

Light of Truth

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

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Written for the LIGHT OF TRUTH.

ANGELS OR ACCIDENTS, WHICH?

MOSES HULL.

One of Israel's sweet singers said: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm xci., 10, 12.

I incline to think the Psalmist was inspired to state a truth in the above. I believe more in angels and their doings than in accidents. The Bible several times takes the position that the angels pulled out Pharaoh's lynch-pins and "overthrew the horse and his rider" in the Red Sea.

If one could have got hold of the Heliopolis *Morning Sun* or the Knopth *Daily News* the next morning, he would have found numerous head-lines about the terrible accident of the day before. They would to-day have run about as follows: "Terrible Accident—Pharaoh and his entire Army Destroyed.—Clouds Obstructed the Light of the Moon.—They Lost their Way and Were Swallowed up by the Returning Tide.—In the Darkness their Lynch-pins came Out, and other Details kept them from getting through.—Terrible loss of slave property.—Over three million of Hebrew slaves escaped, etc."

To the one of spiritual understanding this was no accident; the tide returned at its proper time. The angels, in order to save those they had undertaken to save, pulled their lynch-pins out, and threw other "accidents" in their way.

Every day finds me, if possible more inclined to explain things in the light of the spiritual. As I get more in rapport with the spiritual I find less room for accidents. As nothing exists that did not have its origin in the world of causes—the world of spirituality, no accident can happen. Every so-called accident can, in the world of causes, be foreseen in the cause which produces it. Now if this is true and if we can get in rapport with those who can read the causes of events we can by them be guided out of danger. This may be said to be theory, but if we turn to the world of facts we will find it bearing us out in the idea that it is possible to live above the world of accidents; unless it may be that an apparently small accident may occur to prevent an otherwise great calamity.

I once paid a man five dollars to take me thirteen miles to reach a certain train. One of the man's horses slipped and fell down; it took nearly an hour to get him up and get on the way again; then we ran into a snow bank and had to spend nearly another hour getting out. Finally we got to the depot in time to see the train we wanted pull out. I was terribly disappointed. I was not to pay anything unless the man got me there in time for the train, but as the man and his horses had only failed after having done their best I paid him. The train I was to have gone on collided with a freight. I stayed all night and had my rest and took the next morning's train which picked up the passengers from the train I tried so hard to reach. Some of the picked-up passengers were wounded and all of them tired out.

One of our American generals, Siegel I believe, was asked if he believed there was "luck" in carrying a four-leafed clover. He replied "certainly," and took one out of his pocket and said after he had got ready to sail to America, and within less than two hours of the time he should have started he thought he would go into an adjacent clover field and find a four-leafed clover and take it to America with him. When he found it an officer came and ordered him out. He replied he was doing no harm, he had only been looking for a four-leafed clover. The officer then spoke very roughly to him, accused him of stealing, etc., when he knocked the officer down; for this he was arrested and put in prison two weeks. The vessel he was going on went to sea but was never heard of afterwards. When he came out at the end of two weeks he took the next vessel to America. "That four-leafed clover," said the general, "saved my life."

Who knows what influence foresaw that accident and took that plan to save his life?

This paper and its heading has been suggested by a series of apparent accidents which, in common parlance, "happened" to the writer. As long ago as February, 1892, I promised to devote the month of October to work in the People's Party campaign; the result was, I said "no" to every call to lecture that month on Spiritualism. When I got ready to start to my political appointments, I received a telegram saying, "Don't come until the 7th." That gave me near a week to spare. On Sunday I decided I would go and hear Mr. Ravelin, of San Francisco, and at night I would speak for the society on the north side of the city, a thing I had been requested many times to do.

On Sunday I went to where I supposed Mr. Ravelin conducted meetings, but when I got there I was not at Mr. Ravelin's meeting at all, but with another society which had long been wanting me to speak for it; and whose secretary had made up his mind to try to find me and get me to speak for them. They had no speaker, and the first greeting I received was, "Why, Brother Hull, what sent you here? We have been praying for some good spirit to direct your steps this way—now you must speak for us." "No," I said, "I have come to hear Mr. Ravelin." "Mr. Ravelin? His meeting is over a mile from here, you must not go, you must stop and speak for us." Said the president, "I have been wanting to write to you for some time, but I knew you were away from home."

To make a long story short, I spoke for them that forenoon. To me it seemed an accident, but it was not. The angels fixed it. At night I went to the hall where I supposed I was to speak, and found a large audience. I told them that I had come to preach to them, they seemed surprised but glad. After a little conversation I said: "Where is the secretary?" they pointed him out to me. I said, "No, I wrote to Mrs. M—." "Oh," said they, "she does not belong to this society, her society meets in — hall over three miles from here." I was by "accident" in the wrong place. What was I to do? To get to my appointment would involve six miles' travel, and it was 8 o'clock; all I could do was to accept the situation and speak where an "accident" had thrown me. The next morning I received a letter from the secretary of the other society informing me that they had not yet resumed meetings after their Summer vacation. The letter should have been received on Saturday night but was delayed. Thus two accidents enabled me to speak on two platforms the same day.

Last June I was to have spoken all the month at the Summerland, Cal., Camp-meeting but just as I was getting ready to go I received a message from Summerland that the camp-meeting had been indefinitely postponed. In connection with the letter came two others urging me to come on, the same as though the camp-meeting was going on; there was work for me to do and pay for it. For some reason, I could not explain, I decided not to go. About this time I got a letter from a daughter in Mississippi, saying that she and her children were coming on to spend a few weeks with us, for this we were glad. They started, but the children never reached their destination in the flesh. One of them was taken ill within an hour of the time they started, they stopped with her daughter's mother in Indiana, and after weeks of the most intense suffering the little ones went to their home with the angels.

I was disappointed about going to California, but it was that I might be where I could be more useful and helpful than anywhere else on earth.

I was to have gone to Oregon to a camp-meeting in July, but the cancellation of the California appointment seemed to render it impossible, and I so wrote them, but the day we buried the last grand-child, June 5th, I got a telegram to go to the Washington Camp, which was to begin June 19th. Thus, as soon as I had done my duty at home the way opened for me to step into the harness, and the work I supposed I had laid aside for two months.

I have been in many dangerous places, and many railroad accidents but never yet received a scratch. I thoroughly believe that as long as I try to find and do my duty I am wholly in the hands of my friends who have marked my life out for me. And that as Israel's sweet singers say: "The angel of the Lord encampeth round about them that fear (love) him, and he shall deliver them." "There shall no evil befall me."

Many times I have been urged to have my life insured, or, at least, to take out an accident policy. I always answer, "I have tried accident policies many times, I have been in collisions and other railroad smash-ups, but I never could have any luck with a policy; I never was fortunate enough to get hurt. I will do by the powers superintending my life as Job did by his God. He said: 'Though he slay me, yet will I trust him.'"

I am asked why they do not take care of everybody? I answer, every one does not put himself in their care. To have this care, one must not only trust but co-operate with his guardian friends. He must keep in rapport with his spirit friends—with the world of spirituality. "Draw nigh to me, and I will draw nigh to you," is the language of inspiration. I drink deep of the spirit of such sayings.

If instead of running wild after raps, table-tipping, materializations, etc., we will all work continuously to be worthy to put ourselves under the charge of noble and wise spirit powers, we will find spirituality and genuine Spiritualism growing much more healthfully than it does now.

An Urgent Plea for United Effort.

(To the Editor of the LIGHT OF TRUTH.)

Never has there been such rivalry as now among the different religious bodies of the United States for a perpetuation of their various forms of belief. The Christian Endeavors have vied with the Salvation Army in their organized effort to present the Christian religion to the masses. The different Churches of the country are using every art and artifice to maintain their hold. Printed matter is scattered broadcast, and weekly and monthly publications are issued with considerable editorial ability. But for thorough system, the Catholic Church ranks pre-eminent. A direct personal contact is maintained between the priesthood and the laity. This is one of the great secrets of the success of this Church. Is one of its members ill? A sister is assigned as a nurse and caretaker with military promptness. Is a youth in need of a position? Father O'Leary at his next clerical visit assures the parents that his influence will secure him one. The army, the press, the various professions are all carefully watched and filled by Catholic aspirants. What is more shrewd and businesslike?

The Spiritualists of the United States have been called upon to form themselves into an organized body. In the face of the above assertions, will there not be a brave and sturdy effort made to bring our disunited forces into shape and form? The great business enterprises of the world have been made successful by combination and system. No person of common sense will maintain that Spiritualism can make so strong and speedy an impress upon the attention of the world as by intelligent and well-directed effort. Do we love our religion? Do we care to see it kicked and spurned by every rude and careless boot? Are we ashamed? Are we brave men and women, or are we cowards? The burden would not fall so heavily upon the shoulders of the heroic souls, who, by individual effort during forty-five long years have borne martyrdom for the cause they love and the truth they espouse if Spiritualism were systematically organized. How many times, during the past several years, has not our local Spiritualism been on the verge of losing its foothold? With what desperation have not its leaders struggled to prevent its downfall in the face of prejudiced opposition! Friends, the burden still remains, just as it exists for the many struggling societies which are making individual efforts to present the new knowledge and the new philosophy to the masses. In view of this condition of things, is it not wise to organize these separated societies, and do systematically what now is accomplished haphazard. How long is this to be endured? The comfort, the satisfaction of knowing that we are of importance; the increased good to mankind; the decrease of the bitter agony for want of true spiritual knowledge and consolation in the hour of death; the alleviation of physical suffering; the elevation of mind and broadening of intellect by the study of psychic phenomena—all these are worthy of consideration in connection with organization. It is true we can not all think alike. Friend A. believes Apollonius of Tyanna to have been the Christ, although friend B. has positive convictions, received mediumistically, that he was the son of an humble carpenter, of great psychic endowments, whose influence has been perverted and confounded with heathen mythology and Jewish ceremonials by a designing priesthood. But A. and B. are friends just the same. They both have a knowledge of spirit manifestations, and that is the bond that unites them. It is our duty to be cha-

ritable. Friend C. may perhaps believe in re-incarnation. Friend D. has written concerning the great law of Karma, or cause and effect, but as to actual physical re-incarnation, it occupies depths too profound for him to penetrate. Certain Spiritualists, friends of mine, whose knowledge of phenomena antedates by a number of years that which I possess, stoutly contend that materialization is a delusion and a snare. On the contrary, I might just as well disown my own existence as not to assert that what I have witnessed in this form of manifestation to be true materialization. I must confess that promises made through the instrumentality of clairvoyance have not always been kept, but I live in hope. The tests were so strong in certain instances with regard to names and incidents that I can not resist the conviction of their emanation from the personalities they purported to be. A message over a telephone or telegraph wire is not always received correctly. With system, the laws governing the various phases of supernatural phenomena can be more closely studied, and many enigmas of spirit communication solved. Then let harmony pervade our intercourse; let not differences of opinion divide us; let us unite as brethren. The great issue is to band together for self-protection. We are isolated from orthodoxy. We are not Materialists. The bond of sympathy between us is the knowledge that spirits do return. We must have the comfort and support of one for another in this knowledge. If it is contended that we make a sect of ourselves, then I crave to assert that it is necessary. Were there no opposition, no other sects, then we need not be a sect. When we have gained the respect of the world, when a knowledge of Spiritualism is diffused throughout the length and breadth of the world, when all men are brothers, then there will be no clans, but the need of system will never be obviated. God's universe is founded on system, rule, and order. The true principle of life is that each shall help the other. As Spiritualists we can help one another to gain a fuller knowledge of all that pertains to Spiritualism if we will unite as a body. We can help one another in time of affliction; we can seek sympathy in bonded friendship when trampled. Then let us accomplish our object. Let it not be a half-hearted effort. Let us stand before the world as a self-respecting body of united Spiritualists.

O. W. HUMPHREY,

Of the Committee on Organization.

Written for the LIGHT OF TRUTH.

Spiritualism the Work of the Devil.

W. H. MYERS.

It is surprisingly strange that so many of our orthodox friends are willing to admit that there is something in Spiritualism, but it certainly can be attributed to the active agency of the devil. In a recent number of the *Missionary Visitor*, a "water-way" Church organ, an article appeared under the caption of "Occultism in Paris," in which the writer admonishes the faithful to keep away from Spiritualism. We rather admire his timely notes of warning, for as sure as the intelligent members of the Church get into the spiritual stream and investigate, honestly and perseveringly, just so sure they will see the veil rent and hear the sweet voice of angels whisper in their ears, "The half has never yet been told," and then the paid hireling of a preacher will fall short in the quarterly recomings and will eventually be forced to seek pastures new and verdant. The writer of the article displays a wonderful amount of confidence in his own ability and but little in the judgment of his readers when he says: "If its phenomena are facts it is from the devil and from beneath; have nothing to do with it, oh, child of God, touch it not!"

We certainly owe this intellectual genius a debt of gratitude, for having located his Satanic majesty's kingdom. We can not conceive of anyone being better qualified for the task of figuring out the devil's geographical location than our orthodox brethren, for the devil has certainly been their chief advertising medium for the last eighteen hundred years, and if associations count for anything our Church people certainly have had a decided advantage over Spiritualists and ought to be quite familiar with the old "gent's" retreat. We wish to repeat with some one of you, if the devil is engaged in bringing back the form of loved ones and gives them power to speak to us in audible accents, sweet and pure, if he is the chief agent making it possible to hold communion with the dear departed, "hurrah for the devil!" If he is engaged in the humanitarian work of pouring the balm of Gilead into the crushed hearts of humanity, of throwing oil upon the troubled waters of life's tempestuous seas; if that little feather that was once plucked from the wing of love and dropped into the sacred lap of motherhood has winged its flight to blissful immortality and in that blessed seance hour the grief-stricken soul hears the little prattler's voice, "Mamma dear, your baby lives," if this is the devil's work and the devil's mission, his work is certainly preferable to the actions of an orthodox God!

If the devil is a personal devil, he certainly has his hands full in the work of following up our many mediums all over the world. We recently met Mr. Keeler at Lily Dale, N. Y. He is a wonderful medium. We had never met him before, but took our own slates and after washing them carefully and tying them securely together, we took our position some six feet from the medium—his hands never touching the slates. We soon heard the movement of the pencil upon the slates, and in an almost incredibly short period of time, four slates were filled and we append herewith a part of the messages. We wrote a question, the question being unknown to the medium, and received the following reply from one who passed away now more than a half a century ago:

My Charge: I am here, but I do not know how I got here. It has been said by some disinterested persons: "One world at a time is sufficient to deal with." There is more truth than poetry in this. * * * Really, I am only conscious of my surroundings. While I am in truly spiritual spheres, I know not of the mortal. When I enter these mortal environments, I assume mortality, and I am lost to the spiritual.

WILLIAM E. CHANNING.

If there is anything in this of a devil's work we would like to know it. After reading it we can see that this part of spirit teaching is not to be confounded with some fakir's system of fortune-telling. Another message reads:

"Jesus, lover of my soul,
Let me, to thy bosom fly."

These words, I find, have more real meaning than is apparent to many who chant them in modern churches. Jesus is the representative of the great goodness and purity of life, and the freed soul seeks that which is pure and good. * * * Lovingly as ever,
JENNIE W.

Now, dear readers, draw your own conclusions, but if the devil has gone to preaching the gospel of purity and holds up the life of Jesus "as the representative of the great goodness" he certainly must have been converted to Spiritualism since the days of Martin Luther, or even since the editor of the *Missionary Visitor* had an interview with him. This message was followed by one from our dear angel cousin—whose name would be recognized by many of our dear readers. Among the many things she said:

I can say with delight I am here with you. I was afraid that you might think me dead and gone, on account of not hearing much from me. But I feel rejoiced to think that you do not forget me. Nothing is so doleful as to feel that we are being forgotten and that we have no way to reach those we love and regard and assure them that we are yet alive and well. * * * In days to come think of me as alive and with you. This will be a solace to you as well as to me. * * * Lovingly, I am as ever,
MAGGIE MYERS.

These messages were received under test-conditions and we are willing to make affidavit to their genuineness and that the interposition of any mortal agency was an utter impossibility. Now, if this is the work of the devil to prove the continuity of life by spirit-return, to write words of comfort to the heart-broken of earth, let us gather around the altar of human affection, turn our tear-stained cheeks to the skies above them from the deepest recesses of human gratitude, tender him a vote of thanks and pledge him our undying loyalty and fidelity; and when we think of his mission of usefulness coupled with his acts of kindness, let us sing that "We have found a friend who can all our sorrows heal."

A WORTHY APPEAL.

(To the Editor of the LIGHT OF TRUTH.)

To all Spiritualists and Liberalists that this letter may reach; to all friends of Lyman C. Howe, who are myriads; to all that love justice, believe in the law of compensation, awarding merit and giving due appreciation to one who has sacrificed and suffered for the truth and the right. To all such let me say that for many years I have known Lyman C. Howe, and that during all that time I have held him in high regard, for he is a man whose life has been given to try to teach, enlighten and build up society and humanity. He has always been true to his convictions, true to the light that has come to him from the spirit world. He has at all times and in all places laid his life down for others, ever battling bravely, standing and defending unpopular progressive ideas, never compromising for favor, honor or wealth.

During these forty years of unremitting toil in and for Spiritualism and liberal thought, he has received but little of the material goods compared to what a man of his talent should have received. Being given to doing good with his speech and his pen, accepting what has been offered, never complaining or demanding more, practicing the most rigid economy with himself that he might give and do more for others. Now, the time has arrived in his life, after all these years of unremitting toil, that he must have less tension, less care and anxiety, or soon he will break.

Added to this he has a sweet, spiritual wife, whose health has always been delicate, made so by having to sacrifice and aid him in his noble work. Still, further, he has only one child, a girl, who is intellectually a lovely lady. She is a widow with one child dependent upon her. This daughter is an invalid, whose health is shattered, who must have medical aid and good nursing for months to ever recover, partially, her health; who for years, at best, can do nothing to support herself and child. Mr. Howe, through untiring energy and good management, has a home, which, a few years ago, he had repaired and made comfortable for himself and family. The repairing of this and the sickness of his loved ones have put upon him a debt, which, if he could be relieved from would give him a renewed lease of life, and many long years of active usefulness. Thousands would be blessed by the pure thoughts, rich life experience, and a grand work he could do. This would give him time to rest, recuperate, and build up, so that his lectures would have a new force and inspiration, his able pen would give as many soul-stirring articles.

Several months since I was conversing with his friend and mine, James H. White, of Port Huron, Mich., about him and his work, and how this financial tension added to his labor would soon break his nervous system and cut short his earthly life, he says: "I will be one to give the last \$100 to make up a present that shall pay every debt that he owes, an leave him and his home free. Still further, Mr. White has consented to act as treasurer of a fund for this purpose, an all that he may do in this matter will be free.

Now for many weeks I have felt it to be my duty to act this matter, and I will also give \$100.

Mr. Howe knows nothing about this matter. He has never complained or murmured at his lot in life, begged or asked aid from anyone. But I feel, being his and his daughter's physician for many months, that this is the medicine I will reach his case. I feel that there are hundreds who know him and his work, those who have heard his lectures read his articles, that would be glad to contribute somewhat towards this present.

Now, we ask those who love the cause of Spiritualism and our worthy friend and brother, to send their names amount they wish to give on or before October 1st, to J. H. White, Port Huron, Mich. We ask for and expect to \$1,500 on or before that time. All letters and the names of all donors will be preserved by Mr. White and forwarded Mr. Howe.

I have faith in the appreciation, generosity, and nobility of Spiritualists, for in one of the darkest hours of my own when overwork in the cause laid me low, nigh unto they surprised me by a generous gift of appreciation came wrapped with \$200 in greenbacks. That gift many loving hearts gave me new hope and courage may this gift to Brother Howe come spontaneously, in such amounts as they can spare, thus give and his family new hope and courage, joy, and peace.

Attached you will find a certificate, which please put in the amount you wish to give, on or before Oct with your name and postoffice address, and send White.

This is to certify that I will pay to James White, Port Huron, Mich., who is treasurer of the Lyman C. Howe fund, on or before October 1, 1893. The sum—
Postoffice—Address—
A. B. SPINNE

OUR CONTRIBUTORS.

SOME QUESTIONS TO SETTLE.

Written for the LIGHT OF TRUTH.
 E. F. CARTER.

No one at all familiar with political and religious questions as they confront us to-day, can doubt for a moment that issues are dividing the people on economic and religious matters that must soon be harmonized to the relative satisfaction and quiet of all parties, or, failing in this, these differences will augment until an open rupture—revolution—will ensue. And we freely confess, in the outset, that we have little hope of the former, and believe the latter inevitable.

Still it is the duty of every good man and woman—every lover of country and kind, to hold aloft the banner of truth and justice on whose ample folds are inscribed, "Equal and exact justice to all, and special privileges to none." These, if the cohorts of oppression and wrong persist in their cause, upon them rests the responsibility of the dernier resort, the last chance of the people to secure, by revolution, those "unalienable rights," of which they have ever been deprived, more or less, usually more, by corrupt governments, ever backed by a corrupt Church.

We need only to assert, not prove, so palpable a fact, that ever since the "contraction" policy recommended to Congress by Hugh McCullough, Secretary of the Treasury, in his report of December 6, 1866, to take from our money, that fought our battles and saved the nation, its legal tender quality, and which infamous work our Congress entered upon with haste and avidity, and continued until \$1,600,000,000 of the people's money was cremated and an interest bond was given in its place. We say, ever since this infamy was entered upon, the farmers and wage workers have been growing poorer, while the wealth that labor produces has been concentrated in few hands in such vast amounts as to render impossible the perpetuity of the Republic, unless this whole trend of economics is speedily changed and this vast aggregation of wealth in a few hands be returned to the people from whom it was taken by wicked class laws while a confiding constituency "slept."

"Rights" are with the people first and all the time. No man can plead "vested rights," or say, "These millions are mine," if it can be shown that these so-called vested rights, or these millions, imperil, or in any way interfere with the rights of the people. That they do, is self-evident. The producers of wealth have been robbed of the product of their labor if millions are in the hands of the few and any toiler is in want. No matter if forms of law, or customs long standing in society, sanctioned the methods by which this end was obtained; the result is the same, the toiler has been defrauded.

Another man has got the wealth he produced. He is not under the least obligation to respect the so-called "right" of the holder of this wealth. It may be policy for the present pending efforts to arouse the people, and to awaken the dormant consciences of the few, who, by stealth and crime, have acquired this advantage over the people. But failing in these pacific efforts, it is the right of the exploited people to take their own, nor is the life of the spoiler to be considered any more than is that of the highway robber. This is the right of revolution set forth in our Declaration of Independence.

But not only are the people defrauded of the wealth that is theirs, but this vast wealth in the hands of the few men and corporations corrupts our legislative bodies and courts until "it is seen and read of men" that no law, and, with rare exceptions, no decision of our courts can be obtained for the toiler, which is antagonized by this plutocracy of wealth. Never since our government was formed has there been such corruption and venality as by our last Congress. Profligacy in money-expenditure, and, except a few honest men, boodle, party, "the people be damned," these tell the whole story.

Secretary McCullough said in the report I refer to: "The people are now comparatively out of debt and are prosperous." Do the people know that the greater part of our "war debt," so-called, was made after the war was over? Was made by Congress taking from our money that we had paid for in service and in furnishing munitions of war its legal tender quality so we could not use it, and so we would have to surrender it for an interest-bond? It was in this way that most of the war debt was made. By this contraction of the volume of money the prices of labor and commodities, by which all debts are paid, were reduced by degrees, as the volume of money shrank, until now the price of lands and their products are but one-third what they were in 1866. (Labor does not show so great a decline, because men must have enough to eat in order to work.) Thus the debts of the people have increased three-fold. Worse than this, they are made perpetual; for there is now no surplus, the one-third fails to support us and pay the enormous interest on public and private debts and government expenses. We have paid the war debt twice in interest, and about half the principal; and to-day it will take more labor or commodities to pay the balance of the debt than would have been required to pay the whole debt at the close of the war. My countrymen and women, do you know that during our war a conspiracy was entered into between the aristocracy of England and the wealthy men of this country to reduce this people to poverty, and upon our ruin to build up a landed and monied aristocracy as in England? It was seen that with the farmers here the owners of the soil, once prosperous and happy and intelligent, as a prosperous people ever is, England could not hope to maintain her aristocratic classes, if, indeed, her royal form of government. The aristocracy there had learned well, by centuries of experience, how to impoverish the masses, chiefly by the manipulation of money. They found ready and willing learners here. Their schemes were adopted with alacrity. First, a great bonded debt and these bonds a basis for banks of issue. Thus the bankers could control the volume of money and so fix the prices of labor and real property; and at the same time draw interest on his capital (bonds) and interest on the money we gave him for one cent us. Was there ever legal rascality to equal this? Yes! Let us see.

The best authority we have on railroad matters tells us that they are stocked and bonded for over nine billions of dollars, while the actual cash invested is about three billions. Here, now, are six billions of "rag-baby," paper, "fiat" money; not, indeed, by the fiat of the government, but the fiat of corporations. It is to all intents and purposes money to the men who make it. When a poor devil, or a company of them, not chartered by the State, (the people) make money they call it "counterfeiting;" but these are gentlemen, and some of them very pious. They don't have to be to a tithe of the expense in making their money that the counterfeiter must incur; for he must be so exact in his work as to deceive the State; while the other can get any country engraver to whittle out on a block of wood some device for a bond or certificate of stock and the printer strikes off the device, with the promises of the company, and, when signed by the honorable president and secretary, it is money. Do you ask why? and how? Because this honorable, pious, God-fearing Church and college-building company charge you and me for transportation of person and property, or for commodities sold us, a price that will pay good dividends; and so this stock has at once a market value and is money.

Don't forget, dear reader, that the former money we spoke

of is "the devil and all," while this last is Christian money, "love your neighbors as yourself." Do you ask why such things are possible? It is that money is God. It is that these corporations, and companies, and trusts, and combines are, to-day, the Congress, the State Legislatures, and the courts. If at times conscience makes words of some, the comforting assurance comes from the pulpit, (not the "manager") Jesus paid the debt I owe, Jesus paid it all!

Look now at the decisions of Judge Hicks. If that is law the engineers, and the telegraph men, and, in fact, all employees are absolutely under the control of the employer as the engines or any of the tools or appurtenances of the business in which the men are employed. They are as absolutely serfs as were the serfs of Russia, until an autocrat, a ruler "by the will of God," half barbarian, over a half barbarous people, set them free. O, America, land of Washington, of Garrison, of Lincoln, how has thy glory departed. No longer "the land of the free." We freed three millions of blacks and have enslaved a nation of whites and blacks, save only a few thousand of godless men who conspired while we condescended, and have stolen our heritage by wicked laws, and with no law but such as is made by courts which are in the "conspiracy" to impoverish and enslave a great people. But "the end is not yet."

BIOGRAPHICAL SKETCHES.

Mrs. Jennie Bennitt Hagan Jackson.

Was born in Lowell, Mass., July 30, 1860. In May, 1861, her father passed to spirit life, leaving his ten-months old baby girl and her mother. Mrs. Jane B. Hoyt, the sister of Mrs. Hagan and widow of Dr. Moses Hoyt, surgeon in the Mexican war, came to live with Mrs. Hagan. They were natives of Vermont and returned to that State in 1861, late in the Fall, and passed the Winter in Tunbridge, Vt., with Mr. and Mrs. Elbridge Jones. Mrs. Jones was a sister of Mrs. Hoyt and Hagan. In 1863 the two sisters purchased a modest little cottage in South Royalton, Vt. During the Winter of '63-'64 Jennie began to show signs of her mediumistic powers. All her relatives were Spiritualists, and both her mother and aunt Jane were mediums, her aunt having the splendid gift of healing.

Jennie told what she felt when spirit hands touched and caressed her, what she heard when they laughed in her company, and many other things of interest. At four years of age she saw and heard much, but was so weak and frail they dared not urge her development on either spirit or mortal side. She went on slowly until she was about seven years old when she became entranced and gave remarkable communications and astonished people by her strange statements. Then she began to go to the village primary school. During the Winter of '67-'68 she saw and described Dr. Moses Hoyt who died before her birth, describing his box of medicine, surgical instruments, and while surgeon in the navy. Jennie had never seen the ocean or a person in a sailor's garb at that time. Her mother had been always careful to say little about Jennie's father's appearance but the little girl grieved and longed for her papa. She used to watch the other children and say, "I wish I had a papa on earth to love me." Once she ran out of the yard and asked a neighbor if she could take hold of his hand as his little girls did and walk to the gate to see how it would seem to have a papa's hand to touch just once.

During the same night she first saw Dr. Hoyt she also saw her father, described him perfectly, and told her mother every detail of his appearance. Her mother came to the bed where Jennie was lying and, putting her arms around the little girl, said, "My darling, you have often asked about your father, that is your father." Oh, the joy to both, yes, all three of them! Never since has she felt fatherless. That night she dedicated her young life to Spiritualism.

Mr. Jasper Arren, an Englishman, has been the guiding intelligence for all those years, and a large number of other spirits working with him. He made a solemn contract with Mrs. Hagan, promising her that she and Jennie should never want for the comforts of life; that Jennie's gifts would be choice and rare if she would be true to those with him.

The girl's health was poor, she could attend school but little, and she suffered much with her spine. Her aunt, Mrs. Hoyt, helped her with her healing power. Her mother and aunt sat in a silent circle one hour each Thursday night for a year to aid Jennie's development, who never joined the circle.

When she was eleven years old hemorrhage of the lungs (her father's malady) set in and fears for her life came to friends and relatives. The spirits said to get ready for a long journey; the way would be opened for her. Mrs. Hoyt obeyed and got ready. A reunion of the Folsom family occurred, and Benjamin Folsom visited his consins Mrs. Hoyt and Hagan and offered to take Jennie and her mother to Nebraska. They went in March, 1873.

Out on the wild prairies the magic of life and health came to the sick girl, and she grew strong and went to school. From her reading an essay in verse from a blank sheet of paper the teacher, Prof. Robertson, had his attention called to her, and then others were attracted, Hon. Flint Mason among them. He introduced Jennie to Mrs. Almond Higley, of Decatur, a good true woman and lecturer. She took Jennie and her mother to Bell Creek (now Arlington), Neb., and there just before she was thirteen years old Jennie gave her first public lecture. She and her mother then became members of the household of John A. Cuppy, a wealthy land-owner in Nebraska, where she attended district school. They remained here about fourteen months. Jennie became a fine rider on horseback and had splendid health for the first time in her life.

She continued to lecture in a trance condition and to give impromptu poems on subjects given her by the audience. They went in 1875 to Wisconsin and Ohio where her mother had relatives. Jennie began active work, lecturing almost every night. She did much good work in the temperance movement, and Francis Murphy esteemed her assistance of great value.

During that Winter she gradually grew conscious in her work and has been a conscious and inspirational speaker ever since on most occasions. When the Ashtabula, Ohio, railroad bridge on the Lake Shore Road fell she gave two poems the next evening on that subject.

In the Spring of '87 the mother and daughter went to Vermont, and in May Jennie went to the South Royalton Grammar School for one term. Her aunt's husband, whom she dearly loved, died, and Jennie, by his request, spoke at his funeral. Next Fall she went to the Vermont Liberal Institute at Plymouth and attended school one term, going to adjoining towns to lecture Sundays.

In 1887 she went to Lake Pleasant Camp-meeting, and since then she has been engaged at camps each Summer, going as far west as Liberal, Mo., and Mount Pleasant Camp at Clinton, Iowa. She lectured in most of the large cities in the East and in many both South and West. Some little work has been done by her in Canada, and the name of Jennie B. Hagan has been a household word.

The family moved from Vermont to Massachusetts in 1883. In 1885 Mrs. Hoyt died. Jennie and her mother then sold the home and in 1886 built a new home in South Framingham. Jennie built a second house in 1889. In 1890 her work went on successfully.

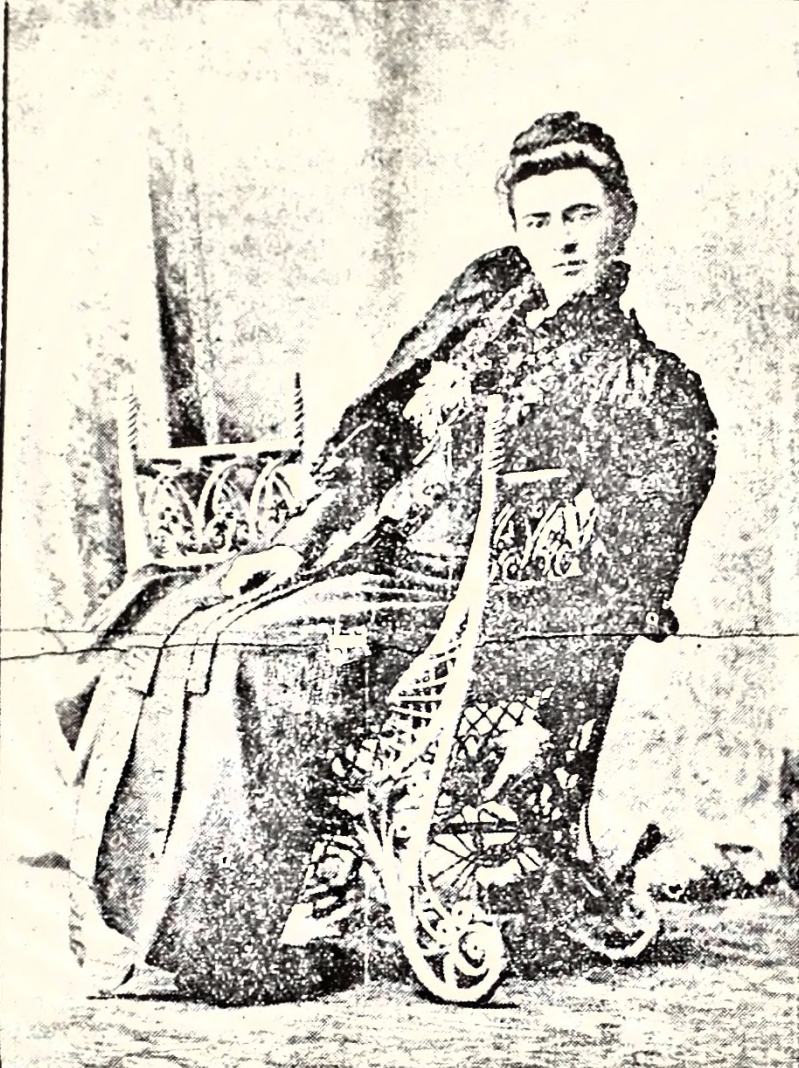
July 13, 1897, at Lily Dale Camp meeting, Cassadaga, N. Y., she was united in marriage with Bradford D. Jackson, of Grand Rapids, Mich., by Hon. A. Hulston Gaston, mayor of Meadville, Pa., and president of Cassadaga Camp, and Mrs. R. S. Lillie. A vast audience took part in the ceremony, and all joined in good will, love, and harmony toward the newly wedded pair. They removed to Grand Rapids, Mich., and at their modest home will be found Mrs. Hagan, Jennie's mother.

Mrs. Jennie B. Hagan Jackson is continuing her work, and her husband is a great aid to her, whose profession is that of an artist and photographer. There new line is in connection with a stereopticon and finely illustrated lectures from photographic views which Mr. Jackson makes.

The first verse of poetry that ever came to her was this:

"Look on the sunny side of things,
 Look with hopeful eyes,
 Though all things seem forlorn,
 The sun that sets to night
 Will rise to-morrow morn."

Ms Jackson says, "I owe everything to my mother and



MRS. JENNIE B. HAGAN JACKSON.

Interesting Spiritual Manifestations.

(For the Editor of the LIGHT OF TRUTH.)

We have had the pleasure lately of entertaining in Frankfort, Ind., an old and valued friend of Mr. Smith, Mr. J. B. Jonson, of Toledo, O., whose mediumship for physical manifestations is exceptionally fine, and presents some unique characteristics. At the light seance the music-box is held in plain sight while playing, and the tambourine rattles gayly, all but one edge projecting above the curtain. One night an umbrella was raised above the heads of the medium and two others who formed the battery, but as it was black all could not see it distinctly against the black background, so we gave them a light-colored parasol instead, which showed nicely, and was raised in full view and held above the curtain for some time by a large white hand.

One feature of both seances is the imitating of the various trades and occupations; sawing, planing, house building, engineering, etc., being made wonderfully distinct and natural. We have a file of our precious LIGHT OF TRUTHS in the corner which Mr. Jonson has chosen for his cabinet, but did not remove them as the black curtain which forms the background covered them thoroughly; what was our surprise to see paper after paper being thrown over the front curtain, sometimes aimed at the sitters and again falling on the floor. "Poncho" thus spreading the Light of Truth to good advantage and doubtless with good effect, as the combined manifestations were dumfounding to all who witnessed them.

These light circles were held with doors and windows wide open, and probably let considerable "light" out upon some of the darkened minds around the neighborhood and upon the passers-by. Once a hand presented a flower above the top of the curtain, which must have been brought some twelve or fifteen feet, as none were nearer than that.

The dark circles are remarkable for the strength and firmness of the hands. Trumpet manifestations and the playing upon the musical instruments. Small hands, big hands, medium-sized hands, and monstrously large hands patted our hands, faces, and knees. "Jerry," the jolly, quick-witted Irish man, laughed, sang, cracked jokes, and told of our spirit friends (people heard him across the street), bells rattled, the tambourine jingled, and the music-box and zither were played upon in our laps and over our heads. The hands of our dear ones fanned us, and those of us who were the more mediumistic felt the pressure of baby forms upon their knees. I was too warm with a thin shawl around my shoulders, so I asked the spirit friends to take it off, which they kindly did and whisked it across the circle and bundled it around the neck of a gentleman opposite; but the most wonderful test came when we heard my brother's voice talking to us through the trumpet just as naturally and with exactly the same tone as when he used the physical body for a mouthpiece. This we had not expected, knowing that it generally requires much practice for them to speak so naturally.

So many wonderful things happened that it would require more space than your valuable paper could spare to describe them in.

Mr. Jonson will attend the Chesterfield Camp, and remain some time, thus giving investigators an opportunity to see some wonderful manifestations.

His circles are conducted under strictly test conditions, and to investigators we can recommend him as a first-class medium, an honest man, and to Spiritualists generally as an ardent co-laborer and genial companion, and one whose daily life bears witness to the virtues which Spiritualism teaches. All hail such as these!

CARRIE M. SMITH.

Enclosed find newspaper clipping from the Indianapolis News, which explains itself:

HUNTINGTON, July 11.—The town of Andrews, this county, is much disturbed over the result of several spiritualistic seances, which have been held there by a medium named Jonson, of Toledo, O. There are a number of Spiritualists at Andrews, and just now Spiritualism is almost the sole topic of conversation. The first seance was held last Saturday night. At this meeting the terrible wreck at Keller's Station some years ago was called up. The five men killed in that wreck, including Trainmaster Wilcox were talked to, and the noise made by the fated train, the puffing of the engine and the crash of the wreck were plainly reproduced. Those who were present in the room were terribly frightened, so realistic was the scene. A second seance was held at the residence of Robert Hart, with twenty people present. At this seance there were the customary exhibitions of tambourine playing, bell ringing, etc. While the bell was ringing some one requested that it be thrown, and it was hurled across the room with great violence, breaking a lamp chimney in its flight. After the seance was over the medium requested his audience never again to ask the spirits to throw anything, because that was one thing they always did when commanded.

PHENOMENA IN VARIETY.

GEO. M. BACON.

During the past two months the well known physical medium H. Pettibone has been stopping in Denver. It has been the good fortune of the writer to be present at several of his seances. The manifestations are given in full light and consist of materialized hands, arms, and sometimes faces. Also writing on slates by hands in full view. Also communications in writing and beautiful pictures drawn upon paper held upon the head of the medium in full sight of the circle. Many personal tests are given, both by Mr. and Mrs. Pettibone, which are always recognized. At the last seance given a few evenings before their departure for Omaha, a noted medium, A. W. S. Rothermel, was present, who favored the company with selections from well-known waltzes, schottishes, operas, etc., the music being played upon a mouth-organ, and in each case well accompanied by a cabinet control playing upon the back of a chair with a knife and fork.

The writer was also lucky enough to see one of the first manifestations of independent writing upon slates that he has ever witnessed. The writing was through the mediumship of Mrs. L. Pettibone upon closed slates and in full light and was very finely executed and contained very satisfactory messages in colors, also several nicely drawn faces. The Rev. Mr. P., who is now a minister, in fact, having been fully ordained by the spiritual society of Texas, at Dallas, had better look well to his laurels, as he has a sharp competitor for public favor in his wife, whose mediumship has strongly developed during the past two years. She possesses the happy faculty of being able to give correct names in full and is also strongly clairvoyant as well as clairaudient. We predict a great future for the lady, and the day is not far distant when she will take a foremost position upon the public platform as a lecturer and test-medium. We would also mention that the noted magnetic healer, Dr. H. T. Stanley, has been with us for several weeks, we were fortunate enough to hear him lecture and give public tests. He is a man of fine personal appearance and has a good delivery. His Indian control speaks somewhat broken, but the tests are right to the point. The doctor was getting up a club for the LIGHT OF TRUTH, and judging from personal experience would think that he secured many names. His engagements at Eastern camp-meetings prevented a longer stay in Denver, so he went along with Mr. and Mrs. Pettibone to Omaha.

The Dead Kept the Promise of the Living.

Walter Besant writes in the London Queen: The story of the appearance of the soul after death to the surviving friend, and the supernatural marking of the wrist, has been told in many ways, but in none more circumstantial than that of Lord Tyrone and Lady Beresford. It is in the Belle Assemblée of August, 1866. This is the history. Lord Tyrone and Lady Beresford were both orphans, and both brought up by the same guardian. They were as much attached to each other as if they had been brother and sister. They were at first educated as deists, but, being afterward disturbed in this belief, they gave each a solemn promise that the one who died first should, if possible, appear to the other, and declare the truth about religion. Years passed. The girl married Sir Marcus Beresford, and had two children—daughters. One morning she appeared at breakfast, her wrist tied up with a black ribbon. She was much agitated, and begged her husband to refrain from inquiring into the meaning of her agitation, or of the ribbon round her wrist. On that same day a letter arrived announcing the death of Lord Tyrone. Shortly afterwards a son was born; then her husband died. She retired from society, seeing no one except the family of a certain clergyman. Then, to the surprise of the world, she married this man's son, a youth many years her junior. The marriage turned out miserably, and she had to separate from him. But she had a child by him, and one day, shortly after the birth of this child, her second husband's father called to inquire after her health. He then told her that she was wrong about her age; that he had looked up the matter in the register, and that she was that very day forty-seven years of age, though she had imagined herself to be forty-eight. "You have brought me my death warrant," she cried. "I have but very few hours, if any, to live." She then told her story. Lord Tyrone had appeared to her on that night mentioned above. He had informed her that revealed religion was true. When she said that she should regard this as a dream, he gave her certain tokens by which she should know that it was no dream; he twisted the curtain in a very remarkable manner; he wrote some words in her pocket-book; he told her that she would be the mother of a boy; that her husband would die before long; that she would marry again and be unhappy, and that she would die before completing her forty-seventh year. Also as a final proof, he touched her wrist, and instantly the nerves and sinews shrank, and so remained all her life, though she never allowed anyone to see her wrist. All his prophecies had come true except the last—and saying this she lay back and died. Scott tells a story of the same kind, perhaps based on this. I myself, as a boy, knew a lady who told me once that the same thing had happened to her, only that the spirit had touched her wrist with the tips of the fingers and had produced three burns.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2; seance begins at 2:30. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to spiritualism. 2. Most contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. Mrs. A. E. KISSY, Medium. Mrs. J. CLEGG WRIGHT, Chairman.

REPORT OF SEANCE.

Tuesday Afternoon, July 18, 1893.

QUESTIONS AND ANSWERS.

QUES.—[D. R. D., Indian Springs, Ind.] How can a disembodied spirit (a ghost) make itself seen and heard in haunted houses without using a physical medium?

ANS.—They do not make themselves seen or heard without a physical medium, correctly speaking, for the house itself may be the medium, or one of the human order lives within easy distance of the house. But where the latter is not the case the house becomes the medium for physical manifestations through the aura or magnetism left there by a physical (mortal) medium upon death. Often it is the same medium still haunting the house, utilizing its own aura for the phenomena. Or it may be other spirits who have discovered something congenial in the aura and through it manifested. But there must be something of the nature of so-called physical mediums in the house to draw from, just as they do from one of that order in the mortal. Lonely places in the forest or on the river banks may be likewise haunted on account of some tragic death or suicide of a sensitive of this order, that portion of the magnetic aura escaping with the dying body finding more congeniality in a living tree than in a dead human body. Thus a particular tree may become a physical medium for apparitions or disturbances; and if the one dying under these circumstances be a healing medium it may add curative qualities to the surroundings, such having special affinity for water, and accounts for the miracles attached to certain springs. All spiritual or physical manifestations, so called, can be accounted for on a rational hypothesis. All belongs to nature, and lose their supernaturalness as they become understood.

QUES.—Does man mould the brain, or does the brain mould the man?

ANS.—As the brain has been moulded in youth and permitted to become fixed or fossilized in manhood by habits, so it is apt to remain for the rest of a mortal's lifetime; and, unfortunately, as it is or may seem to some, a man's progress depends entirely on the structure of the brain, or it takes shape in its action for thought. Men sometimes outgrow old passions of the past, but if reform begins too late, the brain remains intact, and very much hampers the spirit in its own good intentions—the brain, namely, acting for an impure effect, though the soul's desire be a pure one. Therefore, see the value of good moral training in youth, and any sort of useful employment during middle age to prepare the brain for its spiritual studies at maturity! Few souls feel the desire for philosophic reflection until the forces of youth and activity of manhood begin to wane. Then come hours of sadness, when the soul feels its inability to comprehend the spiritual; when it feels its impotency to think pure; when it feels a desire to rise above the worldly, and is hampered by a fossilized brain structure—set in its ideas on religious or spiritual matters, and habituated to certain passions that will not rest or be eradicated despite the soul's purification by disease, self-denial, aspiration, and development above and independent of the body it still inhabits. While such have the sympathy of angels they can not be entirely freed from this, what appears to be a reactionary, influence—the after-effects of an old disease. But they enjoy the society of angels despite their unwilling brain condition to reform, it may be said. The brain in such instances is not the man, though the world does not excuse the actions that come through it if they happen to come out twisted into something unlawful. Thus it behooves those who find themselves in this strait to guard well against these unwelcome brain-idiosyncrasies, and turn their thoughts into other channels if they can not be controlled or made to shape themselves in harmony with the soul's will. Many are unfortunately born with kinks in their brain that makes them criminals against their will. Others develop them in their youth by evil-minded associates, and carry them out in later years. But while there is life in the body there is hope for complete eradication of these ungovernable cerebral discords, in that few men are totally depraved in youth, or are altogether without some virtues or good qualifications. If any one of the latter remains untainted and can be unfolded by spirit power to overbalance the others in energy or be developed into a passion for a spiritual effect (as for writing, studying, music, etc.) it is done for the mortal's salvation. But he, too, must have the aspiration or desire to be thus developed, and aid by not indulging his passions simply, because they manifest on the brain or through it. In this way the activity of set habits or evil passions can be neutralized by the superior activity of the virtues or through those brain qualifications that have not been perverted in youth or middle age. Thus it will also be seen how valuable a universal education is, but it should only consist of that which will be of practical value in early life. Certain higher studies, and such branches that are not needed in early life, should be left to choice and the natural longing of the pupil—nor force upon him that which his nature abhors or repels. Cramping the brain with unnecessary studies also affect it detrimentally, weakening it before nature permits it to be thus taxed, and causing the youth to seek a stimulant even without the need of temptation or an invitation. Take care of the brain as you would the stomach of a child; for as the latter, preserved, leads to physical health, the former, properly used, leads to moral and spiritual health.

QUES.—[J. F. H., Somerville, Mass.] What is the duty of Modern Spiritualists to society?

ANS.—Their first duty should be to set an example worthy of emulation by all other religious bodies. This does not imply that they are not doing so, but we must answer according to the question. Furthermore this admonition can not be too often repeated, as it involves the test of spirit teachings and the consistency of those who receive and give these teachings to the world. The "harmonical philosophy" should not belie itself in its presentation. The individual who exemplifies Spiritualism finds no difficulty in agreeing with others who do likewise. But a love for self converts harmony into discord, often breaking into the harmony of those who are living examples of the cause they espouse. The man who believes he knows less than his neighbor never has any trouble to agree with him. And when both reach the same conclusion it gives the interior spirit a chance to manifest. The effect of this is a truth which both can accept. He who would take selfish advantage of this is beclouded to the extent of his desire, as the law operates detrimentally in one direction as it does beneficially in the other—spiritually speaking. Material advantage is but a relative one; for it has no spiritual foundation. The duty of man is, therefore,

to build himself a foundation, or a character that is lasting. The world's deference is the result. When the world learns that every man well spoken of happens to be a Spiritualist, it will naturally respect the cause which made him one. Thus the duty of the individual Spiritualist toward society is to place himself before it as a model of a religion or science, claiming to teach the highest morality ever given to man.

QUES.—[W. B. A., Lincoln, Neb.] If the soul or spirit is a part of God, and God is all-wise and has a knowledge of all things, why is it that a child or an infant is not as wise as an older person?

ANS.—Why is it that a bud does not smell as sweet as a full blown rose? The reasons are similar. The germ contains the essence of its parent stem, but cannot manifest until the agents or mediums through which to do so have been unfolded. The petals of the rose are the agents through which the life or soul of the same is expressed. So the brain of the infant is the medium through which the interior soul is expressed—a spiritual counterpart existing which continues to grow or expand, should the infant die before its material development. The rose is similarly gifted and continues to grow and bloom, whether plucked as a bud or allowed to wither on its stem. Anything that once has had a semblance of individuality in matter is immortal, though it be destroyed in its material embryo. It is no use going further into this subject as it is endless, and would always reach the same conclusion that may be inferred from the first sentence.

QUES.—[J. H. J., Detroit, Mich.] Do you know of any medium who can obtain materializations without going into trance, and in sufficient light to recognize our spirit friends?

ANS.—There are already a large number of mediums being developed for materializations without going into trance, this being the newer phase, and all are being developed to give them in sufficient light to be recognized. In this city are two who never become entranced (Messrs. Willis and Johnson) and one (Mr. Archer) who, though entranced, remains outside of the cabinet during a portion of the seance, and all three are enabled to endure light according to the harmony of the circle. Many others exist in other communities, but are all more or less dependent on conditions for a bright light. If you will note the gradual growth in this phase of mediumship you will see that a time is approaching when light will be bearable in any kind of a circle. The spirit world can not give you any more than the general spiritual progress of mankind will permit; for the growth of mediumship is dependent on the mental and moral advancement of the world at large. The best medium might fail to obtain phenomena in a degenerate or demoralized mental atmosphere, while an inferior medium might obtain excellent results in the out-of-the-way places where mental purity predominates. But mediums are principally led or developed where they are of the most benefit to mankind, and therefore have little choice in their wanderings. Thus the reluctance of physical mediums to follow mortals' advice in this respect, and only travel when moved by higher influence.

QUES.—[W. M. B.] In former question your answer was: "There is but one true marriage." Now, when a man knows he has been truly married and left alone early in life with a home, what is your advice—remain single or marry a widow or maiden?

ANS.—We would say follow your higher impressions or inclinations. But as some people have but one inclination, and that not a very exalted one, they would follow that and claim they took our advice. Such, therefore, are not included. But most spirit-minded people have double impressions on weighty matters, and by following out the higher or more spiritual of the two they will always act right. There can never be any objection to a man, who has a home, taking a wife, for it is taken for granted that he enjoys home life—which is a virtue—and is generous enough to give half of his joys to some one else. Whether the new wife is a widow or maiden makes no difference in the light of truth where the intention is pure or good. The proof of the motive or cause will always show in the effects. Impure or selfish marriages generally prove discordant and tell the world a tale of woe to the disgrace of somebody. The reverse brings blessings and the world's approval and reverence.

SPIRIT MESSAGES.

C. H. Spurgeon.

My attention was recently called to your paper by an article concerning me, or my mediumship. I hardly need corroborate it. The facts speak for themselves. I was a medium, but, to my sorrow, did not know it, otherwise I could have made even better use of it than I did. But my faith was my knowledge in this instance; or, rather the incentive for exercising my gift. Faith is a good substitute where knowledge is lacking, and he who feels moved by the spirit as I felt it, would indeed be a sorry subject if he lacked faith. Many are not ready to accept the spiritual phenomena as it is presented—especially not when biased by erroneous teachings. But many in the pulpit have a secret belief in inspiration, which may be said to be based on knowledge; for, like myself, they sense or perceive something that is foreign to themselves, inciting them to say things not down in their prepared sermons. This each one regards as his secret, believing it "unlawful" to tell, or fearing ridicule. But it is natural that certain men should feel an incentive to preach. They are born mediums of the inspirational order, and are readily impressed by spirits. But I find much that is called spirit-impression which is not. A sensitive is as readily inspired by nature or thought waves, as he is by spirits. Often a mere thought of an individual brings him an influx of ideas which causes him to believe he is receiving a message or being controlled. In such instances it is simply a psychometrization. Keen sensitives can, through this method, get an opinion from nearly any spirit with whom he can come into rapport. Of course, acquaintance with the spirit aids the effort. But to come into rapport with a higher spirit than himself the medium must be so environed as to make conditions suitable. One appearing before the public, in an instance, or where the same is employed for public spiritual service. There are many, who, in private, claim to have high controls, and claim them exclusively. That one egotistical thought proves the contrary without further argument. Exalted spirits do come to highly attuned sensitives in their privacy, but not for idle purposes. The future will always reveal the motives. I have visited a number of sensitives, but not quite as many as have laid claim to my presence. Many have elicited a message from me by spiritual or mental rapport, believing that I was present. But where a rapport can be established it is not objectionable, for it is genuine, even if not perfectly indited. But people who are imposed upon are themselves mostly to blame. They deceive others, either from motives of worldly pride, or business habits. To be free from spiritual deception, man must be true to himself. In the end he is the gainer. Having nothing to regret is a heaven in itself.

Dr. Joseph T. Young.

Good afternoon to you all. I desire to send a message to my loved ones. I have been on the spirit side of life for a long time, but still have not lost my interest in those who belong to me through the tie of nature, and to day I would say to the four who linger upon the earth plane that father is ever near them, and is endeavoring to do all he can for the

one who is so poorly at this time. The change which was proposed not long ago would not have benefited him any. It is better for him to remain just where he is. And I would say I give love to all of those who know me in Ravenna, Ohio. My name is Dr. Joseph T. Young.

Sarah Armstrong.

The next spirit that presents itself to me is a lady who calls herself Sarah Armstrong. "I am glad to come here this afternoon. I desire to send my love to three of my children. I want them to know that I am happy in the spirit realm, and that I am really glad that I passed through the experience that I did upon the earth plane, for I feel it helped to round me out spiritually. Whilst to day you are grieving, know that mother is not far off, but comes near unto you every day. I am from Portsmouth, Ohio."

Corina Schreves.

I am anxious to communicate with my mother and my dear friend, Horsey, who would have been my husband if I had remained on the earth plane. I am with him and assisting him in his development, which is slow but sure, as we can see marked improvement. Grandpa Jonas and Grandma Susan are with me, and send love to all the dear ones at home. Trustin Brown is also here, and sends love to ma. Uncle Joe and his boy Sandford beg to be remembered as loving spirits awaiting the coming of their wife and mother to our beautiful summerland. Lottie White says to tell Henry she wishes he would investigate Spiritualism carefully, that she might come into direct communication with him. Dear pa and ma, I'm often with you at home, and try to impress you that I am there. I want Horsey to have the piano as I said before. Good-bye; I will manifest to you soon in a circle. Leonora and Grey Feather and Dr. Thompson all wish to be kindly remembered to Horsey as his control. I am from Columbus, Ohio.

Dr. Davis.

And there is now a spirit comes here and wishes it to be known that Dr. Davis is here from Sidney, Maine, and Samuel Davis, from Sidney, Maine.

Louise Swanton.

Now a spirit that comes gives the name of Louise Swanton, daughter of Captain Swanton, of Bath, Me., and desires that we send her love and greetings to those whom she used to know.

Annie F. Thayer.

As this beautiful spirit approaches this afternoon, clothed in the garments of white, she says to you, send to her mother and sister and tell them that she has been with them, and longs to reach forth and grasp and hold their hands. Give mother words of love and cheer. Tell her by-and-by we shall meet in that beautiful city, not in death, but life immortal. Gives her name as Annie Folsom Thayer, to my mother, Maggie Butler, my father Wm. Butler, and sister Eva Folsom, of Boston, Mass. She says her mother is widely known as one of the members of the lyceum in that city.

Nelson Wilson.

This spirit that approaches is very bright and beautiful, coming with love and sympathy, coming with tenderness, who says: "Oh! I long to reach my loved ones. How I long to reach my mamma and papa. Tell them that I am their boy, Nelson Williams, of East Boston, Mass. Brother and sister are with me."

Isaac Cottle and Wife.

Now a spirit comes, the spirit of a gentleman. I want my friends to know that Isaac can come, though it has been many, many years since I passed from earth to spirit life. Isaac Cottle and Eunice, my wife. I belong in Sidney, Me. Say Ike, because if you say Ike Cottle and Eunice they will know me better.

Emma Roberts.

Standing beside me now is a young lady, apparently somewhere near eighteen years of age, fair complexioned, blue eyes, and dark brown hair. She says: "I desire to bring love to my sister. I want her to know that sister Emma is with her often, and that in the many different conditions through which she is passing sister Emma and brother Al. are helping her. Do not be discouraged. That which seems to-day to bear heavily upon you will pass out of your life in the by-and-by, and you will be free indeed." This young person gives me the name of Emma Roberts. She does not carry me away from Cincinnati, although I feel that she did not pass out from Cincinnati, but still I feel that she has near and dear ones in this place.

Mrs. A. H. Frank.

How do you do, sir? It is very hard work for me to come at this time. I went out from Buffalo, N. Y., with consumption. I bring with me my daughter Ora and my son Thomas. I wish to send my love to my husband and greeting to my many friends, and say all is well with me. I am Mrs. A. H. Frank.

Wesley Young.

Can the little boy come in? I want to tell my papa that I am so happy that I am with him always. I am in his study when he writes his sermons. I want him to know this truth. I come to this strange place to give this message and my love to him. My name is Wesley Young. My papa lives in London, Ontario.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

In your valued paper of the 15th inst. I notice among the spirit messages one from Bessie Hall and one from Isaac Markley. Being able to throw some light on the subject I will say that although I did not know Bessie Hall in her earth life, she having made the great change while yet a child, I have been acquainted with all the family for more than a quarter of a century. I have often met this spirit at materializing seances, she always appearing as a full-grown young lady. She frequently called me up to the cabinet to speak with her, and once after calling me by name, she told me how much she regretted that none of her folks were present, and requested me to speak to them for her. As for Mr. Markley I was one of his personal friends for years, seeing him almost daily. He was one of nature's noblemen, at one time a leading merchant here, afterwards connected with the sheriff's office. His wife, a true Spiritualist, still resides in this city. I remain respectfully yours, E. L. LARSENTEUR.

St. Paul, Minn., July 16, 1893.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of June 24th appears a message from Lucille Western to myself and family in behalf of our spirit friends and guides. We wish to thank the medium through whom it was given. We are not acquainted with the medium and know no one in Cincinnati. Seven names were given correctly. I had asked my guides to communicate with us through the LIGHT OF TRUTH, and they have granted my request. We appreciate and verify the same. ALICE STANLEY. Indianapolis, July 16, 1893.

CLAIRVOYANCE.

One thing which the clairvoyant has ascertained is, that in the higher scale of being which belongs to the spirit world all things are refined, swift, and powerful, and the ethereal forces in connection with which thinking is done act with lightning speed, and thus render all mental action more acute, quick, and far reaching. Even in this life many persons are able at times to come into rapport with this finer psychic aura, and thus look profoundly into the mysteries of both terrestrial and celestial things, which under ordinary conditions are dark to their perception. It may readily be seen, then, how it is that spiritual intelligences may have a broader and keener perception of all truths than mortals, besides which, the wisdom which some of them have acquired by centuries of experience, enables them to penetrate far into the mysteries of God and the universe. In proportion as they can fill human brains with these more subtle ethers, they are able to inspire them with higher conceptions of the great plan of things. Of course this inspiration is limited more or less by the capacity and character of the brain into which it comes, an imperfectly developed brain being able to receive only a small portion of truth and that best which is in harmony with its own especial bias. Thus a philosophical spirit needs a thinking human brain as its proper instrument; a poetical spirit needs a poetical brain, etc., and these should become illuminated and made all the more inspirational by magnetic and spiritual development. If a sensitive human being and a spirit possess those fine electrical radiations and spiritual forces which answer to each other, then by means of an exquisite style of chemical action, those signals and impressions may be imparted which convey thought to each other. This constitutes a system of celestial telegraphy between the earthly and the spiritual realms of being.

For a pretended scientist to say that one person can not be sufficiently sensitive to receive spirit impressions, or sufficiently developed in the finer grade of light to be clairvoyant unless all are so, is on a par with saying that a bar of magnetized steel can not attract unless a bar of unmagnetized steel can do the same, or that an element like sodium can not form a chemical affinity with oxygen simply because it can not with potassium. * * * Some of the most ignorant mediums could inform such men that every spirit has a "spiritual body," as St. Paul calls it, and that this spiritual body is only a refined grade of matter which, having its ethereal forces, is able to make an impression upon the finer ethers of the physical body, and through them reach the external senses.

Such is another extract from Dr. E. D. Babbitt's great book on "Religion," of which we refer to our book list on page seven for particulars.

The Souls of Murderers.

In Wales there is a very strong prejudice among the peasantry against hanging, the idea being that troublesome spirits, being let loose, will wander about and annoy the living. Indeed, there seems to be a widespread idea that the souls of murderers find no peace in the grave, but must wander ceaselessly about until they have, in some degree, done expiation for their wickedness. Such ghosts, it is said, haunt churchyards, occasionally terrifying people, and making all kinds of weird and uncanny noises. But evil does guilty of a lesser crime than that of murder are said to wander after death. Those who in their lifetime have been guilty of fraudulent and other dishonest acts are thus punished. A milkwoman of Shrewsbury is condemned to wander up and down "Lady Studley's Diche" in the Rairu meadow—now the Smithfield—constantly repeating these words:

Weight and measure sold I never,
Likewise, on the Continent, the ghosts of those who removed their neighbor's landmarks are compelled to roam hither and thither, "sometimes forced to remove the old boundary line, then to move it again, constantly changing their course with their changing purpose." When an unjust relative has purloined the title deeds, in order to cheat the rightful heir out of the estate, he is prevented resting in his grave until the title deeds are restored to the proper owner. In short, any sort of wickedness has, from time immemorial, been thought to cause the souls of the guilty to wander.—Hampshire Telegraph.

Directed by a Spirit.

About five years ago, while confined to his bed from illness, a visitor from the spirit world visited Frank Elmore, of Pickens County, in his dreams. The spirit told him that he would find a treasure at a certain place under his house and that a stick in the ground would indicate the exact spot. The visitor also told him that he would be in danger if he revealed his find until the lapse of five years. He was also instructed to erect a monument over a grave near the house from the proceeds.

Mr. Elmore told his wife to look for the treasure. She did so, and found the stick. Mr. Elmore got up and went in search of the money. About six inches below the surface his pick struck a rock. Turning this up he found a large pot filled with gold and silver coins of ancient dates. There was \$20,000 in silver coin and \$5,000 in gold.

The five years expired 1st March, and Mr. Elmore began using the money. Recently he started J. A. Sullivan and M. Bailey to Boston with \$3,000 in gold for exchange at the Premium bank of Boston. The coins are of very ancient date and worth premiums. The young men have returned from Boston, where they made the exchange. They say they received several thousand dollars in premiums.—Pittsburg Dispatch.

LITERARY REVIEW.

NANCE. By N. L. Green, F. T. Neely, publisher, Chicago and New York. Pp. 257.

This is a story of Kentucky feuds. The scene is laid in Eastern Kentucky in a mountainous and picturesque country. The feud exists between two families who have nearly annihilated each other, but a son of one and a daughter of the other family love each other, and through a prospective marriage an armistice is brought about which finally ends in harmony and peace. Thrilling scenes modified by a reasonable depiction and an appeal to man's better nature makes the story an interesting one to intelligent readers, and would not have an unpleasant effect on those who are accustomed to heavy reading and who desire a change without being disgusted for their efforts. It is a natural story, but singularly free from all taint of vulgarity, and very gratifying to him who takes in the spirit of that which he reads rather than seeking for the plot only, as gormands eat only for their fill and not to enjoy what is before them.

God helps those who help themselves or those who know nothing. That is, spirits can best aid those who are active and willing, and those who are indifferent to or lack confidence in their own powers. Either one of these mental states enables spirit influence to guide or impress mortals rightly. Faith is therefore an essential thing for those who lack self-confidence, while the positive assurance that spirits can not help us, is sufficient to shut them out, and leave us to our own resources. Modesty is, therefore, a qualification that makes conditions good for spirit help through impression or inclination to act for a certain effect. Conceit or arrogance often confounds the wisdom of the shrewdest of men.

THE LIGHT OF TRUTH,

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CINCINNATI, O., SATURDAY, JULY 29, 1893

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

TABLE OF CONTENTS. First Page. Accidents of Angels—Which? Moses Hall. An Allegory for United Effort, D. W. Humphrey. Spiritualism the Work of the Devil, H. W. Meyers. A Worthy Appeal.

"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-ubiquitous 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 their race."

TO THE PUBLIC.

A vicious attack made upon the character and integrity of this paper compels us in self-defense to speak directly and candidly. The policy of this journal has one aim—the spread and advancement of all that pertains to Spiritualism.

Closed Again.

The flop made by the World's Fair Directors in closing the gates on Sunday clearly indicates the animus which actuated them in deciding to keep it open on Sunday. It was a question of money. They now claim the Fair does not pay on Sunday, and so good-bye, open Sunday.

A Brave Governor.

Governor Altgeld of Illinois is made of spartan stuff. Nobody but a brave man would dare to pardon the imprisoned anarchists. But he gives good reasons for his act, and time will prove that his position is right.

WHO SHALL JUDGE?

Quoting from the Banner of Light on the mental conditions requisite for a person to judge the truths of communion with invisible intelligences in a wise manner the Religio-Philosophical Journal remarks: "That the same invisible power has been at work throughout all time is obvious from historic traces of the manifestation of the phenomena that now engage the attention of our most learned scientists, who are still unable to offer any reasonable explanation of them."

This is good reading and to the point, every word of it. But under the caption of an article on "Accuracy," dealing with the proneness of individuals to form definite conclusions upon insufficient data, thereby displaying a lack of competency to judge of matters requiring exceptional power, and therefore rendering their opinions of no value, the Journal says:

DR. D. C. POTTER, pastor of the Baptist Tabernacle in New York, was up on supplementary proceedings brought against him by a coal firm a few days ago. They have been trying for three years to collect a judgment of \$333.64 for coal.

As we cultivate our intuitive powers through aspirations and lofty living, we become so intimately associated and interblended with the higher spiritual influences, that we lose desire for mere phenomena and personal tests. The heavens are opened to us, and we ask no questions as to from whence the light cometh; we are surrounded by it, and accept it as unquestioningly as the child breathes in the pure air in the beautiful meadows of life.

Appearance of the Living at a Distance from the Physical Body.

Isaac Walton wrote a life of Dr. John Donne, Dean of St. Paul. Donne went to Paris with the ambassador, a journey, which, at that time, the middle of the seventeenth century, occupied six days.

"Two days after their arrival there," pursues Walton, "Mr. Donne was left alone in that room in which Sir Robert and he and some other friends had dined together. To this place Sir Robert returned within half an hour; and as he left, so he found Mr. Donne alone, but in such an ecstasy, and so elevated as to his looks, as amazed Sir Robert to behold him; inasmuch that he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence.

"Rest and sleep had not altered Mr. Donne's opinion the next day; for he then affirmed this vision with a more deliberate and so confirmed a confidence that he inclined Sir Robert to a faint belief that the vision was true. It is truly said that desire and doubt have no rest, and it proved so with Sir Robert, for he immediately sent a servant to Drewry House with a charge to hasten back and bring him word whether Mrs. Donne were alive, and if alive, in what condition she was in regard to her health.

"The twelfth day the messenger returned with this account: 'That he found and left Mrs. Donne very sad and sick in bed; and that after a long and dangerous labor, she had been delivered of a dead child, at about the very hour that Mr. Donne affirmed he saw her pass by him in his chamber.'

"Walton, himself, has no doubt whatever of the reality of the phenomena, and reminds the skeptical of the appearance of the spirit of Julius Caesar to Brutus, on the eve of the Battle of Philippi; of the apparitions which presented themselves to both St. Augustine and his mother Monica, of the manifestation of Samuel to Saul; of the spirit which passed before the face of Bildad, as related in the Book of Job; of the angels which released Peter from prison; and of the same apostle's appearance to Rhode, the maid servant of Mary the mother of John.

The biographer likewise submits to the minds of the incredulous the following consideration: "That there be many pious and learned men that believe our merciful God hath assigned to every man a particular guardian angel, to be his constant monitor, and to attend him in all his dangers, both of body and soul."

This, which Spiritualists know to be true, has always been the doctrine held by the Roman Catholic Church. It was the language of Bassnet of Richelet; of Lamartine, and of Chateaubriand, of an orthodox poet like Racine, and of a lofty theist like Victor Hugo.

Sir Edwin Arnold and Spiritual Premonitions.

At the recent death of a poor Medway fisherman Henry Pocock, who had reared a large family by ceaseless industry in the smelt fishery, Sir Edwin Arnold wrote a touching tribute in which he alludes to an interesting incident illustrative of the spiritual philosophy.

I first made his acquaintance a long time ago, as an occasional hand on board my yacht. When not too busy with his smelting, "Harry" would help sail a little boat I owned of two and a half tons, called the "Star of the Sea," and afterwards another larger one of sixteen tons, named the "Catharine," in both of which we had many amusing, and some rather awkward, adventures. He was an excellent boatman, never afraid of weather, or at a loss for quick resource; nor shall I forget how once, when we were capsized, with a ton of water in the little sail, he whipped out his knife, ripped up the canvas, and let the boat right herself just as she was filling in the heavy sea.

But I soon learned to love as well as value him, for his high character and for the noble example of patient industry which he exhibited. With those smelting-nets in the reaches and the mouth of the Medway, or over those dreary Winter waters down by the Columbine shoal and the Essex flats, he brought up, educated, and put to honorable employ a family of thirteen boys and girls, so honest and respectable a household as ever the county of Kent owned. The girls went into service; the boys were drafted off into trading barges, or dockyard work, or government coasters; and until they could all stand on their own feet the brave, self-denying father was never without some shillings saved, from the flat-fish and smelts, to help them.

Time avowed gallant service. But, unhappily, one of these brave young men died on the march up country to Uganda, and the other perished in the rapids of the Congo; thus making three members of one poor, simple Kentish fisherman's home given to science and the advancement of England's reputation.

And here comes in another reminiscence of that singular side of his manly nature with which my good friend touched upon the invisible world. He would always tell me—and he could not lie—that he himself knew well "Neb" was dead in Africa before the sad tidings came hither. It was Mrs. Pocock that time, however, who had the intuition, or second sight. Harry twice or thrice related with much circumlocution to me how, when his wife was hanging out clothes in the cottage garden and he was busy mending his smelt nets, in the broad daylight of early morning, she suddenly came to him, pale and trembling, crying out, 'Oh! I have seen Edward! He came to me under the clothes-line, looked me full in the face, and said 'Mother! Mother!'" On this occasion, as well as on that when the dream happened about Sir John Franklin, my old friend had carefully noted the date and circumstances of the discovery in the Arctic ice and of the death in Africa—these dates, he assured me, fell exactly right. And as I have said, Henry Pocock was a man incapable of speaking untruth.

THERE are many persons who possess an interior or clairvoyant vision which enables them to discern the character of individuals by means of the exquisite lights and colors, too fine for ordinary vision, which radiate from all parts of the head. In a high and pure nature, the whole upper brain sends forth hues of transcendent beauty quite superior to anything in the external universe, and manifest the spiritual and nobler attributes of the soul. In a low nature the whole head sends forth a more cloudy and dark emanation, especially in the back lower brain where the animal passions manifest themselves. Under passion or excitement there are gleams like flashes of lightning darting in various directions from the individual, and it becomes especially evident why a restless and unbalanced nature may cause

uneasy sensations to all sensitive persons in his vicinity. Some natures, however, who are not thus imperfect, cause discordant feelings to those who are too much like themselves on the law that "similars repel." This subject gives man a new key to understand and recreate himself.—From "Religion," by Dr. E. D. Babbitt.

St. Louis, Mo. Knowing as I well do that the LIGHT OF TRUTH is always willing to extend a helping hand to the many investigators in the cause of the true phenomena, I wish to add my little spark in helping to keep the fire of investigation alive by relating the incidents that transpired in a circle which was held July 12th at the rooms of Mr. Harry Clifton in this city. To me it was most wonderful, inasmuch as I am such a skeptic and doubter that I never get anything, and I have heard it whispered that I am so positive that my friends hate to see me come into a circle as I seem to spoil what they call "conditions."

I made an engagement for a private sitting with Mr. Clifton which was to be at 10 a. m. On entering the room the medium and myself sat at a small table about five feet from the cabinet, which was a rough strip of cotton flannel nailed across the corner of the room, behind which there was no closet or window. I examined the room and cabinet thoroughly, Mr. Clifton smiling all the while at my skepticism. The one window in the room had a dark curtain thrown across it, but the sun's rays were so intense that they lighted up the room until at times I could read by them. After we had been sitting about fifteen minutes there was a rustling noise in the cabinet like the crumpling of newspapers. I asked what it was, and Mr. Clifton replied that they were building. Finally the curtains were parted, and the form of a lady looked out, bowed and smiled. Then the phenomena began in good earnest. Form after form came with almost lightning-like rapidity, and all were different and dressed in different costumes.

One was a dancing figure that was grace itself. Another was an Indian girl giving the name of Palm Leaf and purporting to be one of my guides. Another was an ancient spirit. Still another was the well-known chief Black Hawk, who held the trumpet to my ear and talked in a loud voice. In all about eleven spirits materialized and came beyond the cabinet while the medium never moved from the table, but laughed and chatted with me all the while and seemingly enjoyed the phenomena as much as I did.

Among the many forms that came from the cabinet was one, a sweet, beautiful-faced woman with wedding band on finger, who came up to the table and picked up a slate to write at my request. She also claimed to be one of my guides and permitted me to take her hair in my hands, and so her veil and examine the texture of both. She stood by the table fully ten minutes, shook hands with me and then asked permission to take the slate into the cabinet, as she would have more power to write. I permitted her to do so, and she wrote a most beautiful message without the use of any pencil being given her.

While this was going on the medium called my attention to his hands on the table, and one, the right hand, had become so small that it looked like a child's hand, compared with his left one. He says they draw from him in this way. What I think was so wonderful in this circle is that the medium never went near the cabinet, nor helped the spirits seemingly, in any way, they having to come and get the slates from the table if they wished to write. I had always doubted the fact of materialization up to this time, but I can say no more. I do not believe, "I know." I can safely and honestly say Mr. Clifton is a true materializing medium, and can be recommended for his integrity and truth in the cause, and as long as we have such a medium in our midst we need have no fear that Spiritualism will tumble or go to the wall, as has been alleged.

I went to the circle with doubts and misgivings, but I left it possessing that blessed peace that the world can not give and feeling the truth of those beautiful words "there is only a thin veil between us" as some may have said. "Well, what good does it all do you in the end?" I know this much, it gave me holy and elevating thoughts. I know it brought on the desire to perform higher and nobler things, to be of the earth less earthly and to let all add everything tend towards the one great end, the befitting myself for the habitation of one of the many mansions the father hath prepared for me.

Milwaukee, Wis. In the Milwaukee Sentinel of July 13th I noticed a letter from Rev. Father Fagan, of one of the Catholic Churches of that city. It seems that the A. P. A.'s were anxious for a lecture from Ex-Priest Rudolph, which fact does not seem to meet with the approbation of Father Fagan, who says in his letter, in substance: "If the A. P. A.'s are the honest-minded liberty-loving citizens they profess to be, why do they seek information about the Catholics and Catholic principles from renegade Catholics who have been kicked out of the Catholic Church for their crimes and misdemeanors. He says, if they will apply to Catholics they can get authentic information on all subjects connected with the workings of the Catholic Church, its teachings and practice. The thought came to me very forcibly, that going to the priests of that Church for information as to the inner workings of the Church would be very much like going to the "orthodox devil" for lessons in morality.

I have been spending my time for a few days past among the Spiritualists of Milwaukee. For a few years past, although there has been a goodly number of Spiritualists in the city, the cause of Spiritualism has not progressed as it should have done, there being no organized society, and only occasional meetings. Within a year past however, thanks to a few efficient workers, there has been a society organized which is now in quite a flourishing condition, and which I was told now numbers over a hundred members. Good speakers have been obtained, and regular meetings have been held all or most of the time.

Milwaukee contains a very large German population, and quite a large number of the Spiritualists are of that nationality. I found among them many intelligent and enthusiastic workers. They are largely readers of the various Spiritualist papers, and I found the LIGHT OF TRUTH had among them many warm friends. I also found among them, particularly of the elderly people, many who had never learned to read the English language, and many of these enquired eagerly if I could not furnish them a good Spiritualist paper in their own language.

I found, however, among the Spiritualists here one great drawback to their prosperity and growth, and that is a want of harmony. This I have found to be the case in several places I have visited during this season. In my opinion one great reason for the inharmoniousness so often found among Spiritualists is from the fact of their being made up from all the various classes of belief, and time alone can remedy this. Those of them who have been reared in the strict orthodox faith find it hard to entirely give up all their old ideas, and they wish to be known as Christian Spiritualists. Another large portion have formerly been materialists, and many of their materialistic ideas still cling to them. For these two antagonistic elements to unite in perfect harmony is much like trying to unite oil and water. But surely the truths of the spiritual philosophy, those on which we can all unite, ought to give us a platform broad enough for all, and make us willing to stop fighting for the old and worn-out ideas. Let us hope that the time will soon come when this needed harmony will prevail. Then will the grand truths of Spiritualism advance as it has never done before. H. M. ROBINSON.

Hamilton, Canada. In spite of the tropical heat we have been experiencing our hall continues to be filled with an appreciated audience. Brother Geo. W. Walrod, our speaker, occupies the platform every Sunday evening, and speaks generally for about one hour while under the influence of some spirit guide. Last Sunday the subject given was "Spiritual Science" when a most impressive, educative, and scientific discourse was presented. Many acknowledged it to be a masterpiece of eloquence and logic. It dealt with Spiritualism in all its many practical aspects, and claimed that a knowledge of spiritual science was the golden key to heavenly wisdom. Mr. David Reid, from Brooklyn, N. Y., was present and encouraged all to investigate the subject and learn of the truths of spirit communion. Three more subscribers entered their names for the LIGHT OF TRUTH, another evidence of the increased interest in Canada. The Hamilton Association has among its members some noble workers, men and women who are ever prominent in the work, and who give their best thought and presence whenever needed. It would require a powerful microscope to find a real live "kicker." We want more members. Let all enter their names, 25 cents a month is all the association asks to enable it to spread the good news. CO. 12.

THE WOMEN'S CLUB

Confessed by FRANK P. WOODRUFF.
The children of the light that high heaven
The children of the light that high heaven
The children of the light that high heaven

"NOBLESS OBLIGE."

For the leader hereon grand
The noblest of women is she who
The noblest of women is she who
The noblest of women is she who

THE GOS FORTH.

Again has this nation been called upon to join in rejoicing
and merry-making in commemoration of the fifth
anniversary of its independence. One hundred and seventeen
years since our forefathers aroused to action by Great Britain's

JOAN OF ARC.

More than four and a half centuries ago, in Douzerey,
France, a wonderful little girl was born, whose splendid
and sad career has moved the pens of many delineators and

WOMEN'S CLUB CORRESPONDENCE.

Sisters of the Club, I want to speak my little piece
and put P. J. on the back. I want to speak my little piece
and put P. J. on the back. I want to speak my little piece

WOMEN'S RIGHTS.

Let us see if we can solve the problem of women's rights
to the same of knowledge in all its cultivated and far-reaching
proportions, as an equal legacy from our Heavenly Father to
his children both male and female. The inspired writer informs
us that the words of creation were made for man and woman
as well as to his own image and likeness, male and female,
and gave dominion over everything below them in mental power.

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QUESTIONS.

Who is the man that would lead
the world by the nose?
Who is the man that would lead
the world by the nose?

MATERIALIZING MEDIUM.

Will hold public sittings Tuesday, Wednesday, Thursday,
Friday, Saturday and Sunday.
Will hold public sittings Tuesday, Wednesday, Thursday,
Friday, Saturday and Sunday.

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We are prepared to take spirit photos from
any person or object.

MRS. Zella Weber.

Will hold public sittings Tuesday, Wednesday, Thursday,
Friday, Saturday and Sunday.
Will hold public sittings Tuesday, Wednesday, Thursday,
Friday, Saturday and Sunday.

PERSONAL.

Magnum and
Magnum and
Magnum and

DR. W. DEHOOG.

Healing and Developing
Medium.
Will give private sittings for Mental
Phenomena and Psychometric Reading, by special
appointment only.

F. CALVIN.

Is ready to receive enquiries and send
developing circles.
Is ready to receive enquiries and send
developing circles.

YOU CAN HAVE GYEIGHT.

Method of restoring eyesight.
Method of restoring eyesight.
Method of restoring eyesight.

HOW TO LIVE ONE HUNDRED YEARS.

A new method of treating the eye.
A new method of treating the eye.
A new method of treating the eye.

CURE YOURSELF OF CLIMACTERIC SUFFERING.

Method of curing climacteric suffering.
Method of curing climacteric suffering.
Method of curing climacteric suffering.

PSYCHE.

Do you know your Psychology?
Do you know your Psychology?
Do you know your Psychology?

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VOICE OF THE PEOPLE.

A Cry of Warning from Father Chiniquy.

As the editor of the Interior of Chicago has refused to publish the inclosed letter, I address it to you, with the hope that you will consider it advisable to give the information it contains to the American people before it is too late.

C. CHINIQUY. MONTREAL, CANADA, June 10, 1893.

Editor of the Interior:

I consider it a duty to address you on your article of the 25th of May last—"The Rumor."

1. You are right when you say that the letter of Leo XIII., ordering the Romanists to kill the Protestants the 5th of next September, is a hoax. But you are sadly mistaken when you say that they (the Roman Catholics) do not prepare themselves for the pending bloody conflict which they are provoking.

2. It is an undeniable fact that the Roman Catholics are forming secret military companies under the names of Hibernian, Irish American, Knights of St. Patrick, St. Patrick's Cadets, St. Patrick's Mutual Alliance, Knights of St. Peter, Knights of the Columbskill, The Sacred Heart, etc., etc. These secret societies are not only drilled, but they are well armed—some of them with arms bought by themselves, some got from the governors, who bought their votes on those conditions. They parade your streets several times during the year under the name and mask of United States Militia.

3. I have been a priest of Rome twenty-five years, and a citizen of the United States since 1856. During that time I have lectured in more than three hundred of your largest cities, towns and villages, and have had many opportunities of being acquainted with the undeniable facts which I proclaim here, though they are kept as the most sacred secret by the Romanists. Before many years your country will be drenched with the blood shed by secret Romanist societies, armed with the best modern weapons, forming an army already of more than half a million men.

4. To prove that there is no danger you tell us that the Romanists are not insane. Surely they are not insane when they take possession of New York, Boston, Washington, St. Paul, St. Louis, Cincinnati, New Orleans, Mobile, San Francisco, Chicago, etc., and drive away nearly all the Protestants from positions of honor, power, trust and money.

5. You are right to tell us that the Romanists are not insane, when with their marvelous, mysterious, diabolical deceptions they persuade, every year, more than ten thousand of the best Protestant families to intrust the education of more than ten thousand young Protestant women to the nuns or the Pope, who make them papists, and then get their millions of dollars for the holy church.

6. Evidently they are not so insane—the Roman Catholics who have so completely blinded Benjamin Harrison and the late James G. Blaine—that they forgot the honesty, ability and patriotism of their fifty millions of Protestant countrymen, and put over their heads an Egan, whom they sent to Chile as the best representative of the United States.

7. You are perfectly correct when you tell us that the Roman Catholics are not insane when, being ordered by their church to destroy all the great principles of liberty, equality, tolerance-self respect and patriotism, which are melting Romanism as the rays of the sun melt the ice and snow, they go obstinately and steadily aim at destroying your schools, where your young men learn these great principles—liberty, equality, tolerance and self-respect—which are the death of Romanism in the United States if they stand.

8. It is evident to every one of your readers that the Roman Catholics are not insane when, not being more than an eighth part of the population, they not only rule your press, command your armies, man your navy, but they are forcing you to yield, day after day, till very soon the Protestant Americans will have to take the background everywhere, and let the Roman Catholics rule this country for the benefit of the Pope.

9. But these Roman Catholics, who are not insane, know very well that there are many Protestant Americans who think that the time has come to put a stop to those concessions, privileges and yieldings, in favor of Rome—if they do not want to become as strangers in their own country. The order has come from Rome to sharpen the swords and bayonets, and prepare the powder and bullets, in order to get rid of those who will refuse to be ruled by the priests, bishops and cardinals of the "holy church." When you tell the Protestants there is no danger, you must have forgotten that the "Jure Corroico" says, positively: "It is not a sin nor a murder for a Catholic to kill a Protestant." You must also have forgotten the declaration of St. Thomas, who has lately been put among the doctors of the Church of Rome, and whose works have been approved by Pius IX.

Here are St. Thomas' words:—"Though heretics must not be tolerated because they deserve it, we must wait till they are twice admonished to submit to the 'holy church.' But if, after a second administration they persist in their errors, they must not only be excommunicated, but they must be delivered to the secular power, to be exterminated." (St. Thomas' Theologia, Vol. IV., page 90)

December 30, 1870, I forced Bishop Foley, of Chicago, to swear before the court of Kankakee that this was the present law of the Church of Rome towards the heretics, wherever they are the ruling power.

You must not forget that a few years before the last terrible Civil War several prophets had been sent by our merciful God to warn the Northern people against the approaching storm, and to reproach them for their yieldings and cowardly concessions to the slave-holders. You remember that, with a burning eloquence, these prophets foretold that those concessions made to the merciless slave-holders would be paid with the blood and tears of the Northern people. How were those people answered? With just the very words you use to-day—"There is no danger! The Southern men are not insane. We are two Northern men against one in the South." And those who saw and foretold the impending danger then were rebuked and called fanatics. They were accused of spreading false alarm, and were driven away from their towns and cities; more than that, a good number of them were stoned, and even put to death as fanatics and disturbers of the peace. The ministers of the Gospel were the most in earnest on those days—as they are, unfortunately, to-day—crying "Peace!" and put the people to sleep, till the booming of the cannons of Sumter. You know the rest. You can not have forgotten the 3d of December, 1863, when the mask fell from the face of the Church of Rome, and the whole country saw that the Pope, with his bishops and priests (very few excepted), were on the side of Jeff Davis and the traitors to raise the banners of slavery on the mangled bodies of the soldiers of liberty in the United States.

Well, my dear sir, that Pope and his Church proclaim themselves infallible beings—they can not change. As they were the implacable, bloody enemies of your great and glorious principles of liberty, equality, justice and honesty the day that Pius IX. signed his letter of December 3, 1863, they are still the implacable, bloody enemies of all your great principles of liberty, equality, and honesty to-day.

Just as the Pope and his bishops melted the bells of their churches to turn them into cannons to slaughter your brothers and friends on the bloody fields of Bull Run, Fredericksburg, etc., etc., so to day they are preparing the weapons with which they will try again to bury the flag of liberty under the mangled bodies of those who have sworn to die before they will see their fair and noble country ruled by the Pope.—Boston Citizen.

The Chinese Exclusion Act.

(To the Editor of the LIGHT OF TRUTH) It is seldom that I find any thing very objectional in the LIGHT OF TRUTH, but some remarks about the Geary law, it seems to me, are subject to correction. The law merely required the coolies to register, in order to keep out those not permitted to enter the country under a former law called the exclusion act.

The powerful "Six Companies" defied the law, and ordered their slaves (for that is what they are) not to comply with the law, and now our government refuses to enforce the law, putting up as an excuse that the appropriation is not sufficient. By the way, by what law or appropriation is the Infanta's expenses paid, or the expenses of that other fellow from Spain, supposed to be a decendent of Columbus?

The lower classes of Chinamen are universally counted here as the meanest, vilest, and most undesirable of Asiatic immigrants; and none of them are wanted. A great many of them belong to secret societies of "highbinders" whose trade is murder and the carrying on of every kind of illicit trade. False swearing is a regular business with them, and they are all of so nearly the same cast of countenance that no white man can distinguish one from another.

A few days spent in Chinatown will convince our Eastern friends that the people of the United States would be better off without a single Chinamen in the country. One visit of an hour to an opium den would sicken a Chinese sympathizer, and the government of China will retaliate, will it not?

For one, I wish they would. Millions of money are squeezed out of our poor people, even from the children, to support a hot of lazy missionaries, and some people are afraid China will sent them back. How much better it would be to spend that money here. We buy nothing from China that is indispensable to our happiness, not half of which is paid for in our productions.

Millions go for tea and silk. Yes, let them retaliate by making just such laws, and restrictions for us as we have made for them. C. E. TOBEY.

As Others See Us.

Mrs. O. Mills, of Syracuse, N. Y., writes: "From childhood I was brought up in the old-fashioned Methodism. I was only allowed to read in the Bible and what I received from Sunday-school. I rarely went visit or take pleasure walks on the Sabbath, and while very young became a member in full standing of the Methodist Church, and I believed all I heard preached, and would have supposed it sinful to do otherwise. A few years ago I chanced to read The Banner of Light, and The Religio Philosophical Journal, but was afraid to continue reading them having, been told they were the works of his Satanic Majesty. A few months ago a kind uncle, who is a Spiritualist, sent me the LIGHT OF TRUTH. I like this paper much better than those other Spiritualist papers I had read, and I admire it very much for its fair dealing and the charity it extends towards others of different views. If I had noticed bitterness towards other people of different views, I should not have taken so kindly to it, and now I must say I am not afraid to read it, but that I am growing more in favor of it every day. Spiritualists can never win converts by displaying enmity. I have read many Christian papers so-called, which appeared full of hatred towards all other denominations. Like my good Uncle Willard Johnson, I am the odd one in the family, and I too want to know the truth, and investigation will not harm me, and I believe we can reason and think for ourselves. I have always believed in the immortality of the soul. I am liberal-minded and will read anything which will lead me into the truth. I have read the Protestant Bible through twelve times, and the Catholic Bible several times, and I am very proud of reading, but I have learned much to benefit me from the LIGHT OF TRUTH, and I eagerly read the papers for more instruction. One lady has written in the paper: "I have gotten beyond tests" but I can not say so. I have gotten to the point where I believe sufficient to want evidence, I would like to attend a seance, and have my loved parents appear, then all doubts would disappear. How happy persons must feel who can see and feel they have really met their loved ones gone before. The LIGHT OF TRUTH prints some very beautiful poetry and hymns. I think "The Unseen City" full of comfort, and wish I could see its author, who had such beautiful thoughts. "When the mists have cleared away we shall know as we are known." Rev. T. E. Allen's sermon was very interesting."

Anthropologists are now attaching less importance to the shape of the skull and more to features and cast of the face as a test of race than they have hitherto done. The nose, chin, brow, and so on, but especially the nose, are very significant marks of race. The skull is apt to become modified by ways of life and other influences; but the features, unless they are marred, continue to run in the same moulds. After all, the skull and the skeleton are but the bony framework of a man, and may be compared to the supports of a building.—The Humanitarian.

A young man in New York, twenty-three years of age, recently stole \$250 and then when before the Judge, pleaded guilty and begged to be sent to the Elmira Reformatory, that he might learn a trade and thus become independent. Would it not have been well for the State to have given the young man a chance to be independent without compelling him to become a criminal first? It seems as though we are more rational with our treatment of crime than we are of virtue.—Unity.

Clergyman—Solomon's proverbs are full of wisdom. Miss Wabash (Chicago)—Sure. Clergyman—He was a wonderful man. Miss Wabash—You're dead right. There were no flies on Sol.

(Clergyman hurries off to indulge in meditations and silent prayer.) Mrs. SHAKEDACON—I am sure it is such a trouble getting the boys ready for Sunday-school. Mrs. Jerker—It is, indeed. Your boys are very good boys, I believe?

Mrs. S. (with pride)—They are. Mrs. J.—Never swear? "No." "Nor lie?" "No." "Nor fight?" "No." "Nor steal?" "No."

"Then," said Mr. Jerker, "I don't see what you want to send them to Sunday-school for. They might get into bad company there."—[E.]

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Address E. W. Sorogus for engagements at corner of Newland Street and Forest Avenue, Jamestown, N. Y.
Mr. Geo. H. Brooks and wife have been stopping at Port Huron, Mich., for a rest, but will be at Haslett Park Camp this week.
Mrs. Sallie C. Sewell may be addressed at 57 Morgan Street, Chicago Ill., till September—probably the entire winter.
We are pleased to note that Mr. Archer is recovering from his late illness at Lake Brady, thanks to the many sympathetic thoughts sent thither.
D. M. King will attend Maple Dell Camp, Woolley Park Camp, Devil's Lake Camp, Westworth Grove Meeting, Haslett Park Camp, and probably pay a visit to Vicksburg Camp also.
Prof. Joseph Ernst, trance speaker and psychometric reader, can be addressed for engagement at No. 50 Cross Street, Cincinnati, O. He would like to engage with societies in the Northwest for the fall months.
Mr. C. V. Miller, the wonderful materializing medium, of San Francisco, would like to take some engagements in some camp-meetings East, or any city. For particulars write C. V. Miller, 535 Post Street, San Francisco, Cal.
Mrs. Plymouth Weeks, we are sorry to hear, has been confined to her bed by illness, and therefore has been unable to attend the Indiana Camp-Meeting, where she had an engagement to give tests.
Mrs. E. Cutler, trance speaker and psychometric reader, speaks in Buffalo, N. Y., July 23rd, in Parkland first week in August. She will make engagements with societies on liberal terms. Also organize societies. Address Eden Postoffice, Bucks County, Pa.
We would respectfully call the attention of readers to the correspondence from Dr. A. B. Spinney, of Detroit, soliciting a fund for a very worthy purpose, and in which we heartily concur. We will also receive contributions to that fund from those who find it more convenient to address us.
Prof. W. J. Black, of Springfield, Mo., paid our office a visit the past week. He is making his old friends and relatives a visit in this section of Ohio, and is the same vigorous and energetic champion of Spiritualism as when a resident of this city. All the friends here extend him a cordial welcome.
The LIGHT OF TRUTH and Spiritual Advance will be furnished one year for \$1. The price of the LIGHT OF TRUTH is \$1; the Spiritual Advance is 25 cents. Prof. D. M. King will take subscriptions for the same at the camps that he may attend during the Summer. Show your good will and patriotism to the cause by subscribing without waiting for an invitation to do so.
Mrs. J. H. Stowell is on a visit to Chesterfield Camp-Meeting, having left last week, and intending to remain about ten days. We trust the change will prove beneficial to her in every respect. Mrs. Stowell is one of the best trance mediums for individual sittings to be found anywhere, and we take pleasure in recommending her to the public. As a lady she is very agreeable, and has a heart full of sympathy for everybody.
Mrs. M. McCaslen, our correspondent at Lake Brady Camp, informs us that Mr. William Mansfield was united in marriage with Miss Lena Moray on the 20th of July, Mrs. Jennie Hagan Jackson performing the marriage ceremony. We extend our heartiest congratulations to the happy pair, and trust that the sweetest harmony will crown their wedded life throughout eternity.
Mrs. Elizabeth Lowe Watson expects to leave San Francisco about the 15th of August for a short trip East. She will, if health permits, address the Psychological Science Congress at Chicago, and visit some friends at Rochester, N. Y. She also hopes to drop in at Cassadaga, and undoubtedly will be invited to speak. Mrs. Watson's postoffice address is Carpenteria, Santa Clara County, California.
Ex Senator Warren Smith, of Tennessee, has published a pamphlet entitled "Theism or Law—Which?" This little pioneer of free-thought is enumerated No. 1 of "Dynamite Series," to be followed by more if subscriptions warrant their continuance. Pamphlets will be sent in proportion to amount contributed by addressing the author, care W. H. Stites, Vanderbilt Building, Nashville, Tenn. The subject matter is a clear and concise refutation of the claims made for a personal or rational deity by comparison with reason and common sense.
The Peoples' Philosophic Society of Spiritualists meets at Southeast corner Central Avenue and Fourteenth Street, afternoon service at 3 o'clock, evening at 8 o'clock. Instructive and interesting lectures and psychometric reading by Prof. Joseph Ernst, tests by Mrs. Augusta Kopp, assisted by Miss Walter, while the sweet voice of Mrs. Harrison will send forth her soul inspiring music from her well selected solos, which always gladden the hearts of her hearers. The society is greatly indebted to Mrs. Dean, who kindly assisted our medium on several occasions. Mrs. Dean is well known throughout the city for her remarkable test power, and we hereby send her many thanks for the service rendered, hoping when opportunity permits she will call upon us. Her tests are instructive, interesting, and generally recognized. Lyceum and developing circle meets every Sunday morning at 10 o'clock. Public invited. Admission ten cents. CORR.
Mr. E. V. Chapin, of 3 Church Avenue, this city, writes on the evening of June 26th it was my pleasure and privilege to sit with a few select friends in a seance given by Mrs. J. Bartholomew, of Deerfield Place, Gilbert Avenue, Walnut Hills, this city. I wish it understood that I belong to the line of early pioneers in spirit philosophy, having been an investigator and inquirer since the advent of the "Rochester Knockings," and since that time I have had the pleasure of sitting with Dr. Henry Slade and Dr. J. V. Mansfield, who in their time were considered the best mediums in the land. I have also had sittings with many others, and I will here add that in all my investigations I was never better entertained than by Mrs. Bartholomew's controls, who brought to the trumpet a large list of my friends who were recognized by me from tests given, and from friends who had not occupied my thoughts for a long time. I deem it but fair for me to say that this evening spent among the spirits of my friends of the long ago was the happiest and most satisfactory of any I have ever enjoyed. One of the gentlemen who was sitting with me also received a test of great value to him from its antiquity, it being the spirit of a man who inhabited the earth over two hundred years ago, and making complete the chain of a long line of ancestry. It was indeed a "fast of mind and a flow of soul."
The Ladies' Aid of the Union Society met in Mrs. McCracken's parlors, 603 Freeman Avenue, on Wednesday afternoon. The special business being to settle with the committee having picnic ticket for the picnic which was given on the 14th inst, the result being quite satisfactory. The day was beautiful, and each one enjoyed themselves greatly, and the boat ride on the river in the cool evening was very refreshing. The business part of the meeting having been attended to the controls of Mrs. Roth, Mrs. Mantell, and Mrs. Allen entertained the friends for some time, giving some excellent tests. All felt that it was good to be here. Mrs. Chapin presided at the picnic and pleased both spirits and mortals, who resolved they would meet the next two Wednesday afternoons at the same place, and invited all to come and enjoy with us a spiritual feast.
The God that dwells within,
That goes wherever we go
Should make us all akin,
Love's blessing here bestow.
The good which we to others do
Will return to us again,
Experience will teach how true
The law of love is plain
This law as perfect as the day,
Our angel friends so true
Will point you out the "better way"
If you the LIGHT OF TRUTH review.
GENNIE.
A Chance To Make Money.
I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many poor people like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars, around home, in a few days. I will mail sample of fruit and complete directions, to any of your readers, for 18 two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.
Mrs. William Baird, E. E. Pittsburg, Pa.

Cassadaga Camp-Meeting.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast much.
And there came a certain poor widow who cast in two mites, which make a farthing.
And he called unto him his disciples and saith unto them, verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.
For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."
After reading the very able article in your last issue, signed "Rosicrucian," we began to reflect, as we have many times before, when contemplating the beauties of "Resplendent Cassadaga," upon the founding and growth of this truly ideal camp. Ideal, not merely in the external sense, but in the sense that it is a spiritual center, from which irradiates a glorious philosophy, whose beams warm, light, and reanimate in the heart of humanity hopes and aspirations which have heretofore lain in painful dormancy.
Truly, Cassadaga was not, like "Modern Rome," built upon the ruins of the "Eternal City." But those who have been eye witnesses of its growth, and who have participated in the joys and sorrows, hopes and fears, which alternately prevailed in the hearts of those noble, self-sacrificing workers who were the projectors of this spiritual enterprise, realize to the fullest extent, that the Cassadaga of to-day stands upon the ruins and transformation of a miasmatic swamp and wilderness which presented obstacles quite as formidable as the ruins of ancient Rome.
The courage and indomitable perseverance of those pining workers, who, having drunk at the fountain-head of truth, could not be content until means were provided through which all who would, might come and partake of the waters of life freely should ever be kept in the foreground of our thought. Neither muscle, purse, or brain of those valiant pioneers were held in reserve. All was laid upon the altar of the new dispensation, and their hands were strengthened and upheld by the zeal of their hearts, aware each day of "the spiritual influx from the unseen world." By their hands the gigantic trees of the forest were felled, logs, stumps, and brush were gathered in piles and burned; dirt was drawn from surrounding hillsides and the swamp was filled up and graded, flowers and shrubs were planted, in a word, "the wilderness was made to blossom as a rose." "Hewers of stone, drawers of water," planters of seed were they. No necessary work that they could do was scorned or considered menial. But in the words of Emerson all necessary work was made honorable by doing it with an honorable purpose.
Fortunate indeed are those who have the means and the disposition to perform noble and beneficent acts. But many of those who "have not occupied the chief seats in the synagogue and the uppermost seats at the feasts" have received the baptism of the spirit, and have been bestowers of benefits to the extent of their means and ability, and truly deserve the grateful recognition, "Well done thou good and faithful servant, thou hast been faithful over a few things and shall be made ruler over many."

Mr. and Mrs. S. J. Skidmore, Mrs. Sage and her daughter, Mrs. Judge Cook, Mrs. Judge Lott, Mrs. B. M. Purple, and several others of the pioneer workers are residents here, and have worked steadily and hopefully until their hopes have ripened into joyful fruition. Our hearts turn to them as the indefatigable benefactors of Cassadaga, and while we love and admire the friends and workers of the present day our hearts bear a loyal and sacred reverence for the old workers, and we are thrilled with tender memories of such as Lyman C. Howe, Libbie Lowe Watson, Mrs. H. S. Stearns, and others, who, in an early day, went forth without purse or scrip, braving the contumely of the bigoted time-serving public, preaching the gospel of the new dispensation and sowing seeds of truth broadcast, much of it taking root and bearing good fruit in abundance, and much falling on stony ground.
O. P. Kellogg, the first chairman of Cassadaga Camp, whose brilliant sallies of wit, trite comparison, and whose reasoning was so plain and clear that the most unlearned comprehended and admired him. The man who, perhaps, drew the largest crowds of people of any who have succeeded him.
A. B. French, that man of stalwart and magnanimous soul, whose every utterance upon the rostrum is a gem of truth set in a golden frame—glowing truth.
Mrs. Cora L. V. Richmond, whose quiet grace and words of wisdom fill our hearts with peaceful and beneficent thoughts.
Hudson and Emma Tuttle, who have by their daily walk and contact with the world, actualized their divinest ideals of charity, good will, and loving kindness to all—teachers are they in the highest sense, because they teach by example as well as by precept.
To these, as well as to others who have come later, we would pay our tribute of fraternal love and offer our sincerest prayers for their success and well being.
These lines have not been written in a spirit of criticism or from a lack of appreciation of those noble benefactors named by "Rosicrucian." Their magnanimous gifts have been appreciated by us to the highest extent, and if any of your "several correspondents" have failed to give due prominence to anything that would be of interest or benefit to the public we think it has been because the details, to them, have been merged into a grand culmination of the whole, and personalities have, in a degree, been lost sight of in the contemplation and promulgation of principles set forth by the champions of truth who assemble here yearly. CORR.

Lynn, Mass.

With Mr. James T. Green I rejoice to see your valuable paper taking up the live issues of the day and hour, the very first of which is the "money question." The most profound ignorance or indifference appears to be manifested by the masses in regard to it. How many know that the center of the money power of the world is England; that Russia owes that country more than the entire English debt? That English capital owns Spain, Italy, and a good (or bad) part of the United States? That one Englishman owns Chili, and ordered the settlement of the late trouble? Mr. Green has hit the nail on the head. Gold is a curse to mankind. The insane idea that it, or silver, or both, should become the basis of the measure of values, or medium of exchange is what enables a few men to control the destiny of the world, its industries, and the happiness of our homes; by grasping the usefulness of labor-saving inventions and controlling the price of labor; by laws enacted by command of this combination of capital. It prevents willing labor from reaping its just reward, and by its action degrades labor; robs it of its dignity and breeds discontent and crime. The hope of the world is Spiritualism. Why? Because it cannot be bought. The money power will not be able to control the columns of spiritual papers, as it now does the daily press of all nations, and it must never be permitted to do so.
That the LIGHT OF TRUTH needs no urging to do its work, I am sure, still I will say, go on, and may the spirit world guide to its columns such matter as will attract the attention of all who are now tied to old ideas, spiritual or material; opening to their views the rights of mankind, and how to obtain them without injury to any by education, agitation, combination, and action. Yours, A. HATCH.

Deer Park and Oakland.

To those contemplating a trip to the mountains in search of health and pleasure, Deer Park, on the crest of the Allegheny Mountains, 3,000 feet above the sea level, offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, and the most picturesque scenery in the Allegheny range. The hotel is equipped with all adjuncts conducive to the entertainment, pleasure and comfort of its guests.
The surrounding grounds, as well as the hotel, are lighted with electricity. Six miles distant on the same mountain summit is Oakland, the twin resort of Deer Park, and equally as well equipped for the entertainment and accommodation of its guests. Both hotels are upon the main line of the Baltimore and Ohio Railway, have the advantages of its splendid Vestibule Limited Express trains between the East and West, and are most desirable resting places for World's Fair tourists. Season excursion tickets, good for return passage until October 31st, will be placed on sale at greatly reduced rates at all principal ticket offices throughout the country. One way tickets, reading from St. Louis, Louisville, Cincinnati, Columbus, Chicago, and any point on B. & O. system to Washington, Baltimore, Philadelphia, or New York, or vice versa, are good to stop off at either Deer Park or Oakland, and the time limit will be extended by the agents at either resort upon application.
The season at these popular resorts commenced June 15th. For full information as to hotel rates, rooms, etc., address George D. DeShields, Manager, Deer Park, or Oakland, Garrett County, Maryland.
Persons wishing a clean, comfortable camp can find good rooms and board at reasonable rates at 47 Campbell Park, Chicago, Ill.

OBITUARY.

Passed to spirit life from Springfield, Mo., July 11, 1893, Charles M., son of C. H. and N. F. Brothers, aged three months. The parents were devoted Spiritualists, and able to receive the consolations which our heaven-born philosophy offers to the bereaved. Funeral services were conducted at Harmony Hall, place of meeting of the Spiritual Society, and at the grave by the undersigned. May the angelic presence of "our darling" be ever a blessed baptism of love, purity, and peace to the earthly household.
JAMES M. AND MRS. M. T. ALLEN.

From Liberal, Mo.—On morning of June 28, 1893, of consumption, Callie, wife of Glasgow Thompson, president of the Spiritual Science Association. She was born in middle Tennessee, June 18, 1830, and was married in Gibson County, Tenn., March 3, 1851. She was the mother of six children, four of whom preceded her to the home above. She was clairvoyant from childhood, and possessed also other spiritual gifts; and in 1882 she came into the light and knowledge of the gospel of Spiritualism, which was thereafter her solace and comfort through all her physical suffering. Now released from the frail tenement of clay, her freed spirit will rejoice in the newness and vigor of a life supernal; and in the society of the loved ones gone before, and ministrations unto those yet remaining, she may realize the full meaning of nature's divine law of compensation. May the surviving companion and children be soothed and blessed by the sweet consciousness of her continued spiritual presence. Funeral services at spiritual hall by Dr. E. B. Wheelock and the undersigned.
J. MADISON ALLEN.

The Catalpa Camp-Meeting, at Liberal, Mo.

Commences this year on Saturday, August 19th, and closes on Monday, September 4th. The officers for this year are: G. H. Waiser, President; Mrs. T. F. Spear, of Eureka Springs, of Arkansas, Vice-president; Mrs. H. M. Waiser, of Liberal, Mo., Secretary; P. J. Umbrite, of Liberal, Mo., Treasurer; J. S. Rogers, of Pittsburg, Kan., superintendent. The board of managers are B. L. Abel, of Pittsburg, Kan., who was appointed to fill the place of G. W. Rogers, resigned on the account of health; J. S. Rogers, of Pittsburg, Kan.; J. C. Caston, of Joplin, Mo.; C. H. Gates of Kansas City, Mo.; Cyrus Baldwin, of Elkhorn, Neb.
This camp was opened August, 1891. It is now three years old, with such a perfect organization, desirable location and permanent improvements that we may conclude, to a certainty, that it is a permanent camp for the upbuilding of the great cause of spiritual work in the South west. Catalpa Park is located at Liberal, Harton Co., Southwest Missouri. It is at the junction of the Kansas City, Springfield, Memphis R. R. with the Nevada and Minden R. R.
Liberal is an unpretentious town of about eight hundred people. Though it has a great celebrity from the fact that it was founded as a free-thought town; in consequence of which the Christian world has given it anything but an enviable name from every pulpit from ocean to ocean. Notwithstanding, for the first eight years of its life, there was neither priest, preacher, church, saloon, gambling den, habitual drunkard, idler, jail or a peace officer in the place, nor the fact of a crime by any of its citizens. Two years ago we sold one of our halls to the Methodist Church people. Now we have become christianized, as it were, we have a resident preacher, jail, saloon, a justice of the peace, a mayor, marshal, drunks, fights, and all the other vices common to Christian towns, yet there is a good atmosphere here, mentally and morally speaking, the majority of the people are Spiritualists and Free-thinkers. The result is we have good society of our own. We have spiritual meetings every Sunday, picnics through the summer, and a grand camp-meeting every year.
The Spiritualists have a nice little hall in the town proper. Adjacent to the town is the park, which is a beautiful place. The grove proper contains about twenty-five acres of land. Connected therewith is a farm of six hundred acres, which we propose to utilize for a co-operative school, whenever we can get the proper teachers and co-laborers to insure its success.
For our camp accommodations we have a large octagon pavilion, which spirit Thomas Paine named, "Celestial Dome." He directed us to paint it pure white.
We have jetting fountains, beautiful flower gardens and walks, six vine-clad summer garden arbors; a large and beautiful dining hall, five seance rooms and many beautiful cottages, an abundance of tents, etc. What is of the most importance of all, we have harmony and fraternity among our meetings. We dedicated our platform to the harmonious work of spiritual philosophy alone, and nothing else is allowed to be uttered upon us; hence we have that brotherly feeling that should prevail among Spiritualists everywhere.
For good level headed Spiritualists, who wish to come among us for a home, we will say, this is a great fruit-growing country, especially small fruits, which are shipped from here by the car-load. We will sell small tracts of land for homes to those able to improve the same on ten years, time at eight per cent. interest. CORR.

San Bernardino, Cal.

I send you the following communication, if you think it worth publishing in the LIGHT OF TRUTH. My daughter, living near Bellefontain, Logan County, Ohio, my former residence, but not since 1870. In 1853 I became acquainted with Dr. James Cooper and his estimable wife, whose acquaintance has been very agreeable and highly prized. The doctor is widely known as a successful physician, a fine spiritual lecturer and clairvoyant. His wife, before marrying him, was a successful magnetic healer, performing some wonderful cures. For several years working hard for the relief of suffering humanity, living a true, good life, beloved by all who knew her. My daughter writes that Mrs. Cooper's spirit left the body at midnight. The doctor saw her reception by spirit friends. They laid her on a bed of flowers. She lay there twelve hours before she woke to realize she was in spirit life. What a consolation to her husband that he could see and watch her for twelve hours. Her reception in spirit life, and a fitting reception for so good and noble woman. She also writes: "I attended a trumpet seance three weeks ago at Jacob Arbegast. The medium was a Mr. Sutton, of Anderson, Ind, which was the best I ever attended. When the spirits speak through the trumpet you know and recognize who speaks. There were twenty-three persons there. All got communications from loved ones. Emil, my son, talked so nice to me. His voice was that of a child. He was one year old when he passed to spirit life in 1872. A voice speaking through the trumpet says I want mamma, out loud, so all could hear him. I said, is it you, Emil. He said, yes, and gave me four kisses through the trumpet. Lucy Arbegast was there, and is a first cousin of his. She told him she wanted to speak to him. He said good evening, I am glad to see you. She had quite a talk with him there. He asked me, mamma, do you know where heaven is? I said, I thought I knew. He said it is here all around you; if you go into the fields it is there, in the woods it is there, and a great deal more was said. Then he says, mamma, will you sing with me? I said, yes, if I know the song. He said, sing "I Want to be an Angel." I told him I did know it well enough to lead. I was certain he would, but some one in the circle said let some one else lead. He said, they might. So Susie Arbegast started it and he sang the words right along with her. Before she began he said, now I want mamma to sing, which I did, but I wanted just to listen to his voice when he was singing, and suppose he felt that. When he was through singing he kissed me three or four times. I wish you could have heard his voice when he was singing. I have never heard anything that was so real as that, and for several days he was close to me all the time, and talking to me. He told me that he would come and rap on the headboard of my bed after I retired at night, which he did twice real distinct."
J. P. JAMES, Magnetic healer.

Camp-Meetings for 1893.

Queen City Park, Burlington, Vt., from July 30 to Sept. 3.
Haslett Park, Mich., from July 27th to August 28th.
Indiana Camp, Chesterfield, Ind., from July 20th to August 14th.
Cassadaga, N. Y., July 21st to August 27th.
Mt. Pleasant Park, Clinton, Ia., July 30th, to August 28th.
Ashley, O., August 20th to September 4th.
Verona Park, Maine, August 13th to 27th.
Liberal, Mo., August 19 to September 4.
Lake Brady, July 2 to September 3.
Etna, Me., August 18 to September 3.
Lake Pleasant, Mass., July 30 to August 27.
Vicksburg, Mich., August 11-27.
Onset, Mass., July 9 to August 27.
Devil's Lake, Mich., July 28th to August 14th.
Parkland, Pa., July 16 to September 10.
Mantua Station, O., July 23 to August 14.
Delphos, Kan., August 11 to 27.
Sunapee Lake, N. H., August 13 to 27.
Niantic, Conn., July 1 to September 5.
Temple Heights—Northport, Me.

The 20th Annual Convocation N. E. S. C. A. LAKE PLEASANT, MASS., July 30 to August 27, 1893, inclusive.

Speakers:
July 30, August 1 and 3. Mrs. Sarah A. Byrnes.
August 4, 5 and 6. Mrs. R. S. Lillie.
August 7, 8 and 9. Mrs. Clara Banks, expected.
August 11, 12 and 13. Hon. A. H. Dailey, J. Hall.
August 14, 15, and 16. Hon. A. H. Dailey.
August 17 and 18. Mrs. Carrie Twigg.
August 19 and 20. Mrs. Tillie Reynolds.
August 21, 22, and 23. Mr. J. Frank Baxter.
August 24, 25, and 26. Mr. John Slater, the most remarkable of test mediums, will give tests at every lecture and conference during the convocation.
For particulars send for circulars. J. Milton Young, Clerk.
A. H. Dailey, President. Lake Pleasant, Franklin Co., Mass.

NOTES FROM ALL POINTS.

Lassar, Mich.—There was organized the First Society of Spiritualists Sunday, July 16th, in this city, with the following officers: President, Geo. M. Williams; Vice presidents, S. S. Simons and John Chase; Treasurer, Mrs. C. Appleby; Mrs. W. Burtsius.
Akron, O.—G. Thiese writes that Mrs. Bartholomew, of Cincinnati, has been spending a few days there and gave a number of trumpet seances at his house, one a private circle for himself and wife. He not only expresses himself as satisfied with the results so far as tests are concerned, but highly delighted with the comfort- and spiritual blessings showered down upon him from the eternal spheres where his loved ones are awaiting his coming when the chrysalis ripens to let out the freed soul. He also writes gratefully of the public circles held for outsiders, and the sweet consolation given to the many who attended them. Mrs. Bartholomew will surely find a hearty welcome in that town whenever she may happen to be led in that direction.
Indianapolis, Ind.—Mrs. L. L. Jackson writes under date of July 18th: "Mrs. Mary C. Lyman, of Fulton, N. Y., is visiting our city and is stopping with us. She favored our S. S. Progressive Society with a most eloquent and stirring address Sunday evening. She is an earnest, potent advocate along the line of free thought and free speech. Yesterday morning at our regular 10:30 home circle Mike Mulligan, her Irish control, gave us a racy and spirited explanation of his views from the spirit side of life. She will speak for our society next Sunday. She is a good and noble worker for the uplifting of humanity."
Baird, Tex.—
Knowing that you and your readers are interested in the rapid strides Spiritualism is taking, it becomes a pleasure and I feel it my duty to contribute a small piece to your paper, so that your readers may see that we are sowing the seeds of Spiritualism and have great hopes of reaping an abundant harvest ere many years in our town and country.
We have with us now Miss Annie Martin, of Hillsboro, Tex., who has been a practicing medium for eighteen years, and through her mediumship people have received wonderful manifestations in different parts of our State. She comes highly recommended, and during her visit here has proven herself a very bright light in the cause of Spiritualism, as well as a perfect lady, honest and sincere in every sense of the word. She has performed wonders in her circles at our house in the way of independent trumpet speaking, strange physical manifestations, etc. Some time in the near future I would be glad to give an account of some of our circles through your paper.
My object in writing this time is to let those of your patrons and friends (those who live in this part of Texas especially) know that we are being blessed with many happy messages and some most wonderful manifestations from our dear ones long since passed away.
Any questions your readers may wish to ask concerning our work and circles will be cheerfully answered.
H. J. COOK.

A Summer Drink for Dyspeptics.

HORSFURD'S PHOSPHATE ACID.
Dr. John Little, Bloomington, Ill., says: I have prescribed it occasionally the past two years in cases of dyspepsia, kidney disorders, and general debility, especially of the nervous system, with very satisfactory results. I have recommended it as a Summer drink for dyspeptic patients, with excellent satisfaction.
Vicksburg, Mich.—
The Vicksburg (Mich.) Camp has secured reduced rates of one and one-third fare for round trip on the Grand Trunk Railroad, and Grand Rapids and Indiana Railroad for the 11th and 12th of August, and for each succeeding Friday during the meeting. Return limit of all tickets August 25th. This camp is easily reached from all points situated on these two main lines of railway crossing at this point.
Besides the fine array of talent on program we shall have Miss Abby Judson with us the first week, Mrs. M. Summers, of Chicago, slate-writer, and Mrs. Plymouth B. Weeks, platform test medium, of Cincinnati.
The new lodging-house is nearly completed, making better accommodations for the increasing number of campers. The dining-hall has been plastered and greatly improved in appearance, and other improvements added to the grounds.
JEANNETTE FRASER.

World's Fair Visitors

Desiring to secure good rooms with home comforts in a private residence can obtain the same at 3216 Forest avenue, Chicago. The location is central, quiet, and eminently respectable, situated about midway between the World's Fair grounds and the business district of the city, convenient to the elevated railroad and cable cars and lines running directly to the Exposition grounds or business center of the city. Rooms are light, well ventilated, and supplied with gas, both hot and cold water, comfortable beds and new bedding. Good board furnished, if desired. Excellent moderate priced restaurant near by. Rooms 50 and 75 cents per day. Call or address
MRS. A. CLARY,
3216 Forest Ave., Chicago.

Lake Pleasant Park Camp.

The twentieth annual convention of the N. E. S. C. A. at Lake Pleasant meets July 30th to August 27th, inclusive. Speakers: July 30, August 1 and 3, Mrs. Sarah A. Byrnes; August 4, 5 and 6, Mrs. R. S. Lillie; August 8 and 10, Mrs. Clara Banks (expected); August 11, 13, and 15, Willard J. Hall; August 17, 18, and 20, Hon. A. B. French; August 19 and 21, Mrs. Carrie Twigg; August 22, Mrs. Tillie Reynolds; August 23, 25, and 27, J. Frank Baxter. John Slater, the most remarkable of test mediums, will give tests at every lecture and conference during the convocation.
For particulars send for circulars. J. Milton Young, Clerk; A. H. Dailey, President, Lake Pleasant, Franklin Co., Mass.

Haslett Park Camp-meeting

Opens July 27th. Rates one one-third fare, may be obtained on all roads, Tuesdays, Thursdays, and Saturdays, commencing July 26th and ending September 1st.
EUFIE F. JOSSELYN.

DO YOU HAVE ASTHMA?

If you do, you will be glad to hear that the Kola plant, found on the Congo River, West Africa, is reported a positive cure for the disease. The Kola Importing Co., 1164 Broadway, New York, have such faith in this new discovery, that they are sending out free by mail, large trial cases of Kola Compound to all sufferers from Asthma, who send their name and address on a postal card. Write to them.

Rowley's Occult Telegraph.

This is the greatest mystery of the nineteenth century, and at the same time a well-attested scientific fact. Through this 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 where the most eminent physicians have failed. All this is accomplished through the mediumship of W. S. ROWLEY, M. D., who has taken a course in the mediumship and is also a graduate of Rush Medical College of Chicago, allopathic and eclectic. He is a member of the Eclectic Medical Institute of Cincinnati, O., and therefore is competent to carry out any and all instructions in a homeopathic or allopathic school of medicine. For the next three months, and please the public to increase the circulation of the LIGHT OF TRUTH as a matter of course, I will send diagnosis and medicine to last two weeks gratis and non-subscribers. Old subscribers can get new prescriptions for their friends who are not taking this paper. Regular patients, by sending \$1.00 for three treatments in advance, can have 15 at 100 sent in any address for one year free. Send for circular. A. Address W. S. ROWLEY, M. D., No. 9 Olden Park Place Cleveland, O.