people are as yet free from priestly rule, and their minds more receptive to our philosophy, and I look to the "Great West" as a field yet in the near future that will take the lead in spiritual thought, as she does in many other ways. I remained in Pender two Sundays, and held several meetings during the week, all of which were well attended, and I trust did their share of good.

From there I returned home, where I have been most of the time, with the exception of spending a week in Lake Geneva, Wis., visiting our friends, Mr. and Mrs. Cowdery, enjoying their hospitality, and rest, free from all care. While there I held some parlor meetings at the residence of Mr. Henry. Mrs. Henry and her daughter are excellent mediums, and are doing their work in the line of healing, assisting many along the journey of life.

Also Dr. Williams, who sends his magnetized papers to those who need them, and his medicines, both of which are most excellent. Soon the duties of camp will call me, and then away to Haslett Park, where I trust the many friends of Haslett Park will renew their spiritual strength and feel the stronger for all time to come. Yours for the cause of truth,
G. H. BROOKS.

Detroit, Mich.

We are lecturing regularly every Sunday in Rowe's Hall, 263 Michigan Avenue, to large and appreciative audiences. We had intended to close the meetings until the first week in September, but decided while so much interest was manifested to continue them, as ours is the only spiritual meeting in the city. Personally speaking, I should have been pleased to attend some of the camp-meetings, but duty seems to keep me here.

Many Church people are attending our meetings, and seem much interested, and a goodly number of them come to my home for tests. A short time ago a minister and wife called to see if I could give them some test of the return of spirits, and it did seem to me at that time that the gates of the celestial city were thrown wide open while my guides described what they saw and heard. My Indian guide, Amoh, seemed to take perfect delight in acting the part of missionary spirit, and as he described their little daughter in spirit life, relating what he saw and heard, also her traits of character, the mother, with tears streaming down her cheeks, said it was true, all true, while the father exclaimed, "I shall certainly continue my investigations."

For nearly one year we have lectured here regularly, and many who first came out of curiosity have been thoroughly convinced of spirit communion. During all these months we have only taken three days for rest and recreation, which was at Orion Camp-Meeting, but when we arrived, it being Memorial Day, we were pressed into service and lectured Thursday, Friday, and Saturday, besides giving public and private tests, nearly fifty in all. So we came here rather tired out, but still felt that the change of scene and magnetism did us lots of good, and we felt well repaid for going.

Brother E. P. Dewy, of Grand Blanc, lectured both Friday and Saturday, and I can truthfully say his guides are of a very high order; the lectures were elevating, sublime, and grand.

Mrs. Minnie Carpenter did not attend the meeting as expected, being otherwise engaged, or was feeling too ill to attend. We had the pleasure, however, of listening to Sister Robinson, and were much pleased with her discourse, and bid her God speed in her good work. A new phase of mediumship has been given us during the past three months, that of taking subjects from the audience and giving public tests from the rostrum, which are well received.

Mrs. Jackson, of Grand Rapids, predicted this last Summer at Haslett, and I wish to give the honor to whom honor is due. I hope our cause may continue to flourish like a green bay tree. Fraternally,
NELLIE S. BAINE.

Good manners is the art of making those people easy with whom we converse—Swift.

OUR CONTRIBUTORS.

BIOGRAPHICAL SKETCHES.



Edgar W. Emerson.

Few mediums have maintained a record for marvelous platform tests, private sittings, and reliability equaling that of Mr. Emerson. His character and conduct have been above reproach, and no one has accused him of being an unworthy instrument for the highest intelligences.

He was born in the town of Boscawen, N. H., a few miles north of Concord. His father was Francis A. and his mother Julia A. Sherman Emerson. His boyhood was passed with much work and few hours at school. At the age of thirteen years he united with the Methodist Church and continued a hard-working member until the Spring of 1878. While in Manchester, where he was working at the time, he was obliged to leave his work on account of a tired feeling, and while resting he was brought under spirit control, and on the 18th of March he was entranced for the first time, though while in the Churchfold he had two or three times "lost himself" or "had the power," as they call it at camp-meetings, which was very similar if not the same as spirit control. In March, 1878, they gave a message to a friend of his in a whisper, it was understood and at the time unexpected, and in fact uncalled for, but heartily welcomed. When he came to himself again asked: "Have I been talking or doing anything in my sleep, or feel very funny and different than ever before when I have been asleep?" He was told what had happened and could hardly believe it.

The next day his friends asked him "to do so again." He laughingly replied I don't know how, but I will shut my eyes and keep still and perhaps they will come again. Soon a spirit, known to him now, but unknown then, entranced him and gave his name as Theophilus Ward, also gave message to the friend, telling him the spirits had taken Mr. Emerson from his work purposely, as they could not do what they wished with him while he was in a noisy cotton mill, where he was working at that time. They thought the tired feeling on him to keep him at home, and if they could they wanted to develop him as a medium for spirit manifestations, but they wished it to be kept a secret between two or three who knew it at the time, until they thought it best to make it public. The friend consented to use his influence with theirs and help what he could. He was entranced nearly every day for nearly three months when the spirit guides wanted to form a small circle, which was done for the purpose of developing him. The circle sat with him under spirit direction, for they were given full control for a number of months, then the guide, Mr. Ward, said, "Now we have him under our control and have a proper band of spirits to keep him from hurtful influences both in earth and spirit life, and we are willing that the public should come into our circles." After commencing public circles they were held for about three years, and in this time he commenced to give private sittings.

At first he was entranced by different spirits and would talk and impersonate them, and was unconscious. Soon he became clairvoyant, and the first spirit he saw was one night after retiring. He told his friend he could see a man by his bedside, and he said it is not any one I know, but he described him and his friend thought it must be his guide, Mr. Ward, and asked him if that was his name, he bowed in reply. From then on it became a nightly occurrence, and many a night gone by until nearly morning while the two would converse with their spirit friends. Soon he developed his sight so he could see them in the daylight.

Then he became so he could hear them, which increased the pleasure very much for him. Then he says to his friend: "I now know these things are so, for I can see and hear for myself, and I can not be a Methodist and a Spiritualist," so he gave up his belief and faith for his knowledge, and asked for a letter from the Church, but they did not give him one, neither did they expell him, they were in hopes to win him back again.

He has held seances for the purpose of receiving physical manifestations without much success. The guides finding his organization better fitted for the neutral or psychic phenomena.

Of Mr. Emerson personally we shall say but little. He is one who makes friends and keeps them wherever he goes by his kind and sympathizing nature, good heart, and honest dealing. He is a good and honest medium, good fellow, an honest man and gentleman.

A SPIRITUAL REVOLUTION.

LEO XIII AND DEMOCRACY. THE POPE'S HANDS STRENGTHENED BY RECENT EVENTS, AND HIS WILL UNSHAKABLE.

Rome, June 8.—I consider that the American crisis, if I may be permitted to make use of an expression which is rather too modern and too pretentious, is approaching its close. Let me explain.

When Leo XIII, induced by circumstances, set about studying the American question, he had two ideas: to contribute to the work of national unification, and to bring the Church in line with democracy and the institutions of the United States. This grand and noble design coincided with the memorable instructions which he issued for France, with his teachings on the social question and the organization of a new state of things. He found America on his route, like a luminous lighthouse on the shore of the immense ocean. There are mysterious and fruitful coincidences which decide the fate of a man and the destiny of a reign.

The United States, so thoroughly understood by the Pontiff, furnished him with a model to look upon and to imitate, and also with an occasion for intervention, because in the United States it was his mission to maintain that which it was necessary to implant elsewhere. Let us not forget, therefore, that for every observer the American directions of the Holy Father are closely linked with the whole modern evolution of the Papacy.

Consequently the adversaries of the Pope and of his policy

have been by no means deceived in regard to the recent ramifications of the Pontifical initiatives. They were less opposed to the school instructions of the Holy Father than to the central ideas of his Pontificate, his intellectual leaning toward democracy, that new compass which the great pilot placed in the bows of the ship. This *ars nova* explains the universality and the bitterness of the opposition in Europe against the mission of Monsignor Satolli, the *tolerans posse* of the Propaganda, and the solutions brought about in the school question. The adversaries of Monsignor Satolli and of Monsignor Ireland in the United States are not all perhaps aware of their indirect and moral complicity with the leaders of the oil parties, and with the paladins of worn out regimes in Europe. The knowledge of this association may perhaps take away from them the desire to continue their sterile and dangerous opposition.

Now, here is the last act of this international drama, of which the United States, in spite of themselves, have furnished the principal motive. When Leo XIII, by the formation of a permanent apostolic delegation, affirmed his irrevocable design to bring about a reconciliation between the Church and democracy, the conservatives and the leaders of the opposition held on to one final hope. The American of the old school, the traducers of the intentions of the Pope, will perhaps be surprised at his designs, but the day has now arrived when the veils which hide the essence of the debate from the public must be torn away. When Mgr. Satolli submitted the Pope's instructions to the Archbishops assembled in New York on the 10th of November last, the enemies believed that they had a favorable field to fight upon. In the United States, at Berlin, at Vienna, and at Rome they fancied that if it should be possible to bring about an indirect disavowal of this programme of reconciliation, this charter of peace, through which they would make a breach not only in the American orientation, but in all the general policy of Leo XIII.

To spread the belief and the persuasion that Rome was falling behind in the United States, was in their opinion equivalent in bringing about the conviction that Leo XIII. had received a set back in America, and that a breach was made in his projects and his ideas. Through this breach they could enter the citadel of Paris, Rome, Vienna, and every place else: the Pontificate was struck to the heart. This set-back would form the pretext for the resurrection of the old. It was especially in France that they looked for a rebound which would sever the bonds that linked her to the leading ideas of Leo XIII.

When, as the envoy of the Pope, Mgr. Ireland last year performed the delicate task of preaching to Frenchmen the love of the republic and of democracy, the friends of Rome proclaimed that the great Archbishop had advanced the triumph of European democracy by fifty years. The old parties felt the magic of this secret influence. To tear to pieces the ideas of Mgr. Satolli upon the school question would be to defeat Mgr. Ireland, and to give renewed hope to the admirers of the past. As soon as Mgr. Ireland left Rome, the report was spread abroad that the Holy See would to a certain extent revise its previous decision, and that, after having been turned out of the door, those persons would be able to get in again through the window.

For an entire year now, the hundred headed opposition, which I will not name here, has been pursuing this task. Among the enemies, there are leaders and there are dupes, those who know and those who do not know. The victims in this matter are more hostile than the cunning, because they are actuated by a conviction. This secret, determined, and uninterrupted work has been carried on around the Vatican. The Triple Alliance and all the adherents of the Triple Alliance, all the enemies of the policy of Leo XIII. of every sort entered into this conspiracy. When William II. crossed the Alps and came to Rome, their hopes were raised again. As the bearer of the ambitions and the promises of dynasties and of the old parties, the young German sovereign would be able, they thought, to change the atmosphere of the peaceable city, or at least an explosion would occur. The inflexibility of the Pope and his councillors would bend before the brilliancy of the imperial graces and seductions.

Therefore, as soon as William II. returned to Berlin, rumors commenced to be spread abroad. For fifteen days Rome was filled with the echoes of strange voices. In all the superposed worlds which constitute the originality and the mysterious attraction of Rome, there was circulated the report that the Holy See, in a circular to the American Bishops, would modify its policy in regard to the school question in the United States: that the propositions of Mgr. Satolli would be corrected; that Mgr. Ireland would be dropped and disavowed; that the opposition would triumph, and that the recall would be sounded along all the line in Europe, as well as in the United States. This rumor, with a thousand mouths, created during several days such profound confusion, that for a time almost everybody believed it was well founded.

But all this noise was born of the simple fact that the Propaganda, in the response to the reports of the Bishops, was about to address to them a circular upon the school question.

How did this conviction assume such a universal character? What promises had been made? Did the fatal document really exist, and did it have such a meaning?

We are assured that Leo XIII, on becoming aware of all these transactions, caused an inquiry to be made, and that his mind became fixed upon this campaign. What has he learned? I shall not attempt to find out. But the thing that is indubitable is that Leo XIII. will be henceforth inflexible and intractable. The battle is won. It is certain that he will maintain all the rigor of his instructions and all the universality of his designs. The last crisis has been passed through. That which was intended to weaken or to annihilate his policy, has only increased it by resistance, just as resistance increases the volume of the mountain torrents.

Approaching events will reveal this immutable will of the Holy Father. To protect Mgr. Satolli, to lighten, according to the measure of his strength, the burden of his mission; to maintain and continue his line in regard to democracy and the school question in the United States; to second as much as possible for the general interests, the work of conciliation between the Church, democracy, and the republic; to close the door to opponents, and to open it to faithful adepts; to enlarge, express more precisely, and follow without respite and without wavering his French instructions and his general policy: such is his ideal, such is his ideal, such is his invincible design. Woe to those who would try to oppose it! The patience of Leo XIII. is great, but it has its bounds. Things and men must bow before this irrevocable firmness.

And the reason is that the soul of the great Pontiff is made of iron. When men lay hands upon his historical ideas, when they seek to bend the straight lines of his system, and to squander his political and intellectual patrimony, his mildness is turned into determination. He has the temper of the convinced. Touch not that sanctuary!

In the second place, Leo XIII. has the vision of the future. He loves the United States as one might love an ideal, when fortunate enough to believe in an ideal and to fight for it alone.

Behind the worm-eaten constructions of the past, beyond the horizon of the present day, he gazes upon the edifice of the future, the horizon of the morrow. He considers himself the promulgator of this civilization of the future;

and, as the United States furnished him with a comparison and with material for incitation, he has an imperishable attachment for the particular work which he is carrying on across the ocean.

History will one day tell all the truth about this intellectual and moral affiliation which exists between the American policy of Leo XIII. and the evolution of the Papacy in the Old World.

Leo XIII. and the United States! What a beautiful chapter I would wish to write one day upon that subject, with my faith, my admiration, and my heart! N. F. SWAN.

MATERIALIZATION.

To the Editor of the LIGHT OF TRUTH:

I would like to relate my experience at a seance on last Memorial Day, May 30th, at the parlors of Mrs. Dr. Wells Bedell in this city, Denver, Colo. Mrs. Bedell had been requested to hold a materializing seance by myself and others. The day had been observed by ceremonies adapted to the occasion. The silent camping grounds of our dead heroes had been strewn with flowers by old and young, offering their tributes of love and devotion. A spirit of harmony and good will seemed to fill the air in consequence. How the spirits of the departed ones must have rejoiced over the manifestations of affection that marked the offerings can be imagined. Under such influences a goodly number of ladies and gentlemen were assembled.

After the usual form of examining the medium's clothing and surroundings, Mrs. Bedell took her seat in the cabinet, a closet, over the stairs, with no possible entrance save by the door opening into the room. A black cambric curtain was stretched before the opening, parting in the middle. The lights were turned down, and singing was commenced. In a few minutes the cabinet control announced herself as "Miss Eunice," bidding good evening to a number in the circle. Her appearance was that of a girl of fourteen of prepossessing manner, and expressing her satisfaction at the prospects for a good time. She said there were a large number of spirit friends in the cabinet ready to make themselves presentable.

This was immediately followed by a lady, another cabinet control, who, raising her hands, invoked a blessing upon the assembled circle. In a few moments a sister of a lady in the circle came, and taking some flowers from the stand presented them to her sister. I neglected to mention that a couple of stands had been placed one on each side of the door leading into the cabinet, on which were placed flowers, fruits, cakes, and wine. This was done to see if any notice would be taken of them by the spirit visitors. In a number of instances both cake and wine with flowers were handed to persons in the circle by their spirit friends, accompanied by loving words and tender touches, expressive of their great satisfaction for this opportunity of meeting their friends. Wm. Morrison's daughter Lulu came beautifully to her mother with loving words and endearing manner. Dr. and Mrs. Pen's daughter, of some twenty-two years, came affectionately and strong in her spiritual element and talked with her father and mother freely, being distinctly heard by all in the circle. President Lincoln was among those who came and talked a moment, expressing his great pleasure at the harmony and good feeling existing throughout the country on this day, and saying that he did not regret that his life had been sacrificed on the altar of his country. For he was still trying to guard and guide its destinies.

It would take too much time and space to give a description of all those who appeared, and the instructive incidents that occurred during the evening. Those mentioned are strange and convincing enough to the average beholder; but I must mention one fact of a most astonishing nature. A spirit came to his wife, and after making himself known actually dematerialized some four feet from the cabinet in full view of the entire circle. Now, Mr. Editor, this is a plain statement of facts, strange as it may appear, to those who have never witnessed such manifestations. So I feel that phenomena of this kind should be placed before the people when the facts are as in this case beyond dispute.

Mrs. Bedell is doing a grand work in Denver for the spiritual cause. Her circles are frequented by all classes of people, among them many investigators and skeptics, who almost invariably go away puzzled, and come again to be convinced of man's immortality and of the truth of spirit-return. Not only in private circles, but in public work as a member of the "Women's Association of Progressive Workers," in this city, and the only legally organized body of Spiritualists. Here Mrs. B. is active as public speaker and platform test medium, holding meetings every Sunday evening, interesting and convincing the people, and largely aiding in spreading light among the people. Let us hope that the good work will go on until all shall come to a knowledge of the truth. With best wishes for the success and prosperity of the LIGHT OF TRUTH, I am fraternally yours, W. K. GORDON.

Written for the LIGHT OF TRUTH.

A SEANCE WITH D. S. JOHNSON.

EDWARD GOODE.

I wish to relate in brief an experience with D. S. Johnson, of Cincinnati, whom I consider a perfectly reliable medium and through whom are produced highly satisfactory results in materialization. On Sunday afternoon, June 25th, the following persons had a sitting with this excellent medium: Mr. and Mrs. Benjamin Houser, Mr. John Jenkins, and the writer and Mrs. Goode, all of Dayton, O., and a friend of Mr. Jenkins, who was a skeptic, of Cincinnati. The seance opened with the medium's control materializing in full form. The medium was in full view all the time outside of the cabinet. The second form that materialized was that of Mrs. Goode's father, Samuel Zinn, who satisfied us of his being my wife's father. Several relatives of Mr. and Mrs. Houser came and materialized—some of whom made up behind the sitters and satisfied them of their identity, and conversed, giving their names and other facts as satisfactory tests, among them was their little boy and Mrs. Houser's father, all in full form. Then came the writer's mother, whom Mr. Houser recognized before I did myself, he having known her well in this life. She came with a little drab shoulder shawl on as she used to wear while in the flesh. This was a most convincing test, beside telling who she was and appearing perfectly as we knew her in all respects. Her materialization was, to my notion, the most perfect of all those who manifested, which were about fifteen. A friend came to Mr. Jenkins, but talked so low they failed to get the name. There also came a lady with a babe in her arms, but not talking loud enough and not knowing her, can not say who she was. The skeptical friend had a friend talk to him in a twilight (through the trumpet, which he held in his opposite hand from the medium, and the other hand he held over the mouth of the medium while the trumpet talked. This staggered him as a wonderful phenomenon. The medium nor any confederate could have done this. We satisfied ourselves beforehand, that no one could get in to perform these manifestations. We consider Mr. Johnson a perfectly reliable and genuine medium.

We understand that unprinted letters are growing to be a fashionable fad. Well, how does this strike you? Delinquent subscribers will please remit the money they owe *The Mirror* by gosh confounded quick dont you forget it root hog or die whats matter with you.—*Prison Mirror*.

VISIBLE SLATE-WRITING.

To the Editor of the LIGHT OF TRUTH.

Since writing the inquiry "Mediums, What are They?" which appears in your enlightening paper of the 24th ult., I witnessed a phase of mediumship, which, in some of its features, is quite new to me, and can not fail to interest your readers.

It was only recently, so the facts are fresh in memory, that we enjoyed a visit from a lady (Mrs. A. J.) whose name has never been heard of as a professional, and who has always refused to accept any payment for the exercise of her extraordinary mediumistic endowments, or to give general publicity to the same.

Placing a couple of well-washed slates of my own in the lady's lap and covering them with a light cloth, she rested her hands upon it, in full mid-day sight of the company, conversation on miscellaneous subjects by the half dozen present continuing.

A scratching was soon heard like a pencil writing on a slate, although no pencil was used, at least none that we could see. While reading the communication with the slates in my own hand, sitting near the medium, I could hear the gritting sound of a pencil on the under side. This proved to be an explanation of obscurity that I was endeavoring to make out. It was signed by my father and the maiden name of my mother. This no one present knew except myself.

But the (to me) entirely new feature is seeing the letters formed while hearing the invisible pencil coincident. This is only done when the slate is shaded, by partially raising the cloth cover. It appears as if the letters came up out of the substance of the slate as they used to on Foster's arm, always commencing with the last letter of the last word, and ending with the first letter of the first word.

A most natural and affectionate letter was written by the spirit wife of a friend at our yesterday's seance. "I now find I was mistaken in trusting to Christian science for my cure. A different method would have saved me to you," is an extract with her name signed. It is very strange so many of my father's family and also remote kindred, even such as I had not thought of and no others present had ever heard, should have been present giving their names, and addressed me pertinently.

Such facts suggest the inquiry whether ubiquity is not characteristic of spirit life in the earth sphere, and if the investigators of occultism prove such to be the case, the scope of human thought will be enlarged in a direction vastly transcending in importance to humanity, the discoveries suggested to Newton by the falling of an apple or the revelations of the stupendous machinery of the material universe so clearly explained by Mecanique Celeste of Laplace.

G. B. CRANE.

Written for the LIGHT OF TRUTH.

SPIRITS TAKE CHINA.

JANE WOODARD.

Sometimes an out-of-the-way place receives a more than ordinary blessing or gift. How it is so we can not tell. Here we are in a community of hide-bound orthodoxy, and yet, somehow, and by means outside of human control or invention, a light and power of the most marvelous nature and effect breaks in on a handful of us and lifts us outside of all our past experiences, and believes and fills us with a happiness hard to describe. And its highest gifts came unsought by the receiver. Here is the outline of the history.

A liberal minister, in our town of China, Ia., meets with an old Spiritualist and in talking over the matter with her, agrees to attend a home circle at her house after religious service. He sits down, expecting nothing, but, no sooner does his hands touch the table than they are seized by a power so peculiar that he becomes annoyed and begs some one to help him remove his hands from off the table. That was the first lesson. Afterwards, for he was determined to see where it would lead to, he is startled by having visions or pictures of strange persons and places pass before him, and they are so true that they are recognized by quite a number of people present, they knowing he could have no knowledge of them, they having happened years ago in different States in the North, while he was raised in this State. We then, a few of us, having been guided through his hand, falling on Mrs. Bliss' advertisement in a Spiritualist paper, joined the N. D. C., and from that day, Mr. Galvin when sitting in a circle seemed to be enveloped in a cloud of raps, some as loud as a man's hand striking a drum. Then the table would carry him outside of the circle, the raps sounding in all directions, and of a mixed nature, then draw him out of his chair and place him on his back, where he was controlled to make passes, and while so doing, all of us heard a hand run over a large sheet of paper that was in sight, we having the lamp turned up full and so placed that the light would fall on the table and Mr. Galvin. Then he has given us descriptions of the living, and in one case told Mr. and Mrs. Woodard that their daughter and grand-children, whom they were expecting from Iowa, would arrive two days from that date, giving the day they would start, and that they would come through safe, but that they would be detained a few hours on the way on account of an accident having happened to the train ahead of them. It came true in every point.

Sometimes he tells us in the circle that he feels a hand grasping him by the leg or arm, and last Sunday night Mrs. Woodard hearing him groan as if in pain, turned to him and saw a large, long fingered hand resting on his left shoulder—it was not his because he is a small man and has a small hand, and there were none present save those of the family, and the circle was held in the kitchen and we were with him all the time from his arrival until the moment he sat down at the table. He has also developing power of the most wonderful sort, one feels it as soon as his hands touch the table, and by making a few passes over a tumbler of water, he restored one of our members to perfect health—she having suffered untold agony from stomach-trouble. And the wonder of it all is, all this came unsought on his part, and the time required was so short. And that is not all, his development still seems going on, and I would not be surprised if he should turn out to be one of our most wonderful instruments for the advancement of the facts of spiritual life and power. He already gives us inspired talks, for I can call them nothing else, filled with beauty and power. Surely the spirits mean to take the South in hand and raise it to a higher plane of thought and action.

Possession makes tyrants of some men whom desire made slaves.—*Ex.*

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 request we have had the subject thoroughly examined by eminent counsel in 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.

Form: "I give and bequeath to the owner or owners of a newspaper now published in the city of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH, here insert full description of property to be given."

"Which bequest is to be used in the publication of said newspaper and books that may be printed from time to time in the printing establishment of said LIGHT OF TRUTH."
In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she resides.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 3; seance begins at 3:30. No one admitted after services have begun. Questions to be answered from the room will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. 5. Questions must be written on a separate sheet of paper. 6. Questions must be addressed to C. G. Brown, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, June 27, 1893.

QUESTIONS AND ANSWERS.

QUES.—[C. A. L., Ohio.] What effect will a restriction in the cultivation of one's talents have on the soul in the future and on the body in this life?

ANS.—Some people have an idea that the soul is marred by such restrictions. This is a mistake. The soul is only marred by a misuse of its talents in earth life. It may be somewhat limited in experience, which is synonymous with knowledge. But if not cramped by selfishness or encased in a sensual aura the light which rightly belongs to the soul by virtue of its natural growth, bursts upon it in a very short time. That is, the soul absorbs from intelligent nature just what it can hold—so much and no more. When it has been filled to its capacity, it must gain more experience to hold more, every experience adding to its volume or force as a living entity—a law individualized. A soul is sometimes prevented from getting what it can hold or comprehend in earth life by ordinary environments. But let one that is ripe for a certain kind of study or revelation be brought into contact with it, and see how readily it learns—how greedily it absorbs the light. It may be likened unto a dry sponge dipped into water. Take the rapid transformation of the spiritually hungry into Spiritualists, for example. They digest more spiritual food in one month than the undeveloped do in ten years. That is because they have been restricted by environment. If a soul in the flesh can accomplish such results, what must a freed soul be able to do? As for the physical body it simply suffers as the soul suffers for the want of light, the body and the soul being one in earth life, just as the spirit and soul become one in the next life. Of course, the discontent manifested by the soul is noticeable on the body as languor, and languor is a negative condition which subjects the body to all kinds of little ailments which a contented soul condition could keep off. People who are mentally active are therefore not as much troubled with contagious diseases as those who are mentally lazy or inactive. But there are a host of nervous troubles which may arise from too much brain work unaccompanied by proper physical or brain rest, as sleep, for example. Sleep is a curative for nearly all nervous disorders. Brain workers should take a mid-day nap, if but for half an hour. It restores lost vitality and prepares the brain for more vigorous labor the rest of the day. But Spiritualists need not complain of restriction in this respect. They have all the light that the soul can absorb. At least they have the avenues through which to obtain it if they want it. Sensitives or mediums may suffer on account of their surroundings, despite their knowledge, but this is not due to any restrictions in the development of their talents. Once under control of spirits to the extent of being conscious of it, a medium need fear no more restrictions. If he or she has any talents they will be brought out as fast as conditions will permit. But a medium may be envied by hereditary discords which prevent them from understanding all they would like, or that which spirits are trying to impress on them. Freedom from the body would not help them any in that case. They would be just as much hampered in spirit as they are in the mortal, and their chances to work off these discords are always better in the body than out of it; for their opportunities for doing good are greater. All discords of the human soul are the effects of selfishness, whether inherited from past generations or developed through earth life, and all chronic diseases have their birth in these discords, the body paying the penalty of all encroachment upon the law of nature or nature simply. Pleasant surroundings and sympathetic companionship ease these sufferings, but others are sufferers, too, and thus need the same conditions. You can not get what hardly anybody is able to give, for it is just as right that others should demand this of you. Bear your burdens as best you can, and time will cure all.

QUES.—[S. E. J., Santa Barbara, Cal.] Does seeing rings of light or fire before one's eyes and feeling as though some one stood beside you indicate nervous disorders or mediumship?

ANS.—By closing the eyes suddenly and tightly one may see flashes of light, and often in rings. But this indicates nothing of a phenomenal nature, or is it indicative of any nervous disorder. But there is a flash, like a diamond speck, that is sometimes seen a distance away from the eyes which is of a spiritual nature. It is sometimes caused by the sudden action of a spirit on a mortal, either by a glance of the eye in passing—being attracted by something—or by a thought from afar—just as you may suddenly think of a friend. If your thoughts have force they may reach that friend and cause him to think of you also. If he is a sensitive he will feel your presence in more ways than one. So a spirit may think of you, and if a high spirit, you may see a light flash before your eyes while open. If an earth-bound spirit the effect is different, perceived according to one's mediumship. Clairvoyants obtain a momentary glimpse of a face passing before their mental vision or physical sight. Clairaudients become conscious of an interior voice speaking, interfering with their momentary reflections and meditations. Impressional mediums feel disturbed in their meditations or lose the thread of their thoughts as rapidly as taken up again. Sensitives feel touches or a swelling of the arteries, especially those of the right hand or arm, which indicates the action of a spirit on that member, or an endeavor to control it for writing. In such instances a pencil should be taken and held lightly over a sheet of paper and await results. Automatic or mechanical writing is the most readily developed of all physical phases, and is the most interesting for individual investigators or students of Spiritualism, as they thereby become their own medium, and at the same time enter the greatest school for self culture ever erected for the benefit of man. By this process men come directly in contact with spirits of their own sphere and calibre, and learn just what they have to do to prepare for the life to come. It often proves a hard school, but it is comparatively effectual in the end. Patience, however, must be observed, and reason exercised on all things said, because it is also an open door for undeveloped spirits seeking light and comfort through mortal agency. But let them come; no one can come to harm who does right and means well, or leads a temperate life. And either one is easily accomplished when there is a desire present. A desire to rise attracts a counter-influence which destroys all baneful ones. Now, such mediumship often leads to others. The direct contact of spirits on a conscious medium finally makes him alive to every emotion, sensation,

or thought that emanates from the invisibles, and he develops clairaudience, inspiration, psychometry, and often clairvoyance by constant association with them. Many are unconsciously being developed for these phases by their attractive qualities for spirits—being veritable beacon lights for them—and attribute their influences to nervous disorders. If health is ordinarily good under the circumstances, and not impaired by bad habits or evil passions, there need be no apprehensions or fear. Loss of appetite, discontent, or sleeplessness are nearer indications to ill health than anything the questioner has in mind. Perhaps the inauguration of a little home circle for spiritual phenomena would clear the mystery, and lead to happy results.

QUES.—[I. P., Milwaukee.] What will be the greeting of a mother and her illegitimate child which she once tried to destroy, but in which design she was prevented?

ANS.—This will depend on the reparation she made afterwards. The intention will always pain her when she recalls it, for the thought takes her back to the time when the intention was ripe, and naturally brings her in rapport with the condition she was in at the time. Having done her duty as a mother, after all, may, however, blot out the past so effectually that she can only recall it with effort—just as a psychometrist experiences when trying to get into rapport with conditions too far away from her spiritually—either above or below her own development. In like manner a mother may rise so far above her past that she can only recall it with difficulty; and knowing it to be disagreeable, will not try. Under those circumstances the greeting between mother and child may be as natural as if nothing had happened. But where a mother has succeeded in her designs it may be different, though if there is a meeting at all, it must have been prompted by love. Even then there might be such an overflow of forgiveness showered upon the mother by the child that all is forgotten in a moment. Remorse on the part of the mother would naturally precede the desire to see the child again. If the selfishness of the act has not yet been outgrown by reparation in other ways, the meeting would be impossible, however much the mother may desire to see her child. But by long suffering the soul expands and develops sympathy. With this comes the will to act. By united effort—the mother working upwards, and the child sensing the mother's desire, aiding her on—a meeting is finally effected, resulting as in the former case. But until that time the mother is the greatest sufferer, the child suffering sympathetically with the mother. But should the child be unforgiving—which, however, is too unnatural to believe possible—and simply strives for a meeting to gratify the mother's desire, the latter would feel miserable, indeed. But, as yet, we have not heard of such an instance. That the mother and child, whatever the cause of their parting, will eventually meet and exchange love-greetings, may be put down as a fixed fact. Being of one flesh and blood—one spirit—they are bound by an indissoluble law of nature, in which the paternal side is as much involved as the maternal. So men and women, between whom there is issue, are bound to meet again in the higher life, for it is this that constitutes the love which binds all souls together in the sphere where love is predominant—heaven so-called.

QUES.—[H. L. O., Horten, Kan.] I infer from a recent answer that there is a soul affinity to every person. How are we to find this mate; or, will it be made plain to us in spirit life?

ANS.—We covered all the points to this question that we foresaw would arise in the answer in issue of June 24th, but perhaps not quite explicative enough on the above point for all readers, as space forbade. Though a re-reading of the answer will bring it to light, we will add, that all true marriages are based on this principle; or, all those who marry with reason as dictated by the upper or intellectual brain, and not the lower or back brain, are in the right direction. Of course, there is what might be called an orthodox reasoning—a cold, calculating reasoning without heart or soul in the motive or impulse. This is like religion without spirituality, though always better than no religion, or no moral code or guide. So an intellectual marriage is always superior to a purely sensual one. As near as mortals can get to it is to use their reason in conjunction with their heart's affections, and not allow blind passion to govern their whole motive in the marriage relation. It seldom lasts beyond the animalistic gratification of the compact, except where pride steps in and infuses a healthier sentiment in the co-partnership, or a love for the offspring prompts to duty that parents owe to nature. Under these circumstances two souls can grow to each other, and when released from the body will find in their earth companion a soul-mate that can not be improved upon. But the ideal that people have formed of this problem is a spiritual one, rather than a material one, though it does happen that marriages of this order are sometimes consummated on earth. The majority are created in life's vicissitudes and trials undergone conjointly. No rational or unselfish mortal would want to be parted from his old life's partner under these circumstances, especially when he finds that she has, in her new state, become even more beautiful than she ever was in her palmiest days. The orthodox Mohammedan heaven is made of sexual pleasures. Christianity and Spiritualism have a few left in their ranks who dream of a like heaven, and have made up an ideal which they have termed soul-affinity. In the majority of cases it is a perverted ideal because the question of sex is involved. Sex in spirit is a positive and negative condition which senses happiness in comparison to freedom from lust and selfishness, and as they have attained purification, and love for mankind in general. Earth life's vicissitudes nobly borne, is the only road that leads to this ideal spiritual heaven.

SPIRIT MESSAGES.

Dessie Hall.

My dear father and mother, Robbie, Harrie, and dear Sister Blanche: I come to you with help of dear, old Rushing-wind and Hiawatha to send you all my love. Tell dear father we will meet him soon; and dear, loving mother that I like my picture so much. I am enjoying myself so much at White Bear Lake with you. Tell dear brother Robbie to be very careful of the water. Tell Brother Harry that he will be very successful in financial matters soon. I am your dear, loving daughter. To Amos and Emma R. Hall, St. Paul, Minn.

Lyman C. Fowler.

I desire to communicate with my son, Dr. Edwin Fowler, of Cleveland, Ohio, and my beloved wife, Laura, sends a message of love and cheer to Edwin and his dear wife. We have helped them to bear the burdens of their afflictions, and feel truly grateful to them for the heroic manner which they have manifested through all their earthly trials. Our boy is doubly dear to us, as his life is devoted to the afflicted. Jerusha is with us and brings with her that ever bright and beautiful spirit, Stella; they are together in the spirit life, and return as angels of light and peace to the home circle. Uncle Nelson Cooper has long since outgrown the dark condition which surrounded him when he entered spirit life, and is now a happy intelligent spirit, working for the elevation and advancement of spirits in the earth-bound sphere.

Doc Alger.

I am well known in Dayton, Ohio, and little did I think that I would so soon communicate to you through the columns of this valuable paper. Friends I have found things

beyond all expectations I had of spirit life while I was with you. Peggie Jackson, whom you all know as Archer's main control, greeted me with my dear old friend and guide, Portopke. I want friend Bussey and his dear family to know that I am often with them, and feel very grateful to them for their kindness to me in my time of trouble. I see things in a different light now, and am sorry that I was so cranky. But the disease that consumed me caused a terrible nervous trouble which made me unaccountable for my actions. I send greeting to Messrs. Owens, Milkeswell, Meyers, Cole, Shark, Good, Father Bussey and family, and other friends in Dayton who knew me in earth life.

Isaac Markley.

My dear wife, God proposes and man disposes. I am so glad to be able to render unto you a kindly love which death and change hath brought to me—that eternal energy called change. I am glad of the change that came through the fire at home. Conditions are better with you. Your love emanates out to me, and I send you my greatest affection. We will meet beyond in the by-and-by. This is my greeting.

Katie Fox.

I announce myself by the name most familiar to the majority, and by which I will perhaps be most generally known to judge by the pleasant influences arising in association with it. My visit here, with your permission, is to express my thanks, both for myself and sisters, to all who have opened their hearts in behalf of our individual cause—most especially to one whose modesty prevents her identification. While boasting of one's generosity is not to be encouraged, none need be ashamed of having a kind heart. And yet there are some who believe that the world would denominate it a weakness to be too generous. No fear need be exercised on this account. A niggardly soul is never troubled with too much generosity in money matters, unless it flattered by a superstitious born of ignorance, or hypnotized by priestcraft. It may neutralize some selfishness, but can never enjoy the happiness that true sympathy gives. One may also recall certain acts of charity only to feel a sense of shame. These are the effects of a speculative charity. It is also wrong to demand worldly deference through costly presents, and is no less an evil than avarice, for it often imposes sacrifices on the poorer ones of society that are hard to bear. It is better to be without recognition from a worldly standpoint, and reap the reward of a sweeter and grander effect in consequence. Every worldly demand left ungratified is a spiritual one placed at our command. To my sister mediums I would therefore say, be patient; a brighter future awaits you than many anticipate. The road to heaven is a difficult one, but it is a sure one to those who sacrifice themselves for their fellow beings.

J. W. C. Johnson.

I am glad to be here this afternoon, and desire to voice a few words of comfort to those who are near and dear to me in earth life. There is one in this room who belongs to me by relationship. How often I draw close to those who love me, and how glad I am that I can communicate with them. Gertie, dear sister Carrie, my loved mother and father and all, tell them that I am not far off; that I guide and direct them in a way which will be pleasant to them. All will be well in time. The clouds that have risen upon the horizon of your life will be stricken out with brighter lines in the by-and-by. I give my love to each and everyone of you, and will be remembered to the many friends who knew me as J. W. C. Johnson.

George R. Copeland.

"Brightly beams your Father's mercy from his light-house evermore." This is what I have to say to each and everyone of you on this side of life, for sometimes in the innermost recesses of your souls you think that the lights have gone out and that there is naught around you but darkness. But remember, the lights from that great shore of truth never grow dim; they are always bright and beautiful, and they are impressing upon you this very light which shines forth as the sun, impressing upon each one of you the great, grand truth and beauties which await you. You can not help but feel it, for it warms the soul as the sun warms the earth. These bright lights that shine on the shores of truth dim not, and each one of you know that as this bright light brings your loved ones to you day by day, you rejoice and feel that all terror has passed away, that all there is, is love, all there is, is joy and peace. So weary not, but know that angels guide you wherever you go. This message will be sent to those who love me, in a little place called Lewisburg in Kentucky. I know there are some there who still remember me and will be glad to know that I still live and love the old hymn, and that I give it a different meaning.

Eugene Howard.

The next spirit is a man named Eugene Howard. He says, "Chairman, and friends, I am glad to be here this afternoon. My love and interest is around and about you of earth life. I draw very close unto my loved ones at times and feel that I am understood and yet I feel sometimes they do not appreciate the messages which I would bring to them, for whilst they open the door a little way it seems to me it closes again, and they do not profit by that which is given. I am happy on the spirit side of life and I would have them know it, although my life seemed not to be done when I passed to the spirit side of life. It seemed that I should have had more earth experience. It seemed that I should have been left to do my work, but whilst I was called away, I might say unexpectedly, yet not unexpectedly—but in such a short time, it seems as though it was almost cruel to me for a little while after I passed out. I am perfectly happy now, if I can only have those I love to open wide the door-way and listen to this beautiful truth. I passed out in your city.

Benjamin Robinson.

Standing before me is an aged man, rather slender, about five feet seven inches high, his hair is white and long, falling down over his shoulders, with full beard reaching about five or six inches down upon his breast. As he stands here he says, "Just a few words from old Uncle Ben Robinson, I desire to send my love to the many who knew and loved me upon the earth plane. I lived long in the earth life, and sometimes the way seemed very dark and dreary to me, but from the sunny side of life, from my real existence, I come to day to say that I am no longer weak; that I am no longer tired, but that I am very young again, and I would have my boy Joseph know that father is happy. I would have Elizabeth know that I often stand besides her and smooth her brow, and I would have them know that father and mother, and the little one that came to us in the last year is a treasure to our hearts. Say Benjamin Robinson of Athens, Ohio, was here.

THEN THE CLERGYMAN WEPT.

Visiting Clergyman.—Of course, you have a Bible in your office?

The Editor.—Yes, indeed! We couldn't get along without one.

Visiting Clergyman.—I am delighted to hear you say so. It raises your profession to the top pinnacle in my esteem.

The Editor.—Yes—er—without it we wouldn't know what to do when it came to correcting errors in clerical manuscript.—Buffalo Courier.

Written for the LIGHT OF TRUTH.]

Pictures on the Wall.

MARY WEND BAKER.

Painting "pictures on the wall," Every color we let fall, Prototype of thoughts are they, Each a lesson in its way.

There's the rose tint, color bright, Pink or crimson, flecked with white; Just enough of color there To clothe our thought in raiment fair.

Gaudy paintings on the wall! Nay, let not such forces fall, 'Tis but little we may win When pomp or pageantry steps in.

Rather paint the softer hue Of golden light with ether blue; There a touch of life so fair Born from the glow of love's sweet prayer.

Blessed "picture on the wall," Where light and love in glory fall; No darkened shade of sin there traced And all of sorrow be effaced.

We are making "pictures on the wall" With every thought we there let fall; Unconsciously we trace the lines, We hold the colors in our minds.

We make them beautiful or dark, With just the color from our heart; Sometimes the blended colors fall In love-lit beauty on the wall.

Again there shows the shade of shame When we have clouded some fair name; The thoughts of malice we have thrown In every picture there is shown.

You cannot paint too fair, my friend, Oh, then let love and wisdom blend, In every thought you there let fall, For thoughts are "pictures on the wall."

Written for the LIGHT OF TRUTH.]

DISHONEST CONTROLS.

A. HATCH.

O. F. Newcomb advises the use of will power to drive them away. Would it not be better to educate them? Is it not a fact that spirits are easily taught to advance on the lines of integrity? Is it not true that the will power referred to can be used to help those spirits who still remain in dark or cloudy conditions? My teaching has made it plain, to me at least, that kind words and firmness are capable of helping the ignorant spirits to see the way that leads to progression. There is, I think, too much of the "torture-the-criminal" idea in Brother Newcomb's article.

Starting with the fact that inharmonious in all its manifestations, including lying and deception, is the result of ignorance; and realizing the fact that crime of all kinds would cease, still the perpetrators know they must surely pay the penalty by a humiliating confession that they could have done better. Also that the work of ascending the ladder of advancement is made all the harder by deeds and thoughts of an injurious nature, and that there is no escape. Harmony, which is truth, justice, which is love, and obedience to the laws of nature, which make us helpful to such as may for the time occupy the lower plane than ourselves, are some of the teachings we have received. Let us teach and study.

[We think they are both wrong where censure comes in, and both right in their individual philosophy. The same spirits that come to the former would not come to the latter. One would be troubled where the other would not, and one is impressed to exercise his will where the other would be impressed to do the opposite, or pursue some other course. Our experience is only good to help out those of like temperament or construction, but we can not lay down the philosophy of it to govern everybody by. Our philosophy is right for us and those of our sphere, whether spirits or mortals; but it becomes wrong when we try to apply it where it does not fit. There is as much difference in human nature as there is between all the other living creation combined.—ED.]

PSYCHOMETRIC TESTS.

(To the Editor of the LIGHT OF TRUTH.)

I feel sure that your readers will greatly appreciate the following that was given to me a short time ago. I have had innumerable sittings with various mediums and although not rejecting certain evidence of the spirit life, I have been doubtful of a future existence until recently when my doubts were completely demolished by Mrs. S. M. Thomas, a test medium in Plymouth, Mass. A few weeks ago while reading an old copy of a Spiritualist paper, the idea struck me to write to one of the mediums mentioned in that paper. I did so, enclosing a lock of hair in a paper and writing to this medium asking for a sitting. Although an entire stranger she granted me that privilege, and in a few days I received a reply that really astonished me and removed all my doubts. I know positively that it was impossible for her to know anything in regard to my life or the friends that have passed out but notwithstanding she gave me a life history of myself which has been, in her own words, singularly unfortunate, of a brutal husband, a separation, death of a beloved child, with circumstances of its passing on, names of spirit friends, some of whom have been on the other side for years; also advice of a business nature, and also a very minute description of a set of jewelry that formerly belonged to my mother while in earth life.

The above has removed my doubts and although I have often given up in despair of receiving strong proofs of our immortality, and now I feel thankful that I wrote to this medium, and I feel that it has repaid me over and over again, and in justice to her and all honest mediums I take the liberty of asking you to publish this, hoping that it will encourage others who have been almost discouraged in investigating this phenomena as I have been, and I feel sure that sometime the proofs will be given so clearly and intelligently that all doubts will be removed, bringing joy and comfort to the hearts of thousands which are now filled with doubts of our eternal progression. HARRIET F. LAMBERT.

LITERARY REVIEW.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND.

By James Robertson. Price one shilling. Pp. 92.

This is a brief resume of the "Spiritualism of the Ages," and is an extremely able and interesting review of the experience of eminent Spiritualists. For sale at the Two Worlds Publishing Co., 73A Corporation Street, Manchester, England.

SPIRIT GUIDED; or Re-united by the Dead. E. W. Wallis, 73A Corporation Street, Manchester, England. Pp. 86. Price, one shilling.

This is a story re-printed from the Two Worlds, its title speaks for itself. That it is interesting is not questioned, when known that the author is the editor of the Two Worlds. Mr. Wallis has long been connected with the paper referred to as assistant editor, and his hand could be seen in all the departments he touched. Some people have the faculty for making everything interesting that they write up, compose or even transcribe; and Mr. Wallis is one of that class. Perhaps there is an interior purity that glids everything he approaches, and gives it this sunshine. It may be only a personal liking, however, but that is the way the author reflects himself on our aura, and we hope it is correct.

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IN TRUST BY REV. BARNABY C. C. STOWELL, Room 7, 206 Race St., Cincinnati, Ohio.

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CINCINNATI, SATURDAY, JULY 15, 1893

The LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable on their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once taken care of.

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"He's true to God who's true to man, wherever wrong is done, To the humblest and the weak, 'neath the all- beholding sun, That wrong is also done to us, and they are slaves most base Whose love of right is for themselves, and not for all there." JAMES RUSSELL LOWELL.

A SPIRITUAL REVOLUTION.

In another column we present a most remarkable letter written from Rome to the New York Sun, exposing in full light the policy of Pope Leo XIII. Some few of our readers have criticized the course of the LIGHT OF TRUTH in giving space to the agitation of the Catholic question.

The Pope set out through one or the other of the political parties to destroy the public schools, divide the funds appropriated therefor, and maintain purely Catholic schools at public expense. It was ordered that Catholic children must attend parochial schools under pain of excommunication of their parents.

What has brought about this great change where the Pope has fallen in love with "democracy" and taken this government as a type to reflect on France? In truth, has he changed? Has the far reaching policy of Rome changed? Being infallible how can it change?

"LEO XIII. AND THE UNITED STATES!" What a beautiful marriage! The government founded by the Puritans, who, by centuries of wrong at the hands of the Catholics, had implanted in them an hereditary hatred for Popery, exposing that Church as a national religion!

It was found by the Pope that there was danger of open rupture in the Church itself on the school question, and another policy was adroitly substituted. Now the attempt is being made to make the people believe that Catholicism and republicanism are the same, and Leo XIII. desires to make the United States a model government.

One thing the writer has said which is most true: "The United States is thoroughly understood by the Pontiff." He is a rare diplomatist in managing political parties and hoodwinking the people, who appear hypnotized and unable to appreciate the menacing danger.

THE BEST ORTHODOX ARGUMENT.

It is refreshing to listen to the average orthodox minister discuss Spiritualism. The utter ignorance they show of the subject they so recklessly discuss is as astonishing as pitiable, and reminds one of the unvarying cry of a trained parrot. Of these Talmadge has taken the lead in misrepresentation and libelous abuse.

The most recent exposure of ignorance or knowing misrepresentation was made by Rev. Dr. Vanderveer, Congregationalist, of Brooklyn, N. Y., where he received \$8,000 a year for inanities, but now a sort of derelict floating for a "call." He bid for popularity in a sermon on Spiritualism, taking Samuel and the woman of Endor for his text.

The preacher does not stop to prove. The pews have no opportunity to reply. He goes on to assert: Spiritualism is a mummy dug up from the past; antique nonsense; a grotesque belief condemned by God; nine-tenths shams, and one-tenth fact.

ence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live.

There have been many commentaries on the Bible and interpretations, but it is laughable to see the ineffable self-sufficiency with which a minister will knock the foundation of his belief from under himself by such an exegesis as declaring the woman of Endor a mind reader!

How about Moses and Elias on the Mount? Were the disciples hypnotized? The plain statements of the Bible mean what they say, or it is a snare and delusion. It says Moses and Elias did appear. The reverend doctor declares they did not. Who knows? The clergy are welcome to take this ground, for if they reject Spiritualism to-day, they will find the foundations of their faith swept away.

ANTIQUATED LAWS.

Some of the antiquated blue laws, which are the most respectable things that our pious forefathers have handed down to us, are withal quite laughable, and would be considered absurd if they were not so dangerous. Now and then a batch of them are repealed as was the case in Pennsylvania a while ago; an act which, when reviewed from the standpoint of the National Reform Party and its annex, the Women's Christian Temperance Union, is in the highest degree flagitious.

No one shall be a free man or have a vote unless he be converted and a member of one of the Churches allowed in the Dominion. No dissenter from the essential worship of this Dominion shall be allowed to give a vote for electing magistrate or any officer.

No food or lodging shall be offered to a heretic. No one shall cross the river on Sabbath but an authorized clergyman. No one shall travel, cook victuals, make beds, sweep houses, cut hair, or shave on the Sabbath day.

The Sabbath day shall begin at sunset Saturday. Whoever wears clothes trimmed with gold, silver, or bone lace above one shilling a yard, shall be presented by the grand jurors, and the selectmen shall tax the estate £300. Whoever brings cards or dice into the Dominion shall be fined £5.

No man shall eat mince pie, dance, play cards, or play any instrument of music except the drum, trumpet or jewsharp. No man shall court a maid in person or by letter, without obtaining the consent of her parents; £5 penalty for the first offense, £10 for the second, and for the third, imprisonment during the pleasure of the court.

BIGOTRY RUNNING RIOT.

For an example of pure orthodox Christian bigotry commend us to the Wilson Industrial School, of New York. It appears that some of the teachers have become inoculated with the peculiar virus of Theosophy, perfectly harmless and perfectly proper for those who desire that kind of mental therapeutics. This school is dubbed a "Christian Mission," and of course nothing but the pure commercial product is allowed to go there, and so the pious dames of the board went in session upon the cases of Mrs. Armstrong and Miss Kirkwood, two of the teachers who have so far forgotten the duties of Christian women as to dabble in Theosophy.

The board is very sorry to lose your services, which are almost invaluable, but as Christian women we feel we can not retain anyone who holds Theosophical views. Very respectfully, MRS. E. G. JANEWAY, Secretary to the Board.

And so good-by Mistress A. and lady K. 'Twas ever thus. You are not the first and will not be the last to enjoy the soulful amenities of Christian fellowship. The true Christian "women" have no use for you. The same has been said of everybody who ever dared to run counter of established orthodoxy.

One other teacher was dismissed from this school a month ago for the same cause. It is admitted that these three women were the heart and soul of the school, and had spent many years there, one of them being an author and inventor, but all this goes for naught in a question of religion.

IN RE MR. HUXLEY.

We glean from the columns of Light, London, that Mr. Huxley has lately created much surprise amongst those who are prone to look upon him as a sort of juris peritus by the remarkable turn he made in his Romanes lectures at Oxford. Light prints extracts from the lectures and comments on the same from some of the leading London papers.

It seems to be a new passion to accuse somebody of murder, and then to hound him or her down to the utmost in order to fit a case to a blind or stupid theory.

It is not outside the bounds of probability that Mr. Huxley will yet take the ground of his great coadjutor, A. R. Wallace.

OBSERVATIONS ON FLUNKYISM.

In an article captioned "Shall we be a Monarchy?" in the New York World, Ward McAllister gives some points that indicate the trend of tastes and ambitions. He cites the recent visit of the Infanta Eulalia to New York and the royal homage paid to her, for instance when she and her husband visited Madison Square Garden, they were set upon especially constructed thrones and the patricians of society bowed low, kissed the princess' finger-tips, and backed away from the "presence" à la European court etiquette.

Speaking of the money power and fast living he says: "Money is rapidly assuming the control of the government of this country. Does it not, to a great extent, rule our legislators? Does it not elect our president? Will it not, in the near future, be a power to be feared? Let us suppose the case of a man who possesses \$100,000,000. If he should desire to become president, would not the judicious expenditure of a portion of this sum be the means of satisfying his ambition?"

THE Cincinnati Tribune prints a synopsis of a sermon on "Heretics and Heresy" by Rev. Sidney Strong of a Congregationalist Church in this city. Mr. Strong and his name are pretty well on the right side of the question, and if he is not tried for heresy and kicked out of his church it will be because the latter is filled with apostates and ought to change its name.

What is to be done with the heretic? Let him alone. The church has been guilty of a vast heresy in attempting to force all men to think in the same way. There is no need of tribunals to defend Christ. The only tribunal that he ever appeared before condemned him.

If these are his sentiments the Congregational Church is no place for Mr. Strong. Any man who after uttering such truths still occupies the pulpit of a Christian Church so called is a leech and may rightfully be regarded a preacher for revenue only.

Come out, Mr. Sidney Strong, into the light and see how many of your congregation will follow you. Henry Ward Beecher never would have thought it his duty to give the sermon he is alleged to have given through a medium at one of the camp-meetings last Summer, if he had made his Church conform to that which he knew to be the truth.

LIZZIE BORDEN has been declared innocent by the jury in whose hands her life wavered. We are glad of the decision, whether innocent or not, as the evidence against her was but circumstantial. Reason declared her innocent long ago, but juries are not allowed to exercise this in all cases.

Excursion trains each Sunday at reduced railroad fare. Thus nothing has been left undone to make the meeting attractive and interesting, and as Mr. J. W. Westfield, a whole-souled man and a gentleman, is the president, nothing will be left undone that may further enhance the attractiveness of the same.

It seems hard that, after getting a beating, to be fined \$10 because a man forgives his assailant and refuses to prosecute him in consequence. But such a thing occurred in a Cincinnati court on the 3d instant. The offense was termed contempt of court for refusing to prosecute. The assailant was then discharged. The moral is either to abjure the Christian doctrine of forgiveness in affairs connected with a criminal court, or to resist the temptation of prosecuting a fellow mortal until strong enough to carry out the principle of an "eye for an eye," etc.—otherwise the prosecutor is fined to pay for the prosecuted. Such is State doctrine. Church and State are no friends in court matters. Good policy if consistently carried out. But is it?

THE New York Morning Advertiser computes the number of unemployed men in the metropolis at 50,000, and says: "These men would gladly work at anything, wages no particular object." As each laborer represents on the average four others who are dependent on him for support these figures indicate 200,000 people who are suffering for the necessities of life in the richest city on the continent.

THE maneuvering of a squadron of men-of-war is more costly than a bloody encounter between armed forces. The big battleship Victoria cost John Bull nearly \$7,000,000, and was considered one of the most impregnable floating fortresses of modern times, and yet she went to the bottom like a charity measure in a sea of millionaires. After all, the sinking of this steel monster of war only illustrates the futility of men's handiwork, and how easy it is for an unforeseen mishap to destroy his most powerful productions.

ADVANCES from Paris say that the art of photographing colors is becoming perfected. Clusters of flowers, roses, violets, and jasmamines appear in their proper colors in the pictures. Everything is there, the green, white, blue, red. Park scenery is represented in some of the pictures with a sky of exactly rendered blue, greensward, trees, walks, ponds, all in their natural colors. The process is expensive and moves are now being made to discover a method of making color prints on paper in multiple duplication.

Since the first visit to this little city by Prof. J. Madison Allen and Mrs. M. T. Allen, who first called the people together to listen to the beautiful philosophy of Spiritualism in Dr. Applegate's parlor, in September, 1892, the cause has made great progress, in spite of the opposition of the orthodox Churches.

During the past month Prof. Allen has been staying with us, having come here from his long visit to California and Colorado. He has given us some very fine lectures which have caused many to feel an interest in Spiritualism which previously they had not thought anything about it.

Sunday evening, June 25th, we had a grand meeting in the grove at Dr. Applegate's residence. Prof. Allen gave a splendid lecture, which was well received, and at the close invited the audience to send up a few articles for psychometric readings, which was done, and the result was highly satisfactory.

We also feel grateful to our president, Brother E. N. Price, as it was through his instrumentality that Dr. Slade came among us. Dr. Slade gave us three grand lectures. His first lecture was entitled, "Lights and shadows of a medium, and how I became one."

There were some in the audience who did not appreciate Owsosso's criticism of our present civilization. Dr. Slade, however, is not to blame, as he told them before going under control that each control would tell his own story in his own way. After Owsosso had wished us good-bye, another control took possession, a Scotch spirit named Wm. Campbell, who was listened to with marked attention.

The two last meetings were held in the grove at Dr. Applegate's residence on E. Second street, kindly lent by the doctor for the purpose, and we hope to have the privilege of having many good meetings there this Summer.

We are sorry Dr. Slade had to leave so early to fill an engagement at Joplin, Mo., as we feel sure had he staid a few days longer our cause here would have been very much advanced. Still many have received unmistakable evidence of the continuity of life through his gift of slate-writing as well as his other gifts of clairaudience, trance, and physical mediumship. May he live long to help the cause to which his life has been devoted is our sincere wish.

Indiana Camp-Meeting.

A correspondent of ours, who has been on the grounds of this camp association and inspected for himself, writes that it is one of the prettiest spots that a man wants to visit during the sultry Summer season, in order to spend a few weeks of quietude and comfort. He also says that each day is adding to its lustre through the aid of carpenters, painters, and builders, and everything will be in readiness even before the opening of the camp-meeting, which takes place on the 20th of this month.

Besides the natural attractions there is a beautiful grove laid out in lots, streets, and alleys; a lecture auditorium, dance-rooms, and a dining-hall. Natural gas and pure spring water are also on the grounds. The camp grounds are near Anderson, Ind., on the C. C. & St. Louis Railroad, near Chesterfield Station.

Excursion trains each Sunday at reduced railroad fare. Thus nothing has been left undone to make the meeting attractive and interesting, and as Mr. J. W. Westfield, a whole-souled man and a gentleman, is the president, nothing will be left undone that may further enhance the attractiveness of the same.

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News from Correspondents

Letter from Abby A. Judson. I would like to place before your readers a picture of the North Star Spiritual Camp, its location, and its leaders.

Well, it was and is clear to the thinking Spiritualists that a spiritual camp situated between the two cities would be fed by the two, and would hold an unsurpassed location.

The very first thought of the North Star Camp was impressed on the sensitive brain of Mrs. C. D. Pruden some time last February.

The thought of the new camp born into life in her brain began to work outwardly. At the forty-fifth anniversary of Modern Spiritualism last March, Mrs. Pruden's society, the Washington Union; the Society of Modern Spiritual Thought presided over by N. C. Westerfield; and the Spiritual Research Society, of whom Mrs. Lowell is the speaker, met in the Masonic Temple, and all connected became interested in the new plan.

A piece of ground was rented for this season for seventy-five dollars, and next year's camp will probably be held on the same spot. The place is nearly half way between Minneapolis and St. Paul, is a few rods from the Interurban Line, and is reached quickly from either great city for five cents.

With regard to the speakers, outsiders wonder that a new camp dared to secure some of the foremost ones that grace the spiritual rostrum. The speakers are Mrs. Pruden, Mrs. Lillie, J. Clegg Wright, Helen Stuart Richings, Sallie C. Scovell, Mrs. Lowell, and myself. The principal mediums are Frank Donovan, Mrs. S. C. Scovell, Mrs. E. Westfall, Dr. J. Temple, Miss Sundberg, and many private ones.

I find that I have not yet mentioned the very best feature of the North Star Camp. It is the spirit of harmony everywhere prevalent. They seem to have adopted the motto: "In essentials, unity; in non essentials, variety; in all harmony."

My next letter will tell you more of the work of the camp, as accomplished by the mediums, and the grand speakers. Yours for Spiritualism, ABBY A. JUDSON.

St. Louis, Mo. I arrived in St. Louis the other day from Cincinnati, and being interested in the great, grand, good cause of Spiritualism, it affords me great pleasure to note the progress our mediums are making, especially since having been connected with John Slater.

I attended the Sunday night seance in this city July 2d, conducted by Jules Wallace, who, as he announced in his opening remarks, was his fifteenth public seance in St. Louis and it was without doubt the best I ever heard, holding his audience spellbound from 8 till 10.45 p. m., and consisting of some very good opening remarks, after which he gave about sixty of the most convincing tests I ever heard, every one being fully recognized, some of which were in foreign languages. The audience comprised the best class of people in this city, including doctors, lawyers, public officials, and even newspaper reporters. Although the weather was very warm and threatening rain he had an audience of about four hundred.

On Monday night I was invited to attend one of his developing circles in his parlors, composed of about thirty persons who received some very kind messages through his control, Mrs. Murphy, Mrs. Stevens and a doctor. The seance was closed by a very fine poem by Mrs. Stevens, composed of manifestations and incidents that happened in the circle. Taking it altogether the two meetings were the best I ever saw.

Many people, on reading their newspapers of July 2d, were dismayed to learn that Jules Wallace would give his last seance on the evening of that day. In consequence of this announcement, in spite of the intense heat then prevailing, the hall was well filled. The many friends of Mr. Wallace were pleased to learn from his lips that he had reconsidered his intention to leave St. Louis, having been prevailed upon to stay by those who can appreciate his power as a medium. As Spiritualism is at present in St. Louis, Mr. Wallace's departure would be a sad blow to the cause, of which he is a shining light. Many people who did not know what Spiritualism is, have been excited to go to Cooper Hall to see and hear Mr. Wallace because of the newspaper reports. The women are what the investigator wishes, and having been satisfied in the truth, he is ready to study the philosophy of Spiritualism. Mr. Wallace is the best missionary St. Louis has ever had, or ever will have. His clairvoyant and clairaudient powers are simply unmatchable. It is now fifteen weeks since Mr. Wallace dropped in among us, and in that time he has not made one incorrect test.

At the seance of Sunday, July 2d, he told a lady in the audience of a conversation she had had with a gray-haired woman in a street car concerning Mr. Wallace. The lady could not remember the incident, but before the meeting was over the same lady remembered the conversation. Thus what might have been the only mistake on the part of Mr. Wallace was turned into a truth.

At the above meeting the medium paid his respects to the Post Dispatch. Mr. Wallace never calls a spade an agricultural implement, but calls things by their right name. If any of the staff were present at the meeting an icy chill must have run up and down their backbones.

Mr. Wallace then gave his attention to fraudulent mediums, giving names and the modus operandi. He showed how they manipulated slate writing. For this exposure all investigators should be thankful.

After having become entranced the medium delivered a message from a spirit son to her mother. The poor woman wept bitterly. Sympathetic natures went out to the poor woman, and many an unbidden tear came to the eyes of the audience. The spirit soon dried the tears of his mother by the words of cheer and encouragement he gave her. He proved to her that although he was dead, he still lived, and that he was ever with her and watched over her as he did in earth life. What a grand religion Spiritualism is! People of the orthodox faith must live their cheerless lives waiting for the final summons to be united with their loved ones, in the meantime worrying themselves as to whether the dear one has gone to the good or to the bad place. Though we can not all see those who have gone before, we can receive their messages and rejoice that they are in the realms of bliss.

Another notable test was that given to a Swedish gentleman, the spirit delivering the message in the Swedish language, giving incidents and describing the surroundings of the gentleman's place of nativity in Sweden. The gentleman said he understood the message and that everything was correct.

The best test was that given to a lady who was present with her daughter. The spirit was no less a personage than that of King Kalakaua, the former ruler of the Sandwich Islands. This lady's husband, who is now in New York, is a carpenter by trade, and had been employed as such in the erection of the king's palace at Hawaii. The royal spirit gave many incidents to her. He showed that he was really the spirit he claimed to be. He requested the lady to write to her husband in New York, who in turn should write to Queen Liliuokalani at Hawaii. The king delivered a message to the queen, telling her not to be worried, as all her affairs would turn out well, etc. Then the spirit father of the little girl came to her, telling her that her stepfather would take care of her as well as he himself would have done, and many more convincing things. The test was so remarkable that several skeptics went to the lady to learn whether the facts were true as given, in answer giving an emphatic "yes," nodding her head to give emphasis to her words.

Many more tests were given, all of which were pronounced correct. Several times during the seance the medium called on any representative of the Post Dispatch who might be present to get the names of the recipients of these messages and call upon them at their homes and interview them and find out whether he makes use of confederates, detectives, collusion, or tombstones.

No greater praise could be given the medium than that embodied in the exclamation of a skeptic sitting next to the writer, and who was attending his first seance, who, in the course of the evening turned around and said: "This is wonderful!" TRUTH SEEKER.

Onset Bay, Mass. The camp meeting of the Onset Bay Grove Association commenced July 9th and will close August 27th.

Onset Bay Grove, at the head of Buzzard's Bay, fifty miles from Boston, on the line of the Old Colony Ry., is the gem of Summer resorts upon the New England coast. It is almost surrounded by the waters of Onset Bay, which rise and fall upon a sandy beach so gradually that bathing is at all times safe and pleasant; the water being at so warm a temperature that even invalids receive no shock on entering it. Its unrivalled facilities for bathing, boating and fishing; its pure water and its ample accommodations for visitors have made it famous throughout the country.

PROGRAM. Sunday, July 9, a. m., Mrs. Clara H. Banks; p. m., Dr. Geo. A. Fuller; tests by Mrs. Maggie Waite. July 11, Dr. Geo. A. Fuller. July 12, Mrs. Clara H. Banks. July 13, Test seance by Mrs. Waite. July 14, Mr. Thos. Grimshaw. July 15, Meeting of the Veteran Spiritualists' Union. Sunday, July 16, Mrs. Carrie Twing, Edgar W. Emerson. July 18, Mrs. C. R. Twing. July 20, Mrs. J. R. Nickless. July 21, Edgar W. Emerson. Sunday, July 23, Edgar W. Emerson, Geo. P. Colby of Florida.

July 25, Geo. P. Colby. July 27, Mrs. Ida P. A. Whitlock. July 28, A. E. Tisdale. July 29, A. E. Tisdale. Sunday, July 30, A. E. Tisdale, J. Frank Baxter. August 2, J. Frank Baxter. August 3, Andrus Titus. Sunday, August 6, Mrs. Jennie Hagan-Jackson and F. A. Wiggins.

August 8, Mrs. Jackson. August 9, F. A. Wiggins. August 10, Prof. J. W. Kenyon. August 11, F. A. Wiggins. Sunday, August 13, F. A. Wiggins and Mrs. C. Fannie Allyn.

August 15, Mrs. Allyn. August 17, Moses Hull. August 18, Jos. D. Stiles. Sunday, August 20, Moses Hull, J. Clegg Wright, and Jos. D. Stiles. August 22, J. Clegg Wright. August 23, Jos. D. Stiles. August 25, J. Clegg Wright. August 26, Jos. D. Stiles.

Sunday, August 27, J. Clegg Wright and Jos. D. Stiles. Board of Directors: Dr. H. B. Storer, Boston, President; Wm. F. Nye, New Bedford, Vice-President; Major T. B. Griffith, Onset, Treasurer; Chas. F. Howard, Foxboro, Clerk; J. Q. A. Whittemore, Boston, Nelson Hucksins, Onset, O. A. Miller, Brockton, Mrs. H. R. J. Bullock, Onset, Miss Helen Berry, Boston.

Creston, Ia. Just a few words from the "Crest City." Although old theology is strongly entrenched and rules the social atmosphere with an iron hand, in the face of religious and social opposition, our society, although yet in "embryo," is holding its own, and many are seeking for that assurance and comfort found only in Spiritualism.

We assert that the cooperation and assistance of Will C. Hodge of Chicago, who is with us during the present month, and until his departure for the Clinton Camp meeting, of which organization he is secretary.

The first two meetings were principally questions relative to spiritual philosophy, given by the audience, and were answered in a clear and concise manner, appealing to the reason and common sense of his hearers, and comprehensible to all, his talks were inspirations of truth. The meeting devoted to "Phenomena," and the proofs and varied experiences of the speaker were particularly interesting and aroused a spirit of investigation which we predict will end in conviction or conversion. Mr. Hodge should be kept busy, particularly among societies just starting out in the search of "Light" and "Truth," and they will make no mistake in procuring him for the elucidation of this grand philosophy, his liberal ideas and broad nature fitly illustrates in practical life the spirit of the religion he loves and advocates.

We assert that his sojourn among us will be of great benefit, and will help dispel the mist for those, who see as through a glass, darkly, and that the seed sown, will take root, germinate, and bear fruit for the blessing and elevation of humanity. We neglected to mention that the meeting of June 18th was attended by strangers from adjacent towns, who were anxious to secure the assistance of Brother Hodge and the writer for weekly meetings in their respective towns, truly the harvest is great, and the laborers are few. We earnestly desire the assistance of speakers and mediums of any phase, who, in their circuit, find it convenient to stop at this city of about ten thousand inhabitants, and situated on the line of the C. B. and Q. Railroad, three hundred and ninety-six miles west of Chicago, and one hundred and four miles east of Omaha. SARA W. SAWTRILLE.

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Fourteenth Annual Summer Assembly of the Cassadaga Lake FREE ASSOCIATION.

Cassadaga Lake, Lily Dale, Chautauqua Co., N. Y.

PROGRAM. Friday, July 21, Jennie Hagan Jackson. Saturday, July 22, W. J. Colville. Sunday, July 23, Jennie Hagan Jackson, W. J. Colville. Monday, July 24, Conference. Tuesday, July 25, W. C. Warner. Wednesday, July 26, Jennie Hagan Jackson. Thursday, July 27, Special Labor Day. Friday, July 28, Mrs. H. S. Lake. Saturday, July 29, W. C. Warner. Sunday, July 30, Lyman C. Howe, Mrs. H. S. Lake. Monday, July 31, Conference. Tuesday, Aug. 1, Lyman C. Howe. Wednesday, Aug. 2, Special Labor Day, O. P. Kellogg, audience, W. J. Colville, M. A. Franck, of Cleveland. Thursday, Aug. 3, Mrs. H. S. Lake. Friday, Aug. 4, Willard J. Hull. Saturday, Aug. 5, W. H. Hicks. Sunday, Aug. 6, Willard J. Hull, Mrs. C. L. V. Richmond. Monday, Aug. 7, Conference. Tuesday, Aug. 8, Willard J. Hull. Wednesday, Aug. 9, Grand Army Day, A. B. French. Thursday, Aug. 10, Hudson Tuttle and Mrs. Tuttle. Friday, Aug. 11, Mrs. C. L. V. Richmond. Saturday, Aug. 12, A. B. French. Sunday, Aug. 13, A. B. French, Mrs. C. L. V. Richmond. Monday, Aug. 14, Conference. Tuesday, Aug. 15, Hudson Tuttle and Mrs. Tuttle. Wednesday, Aug. 16, Woman's Day, Rev. Anna S. W. Smith, Special Home and Ohio Ry. and Buffalo and Southwestern Ry., change cars at Falconer Crossing three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Ry. for Lily Dale Station. Thursday, Aug. 17, O. P. Kellogg. Friday, Aug. 18, Mrs. Lillie. Saturday, Aug. 19, George P. Colby. Sunday, Aug. 20, Hon. A. B. Richmond, Mrs. Lillie. Monday, Aug. 21, Conference. Tuesday, Aug. 22, Mrs. Lillie. Wednesday, Aug. 23, Temperance Day. Thursday, Aug. 24, George P. Colby. Friday, Aug. 25, W. J. Colville. Saturday, Aug. 26, Hon. A. B. Richmond. Sunday, Aug. 27, W. J. Colville, Mrs. Lillie. Edgar W. Emerson has been engaged from July 30 to Aug. 1, and Miss Maggie Gaule from Aug. 1 to 10.

HOW TO GET TO CASSADAGA. Passengers over the Lake Shore and Michigan Southern Ry., Nickel Plate Ry., Western New York and Philadelphia Ry., and Western Division of the New York, Lake Erie and Western Ry., change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Ry. to Lily Dale Station.

Passengers over the Erie system, including the New York, Pennsylvania and Ohio Ry. and the Buffalo and Southwestern Ry., change cars at Falconer Crossing three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Ry. for Lily Dale Station. Inquire of railroad ticket agents for excursion rates to Lily Dale.

Persons residing at points where excursion tickets cannot be bought to Lily Dale, can purchase Chautauqua Lake excursion tickets to Jamestown or Dunkirk, N. Y., and from thence direct to Lily Dale. A. GASTON, Pres.

THIRD ANNUAL CAMP-MEETING OF THE Indiana Ass'n of Spiritualists

WILL BE HELD AT CHESTERFIELD, IND., (NEAR ANDERSON), Commencing July 20th, Continuing till August 14th.

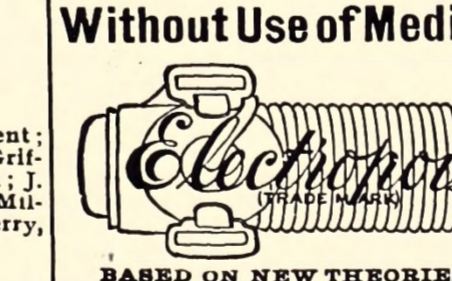
The speakers engaged are Willard J. Hull, Mrs. Colby Luther, J. Clegg Wright, Mrs. Ada Sheehan, and others. Two lectures each day. Mediums for all phases in attendance. Good food, natural gas, and sparkling spring water on the grounds. Also fine cottages. Spiritualists of Ohio, Illinois, and Michigan come and join us to make this the Cassadaga of the West. Address, J. W. WESTERFIELD, Pres., Anderson, Ind.

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Nervous Prostration and Dyspepsia. CINCINNATI, June 2, 1893. Gentlemen—The Electrophone which I bought last October has greatly relieved me of nervous prostration and dyspepsia, and works fully up to your representations to it to me. Respectfully yours, WALTER MAXWELL, Manager Palace Hotel, Cincinnati, O.

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G. A. R. NOTICE!

We take this opportunity of informing our subscribers that the new Commissioner of Pensions has been appointed. He is an old soldier, and we believe that soldiers and their heirs will receive justice at his hands. We do not anticipate that there will be any radical changes in the administration of pension affairs under the new regime.

We would advise, however, that U. S. soldiers, sailors, and their heirs, take steps to make application at once, if they have not already done so, in order to secure the benefit of the early filing of their claims in case there should be any future pension legislation. Such legislation is seldom retro-active. Therefore it is of great importance that applications be filed in the Department at the earliest possible date.

If U. S. SOLDIERS, SAILORS, or THEIR WIDOWS, CHILDREN, or PARENTS desire information in regard to pension matters, they should write to THE PRESS CLAIMS COMPANY, at WASHINGTON, D. C., and they will prepare and send the necessary application, if they find them entitled under the numerous laws enacted for their benefit. Address, PRESS CLAIMS CO., JOHN WEDDERBURN, Managing Attorney, P. O. Box 385, Washington, D. C.

OD-GRAPH, A NEW TALKING-BOARD FOR AUTO-MATIC WRITERS.

This consists of a square with the alphabet circled in the center, the days and months on a perpendicular to the left; fractions and figures to the right; "yes" and "no" at the head; and the words "right," "wrong" and "good-bye" at the foot. A moving transparent is manipulated to do the talking. Price 50 cents. For sale at this office.

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SHE WHO IS TO COME.

A woman—in so far as she beholds—
Her one beloved's face.
A mother—with a great heart that enfoldeth
The children of the race.
A body free and strong, with that high beauty
That comes of perfect use, in health, strength,
And mind where reason reigns over Duty,
And Justice reigns with Love.
A self-potent, royal soul, brave, wise, and tender,
She longer blind and dumb is bound there,
A woman being of yet unknown splendor,
Is she who is to come!
—Charlotte Perkins Stetson.

A Little Song.

The song of a bird through the sunlight falling summoned me out of my sleep;
Whispering and saying "Joy, joy reap, poet, reap—
Then fled were the shadows out from my chamber the morn had a message for me
The bird in her bowers, the world amid her flowers, joy over land and sea.

MY CALLER.

Mrs. Fair came to see me this morning, and although she tried to look cheery and not cast a shadow across the threshold, I saw at once a sad drooping of the corners of the mouth and a look in her eyes as of a bird flying over turbulent waters, wing-weary, but in sight of no place to rest. We all know the feeling; the awful sense of isolation and helplessness, of utter inconsequence which at such times shrouds the soul.
I gave her a rocker, fanned her a moment, and sat down by her side in silence, giving her my sympathy, unlanguage. She felt it. Her eyes filled with tears and she bit her lips trying to regain self-control. What troubles you, my friend? Or is it something that can not be expressed? There are such long, long stories written in human hearts, like hasty entries in diaries, which begin back in the morning of life and run through all its days. Nobody can tell them, and it is not wise to ask them, but sometimes one must take a wave or two of sympathy or lose mental balance. I think I understand your feelings. I do not know the cause, but I pity you. She said tearfully: "I have been wondering if it would not be better to go from life at its noon. I think 'my own' would all get on very well without me now. I have helped them all up to independence, have loved them every day and moment since their lives began, and have always put their wants before my own, and now—well, maybe they remember, but I don't know as it is a part of nature that new growths should be thankful to the material they absorb in attaining perfection, whether it be a tree drawing its life and beautiful proportions from the soil about it, or a child absorbing the vital energy of its parents. I do not know as nature counts it a sin to look only ahead, not back at what the yesterday gave. One must be such a grand philosopher to endure what one must needs bear and always see the best side of it. It is a great achievement when we learn and accept the fact that we can not change the laws of nature; that God can not for our asking do this; that they seem, many times, cruel and to be utterly at variance with individual happiness, but that they are unchangeable, and we can in no way liberate ourselves from their action. The suicide may change the form of his existence, but that is all. Knowing this, living our knowledge with sweet souls and calm brows can only be done by philosophers indeed. Do you not find it so?"

"Yes," she sadly said, "I try to keep my poise, but this morning such a cruel threat and a sentence, the words of which seemed iron hammers hurled at my head, quite upset me, and left me utterly hopeless, blind, and longing to die.
I was so tired yesterday, I had so many duties for the household that it took me all day, and in the evening my companion, 'we were married when almost children,' asked me to go to see a play. I went, and came home at midnight, having kept bright and happy through it, but this morning my vitality was low, my head ached, and my strength was bankrupt. This was not sensed by anyone except myself. I was asked, demanding, the execution of a more tiresome program the coming day. Mr. F. after hearing my tremulous 'I can not,' said: 'Well, I feel that I want more than you give. I wish I had a wife who was ready for everything every time!' I laughed. 'Why, you dear idiot,' I cried, 'is that all? I think your husband's flippant expression of his lack of sense ought to have demonstrated to you the importance of trying to live on until you got him a little better educated. You surely are too kind-hearted to turn him over to some other woman in that bristly stage of development.
'No, dear sister, stand by your guns like a good soldier, and remember self-justice is the first justice God expects you to execute. Don't be goaded into the grave by the inflamed words of anybody living; and don't feel like a female villain when you are obliged to say 'I can not' to someone who is asking more than you can give. It is sweet to please everybody if it can be done at living rates, but when sickness, vital bankruptcy, and death are the price, it is wiser to take frowns, grumbles, snarls, taunts, and verbal dagger thrusts as you did this morning than to play 'Widder Doodles,' and think everything 'Doodles' does is just right. One of the most insipid things on earth is a woman who can not say 'no.'
'Woman, whose backs are, as Sam Small puts it, 'only a few ribs tied together with a cotton string,' are not the kind of women in style to-day. They may bear being pushed over and stepped on, but the families of Pines and Droops and Twines, and Do-and-dies, and Don't-know-enough-to-take-care-of-ourselves are mostly dead, poor ladies! Crowded off the stage by just such pigs in pants as has made your life wretched for the past two hours.'
My visitor was laughing, and went home smiling to make a nice dessert for "dear Mr. Fair."

All work should be for the accomplishment of a definite object. An ambitious young lady in one of our Ohio colleges briefly expressed our feelings in a response to her professor, who, seeing her intense study, said to her: "Well, my little girl, what are you going to make of yourself?" "Just as much of a woman as my size will permit," was her ready answer.
The development of a perfect character is the greatest work of human effort, and affects not this life alone, but also the veiled existence awaiting us in the land of souls.
A distinguished author has said if he were asked to define a great man he would say a great man is a man who is great in small things. In other words, a broad-minded man, willing to do his entire duty in all the relations of life.
All can not have the opportunity of standing before the world in the light of heroic action and gain a national homage. There are lives in which the opportunity for fame is never presented, but the opportunity for heroic endurance and

greatness in little things is every day presented to the high privates in the battle of life.
The cause of emancipation and the crisis of the conflict between slavery and freedom fell on Abraham Lincoln, and he rose grandly to an opportunity offered him of showing to the world that he was equal to the task, and the greatest of his time. He might have been led in other paths where opportunity would have been wanting, and his honesty and integrity been lost to view in the petty strifes of the circuit court and advice to his clients. But fate decreed otherwise, and we have in him with his great, honest soul, his adherence to the principles of universal justice, his acute judgment, his loving heart, and almost perfect character an individual worthy to be placed on the scroll of fame.
Greece presented but one Thermopylae where a Leonidas might win a laurel crown, green for all future ages. Rome furnished but one bridge for Horatius to defend while it was hewn down behind him. America had but one Revolution which a Washington might lead, and thereby become the father of his country. The Rebellion had but one Appomattox where a Grant might dictate terms of peace to the vanquished foe.
Such occasions come at long intervals, and few can take them at their tide, but all individuals, however humble the sphere of their lives, have constant opportunities for heroic action. The highest education teaches us to do that which is necessary, rather than that we like to do. If the line of pleasure coincides with the line of duty it is the gain of the individual, but if it does not the great mind places duty and obligation first.
A great mind can discover ways of deriving pleasure from common and laborious duties. Mrs. Garfield, while residing on her farm in Mentor, found it necessary one Summer to make bread for their large family. At first it seemed a very disagreeable task, but turning necessity into pleasure she conceived the ambition to place on the family table the finest bread it was possible for her to make; her loving labor was thus crowned with success, and the beautiful bread on the table of the Garfields was the comment of all the guests who had the pleasure of enjoying their hospitality.
The late Henry Ward Beecher, who was one of the greatest pulpit orators, showed himself worthy of all the honors he achieved. In the early part of his career, when the powers of his genius were struggling against poverty, a numerous family and an invalid wife, he faithfully discharged his duties in the pulpit, did the work for the family, and cared for his sick wife, receiving only three hundred dollars a year for his preaching. Who will not say that in that situation Mr. Beecher displayed more heroism than in any other portion of his life? If he had not had the breadth of mind to adjust himself to the situation and faithfully discharge the somewhat irksome duties; if he had said: "I am a great orator, God has called me to preach, I can not be troubled with the small affairs of life;" if he had let his children go uncared for and his wife die, he would have shown a most imperfect character, incapable and unworthy of rising to the eminence he enjoyed in after life.
The ideal of greatness has varied from age to age in the world's history. Once it was the warrior who rode to conquer in the thundering chariot, who smote the necks of offending nations and led them captives in triumphal processions. Alexander, Caesar, Napoleon, these were the demi-gods of fame, before whom the world bowed as to the embodiment of greatness. A misunderstanding of religion gave a new ideal, and many strove to reach it. It was the hermit, the devotee, who renounced the wealth, honor, and pleasure of this life in the expectation of reward in the next. The world was then, as now, full of sunshine, of brightness, and joy, but they who shut all these from their lives, who made of life a torment of body, and for the mind a vale of tears, were worshipped as saints, and accepted as ideals of perfect excellence. This ideal cast a far-reaching shadow over the ocean, and reached the base of Plymouth Rock.
The Puritans bore the wretchedness of life, the fatigues of voyaging, the combat with the savage wilderness and its savage denizens without a murmur, for they accepted the discomforts of this life as forerunners of future blessedness. We honor the integrity of their characters, while we accord them only half the truth.
The beauty and joy, the light and song of the world are for the happiness of mankind, and they who conduct their lives in accord with the highest and the best receive the fullest measure.
The self-denying ideal of greatness is made more beautiful and greater still by applying its self-denial as self-sacrifice in practical affairs, and thus realizing in this life what was expected only to come in the future. Thus comes a sense of duty, of obligation to do the tasks assigned. They may not always be pleasant to themselves, but they are ours to do, and our pleasure will come of knowing they have been rightly done.
Little things make up the order of our lives, as drops of water the river flowing to the sea. Little things left undone or slighted dwarf and blight our characters, but if bravely done become as radiant pearls in the crown of a perfect individuality. A perfect character, viewed in the light of the present, is one permeated by the God-like attribute of justice, who senses his or her situation in life, duty to self and others, and is willing to act nobly, seizing all the light and beauty and sweetness of existence, together with its ruggedness. It is a broad, sympathetic, tolerant, wise, loving soul, capable of benefiting this needy world. Goethe says: "A useless life is as any early death."

A PERFECT CHARACTER.

CLAIR TUTTLE.
Train Saved by a Woman.
What might have been a most disastrous wreck on the Illinois Central Railroad was prevented by a woman. The New Orleans limited passenger train, bound for Chicago with eight loaded coaches, when near Rantoul, running at a high speed, was flagged by a woman.
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MEDIUMS AND LECTURERS.

Mrs. A. H. Luther may be addressed at Crown Point Ind.
Address Willard J. Hall 250 DeWitt street, Buffalo, N. Y.
Mrs. N. J. Willis, lecturer, may be addressed at 7 Douglass street, Cambridgeport, Mass.
Capt. H. H. Brown may be addressed for lecture engagements at 100 Swiss Avenue, Dallas, Texas.
J. W. Dennis, of 120 Thirteenth Street, Buffalo, N. Y., will attend calls to lecture or attend funerals.
Frank T. Ripley may be addressed till last week in August at Lake Brady Camp, via Kent, O.

Mrs. J. Hatch, of San Francisco, Western, trance, and test medium. Address 230 platform, Lynn, Mass.
Dr. Geo. F. West will accept engagements to lecture, attend funerals, baptisms, etc. Address Lily Dale, N. Y.
P. M. Tuley, inspirational speaker and psychometric reader, will accept engagements. Address San Bernardino, Cal.
Mrs. Elizabeth Stranger, inspirational lecturer and test medium. Permanent address, 171 Pine Street, Muskegon, Mich.
Mrs. Maggie Stewart is filling an engagement with the society at Alliance, O., where she may be addressed for the present.
Prof. D. M. King will be able to fill two or three Sundays for camp work in July and August. Will attend calls for funerals at all times. Address Mantua Station, O.

Will C. Hodge, inspirational speaker and test medium, desires engagements for the Fall and Winter months. Address until September 1st Mount Pleasant Park, Clinton, Iowa.
Walter Howell having a few open dates would be pleased to negotiate with societies within easy distance of New York City for the coming season. Address 25 West Fifty-fifth street.
Mrs. A. E. Sheets, inspirational speaker, desires to correspond with societies relative to Fall and Winter work. Will attend funerals. Address P. O. Box 233, Grand Ledge, Mich.
Mediums and lecturers contemplating a trip South, desiring information can get the same by enclosing a stamp for reply. Address Wm. F. Anderson, 150 Julia Street, Jacksonville, Fla.
E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies and camp-meetings; will also attend funerals. Address 415 Warren st., Jamestown, N. Y.

Mrs. M. E. Williams will hold materializing seances every Wednesday evening at 232 West Forty-sixth street, New York, and on Sunday evenings at Holland Hall, North Long Branch, N. J., during the Summer months.
Societies wishing the services of A. E. Tisdale, the blind medium and lecturer, for November and December of '93, also for January, February, and March of '94, may address him at 57 Bank street, New London, Conn.
T. Grimshaw, trance speaker, is located at Onset, Mass., for the Summer, where he may be addressed for engagements for the seasons of '93 and '94. Would like to engage with western societies for the first three months of 1894.
Lyman C. Howe has the following camp engagements: Lake Brady, Ohio, till July 31st; Northwestern Camp from July 9th to 16th; Cassadaga from July 25th to August 1st; Haslett Park from August 5th to 18th; Liberal, Mo., August 20th to 27th.

Traveling lecturers on our new philosophy who contemplate passing through Indianapolis this Summer may possibly secure Sunday evening engagements by conferring with Mrs. L. J. Jackson, secretary S. S. Progressive Club, Indianapolis, Ind.
G. H. Brooks will remain at home, 144 North Liberty Street, Elgin, Ill., until opening of the Haslett Park Camp-meeting, where he will resume his place as Chairman. Those who wish to engage him for Fall and Winter may address him as above. Lyceum-building a specialty.
Mrs. Nellie S. Baede can be addressed for engagements for 1893. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baede, 411 Thirteenth Street, Detroit, Mich.

Mr. George Walron, trance and inspirational lecturer, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.
Deafness Can Not be Cured
by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube be restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.
We will give One Hundred Dollars for any case of Deafness caused by catarrh that can not be cured by Hall's Catarrh Cure. Send for circulars, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

A Distinguished Prescription.
Dr. Hoxie's Certain Cramp Cure used for twenty years with unflinching success in Buffalo, N. Y., among the most prominent families, is the only truly reliable remedy for all throat and lung troubles. For children it is invaluable, as it does not contain opium in any form. It causes no nausea or any disarrangement. Price, 50 cents. A. C. Hoxie, Buffalo, N. Y., Manufacturer.
P. GALVIN,
is ready to take lecture engagements and hold developing circles and give tests. Address China, Calcasieu Co., La.
America, Columbus,
Roman Catholicism,
A lecture delivered by J. CLEGG WRIGHT, in the trance state, in which he gives an account of the civilization of America thousands of years before the time of Columbus, and claims that the people of Egypt originally came from Central America; that America is the parent and not the child of European and Asiatic improvement and civilization. It also gives an account of the submergence of the Continent of Atlantis beneath the ocean, about 11,000 years ago, besides many other points of historical interest.
Price 10 cents.
For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

DR. J. W. DeHOOG,
62 E. Fourth St., CINCINNATI, O.
Healing and Developing Medium.
Will give private sittings for Mental Phenomena and Psychometric Reading, by special engagement only.
FOR YOU
A FREE Clairvoyant diagnosis of your disease. By sending me cents in postage, age, a lock of your hair, name, age, and sex.
DR. M. E. HILL,
Mechanicsville, Iowa.
You Can Have Good Eyesight.
Melted pebble spectacles restore lost vision. Write for illustrated circular and how to be fitted by my new clairvoyant method. Spectacles sent by mail.
HOW TO LIVE ONE HUNDRED YEARS.
A new method of treating the eyes, the catarrh, and, in fact, the entire system. Send two 2-cent stamps, and I will send printed information, also photograph of my spirit guide who revealed this knowledge to me.
B. F. POOLE,
CLINTON, IOWA.
CURE THYSELF OF Hemorrhoids by using DR. J. W. DeHOOG'S ELECTRIC OINTMENT. It will cure internal, external and Bleeding Piles in a remarkably short time. This Ointment is a Marvel of Healing. Send 2 cent stamp for particulars and circular. Sample jar 25 cents. Agents Wanted. Address P. O. Box 197, Cincinnati, O.

PSYCHE.
Do You Wish to Develop Mediumship?
Psyche, the Developing Cabinet, is made under the instruction of my developing In-Budences, and will materially aid the unfolding of your mediumistic powers. Send stamp for descriptive circular. Price \$1. Postage 20 cents.
W. H. BACH, Mfr.,
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PSYCHOGRAPHY.
MARVELOUS MANIFESTATION OF PSYCHIC POWER.
Given through the Mediumship of FRED EVANS,
Renowned as the Independent Slate-Writer.
Handsome gilt and muslin cover, large clear type, 24 pages illustrated with numerous engravings. J. J. Owens, compiler and author. It is a remarkable book. Price \$2.50. For sale at this office.
MY PROOF.
Mediumistic experience of one who reached the light by tangible facts. Price 25 cents. For sale at this office.
The phenomena related in this little book of 90 pages are convincing to the unbeliever, and heart-hungry, and calculated to awaken inquirers.
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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address,
J. O. BATDORF, M. D.
President of the Magnetic Institute,
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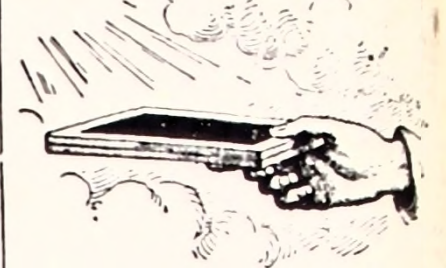
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VOICE OF THE PEOPLE.

THE MONEY QUESTION.

To the Editor of the LIGHT OF TRUTH: I rejoice heartily to notice your inclination to discuss questions which relate vitally to our welfare on the physical plane.

Fifty years have we spent gaping over the greatest discovery ever made by man, to wit, that he does not die when he is too frequently supposed to do so. Even yet there are papers devoted to the cause and doing good work in their spheres that are not very sure about it. Let those who need proof go on getting it by all means, and let us assist them whenever possible, but do not let us forget our duty to those still in the flesh. This is pre-eminently the time for such work, and Spiritualists are peculiarly adapted to it, inasmuch as they are more or less responsive to the heart beats of the nation.

The question of the day is the money question, and it is astonishing how many intelligent men, in commercial life and out of it, have given the subject but the slightest and most superficial attention. I can not take up your space with an article worthy of the importance of the subject, but if you will allow me we will glance at its most important features and ask your readers to give them careful consideration. It is by resolving them in their own minds that invaluable conclusions will be arrived at, and never must we forget that inspiration is as much a fact to day as ever. "Ask and ye shall receive." "The truth shall make you free." It is intelligence and freedom we need most.

Money is an invention of the law, and was conceived of to enable us to make exchanges conveniently. It is composed of promises to pay, and each promise, big or little, gold, silver, or paper, must eventually be redeemed in products, else the "promise" is virtually worthless. These promises are the people's promises, and by them must be redeemed. By no possibility can the government or national banks redeem these promises; it is not a function of either. The government issues them at the command of the people, and destroys them when their use is served.

Products then, whether of brain or muscle, constitute the real basis of the currency, and as money is manufactured for the purpose of representing values there should be enough of it to represent. Without representation of our products we would inevitably return to a state of savagery and barter. As things are, we call gold the basis, although we have only gold sufficient to pay but a small portion of our other currency. When gold gets scarce the rest of the money is panic-stricken, and trade is paralyzed.

It is then not difficult to see that by making one portion of the currency first redeemable by the other, that those who control the other (gold) control the whole, and again, the price of all labor and commodities, for the currency represents everything in matter. That is "the milk in the coconut."

Is it not easy to see that labor does not get its fair share? Is it not equally easy to see our capacity for production is practically unlimited, and that our ability to consume is equally unmeasured? How then can any suffer from want, in a land unequalled in natural wealth, backed by invention and industry, such as the world never dreamed of a few years ago. Simply because prices are fixed by the volume of currency, and that again is nicely adjusted by the presence or non-presence of gold in the hands of the most cunning manipulators—to use a word not too harsh—on record. Must we then continue a slave to money, and measure our productiveness by its volume, or shall we make our slave resume his honest avocation in the common carrier of commerce.

I tell you plainly, sir, there is more real spirituality involved in these questions than can be readily imagined, for our material and moral progress go hand in hand. The Churches have divorced the body from the soul, while the doctors have separated mind and body. The result is that neither medicine nor theology are sciences. What sort of a record are Spiritualists to make? JAMES T. GREEN.

Des Moines, Iowa. Written for the LIGHT OF TRUTH.

REPLY TO MR. PECK.

WILLARD J. HULL.

Mr. Peck's criticism in LIGHT OF TRUTH, June 3d, on my lecture "Evolution vs. Re-incarnation," deserves passing recognition I suppose, although the lecture as printed contains its own answer, and covers all the objections raised against it. I have detested from a reply, hoping that his article would call out some of the anti-re-incarnationists. In this I erred evidently, as no one has exhibited a disposition to regard the criticism worth the powder. Mr. Peck says evolution is to him one of the most interesting of all subjects, and that he has given much thought to it, especially in its bearing upon the question of a future life. He declares, however, that he is not prepared to accept re-incarnation as taught by its leading exponents, but in view of the character of its exponents it is worthy of respectful consideration. But whether it be true or not "There is nothing in the laws of evolution, as properly understood, which conflicts with it in the slightest degree."

It occurs to me that if there is nothing in the laws of evolution in conflict with the theory of re-incarnation, Mr. Peck is slightly out of plumb in his position as an evolutionist and not a believer in re-incarnation. Why should he not be prepared to accept it if evolution conforms to it? I agree with him that the subject is worthy of respectful consideration. My lecture would indicate that I, for one, have devoted some time and thought to it, and I want to add that it has been done to the exclusion of other and, in my judgment, more important topics.

I will now take up briefly Mr. Peck's points: "Speaking of the formation of worlds, Mr. Hull says: 'Heat producing condensation and contraction, began in the nebula, by virtue of which the satellite was left to whirl its eternal course around the primary.'"

Mr. Peck objects to the phraseology and says heat produces rarefaction and expansion, not contraction, all of which is known and admitted, but the ultimate effect upon and within the nebula by virtue of the diminution of heat and its gradual withdrawal into the nucleus was the gradual formation of an elastic coating or crust of the planet; thus indirectly producing condensation and contraction as stated in the discourse. Mr. Peck arrives at the same end by a more circuitous route.

The next point raised is my statement that there is nowhere to be found any receding or retrogressive action in the general outworkings of nature's laws." Mr. Peck objects and cites the fact that "evolution is a constant round of progressive and retrogressive steps; of integration and disintegration; of building up and tearing down."

It seems to me Mr. Peck takes a very superficial view of my statement. Is he prepared to maintain that evolution negatives the hypothesis that the highest life forms were encysted in the lowest forms of being? Is not man at the apex of nature's plan of material unfoldment, because throughout all the preceding epochs of evolution that ultimate perished? In species under the law of natural selection and survival? We know that species have their round of birth, life, and de-

ca, but retrogressive metamorphosis operates as a local motion, not as a general motion. It bears no relation to the grand plan of progressive development. That portion of my lecture under the head of evolution covers all this ground. We know very well that progress does not run in straight and ascending lines. We know the great de has its ebb and its flow. We perceive also that when it ebbs, even in the civilizations, dynasties and religions of man, that he is prone to live amidst the deposits and hoot at higher wisdom. The blinding achievements in art, science, literature, and philosophy of our era attest the great truth that the tide of progress is above the marks of all former periods. This thought is what I refer to when I assert that in the general outworkings of nature's laws there is no retrogression.

Mr. Peck's views on evolution and its inferential bearing on the future life, and his statement that re-incarnation and evolution harmonize, are very confusing. Materialism limits individualized life principles of all species, man included, to physical organisms. This is precisely the position of re-incarnation if even one of a race of sentient beings is compelled to resort a second time to material environment in order to perfect a spiritual principle or quality. Evolution teaches and all organic life demonstrates the fact that life begins with a germ and every new germ is a new life which unfolds a new individuality and personality forever distinct from every other personality and so far as the spiritual philosophy teaches, and is substantiated by the testimony of intelligent spirits who are there and ought to know, this personality is not changed by any vicissitude through which the physical organism may pass, and whether it be a still-born babe or a savant with all the medals that love of erudition may bestow, there is a place for that one in the great spiritual spheres of progressive development.

If this is not true, then of what value are the testimonies of the departed, and what is Spiritualism? I believe that in the proportion that re-incarnation becomes barnaced to this great philosophy of life in that proportion the principles of individuality, justice, reason, correspondence, and law will be upset in the rant and swale of speculation and uncertainty.

Written for the LIGHT OF TRUTH.

The Irrepressible Earth-bound Spirit.

D. H. HENDERSON.

In LIGHT OF TRUTH of June 3d appears an inquiry for information from James Morice in regard to being annoyed by spirits. My experience may be of use to such persons. In 1854 my wife and I commenced the investigation of Spiritualism. The first evening we formed a circle, composed of ourselves and Miss Jane Johnson. Miss Johnson became entranced in a few minutes. She turned pale, and was almost as rigid as marble. Her eyes became glassy and stared as if dead. She soon commenced to make motions as if to write, we gave her a pencil and paper and she gave us the first message from our spirit friends. We feared at the time it was the devil. So we took the old family Bible and laid the paper on its open page, and asked the spirit to write on the Bible. It did so. It purported to come from my sister.

We were amazed, of course, as we were orthodox Pharisees, and we continued to receive characteristic communications from other spirits. In every instance it was a fac-simile of their writing when tested. Our friends and neighbors came to investigate, and all received tests from their spirit friends. But alas, the Baptist preacher of the Church which Miss Johnson's parents were members soon discovered it was of the devil! But we still got communications from our friends, written on the "Holy Bible."

All at once a spirit came, calling herself Ella Gunn, claiming to have committed suicide by drowning. And she refused to release control of the medium, and kept her entranced by the hour, until we were compelled to abandon our circle. So between the Baptist preacher and Ella Gunn Spiritualism seemed to be stamped out in Keokuk County, Iowa, which was then our home. But the next year our house seemed to be haunted. Strange and loud raps came at all hours of the day and night. We had read of the Fox family and supposed we were in some way included in that phenomenon. But knew nothing. Finally the knocks became more frequent and louder, and the door opened without visible hands. Pictures were taken down and broken. So my wife and I concluded to hold a circle. Immediately the mysterious knocking ceased, and we soon got raps, table-tipping, clairvoyance, trance, and finally healing. But in all our investigations we have been annoyed by undeveloped spirits. Now we have become accustomed to them and learned how to dispose of them and at the same time retain their esteem.

In all cases where spirits manifest, we give them a hearing, and request them to withdraw so that other spirits may have a chance and if (as sometimes is the case) they refuse to release the medium, we order them to leave as we would an obstreperous mortal, or close the seance.

An American Girl Held in a Convent.

A sensational affair that has caused excitement in Columbus, O., which came to light a short time ago when it developed that Miss Carrie Rodgers, recently placed in the convent of the Good Shepherd here, had attempted to escape. She is only seventeen and was sent there from Pittsburg, but on June 13th let herself down from the fourth story by means of a rope made of bed-clothing, scaled the wall and went to a private family in the neighborhood. In a short time the girl was followed by Catholic policemen Nolan and Broderick, who took her back without warrant to the convent, against the protests of herself and Mrs. Hollenbeck, after promising to place her in prison until the case was investigated. Money has been raised and habeas corpus proceedings are to be instituted to get the girl out of the convent. The girl states that she was put into the institution by scheming relatives, her parents being dead. That she was compelled to hoe potatoes in the garden. She is almost starved and demands her release. The superior of the convent states the girl was received from the Sisters in Pittsburg and they know nothing of her history.

Innocence and Truth are Good Friends.

Little Johnny Jordan was a passenger on a suburban train Beside him sat a tall, solemn-looking man with side whiskers. In front were Johnny's pa and ma, and behind him his Aunt Hetty. The whole party had been to Church, and the man sitting besides Johnny was the minister going out to spend the afternoon with the Jordans.

"My little man," said the minister to Johnny, "did you pay close attention to the sermon?" "Yes, sir." "Do you remember that I said something about miracles?" "Yes, sir." "Well, Johnny, do you know what a miracle is?" "Yes, sir." "Tell me, please." "Well, all I know about it is ma said this morning that it would be a miracle if we could go to Church once without havin' the minister takin' home with us to dinner. So I guess this ain't no mir'!" "Johnny Jordan! (from the front seat). Will you come here, this minute?" "Yes'm."

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The following list contains most of the best work on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. Samples will positively not be taken on payment. Send all orders and make all remittances payable to C. C. STOWELL, Room 7, and Race Street, Cincinnati, O.

The Convert of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to the best of the Protestant world. It should be read by every man, woman, and child who love their country, their religion and their God. Price, in paper, 25 cents; in muslin, 50 cents; postpaid, 30 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

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Origin, Development, and Destiny of Man, by Thos. F. Fletcher, Kirk Falls, Kan. A new scientific and philosophical treatise on this subject. Contents: Spiritual evolution; Fundamental principles: Matter, force, and spirit; General laws: Formation of constellations, systems, suns, planets, and satellites; Origin of meteors and comets; the organic kingdom; Man's attributes and powers; the soul and spirit of man; Mediumship; the spiritual body, etc. Price, cloth and gilt, \$1.25; paper cover, 50 cents, postage 5 cents.

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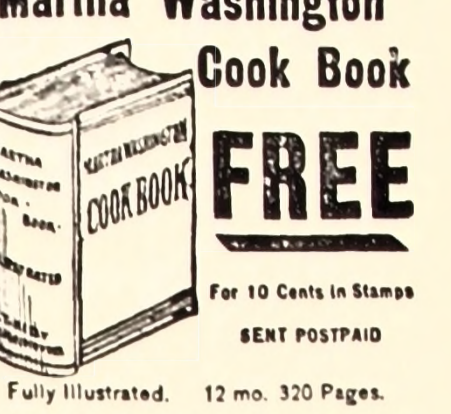
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Upward Steps of Seventy Years, by Giles B. Stebbins. The author has taken part in the leading reforms of the past fifty years, has a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability. Cloth and gilt. Price \$1.25.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Mrs. Dr. Wren formerly Miss Louise Kasper is on a visit at Pleasanton, Cal. from California.
Dr. N. H. Felt is authorized to take subscriptions for the LIGHT OF TRUTH at \$1.00 a copy.

The First Society of Springfield, Mass., has re-engaged Prof. W. H. Felt for the present season, beginning with October.
John de Hart of Philadelphia, Pa., passed on to higher realms from his residence, 1275 Vermont Street, on the 11th inst.

Camp Work at Lake Brady.

The camp-meeting for 1893 was auspiciously inaugurated at Lake Brady, Ohio, Sunday, July 2. Dr. J. C. Street, president and opened the morning session with a comprehensive review and a broad statement of the present and prospective work and spiritual education that unite the two worlds at this objective point.

There are several visitors from Canada, some of whom were here last year and saw such astounding demonstrations that others come this year to find the proof of immortality no where to be found in the churches under which they have reverently lived and questioned, while no answer came but "No and Silence."

The opening of Lake Brady Camp for the season of 1893 has just taken place. Excursion trains from Cleveland and other points came in time for the morning service.
At the appointed hour, after several fine selections from the orchestra, Dr. J. C. Street, of Boston, in a few well-chosen words, officially declared the camp open.

A much larger audience had collected by the time the afternoon services began. Mrs. Cora L. V. Richmond being the chosen speaker she began in her usually dignified manner, stating first in order to get more in rapport with her audience she would permit a few questions.

Independence day at Lily Dale was ushered in midst the songs of birds, a cloudless sky, cool clear atmosphere, and a peacefulness of nature which might well be limited. Nature, after all being the one great teacher. The exercises of the morning were held at the auditorium, consisting of music, reading of the Declaration of Independence by Prof. H. D. Barrett, followed by an address by W. J. Colville, which was ably presented.

The auditorium is in a natural amphitheatre, the seats arranged around the sloping hillside, while tall forest trees form an almost complete canopy overhead.
The lake is a clear, beautiful sheet of water, with bathing and boating advantages.

The National Spiritual and Religious Association opens camp at Maple Dell, Mantua, Postage County, Pa., July 21, 1893, to continue three weeks and four Sundays.
Hon. W. F. Kellogg will be in camp a few days later; will be the central figure on July 23rd, remaining seven days.

Improvements have been and are being made for the benefit and pleasure of all who may meet with us. The artificial lake has been completed, a flower-garden added, also other needed improvements.

The fourth annual meeting of the Maple Dell Camp, at Mantua Station, O., will commence on July 23rd, and close on August 14, 1893.
PROGRAM.
Sunday July 23rd, 10 a. m. opening camp by President M. C. Danforth. Address of welcome by E. P. Brainerd and D. M. King.

Our camp-meeting has begun July 2nd, will terminate on the 23rd.
The speakers engaged were, Professor J. S. Loveland, who delivered the opening address, Mrs. Carrie Downer Stone, Professor J. R. Buchanan, Mrs. Ella Wilson Marchant, Bishop A. Beals, and others.

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OBITUARY.

On June 24th, at his home in DeWitt Iowa, the spirit of Abram Waldron left its physical tenement after a long and painful illness. He had been a Spiritualist since its advent at Rochester. He was always consistent and outspoken. He was one of the directors of the M. V. S. A. for years and always in attendance at the camp-meetings, ready to do his duty.

Mrs. Elizabeth J. Himes passed to spirit life June 13, 1893, was born to this life February 2, 1814. Always true to revealed light, ever ready to help the needy, especially worthy of praise because she lived her faith alone in a community of strict orthodox Christians.

Elmira, N. Y.
To all lovers of truth and humanity, liberty and justice, and eternal progress in all things, both material and spiritual, everywhere.

Resolved—that the foregoing be forwarded to the LIGHT OF TRUTH for publication. Signed by Wm. I. Mapes, Vice-president; N. L. Levalley, Treasurer; Wm. B. Hatch, O. L. Hatch, M. E. Stroman, Trustees. CHAS. P. STROMAN, Sec'y.

Cleveland, O.
Mrs. Mary C. Lyman of Fulton, N. Y., has been the honored guest of Mr. and Mrs. John Gifford, whose residence is located at 67 Cedar Avenue.

Rochester, N. Y.
The public meetings of the Spiritualists of Rochester, N. Y., closed for the season on the last Sunday in June. Besides the regular address of Mrs. Mary B. Bingham interesting remarks were made by several members of the society.

Devil's Lake Camp-meeting.
The Devil's Lake, Mich., Spiritualist Camp-meeting begins July 28th and closes August 14th. L. V. Moulton, Moses and Mattie Hull, and other able platform speakers will entertain and instruct the people.

Summerland, Cal.
Our camp-meeting has begun July 2nd, will terminate on the 23rd.

Lily Dale, N. Y.
Independence day at Lily Dale was ushered in midst the songs of birds, a cloudless sky, cool clear atmosphere, and a peacefulness of nature which might well be limited.

For a Sleep-Inducer
USE HORSFORD'S PHOSPHATE ACID.
Dr. J. E. Lockridge, Indianapolis, Ind., says: "From my experience I would say that as a nerve-restorer in cases of exhaustion from any cause, and as a hypnotic and inducer of sleep, it is of the greatest value."

Camp-meetings for 1893.
Queen City Park, Burlington, Vt., from July 30 to Sept. 3.
Hallett Park, Mich., from July 27th to August 28th.

North Star, Prospect Park, Minneapolis, Minn., from June 11th to July 8th.
Casadaga, N. Y., July 21st to August 27th.

It is suicidal policy to forget courtesies due the press—E. J.

NOTES FROM ALL POINTS.

Newark, N. J.—Walter Howell gave a course of lectures for the Spiritualist society of Newark through the month of June. Mr. Howell is a speaker of rare ability, each lecture was a mental feast, and they who failed to hear him were the losers.—Mrs. R. N. Crane.

Louisville, Mo.—Passed to spirit life, Callie, beloved wife of Glasco Thompson (who is the president of the Spiritual Science Association of Liberal, Mo.), Tuesday, June 27, 1893. Her age was fifty-six years and ten days. Her disease was consumption. The funeral ceremonies took place at the Spiritual Hall, and was conducted by Professor Madison Allen and Dr. E. B. Wheelock.—E. S. Wheelock.

Louisville, Mo.—The First Spiritual Church of Louisville, the oldest Spiritual organization in Kentucky, is pleased to state that they are progressing, and the society in general is in a good, healthy condition. For eight years (in fact since it was organized) they have not missed a Sunday service, no matter how inclement the weather.

Louisville, Mo.—The First Spiritual Church of Louisville, the oldest Spiritual organization in Kentucky, is pleased to state that they are progressing, and the society in general is in a good, healthy condition.

Liberal, Mo.
The first annual delegate meeting of the Progressive Spiritualist Association of Missouri will convene at Catalpa Grove near Liberal, Barton County, Mo., on Wednesday, August 25, 1893.

Philadelphia, Pa.
Parkland, our beautiful camping ground, was radiant with the national colors on the Fourth; the day was all that could be desired, and everything passed off very well, thanks to our manager, Mr. Rice, who is always mindful of the welfare of his guests.

Hamilton, Canada.
The interest in Spiritualism in this city has not waned one day since it was first introduced to public notice by Brothers Waldron, Maddocks, Holmes, and Garrett last year.

Rowley's Occult Telegraph
This is the greatest mystery of the nineteenth century and at the same time a well-attested scientific fact. Through the remarkable instrument spirit Dr. Wells now so well known throughout the world diagnoses and prescribes for patients everywhere and very seldom ever fails to perfect a permanent cure when the most eminent physicians have failed.

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