Light of Truth

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

SUBSCRIPTION PRICE
$1.00 per YEAR. 5c per COPY.

Cincinnati, Saturday, August 26, 1893.

Volume XIII, No. 8

Written for the LIGHT OF TRUTH.

A SWEEPING SUCCESS.

Cassadaga Camp Commends the Labors of the National Constitutional Liberty League.

SPECIAL CORRESPONDENCE.]

At the conference, August 5th, the subject was "Medical Legislation," and the Cassadaga Camp struck a sturdy and intelligent blow at religious and medical bigotry and for constitutions liberty. By invitation Mr. J. Winfield Scott, Secretary of the National Constitutional Liberty League, Boston, Mass., briefly reviewed the history, success, and present purposes of that useful organization. He said substantially, "That grand old man, Prof J. Rhodes Buchanan—may he live yet many years to bless humanity—was one of the founders and has ever been the honored president of our National League. It was legally incorporated primarily, to restore and maintain the constitutional liberty of citizens of this land of liberty (?) to employ whomsoever they will to treat or heal them, and incidentally to prevent the unjust enforcement of old and the enactment of new medical monopoly laws; because they increase fees, rob rich and poor alike, prevent progress, infringe constitutional liberty and are against public policy in that they jeopardize public health. * * * So far it has never suffered defeat in any court or legislature. *

* * I would not waste the time or question the intelligence of Spiritualists reciting the abundant, flagrant, and too apparent evils of medical monopoly and regular practice, but will say a word concerning the good of medical liberty and reform practice.

'It is our good fortune to live in a paradise—what the old fogy doctors delight in calling 'a paradise of quacks,' the cultured Commonwealth of Massachusetts. It *is* a paradise of health and has been ever since it repealed its medical monopoly laws thirty-five years ago.

"After this Eden of quackery had flourished thirteen years that great regular, Dr. Jarvis, President of the Statistical Society, stated that 'Life is increasing, not only in duration but in power and vigor now more than ever.'

"After *thirty* years of medical liberty and reform practice, a distinguished president of a leading Boston Life Insurance Company, deliberately declared that 'the effect of this free lance system of quacks in this Commonwealth, is that, 'Life is longer than it was forty years ago, and no year in the last thirty has failed to show a gain on the table of mortality.' 'According to Shattuck's statement (which is recognized authority) the deaths from 1738 to 1752 in Boston (before God ordained the healers of the nation) says the Hon. George M. Stearns, 'were one in 21.65 of the population. Now,' he exclaims 'it is one in forty-two.' So that quackery (medical liberty) has reduced the death-rate one-half.

"In the hope of persuading other States to emulate the worthy example of Massachusetts, our National League has set about raising ten thousand dollars to be economically expended in creating and controlling a public sentiment that will demand the repeal of medical monopoly laws and result in a reduction of the death rate at least one-half.

'If this vitally necessary and transcendentally important reform is to be realized, efficient workers, persuasive speakers, and able attorneys must be employed, halls engaged, meetings advertised, speeches reported and printed, literature distributed, sympathizing societies and newspapers interested and actively enlisted, the expenses of voluntary workers and speakers paid, petitions printed, distributed, and circulated—in short a vigorous, systematic, indefatigable, irresistible campaign conducted in behalf of public health, medical freedom, and reform practice and constitutional liberty.

"It is safe to say that every Spiritualist in the United States is deeply interested in the success of such a commendable crusade, but, 'What is every body's business is nobody's business.' We make this work our especial business and attribute the uninterrupted success of our National League to that fact and the invariable policy of ample providing in advance for all possible emergencies and expenses.

"Notwithstanding the financial flurry, we have during June and July secured conditional subscriptions, amounting to nearly seven thousand dollars. For instance, a lady in Providence, Rhode Island, volunteered to contribute five dollars per month for one year, providing any other person gave an equal amount. A gentleman in Boston tended us ten dollars per month providing any person would give a like amount and cordially added that if more money was necessary he would cheerfully increase his pledge to five hundred dollars. Another Bostonian agreed to give ten dollars per week for one year, providing any two would give five dollars per week. Still another Bostonian pledged fifteen dollars per week for one year, providing any three persons would give a similar sum. A citizen of Brooklyn, N. Y., agreed to pay and is paying five dollars per week upon our personal pledge that we would undertake to secure and expend ten thousand dollars judiciously in this work. A Bostonian who has annually given hundreds, and some years thousands to reinforce and extend the labors of our league has offered us five thousand dollars payable when we have realized five thousand dollars. We promptly accepted his princely proposition and have already secured nearly two thousand dollars. Why not raise the remaining three thousand dollars right here and now? One healer in Buffalo has pledged five dollars per month for one year. A druggist in Buffalo has pledged eight dollars per month for one year. Another healer in Buffalo ten dollars per month for one year. While others healers and Spiritualists in this audience have pledged one, two, and three dollars per month for one year.

"There are enough mediums, healers, and well-to-do Spiritualists who owe their hope and their health to mediums and healers to easily contribute the remaining three thousand dollars. Will you do it? Who will accept by duplicating the above conditional voluntary pledges? We also want the names, addresses, and occupation of all persons who will volunteer to improve favorable opportunities to write and speak upon the subject and receive and distribute league literature, and circulate petitions. Again we ask who will volunteer and contribute, enabling us to draw the conditional five thousand dollars pledged?

"Thanking you, friends, for this patient hearing and the generous management for its courtesy, cordial hospitality, and co-operation, I gladly make way for those whom I know we shall all be delighted to hear."

Mr. Scott was followed by Mrs Cora L. V. Richmond, of Chicago; Rev. W. W. Hicks, of New York, Hon. O. P. Kellogg, of Sundance, Wyoming; Mrs. Lillian Hilber, Dunkirk, N. Y.; Willard J. Hull, Buffalo, N. Y., and George P. Colby, Lake Helen, Fla., in addresses which were repeatedly and enthusiastically applauded.

Recognizing the reputation of the above speakers and the permanent value and national influence of these able addresses, Mr. Scott provided a stenographer to report them verbatim, and at the suggestion and expense of the National League, the management kindly consented to print an extra addition of a double number of *The Cassadagan* containing these eloquent thunderbolts for wide-spread distribution. Meanwhile the manuscript will be sent to various liberal, sympathizing journals for publication.

The sagacity of the management in thus heartily and effectively co-operating with the National League is universally recognized and applauded.

A Strike for Liberty.

Synopsis of speeches in support of the labors of the National Constitutional League, delivered at Cassadaga Camp, August 5, 1893.

MRS. CORA. L. V. RICHMOND, OF CHICAGO.

Mr. Chairman, Ladies, and Gentleman: No argument is needed in an assemblage of this kind to convince you of the importance of the measure proposed by Mr. Scott.

You who believe in the healing influence of nature and of the spirit world never can sit silently by and submit to the legislation that will deprive you of one of your natural "inalienable" rights. The medical laws recently enacted in nearly all the States of the Union are clearly unconstitutional. They are legislation for a "class." As well might the laws compel you to employ a lawyer instead of settling your difficulty with your neighbor, or *force* you into court instead of allowing you to have recourse to arbitration; as will *compel* you to purchase merchandise of some particular firm or class of dealers; as will oblige you to worship God, or have the last funeral rites performed by some especial denominational religionists, as to *compel* the calling in of a physician of any "regular" school, merely because he (or the only lately *she*) has a diploma.

It would be well enough to adopt this method of legalizing the practice of medicine and compelling every one to employ a physician if a Chinese law were also adopted, i. e., that every physician who loses a patient should be *put to death*. As at the present time, nine-tenths of those who do die (physically) are under the charge of a "regular" physician, the race of doctors would soon become extinct.

At a meeting of the committee appointed by the Legislature of Massachusetts at Boston to inquire into the merits of a proposed bill to be passed or rejected by that body some few years ago, your present speaker was one of those called upon to address the committee. So large was the meeting that the Hall of Representatives was thrown open for the discussion. There were the "bone-setters" of Rhode Island, a family naturally endowed with the "gift" or "genius" of mending and setting broken and dislocated limbs and joints—a gift that had descended from father to son for many generations; there were the middle aged and elderly practitioners of every school of medicine; there were the so-called "quacks" and healers, magnetic, electric, and spiritual. And the ablest addresses against any legislation restricting the people in their choice of remedial agencies were made by the regular practitioners. "Why," said one eminent allopathic physician, "the longer I live the more do I know that the claims of therapeutics as a science are utterly false. There is no such science, it is all experiment." Of course, it is experiment. Anatomy is a science, physiology is a science; but the realm of therapeutics is one of experiment based upon symptoms and changing with every decade.

The physician can see the surface of the body, can determine its condition and temperature, can count the pulsations of the heart per minute; but he can not see the cause of the symptom as a seer or a clairvoyant can, or reach that cause as a healer can. Not only is legislation encroaching steadily upon your liberties day by day in compelling the employment of a "regular" physician, but there is a proposition to carry it still farther.

Out in Illinois, where your present speaker resides, and where the greatest spectacle of the world's enlightenment is now occuring, there is a place called "Egypt," the dark country, so named because of the primal obtuseness of the early inhabitants. Near to "Egypt" is the capital of the State, and thither vie the politicians, the lobbyists, and the "classes" who have political axes to grind. People in Chicago and elsewhere in the State are too busy making money to see to it that no unconstitutional laws are enacted. Most of these measures go by default, the people do not appear—are not represented. When this "class" legislation occurred in Illinois, it first appeared in the simple and unaffected guise of "a bill to protect the interests of the medical fraternity" or words to that effect. Other States have passed similar laws to "protect the people;" but, out there the true inwardness of the measure was unwittingly declared. All this kind of legislation is to protect the medical schools and their graduates—the "regular" M. D.'s.

We believe that a man has the right to die according to the dictates of his own conscience as well as worship in that way. If he chooses to die a natural death instead of a scientific one (possibly at the hands of an M. D.) he has a right to do so.

Now, the doctors wish to monopolize all the "healing agencies"—electricity, magnetism, hypnotism, water, air, sunshine—all are placed under restriction by these law-protected M.D.'s. Out in California where the medical laws had passed and were thought to be enforced, a magnetic healer was arrested for administering "remedial agencies" without a diploma. He chose to conduct his own case, acting without a lawyer; but aided, no doubt, by other intelligences from without. He examined and cross-examined the witnesses brought forward by the prosecution. These witnesses were mostly M. D.'s. He asked, "Do you admit the existence of magnetism?" "Certainly." "Of electricity?" "Certainly." "Of fresh air?" "Certainly." 'Of sunshine?" "Certainly." "And you consider these are remedial agencies?" "Most certainly." "Then," said the magnetic healer, "if a lady faints and one opens the window to admit the air, or a glass of water is given to one who is swooning without consulting a physician, it is a violation of the medical law."

The judge saw the absurdity of the proposition and dismissed the case with costs, saying, "The law as interpreted by the prosecution in this case is clearly unconstitutional." It is equally unconstitutional in *all* cases. A mother may not sooth her baby by a touch of her hand, or administer as your mothers and grandmothers did the innocent catnip tea without violating the rights and privileges of these monopolists of the healing agencies of the universe.

One blessing has been wrought by "faith cure," "mind-cure," "metaphysics," "Christian Science," etc.—if no other—the people have been turned away from poisonous drugs and nostrums to seeking and finding aid in the true "remedial agencies" of nature. And Spiritualism with its gift of healing has convinced thousands and tens of thousands that the true power of healing is not in any prescribed system of medicine, but may be a gift divine and perfect from the skies. Until medical science is perfect, until human disease and death from disease are exterminated by a perfect system of *materia medica*, no legislation can be just that binds people to employ a physician unless it is their choice.

Even were there a perfect and exact science of medicine as there is of mathematics, a compulsory adoption of its methods by legal enactment would be clearly unconstitutional. We hope this measure will be fully discussed, that the justice and necessity for repealing this obnoxious law will be fully seen, and that you will aid this gentleman and his advocates in waging a war which we hope will be successful against this and all other forms of class and unconstitutional legislation.

REV. W. W. HICKS, OF NEW YORK.

The subject commends itself to my judgment and co-operation. The law already referred to as having been passed in N. Y., is an infringment on the rights of many of our fellow citizens, is contrary to the spirit of the constitution, of our age, and ought to be repealed. Of course, we do not mean by this that any class of persons should be turned loose on society to exercise the power of the healing art, without ability, endorsement, and without responsibility.

Without going in to the subject of Christian Science or mental healing, or by whatever name it may be called, it must be admitted and is universally believed that among the many spiritual gifts bequeathed to the worthy, and consecrated the healing is of divine origin. Therefore this question is [illegible] new one. From the beginning, these divine gifts have been discounted and outlawed in every civilization; yet we know that by word and touch and look, and by the exercise of human wills, many ills have been removed and the sick in body and mind have been cured. The power exercised by the Christ, who opened the eyes of the deaf and the eyes of the blind, in addition to the assuaging of the sorrows of the human heart, was also exercised by his disciples before and after his death. The regulars of that day and time opposed his right to heal by the touch of his hands and the words of his lips, as now they deny the right of his followers. The blind man who was restored to sight was questioned critically by the Pharisees, and the name of Jesus was scandalized and his life was threatened because he dared to restore the sight to one who had been born blind—in an unaccredited way. When the poor man was questioned with the hope of being made a witness against his benefactor, he exclaimed that he knew not whence he came or by what authority he opened his eyes. "You must ask him, yet this one thing I do know; I was blind, but since he touched me I see." The healing power exerted by the followers and disciples of Christ was quite extraordinary. Peter, passing by on the street where the sick lay on either side, touched them, and they were healed. Every touch of this consecrated man brought healing and vitality. Of course, this was contrary to the opinions, regulations, and laws of society. These acts violated the proprieties, and the regular physicians of that day and time, no doubt, exercised their authority and power to stop this irregular, unorthodox crusade against the evils of society. What I want to say in conclusion is this, that these powers perfectly accord with the laws of nature, and that these divine gifts have not been withdrawn from humanity, but are still realized by the truly consecrated and spiritualized. The divinity of those who are thus consecrated may and should expend itself along all responsive lines, that humanity may be brought and preserved under healing influence and grace. The prayer of the faithful, the sympathy of the loved, the desire and will of the consecrated, and the touch of the hand, moved by inspiration and good will, must have healing, grace, and power, and to say that these gifts and functions shall not be exercised, and that they are the destroyers of the peace of human society is to deny the divine life in humanity and the holiest functions of the human soul. It would be the denial and the repudiation of the Christ power and the Christ preserver and the Christ life which we are to exemplify and illustrate. I therefore indorse the movement referred to and would join my voice to the utterance of a solemn protest against the outrage and injustice perpetrated and threatened.

MR O. P. KELLOGG.

This school of healing which we represent belongs to the divine, it is humanity's rights and privileges, and the rights of the people. If we could have a school right here at Cassadaga for the education of spiritualistic healing, and some experienced angel who had been in spirit life for ages could take the seat of presidency, what wonderful results would go out to the world!

Through mediumship is growing a knowledge of the divine law. By and bye they will call it psychic God, by whose breath the people are healed. And what is this healing, this touch of the hands, this breath of the better life? It is the spirit upon the flesh restoring to life and health after the physicians have pronounced the flickering flame nearly expired. When Jesus of Nazareth passed by he restored the diseased, the sick, by a touch, a look. Expect to see the divine gift melt the hearts of the Infidel, the law-makers, and the scoffers in general. It is high time for the people to protest and raise the warning finger toward the legislature. I object to these senseless laws injuring our liberty. If the contents of all the drug-stores in the country were dumped back of the auditorium you would see all the doctors from near and far with their dippers dipping up calomel, blue pills, quinine, castor oil, bone set, rhubarb, and hartshorn. Then some doctor would take a few grains of quinine on a penknife and send it down your gullet into your stomach and charge you two dollars.

If Jesus of Nazareth were on earth to day healing the blind and curing the sick, some old saw-bones would want to know if he had a certificate, and if he possessed a diploma. This is a free country and every man should have his liberty. If you sent for a D. D. instead of an M. D., he would ask you where you had been nights and would immediately prescribe repentance; the Baptist would give you a dose of water; the Presbyterian would proclaim foreordination; Methodists would say repent and believe; Spiritualists would give you a glimpse of your grand-mother at fifty cents a head. So I have almost made up my mind that there is quakery everywhere. I will quote some of the sayings from learned doctors. Prof. Gross, of the Medical College of Louisville, Ky., says, "Of the essence of disease very little is known—indeed, nothing at all." Dr. Bailey, of England, says, "I have no faith whatever in medicine." Again Prof. Parker says, "Hygeine is of no more value in the treatment of disease than drugs." Prof. Valentine Mott says, "Of all science, medicine is most uncertain." Dr. Marshall Hall says, "Thousands are annually slaughtered in the quiet sick-room." And so they are. Sir Anthony Cooper says, "The science of medicine is founded on conjecture improved by murder." That is what they say and still want to be protected. Dr. Abernethy, of London, says, "There has been a great increase of medical men of late; but upon my life, disease has increased in proportion." Again, Dr. James Johnson says, 'I declare it is my conscientious conviction founded on long experience and observation, if there were not a single physician, surgeon, a man mid-wife, chemist, apothecary, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now prevails." This is the highest medical authority in the world and these fellows want to pass a law to protect them. Again, Prof. Clark states, "In their zeal to do good, physicians have done much harm; they have hurried thousands to the grave who would have recovered if left to nature." Again, Dr. Rush, of Philadelphia, says, "It is impossible to calculate the mischief which Hippocrates has done by first marking nature with his name, and afterward letting her loose on sick people."

If I had time I could read to you a couple of hours from the high authority of this medical world.

GEORGE B COLBY, LAKE HELEN, FLA.

The evidence and benefits of spiritual and magnetic healing are so apparent and overwhelming, it seems passing strange that intelligent legislators should, for one moment, entertain a proposition to proscribe it.

I will simply narrate a few instances that came under my personal observation. Several years ago, while residing in the State of Iowa, there was a man about middle age, who had what was called falling sickness, and who had exhausted every means in that part of the country. He was told that by a medium that the cause of his trouble was partial fracture of the skull, which had caused an enlargement of the bone which made a depression on the brain. At first he did not believe it was true; but finally went to Chicago and consulted another medium there, who diagnosed the case exactly as the former medium had. It was with considerable effort that they finally prevailed upon a surgeon to remove the bone; but, after doing so, he was well, and is to the present day.

One of the most remarkable healers that I know of is Paul Carter, of Iowa. I knew a man that had some trouble with his stomach and had spent a great deal of money in doctoring, but failed to find relief. He went to see Paul Carter who cured him immediately. Another instance of this medium's wonderful powers was of a man in Iowa who was afflicted with a disease of the muscles of the knee. After consulting many doctors they said there was no help for him. He consulted this magnetic healer, who, by making a few passes over the knee, cured him.

Judge Rosecrantz's grand-daughter, who, from birth, had been in ill health and crippled, and who was constantly under medical treatment, but never helped, was finally placed under the care of a medical healer who restored her to perfect health. She finally passed to spirit life, but from another cause.

A physician in Lake Mills, Iowa, who could not read correctly a quarter column in a newspaper, added a petition and worked vigorously with the legislature to pass laws prohibiting, under great penalty, the practice of all healing outside of the medical fraternity.

A family who had lost two children by diphtheria, called me in to sit up with the third who was pronounced by the attending physician to be in a dying condition, in fact, the doctor said the little sufferer could not survive the night. We decided to hold a circle and see if our spirit friends could not do something for the child. They told us to pass our hands over the child's body, which was done a few times, and immediately the child spoke its mother's name and moved its hands and feet. By dawn the child had so greatly improved that all called it a miracle; but this and the final recovery was credited to the doctor. I might relate innumerable cases similar to these that Spiritualists have been engaged in, but think this will be quite sufficient.

WILLARD J. HULL.

I want to say that I think that it is well enough now that my pen and voice in the past have identified me with the purpose and object of the movement of this character, and I am in sympathy with it; having had some experience with the sensorium of the medical fraternity. In all ages of the past liberty has been on the defense and it is our duty to defend liberty in all that the term implies. Truth perhaps may not need defense, she only asks for a hearing; though she be crushed, she will rise again. The old adage, that "Eternal vigilance is the price of liberty" applies to-day as forcibly as it ever did. The immortal La Salle said, "Where liberty reigns the tyrant seeks to slay her." We want liberty and independence in the employment of those who are to minister to us in any of the affairs of life. I do not want to be compelled to employ the service of a physician to doctor me. I must have the same liberty to die, if need be as to live. I must have the same liberty to employ the physician, who, to me, represents the best school of practice as well as to employ that lawyer, who, to me, is most acceptable. Error and falsehood always need protection, were the cross true no sword would ever have been required to defend it. It is because principles ought to stand that we are required to sustain them.

My observation has been that the most successful practitioner or wise physician is the last one to ask for protection or for a monopoly. We are cursed with class legislation, we are legislated to death in certain lines, false lines. You voters of Chautauqua County had in Mr. Vedder a fair representative who did his duty and never was guilty of advocating measures that debarred another's rights. Some of the goody goodies of the county learned that he did not have a good moral character, whatever that may mean, so they turned down Mr. Vedder and elected a preacher by the name of Edwards. Now a preacher in politics is like a bull in a China shop, they always create a disturbance. The first thing this man did, and the worst thing, was to advocate a measure, which, if it had been passed would have bottled up every medium in the State, and would have destroyed the purpose and the work of this association, and Cassadaga would have, of necessity, become a thing of the past. These are matters that have to be looked after, and let this experience stimulate Spiritualists. Protests will not effect a cure. Protests cure these mentors just as a mustard poultice cures dyspepsia, that is to say, they do not. Your relief, as well as your weapon, lies in the ballot. If the people of this State or this county desire to have a judiciary or the militia serve them, they must see to it, that they put into office men who will represent and protect their interests and execute their demands. A great fear has arisen that in the pardon of a few fanatics by Gov. Altgeld of Illinois that the work of the anarchists will be given a new lease. There is no danger to be apprehended from that source. The anarchists are looking out after the tool judges and the infamous lawyers leagued with plutocracy, who are daily blinding justice with more deadly poison than the bomb that was thrown into Haymarket seven years ago. Legislation should be reduced to a minimum and that minimum should have for its object the betterment of the whole mass as against the betterment of a few individuals. And I repeat that this is no time for protest; it is time for action in medical freedom, liberty, and in all other matters. You are to *think* and *act*.

St. Louis, Mo.

A very interesting contest occurred on the 16th inst. at Hagan Opera House between Jules Wallace and Prof. Tyndal, the mind-reader, who proposed to expose Wallace and show that the spiritual phenomena of Wallace was due to mind-reading.

A large audience of 1,000 people greeted them. It was a great triumph for Spiritualism. Wallace gave his signal tests, and Prof. Tyndal did well as a mind-reader; but as an expose of Spiritualism it was a flat failure. In fact, before any fair and unprejudiced mind it confirmed this great science, for Wallace gave his tests from the platform at long distances from his subjects, and even gave the mind-reader excellent tests, one especially, a conversation he had with a newspaper here, disclosing a very discreditable conspiracy to expose him by hiring a lot of toughs and thugs to act as confederates. Tyndal, who, outside of this conspiracy, appeared to be a fair man, admitted this conversation which he had in the office of the paper. The conspiracy was further confirmed by the presence of the toughs who almost precipitated a riot. The Professor could only read minds by taking hold of the subject's hands and requesting the concentration of his mind on the object sought for.

Another great and decided distinction is, as was shown here. The Spiritualist tells where he obtained his information or knowledge and gives names and incidents in proof. The mind-reader cannot tell from whence they come, only sees the results without knowing the source.

One of the worst reminders of this great contest was when the orthodox part of the audience found themselves foiled, they vent their rage in calling Wallace a demon or devil, showing to thinking minds the tendencies of the devotees of that horrible superstition on unevidenced belief in a burning hell. Had they not their power checked by our better civilization, they would have mobbed him, torn him to pieces and brought us face to face with the dark ages. This incident, taken with the late efforts of many legislatures to enact laws to imprison mediums, maps out, as I wrote in a previous article, our great work for the happiness and good of mankind. And the great work of Wallace here will soon command their admiration and gratitude and send his name rolling down the ages. He has sent St. Louis to the front in the study of this great knowledge, giving it such a momentum that it will now sweep onward to universality.

J. W. COOPER.

THE Rev. J. A. Zahn, in a Church paper, claims "for the age of the human race a period that covers nearly ten thousand years." There's more heresy in the air.

THE MIRACLE OF THE MAID OF ORLEANS:

OR

The Evidence of the Supernatural in History.

I arrived at Orleans on Saturday evening, June 3d, 1893. At midday I had read the inscription on the wreath affixed to the well-known statue of Jeanne d'Arc in Paris, proclaiming that Jeanne had been burnt as a heretic by the Bishop of Beauvais, on May 30th, 1509. The motive of the reference was obvious. To honor the Maid of Orleans was well but to have a fling at the Church was better. I was destined, however, to have at Orleans a still more remarkable illustration of the tendency in modern France to make the career of the Maid of Orleans the battle-ground of contending factions.

Sunday, the 4th of June, was one of the glorious days which have been so numerous this summer. The great Cathedral was crowded in the morning with a congregation of which about one sixth were men. The service, choral throughout, was exquisitely beautiful. How marvelous, that with such melody in the "poor man's opera house," the poor man for the most part seemed to prefer the brazen clangor of the machine-ground music of the great fair, with its switchbacks, circuses, theatres, and merry-go-rounds!

In the afternoon, the procession of the Fete Dieu was to start from the Cathedral and make the tour of the city. The front of the minster was gay with bannerets and escutcheons; a great altar draped in crimson was dressed in the porch, and everywhere there was a profusion of flowers and evergreens. It was one of the great fete days of the Church. The residents along the line of route of the procession decorated their houses, festooning the streets with evergreens, covering the walls with carpets and tapestries, and where those failed, stretching white sheets, to which they pinned rosebuds. A devout baroness had set up a shrine in her garden, and at the foot of the main street leading down to the river an altar was erected, its scarlet canopy looking very bright and pretty beneath the green trees, with the blue waters and yellow sands of the Loire stretching far behind. From all the parishes of the city children, flower garlanded, in their Sunday finery, preceded by the young girls who had celebrated their first communion, in long gauzy veils of muslin, were hurrying to the afternoon service in the Cathedral, where they filled the nave with a billowy expanse of lawn like purity.

While watching the preparations for the procession my attention was suddenly arrested by a line of processionists crossing the great bridge that unites Orleans with the southern bank of the Loire. There seemed to be about 200 or 300, with banners and band, and we judged that they were a belated contingent from one of the smaller parishes making their way to the Cathedral. It was not till next day that we discovered, from the local papers, that this was a rival procession, got up nominally in honor of Jeanne d'Arc, but really as a protest against the Catholic Church. It was a very small affair. The clerical organ disdainfully declares that only eighty three persons took part in the demonstration, which was reported to the length of three columns in the republican organ; a fact which perhaps explains how it was the same journal could not even find room for a paragraph describing the procession of the Fete Dieu, in which some 5 000 persons took part.

This latter procession was, to the unaccustomed eye of the English visitor, worth coming to Orleans to see. There was such brilliance, such harmonious yet vividly contrasted color, such poetry of motion, such melody of song. The flower-garlanded, white-surpliced boys who, walking backwards, sprinkled with red rose-leaves the path of the advancing procession; the gorgeously habited ecclesiastics pacing slowly before the Bishop, holding reverently the sacred pyx under the scarlet catafalque with its nodding plumes; and the long lines of white veiled maidens, broken here and there by the sombre black of the motherly faced nuns, made the tree-shaded quay of the Loire a scene of beauty that recalled far-away memories of the pageants of pagan Rome. There were emblazoned banners from all the parishes, heavy gilt crosses, gorgeous Swiss beadles resplendent in gold epaulets and facings, lines of young schoolboys in scarlet petticoats with lawn sleeves, and everywhere lovely girls whose bronzed features and flower-decked hair gleamed through clouds of tulle. Here and there, at long intervals, bands were playing, but for the most part nothing was heard but the singing of children. *"Je suis chretien"* was the refrain of one hymn constantly repeated. It was a dream of artistic beauty; eye and ear alike were at once rested and inspired. When the host passed by every head was uncovered and every knee was bowed. After the Bishop came about 500 or 1 000 men singing reverently, singing, all the time until the long procession wound its way back to the Cathedral door, where the crowd massed in the great square was very imposing and beautiful to look upon. Whatever else the Old Church knows or does not know, the experience of centuries has at least given it an unrivalled instinct for stage management.

Next day, looking over *Republicain Orleannais*, I found the report of the proceedings at the rival demonstration, and learned then for the first time how fiercely the battle promises to rage over the memory of the famous Maid of Orleans. Republican committees have been formed in Paris, Orleans, and Rouen for the purpose of celebrating by a civic fete the martyrdom of the Maid. These civic fetes are set on foot with the avowed object of pushing the anti-clerical propaganda, that is to say an anti-Christian propaganda. It must be admitted that as a weapon against the priests and the Church which is organized under the Pope, they could not have made a better choice than Jeanne d'Arc; but as a weapon against Christianity they could not have made a worse; for while the Church burnt her, faith in Christ sustained her in spite of the Church. Jeanne was before everything a Christian, not in word only, but in deed; nor was Dumas blaspheming when he styled her "the Christ of France." She would have shrunk in horror from Dumas; but he expressed bluntly what all must feel who study her life. She was not the second person of the Trinity, but she was a Christ if ever woman was. She had all the distinctive notes of Jesus of Nazareth—regarding the carpenter's Son, of course, merely from His human side. Not merely was her life a sacrifice and her death a martyrdom, but her story is saturated through and through with the same miraculous element which leads so many critics to distrust the narratives of the four Evangelists. She lived and died in the constant presence of the invisible world, hearing the voices of angels and of just men and women long deceased. She had the gift of prophecy, and she worked miracles—not the less miraculous because she never shrank from the use of human means to accomplish her end.

It is this element of the so called supernatural about the Maid of Orleans which makes her story at this moment, even more than formerly, so supremely fascinating. Here we have the question raised by the rationalists brought to the test of science, and history, and the human conscience. If we may have Christianity without the miracles, we may have Jeanne d'Arc without her voices. Those who claim, as did the orators of the civic fete, that science and the democratic spirit have dissipated the Christian legend, naturally apply the same process to the story of their national heroine. But many of those who hold zealously to the miraculous element in the Gospel yet do not see that there is much more legal and unimpeachable evidence in favor of the miraculous element in Jeanne d'Arc's story, are inclined to rationalize Jeanne all the more ruthlessly because of their reluctance to rationalize Christ.

M. Emile Corra, speaking at the base of Jeanne's statue, proclaimed that "in our time, when the theological spirit disappears before reason and the democratic spirit, scientific criticism has banished the marvellous from history as well as from all other domains of thought." The other orators denied the supernatural mission of Jeanne. They denied that she was inspired by Providence or by any intelligence outside her own heart, and they protested against her being converted into a personage of the "cold Catholic mythology." So far as they are concerned they do not intend to leave to the representatives of those who butchered Jeanne the exclusive right to exploit her glories for the benefit of the Church. With the last sentiment every one must sympathize. But it is another matter when we are asked to believe that Jeanne, the peasant girl of Domremy, enjoyed no inspiration from on high, had no communication with invisible beings, and, in short, had no providential or divine mission entrusted to her care. "Jeanne," said M. Corra, "was not a mere rough peasant girl upon whom Providence had breathed. She was a woman of a beautiful intelligence and a great heart, who devoted herself to her country, and who has a right to a place in our history like Louis XI, Henry VI, Richelieu, Danton, and Gambetta."

There the issue is clearly defined. Was Jeanne a stone cut without hands from the mountain side for the purpose of being used in the hands of the Almighty to accomplish his chosen ends and manifest his omnipotent power by her very weakness and natural unsuitability for the task; or was she a woman of genius whose achievements were the natural result of the application of her native unaided powers to the accomplishment of a task that lay within range of mortal capacity? That is the issue which the French are debating among themselves. That is the issue to which, in the lull of political discussions over the authenticity of Gospels and the nature of Christian evidences, we in England may profitably devote some little thought. If the former hypothesis be correct, then Jeanne d'Arc and her mission belong rightly to the order of the so called miraculous as much as Moses or David or Jesus himself. Their range differs, but their action within the range in which they did operate is as inexplicable by what men regard as the ordinary laws of Nature and of life as the firing of a cannon ball can be explained by the hurling of a stone from a sling.

Here let me interpose, for fear of misunderstanding, to premise that I use the word miraculous in the popular vulgar sense which would justify the application of the term miraculous to an explosion of gunpowder by those totally ignorant of the uses of villainous saltpetre. To me there is nothing supernatural, nor is there any miracle, in the sense of an arbitrary infraction of divine law. One is the Law and one is the Lawgiver. Nor does the best authenticated miracle in Holy Writ speak to me so forcibly of divine wisdom and omnipotence as the silent operation of the cosmic force by which, in a few short weeks, a tiny seed blossoms out into square feet of fragrance and beauty; or a small package of albumen and yolk inside a fragile shell is converted into the iridescent plumage of the humming bird, or a living mechanism of flesh and feathers which is capable of producing the song of the nightingale. Whether Jeanne be accounted for on one hypothesis or the other, she is to me equally the instrument and handmaid of our Father. These discussions, therefore, whether of Jeanne or of Jesus, for me merely relate solely to the means He saw best to employ, and whichever conclusion is arrived at, does not affect the central fact.

But there are others—possibly in all ages the majority of men—to whom if you can prove that anything has happened according to natural law, familiarly functioning around them, to-day as yesterday the same, it is as if you shut out God from His universe. They will only begin to admit the reality of His existence when startled by the occurrence of something outside the regular and unwonted sequence of events. The phenomenon of birth is more marvelous than the mere return of life to a body from which the breath has departed. But births occur so constantly under certain conditions as to enable them to be generalized into the working hypothesis which we call a law of nature. Whereas the raising of a body from the dead—although it also might, had we but sufficient data, be reduced to its proper place among phenomena naturally recurring under certain conditions at present unknown—has occurred so seldom, and is so opposed to the working hypothesis which we call laws, that it has usually been the supreme advertisement of the founders of new religions. The quality of advertisement which it possesses in a supreme degeee is possessed more or less by all the so-called supernatural or miraculous phenomena, so hateful to the narrower scientists, who are only a shade less bigoted and ridiculous than their predecessors in dogmatism who asserted with equal vehemence that the Thirty-nine Articles were a comprehensive solution of the mystery of the universe. These advertisements of Providence startles men out of their snug complacency, and compel to recognize the birth of the Infinite Invisible, of the nature of which we know about as much by our microscopes and spectroscopes and other measyards of science as the dwellers on the European coastline knew in Jeanne's time of the American continent.

Was Jeanne such an advertisement? Was her career a proof of the existence of a higher power, of an Invisible Intelligence operating apparently from outside the material visible universe; a power with volition apart from our own; a power not ourselves, and yet a power which makes for righteousness? These questions, if answered in the affirmative in Jeanne's case, have an obvious importance from their bearing upon the whole question of Christian evidence. There are obvious advantages in changing the venue, so to speak, of the trial of the case from Palestine to France. The events are nearer to our own time. When St. Augustine began his Christian apostolate in Canterbury, about as many years had elapsed since the crucifixion as have passed since the deliverance of Orleans. The facts are beyond dispute. All the conditions which are insisted upon as indispensable to valid evidence by those who repudiate as insufficient the testimony of the witnesses of the resurrection and ascension, are supplied in the case of Jeanne. No one disputes the resurrection of France which was brought about by her mission. As little doubt exists as to her character, and as to the exact words in which she explained her own idea of the nature of her mission. A prolonged and painstakingly malevolent inquisition into her acts and deeds and thoughts has supplied us with the most unimpeachable evidence, her enemies and executioners being both collectors of the testimony and the custodians of the records. The work was not done in a corner; it was accomplished under the eyes of the world. It gave an immediate and definite change to the whole course of the historical development of the two greatest of civilized nations. It is so living and palpable a force to this day that the contending factions in France wrangle over her name, and celebrate the anniversaries of victories and of martyrdom as if they were red-letter days in the calendar of France.

It is therefore evident that much may be gained in the way of elimination in the way of doubtful and non-evidenced matter if for a while we leave the well-worn arena of the annunciation and the resurrection, and consider seriously whether Jeanne d'Arc is not sufficient to prove the existence of a higher power in communication with mortals whose presence is not cognizable by the ordinary senses. If Jeanne's career proves this, the demonstration will be to the general combat between the forces of Belief and Unbelief what Jeanne's capture of the Tourelles was to the relief of Orleans. The Tourelles was only an outwork, but when the Maid ejected its garrison the siege of Orleans was raised.

The story of the Maid of Orleans—which Lord Ronald Gower has just told in English in the delightful volume published last month by Mr. J. B. Nimmo—has long been recognized as one of the most fascinating and enthralling of all the tragedies of history; not inferior in pathos to any narrative in any literature, sacred or profane, and the whole drama pivots upon one single point—the reality of the voices heard by Jeanne. Deny that, and the whole narrative becomes simply incredible.

I began this article in Orleans, beneath the shadow of the cathedral in which Jeanne rendered thanks to God. I am finishing it in the Church of Jargeau, where she achieved one of her most famous victories. Sitting in the choir of the old church, I see emblazoned before me, in windows gorgeous with colors, the great saints and warriors of the Church. There is St. Michael, with his spear transfixing the dragon; St. Eustache, with the sword and the pen; Francis Xavier, missionary of the cross; St. Veronica, chaining a dragon; St. Antanus, St. McCulfus, St. Vincentius, St. Prosper, and the Virgin proclaiming the Immaculate Conception. But none among the whole bejeweled and behaloed hierarchy appeals to me as does the window of Jeanne d'Arc, which looks down upon me as I write in one of the carved oak stalls of the spacious choir. Alone among the saints and martyrs she has no halo. St. Prosper is upon her right hand, with his mitre and his episcopal staff; St. Eustache upon her left, with his quill and his weapon of war; while in front glows with eternal youth the great St. Michael, the archangel of the hosts of heaven, patron saint of the armies of France and special guide and inspirer of Jeanne d'Arc. The Maid is not unworthily placed. She clasps her sword in her left hand, while in her right she holds the standard which she loved forty times more than her sword. And the light streams in, through her patient eyes and firm set features, upon the church which, 364 years ago this very day of June, she captured for France.

June 12, 1492, was the day of the storming of Jargeau on the Loire. June 12, 1893, I have cycled over from Orleans and alone in the great old church am writing these concluding words. It is fair and bright outside. The Loire runs low with the endless drought; the barley is ripe in the fields; the old windmills are whirling their arms briskly in the pleasant wind, and the swallows flit around the church tower, which stands almost the surviving monument of that ancient time. Of Jeanne in Jargeau there seems no trace or living remembrance save the window of stained glass; nor is there any sign that man, woman, or child remembers that it was June 12th when the Maid drove out the English and freed Jergeau from the foreign yoke.

But in the silence of this stately nave, a silence unbroken save by the twittering of the swallows who now, as five hundred years ago, unaffected by wars and revolutions, hawk for flies around the church, I seem to hear the voices of the past, full of meaning for the present and of promise for the future.

And these voices issuing from the dusky expanse of the past centuries ask: "What now think ye of the Maid? Explain this miracle by your psychology and your sciences! Say how the deliverance of Orleans was effected and France freed from the English yoke by a letterless lass of eighteen years? Who gave her the fore-knowledge of things to come which enabled her to read the future as an open book? Who taught her the art of war and enabled her to transform a huddled mob of sheep into wolves of war, so that the victors of a hundred years were humbled in the dust before the standard of a peasant maid, and the leopards of England were chased before the Maid bearing the white standard of the lilies of France?"

And I can only answer this appeal by admitting that Jeanne was the agent in the hand of invisible powers, and that her miracles were accomplished by the agency of spiritual forces, whose potency and range can not be measured by the dynamics of material science. I do not say necessarily of God the Infinite, the Almighty, and the Omniscient, or of Satan, the Anti-God, as if outside the domain surveyed by our five senses there remained but two agencies or powers—the Infinite Holy One that inhabiteth eternity, and the almost Infinite Unholy whose abode is in the abyss. Such a conclusion would be to the last degree unscientific. All that we can say of a certainty is that the Maid of Orleans was endued with gifts and graces and capacities which were not natural to the shepherdess of Domremy, nor, indeed, could be acquired by an unlettered peasant girl, any more than the apostles could have attained by aid of the grammar and the dictionary the gift of tongues which they received at Pentecost.

Whatever else is uncertain, this at least is clear—military genius, the supreme gift of great commanders, the technical mastery of the art of directing artillery fire, of planning campaigns, and the gift of foreseeing their exact duration and result, these things can by no theory of psychology be supposed to be latent in the mind of an enthusiastic village girl, who had neither learnt to read, to ride, or to command before she was launched against the English, to their utter undoing. Mr. Myers is fond of ascribing genius to the uprush of the subliminal consciousness; but no uprush from subliminal regions will explain the sudden possession by a peasant girl of the technical knowledge of a master of artillery. Of the fact that Jeanne had these gifts there is no dispute. Apart from the fundamental and unmistakable fact that she brushed away the English masters of France as if they had been flies, the ablest generals on the French side formally testified on oath to the process of rehabilitation to the extraordinary genius which she displayed in war. The Duc d'Alencon made the campaign of the Loire by her side. "In everything," he said, excepting the making of war, she was as simple as any other young girl. But in war she was very skilful, either in the bearing of the spear or in mustering an army, in appointing the order of battle, or in disposing of artillery. All were astounded to see her display the skill and foresight of a captain exercised by a practice of twenty or thirty years of war. But they admired above all her use of artillery, where she had a consummate ability." "Now, a supreme capacity to use artillery is no more latent in the subliminal consciousness than a mastery of Greek or Latin or Hebrew. Neither is the ability to manœuver thousands of troops of all arms in such fashion as to secure victory, when the ablest tacticians of the day deemed it hopeless, explicable upon any other theory than that of the direct communication to the mind of Jeanne of the superior wisdom of a higher mind. If your servant-maid were to return from marketing with her pockets stuffed with gold and jewels, it would be as reasonable to attribute their presence on her person to the spontaneous generation of some latent power of the mind, as to explain the military genius of Jeanne to the uprush of the subliminal consciousness.

Whence then came these gifts? To say that they came from God is not to answer but to evade the question. All good gifts come from God, but they reach us usually by intermediaries, whose action can be traced with some degree of precision. How then did Jeanne receive her sudden and miraculous accession of military genius? I lay stress at present solely upon her admitted capacity to lead troops, to use artillery, to direct campaigns. I say nothing for the moment of her prophetic gifts. If a Suffolk ploughboy, fresh from the ploughtail, were to be suddenly put on board a modern ironclad on the eve of a great battle, every one would admit that it could only be by a miracle if he should display in manœuvring and fighting that great conglomerate of complex machinery, the naval genius of Nelson or the skill of Admiral Hornby. Yet for an illiterate maiden of eighteen, who had never sat in a saddle or worn armor, to command an army of veteran men with such consummate success as to destroy the established power of the English in France, was not less extraordinary, not less demanding a miraculous or supernatural explanation. What then is that explanation?

I referred just now to the analogy of a servant-maid going a marketing with a few pence and returning with her pockets stuffed with gold and jewels. What, of course, would be adopted in such a case to ascertain the source of this extraordinary accession of wealth? Clearly the first and most obvious step would be to interrogate the girl herself. How came she to be in possession of such treasures? And in default of better evidence as to their source, her testimony, however incredible, would deservedly be accepted. Suppose she said that they dropped down from the skies, or that she found them growing in a cabbage, the natural conclusion would be that she had stolen them and was lying to conceal the fact. But if, after the most careful and minute examination of all the witnesses who could possibly throw any light upon her movements, it was proved incontestably that there was no other possible source from which she could have received them, except direct from the sky or from the heart of a cabbage, then, if the existence of the treasure were undisputed, we should be driven to accept the testimony not as necessarily true, but as supplying the only hypothesis by which her possession of the treasure could be accounted for. So it is with Jeanne. No one denies that she suddenly became possessed of an altogether abnormal genius for war. The proof that this was the case is overwhelming. It is supplied, in the first place, by the fact that, at the outset of her career, she was uniformly opposed by all the experts and veterans who commanded the King's troops, and that she as uniformly succeeded, by dint of a series of almost unprecedented victories in convincing all these experts that they had been mistaken. And it is attested, in the second place, by the fact that the English, the bravest and most victorious fighters of the century, were so absolutely convinced that Jeanne wielded supernatural power, that not all the authority of the king, expressed by repeated ordinances, could induce their soldiery to take the field against the Maid. It may be said that these were superstitious days, and that a reputation for sorcery was easily established. But Jeanne's reputation was established, not by magical incantations or any occult pretensions, but by the matter-of-fact method of driving conviction into the national heart—the simple but effective method of chasing the English armies in headlong rout, whether they fought in the open field or sheltered themselves behind all but impregnable ramparts. Two nations, her own and the enemy's, agreed five hundred years ago in believing that Jeanne's capacity and Jeanne's achievements could not possibly be due to any but a supernatural source. France held that they came from God, England from the devil. Both agreed in believing that they were not and could not be the natural endowment of a Domremy shepherdess.

A hundred years have elapsed since the worship of reason was established in France on the ruins of the old religion which Jeanne loved. In our own day, as the authoress of "Robert Elsmere" glibly teaches, all belief in the miraculous has disappeared from intelligent circles. But, as I see in the stained window of the church in which I am writing, the old religion still holds its own, and exalts the heroic Maid among the saints and fathers of the Church; and, at the same time, Atheists vie with Churchmen in making processions and orations in her honor. How comes it that these factions, bitterly hostile in all things else, should agree in the cultc of Jeanne d'Arc? That in itself, after the lapse of five centuries, is almost as remarkable as the deliverance of Orleans or the victory of Patay. But what explanation can the rationalists and Materialists of our time give of Jeanne's suddenly acquired military genius—a thing as inexplicable, surely, as the gift of tongues? There is no explanation. Natural genius may account for much, religious enthusiasm for more; but as neither natural genius nor religious enthusiasm will teach the unlearned how to conjugate irregular verbs, so these great qualities are as incapable of imparting to a village lass the art and mystery of the profession of arms.

Remember that the English in France at the beginning of 1429 were to the French what the Germans were at the beginning of 1871, only more so. Talbot, the English Achilles, was as great a military authority as Moltke, and the victories of Verneuil and Poictiers and Agincourt and the Herrings were as decisive as those of Sedan and of Metz. After a war of a hundred years the dominance of England had been accepted almost as a decree of destiny. Only eight years before a solemn treaty made over the crown of France to the English king. English garrisons were in Paris and Rouen and Bordeaux. English authority was supreme over more territory than the Germans covered even in their most venturesome marches. The French had neither money nor men, nor sovereign nor prestige. Their nominal king was a vacillating incapable. His councillors dreaded success even more than defeat. Yet out of the midst of this hopeless prostration Jeanne arose, and in the course of a single year she had transformed everything. She delivered Orleans, crowned the king, broke the prestige of English victory, and in short re-created and regenerated France. How can we account for this incredible series of achievements wrought by the hand of this peasant girl, who in her own phrase did not know A from B, but who accomplished the salvation of France?

Ask Jeanne, and hear what she says! Jeanne has no doubt, no indecision. Jeanne knows. She knows that it was not in her own strength she did her great marvel; she shrinks from the assertion as a blasphemy. She was enabled to do it by an invisible intelligence whom she called My Lord the King of Heaven, who communicated his will to her by the direct word of St. Michael the Archangel, St. Catherine of Alexandria, and St. Margaret of Scotland. Jeanne may have been mad, but she delivered Orleans. She may have been a mystic, a visionary, and a superstitious fanatic, but she rid France of the English conqueror. And Jeanne, the Maid of Orleans, the victor of Jargeau and Patay, never ceased to affirm that she received all her knowledge and all her capacity direct from St. Michael and the other saints. And as no one to this day has ventured to suggest any other possible hypothesis to account for this incredible phenomenon, is it unreasonable to ask that in this matter we should believe Jeanne?

I do not say that it is necessary that we should believe that Jeanne was correctly informed as to the identity of the invisible guides who gave her the counsel which enabled her to baffle the sagest of the English captains. All that I ask is that it is evident, seeing Jeanne had not the knowledge in herself, she must have received it from some one else, and as there was no visible being who could communicate it, are we not of necessity driven by a strictly scientific process of induction to believe that she must have received the information from invisible beings? Jeanne believed that she could identify them, and named them with the utmost confidence. They were not, she declared, either invisible or intangible to her. She heard them at first as voices, but then she saw them as persons, and afterwards embraced them as friends. But I am not concerned to demonstrate the accuracy of her com-

enclature. All that I ask is that it should be admitted that some power not her own, and not discoverable by the five senses of mortal man, did communicate to her the capacity by which she astonished the world.

The argument in favor of this conclusion is much strengthened when we come to consider, not merely the capacity of Jeanne to do, but the ability of Jeanne to foresee. Here we are on firm ground. It is admitted by no one more than the most confirmed materialist that the gift of prophecy is not innate in the human mind. But Jeanne undoubtedly had the gift of prophecy. She prophesied not after, but long before the event, and her prophecies came true—with one or two exceptions. The evidence in her case is certainly quite as irresistible, to say the very least, as that of any of the prophecies which figure so largely in evidences of Christianity, down to quite recent times. Nor does she prophesy probable things. To state the fact in vulgar parlance, no one would have been so mad as to risk a bet on the chance of their fulfilment even at a hundred to one. When she was a child by the spinning wheel she foretold her journey to the king, and her mission to deliver France. When she was not eighteen she foretold that she would deliver Orleans and conduct the king to Rheims to be crowned. Before she went to Orleans she predicted that she would be wounded, on the evening before she specified that the wound be above her breast. When the operations began for raising the siege, she predicted that she would clear out the English in five days, which was fulfilled to the letter. When the most experienced captains declared that the Tourelles could not be reduced in less than a month, she foretold its capture next day, and it took place. She foresaw the death of a horseman of the guard at Chinon a few hours before it happened; of Lord Scales, two days before he fell, and she foretold her own decease at the end of a year. She warned the Duke d'Alencon to avoid a cannon-ball, which slew the gentleman who took his place, and she predicted with the utmost confidence the result of the battle of Patay before a shot had been fired. For a similar series of prophecies so well attested, so precise, and so incredible at the time they were delivered, we may search in vain in sacred or profane history.

Nor is her claim to forevision at all vitiated by the fact that she declared she would enter Paris and drive the English from France, whereas it was not until seven years after her death that the spirit which she had evoked in France secured the expulsion of the English. Nothing is more notorious in all prophetic writings than the difficulty of fixing time. Clairvoyants in every age, and in our own time, see things of the past, the present, and the future as it were inextricably intermingled. Time, in our sense, does not exist on the other side. Only very rarely, and more frequently in Jeanne's case than in any other, the gift is added of discerning times and seasons. I need not allude to the absurd objection that Jeanne was not a prophetess because she did not foresee that she would be burned to death, for such a cavil is only possible to those who have not grasped the fundamental difference between a person to whose gaze all future things lie exposed, and one to whom from time to time certain specific events still in futurity are revealed. No one has ever claimed, and Jeanne least of all, that she had drawn aside the veil of the future. All that she asserted was that her voices, or her guide (*conseil*), did from time to time make definite communications as to what was about to happen, and that the event proved that she was right.

Was she wrong? I do not care to argue this question with those who say that they believe not on authority, but as a matter of reason, that communications from the invisible world were made to the prophets and apostles and saints and seers of whom we read in Holy Writ. I am not now arguing the question of the quality or the importance of these communications. I am only concerned with the fact of their occurrence, and it seems to me that the evidence that voices out of the invisible spoke to Jeanne d'Arc, and that she saw angels and the forms of holy women long since dead is, to say the very least, quite as well evidenced as the fact that Moses heard the voice of God from out the burning bush, that Samuel, as a child, heard the voice that foretold the destruction of Eli's sons, or that Peter and John saw the sainted forms of Moses and Elias on the Mount of Transfiguration.

But I am concerned to press this matter home to those who reject all miracle and inspiration, and who deny that there is any world other than this material sphere of which we take cognizance by our five senses; and who affirm that there are no intelligences with which man can communicate other than those he can see with his eye, hear with his ear, and touch with his hands. To them I would say: Account for Jeanne d'Arc! Explain the miracle of the Maid of Orleans! On her own hypothesis, which assumes the existence of a world which you deny, and of intelligences which you ignore, it is not difficult to account for what occurred. Some spirit, or spirits, of a higher than mortal intelligence, with a capacity more than human of seeing into the future, were in constant communication with her. She spoke their words and acted upon their counsel. We have, in short, not to deal with Jeanne d'Arc as a single personality, but Jeanne d'Arc inspired, directed, and controlled by a higher mind, or minds, of whose existence and whose influence upon her she was constantly conscious. On that assumption, her hypothesis explains everything. But deny that assumption and what remains? A manifest miracle, an inexplicable incredibility, in which, nevertheless, with the facts of history before us, we must believe.

From such a conclusion human reason recoils. Better a thousand times accept any working hypothesis provisionally that will account for the facts than give up the whole problem as insoluble, merely because we have an inveterate prejudice against admitting the existence of another world than that whose inhabitants, though invisible to mortal eye, nevertheless exercise a constant and sometimes dominant influence upon the affairs of men. It is this which gives the story of Jeanne d'Arc its incomparable fascination to modern times. In itself it is a history of unequalled pathos. No myth of Greece or Rome, no fairy tale of the Christian hagiology can vie with the tragic horror and transcendent beauty of the story of the Maid of Orleans. Jeanne incarnates all that is loveliest in womanhood with all that is most admirable in man; she unites the virtues of the cloister with the romance of the camp. She was as tender and true as our own Douglas but as brave as Deborah. She bore herself with equal charm in the cottage by her spinning-wheel and in the court of the king. Misfortune did not disturb the serenity, nor victory spoil the humility of this superb soul. To have given birth to such a woman was an atonement in advance even for the crime of producing the author of *La Pucelle*, or Napoleon the devastator of Europe. As long as the human heart endures, the narrative of her captivity and her burning will rouse feelings that lie too deep for tears, and compel the English people and the Roman Church to admit that they have shared in the greatest crime in history since that which stands to the account of the Jewish Sanhedrim and the Roman proconsul for the crucifixion. But all that is a tale that is told, interesting, mournful, tragic enough, but is a thing of the past.

What is not of the past but of the ever-living present is the light which Jeanne's story throws upon the absorbing problem of life in this world and the next. For if Jeanne was correct, we who live, and move, and have our being in the midst of these temporal things, which are but for a day, are all the while in constant presence and within possible communication of spiritual intelligences infinitely higher than ourselves. With these intelligences it is permitted and even commanded that we should enter into close relations, as it is through them that our Lord the King of Heaven may deign to give us those directions necessary for our well being and for the deliverance of those about us. Nor must we be deterred by the fact that those who said of our Lord that He cast out devils by Beelzebub the Prince of the Devils, and who burnt alive as a sorceress the purest and noblest and most pious of women, will also invoke against those who keep their soul's eye open on the God-ward side, the familiar cry of Sanhedrim and of council, that it is all of the devil or they are mad. For if there be a God, Lord not only of all the earth, but of the heaven and of the heaven of heavens who is encompassed about by an infinite multitude of pure and lofty intelligences, who are all ministering spirits to those who are called to be sons of God and heirs of heaven, what unfaith is there not latent in the shallow and empty cry that everything that is manifestly inexplicable on material grounds is of the evil one! Is He who inhabiteth Eternity limited solely to the governance of material things, or is He not rather the Lord of all the spirits of all the worlds! Evil spirits there are no doubt, as there are evil men on this earth, and for those who dare not face the influence of their fellow-men the Roman Church has prepared the cloister, in order that they live retired and apart from the world. But why should we carry this cowardice of the cloister into the region from which, in the future as in the past, it may please the Almighty to reveal His will to the children of men? As for those who cry *cui bono?* it is enough to ask, What would have become of France if Jeanne d'Arc had closed her ears to her Voices, and rejected their counsels as temptations of hell?—*Review of Reviews.*

Locked in a Cage and Materializations Occur.

There was seance at No. 145 North Cherry Street, Nashville, Tenn., in which the medium submitted to test conditions and produced the same manifestations as were seen at the first seance there a few nights ago and which was attempted by the same reporter that was present at the exhibition last night.

There was no difficulty in getting the cabinet properly examined, as the reporter and other gentlemen were careful and made a minute examination of every part. The cage was constructed of wire and had a substantial framework of wood. The wire was well fastened and in no way visible to those who examined it could there be an exit made without leaving a trace that could be seen. Before the medium was looked in the examination was made, and after the door was locked the examination was repeated and marks so placed that if the hinges were tampered with or the lock bothered it could be instantly detected. Postage stamps were pasted over the lock, and even the position of the screws so marked that an opening could not be made without removing them.

In making the examination the reporter concluded to examine the chair occupied by the medium and there found a small bundle containing some articles that the unbeliever would have said were to be used in making the manifestations. There was a blonde bang, and several yards of filmy laces which were woven of fine silk. All these were enclosed in a black bag, and were under a plush-bottom chair. The discovery was a surprise and much wonder was expressed as to how they came to be there. The matter was then explained by the supposition that some enemy had done it for the purpose of injuring the mediums, and this was afterward substantiated by the spirits themselves, who said that some who were present the previous night had brought evil spirits along and the evil spirits had put the articles where they could be found by the reporter, and thus has attempted to bring reproach on the cause. This explanation was accepted as satisfactory.

As to the manifestations, they were not interfered with as they were even more successful that on the previous night.

When the medium was locked in the cabinet the curtains were drawn and the manifestations almost at once began. There were a number of forms that came out of the cabinet, and one that seemed to come up right out of the floor in front of and in full view of the circle that was present. There were two forms that came out at one time, and the forms were in every case but one recognized by the people present. In one case the form of a little girl came out and sat in the lap of a gentleman present. The same gentleman was the recipient of a visit from two or three other spirits that he at once called by name, and one of them, an old sweetheart, came and kissed him and talked to me. Some of the manifestations brought strange perfumes with them, and were recognized very easily by those who had seen them before by the perfume they brought.

Little Birdie, who was a prominent figure at the seance on the night previously referred to, was not in a talkative mood last night, as nearly all the strength of the medium was taken in materializing the forms. It is much more difficult to materialize the forms outside of the cage because they must be materialized so far from the medium, if materialized inside the cage they could not get out.

In response to a question the spirit of Mr. Owen announced that the articles found under the chair were placed there by enemies and advised that they be burned in the presence of all who were there and put out of the way of doing further harm. This was not done, however, as the finder wished to make some investigations concerning them.

Quite a number of the spirits called up made themselves distinct and talked so much that they should have been recognized as fraudulent if not indeed the parties they represented themselves to be. The conversations in some cases lasted for a minute or more.

Those who were at the seance expressed themselves as satisfied and even the skeptical reporter could not say how the medium got out of the cage into which she was locked, if she did get out. One of the figures came up close to him and remained for a half minute in full view, but he could not recognize it although it said it was a friend of his from the other side.

When the seance was over the cage was examined and found to be as before and no marks of tampering with it could be found.—*Nashville American.*

St. Declan, Sun-Worshipper.

The following communication from one of these ancients may be found, among others, in "Antiquity Unveiled."

"May the light of truth (the sun) ever shine! They call me a saint, but I was not. I was only made one through ignorance and superstition. The place where I principally flourished was Ardmore, Waterford County, Ireland, I lived in the fourth century, A. D. My doctrines embraced the secret meaning of the round towers in Ireland. Our religion was the Druidic. Our books were written upon scrolls. Our teachings had their origin among the Phœnecians. The latter traded with Ireland and Britain a thousand years before the Christian era. It was not until three hundred years that some of Augustin's followers introduced the Christos religion of the East. St. Patrick taught the same sun-worshipping Druidical religion that I taught. When the Christosite priests gained a foot-hold in Ireland and Britain, and found that they could not destroy the respect of the people for ourselves and our teachings they called us saints, and said our sanctification had all come from Rome."

Historical communications of this order are numerous in the book named. See price list, seventh page for particulars.

MEDIUMS AND LECTURERS.

Mrs. A. H. Luther may be addressed at Crown Point, Ind.

Edgar W. Emerson will be at Clinton, Ia., August 23d to 27th.

Lyman C. Howe has these camp-engagements: Liberal, Mo., August 20th to 27th.

Dr. A. Hatch, speaker and test medium, address 338 Western avenue, Lynn, Mass.

Mrs. Anna Orvis may be addressed at Lake Brady, Kent County, O., until September 1st.

G. W. Kates and wife are located in Manitou, Colo. They invite correspondence from the West.

Dr. Geo. W. Carpender may be engaged to lecture. Address 145 South Clark street, Chicago, Ill.

J. W. Dennis, of 120 Thirteenth Street, Buffalo, N. Y., will attend calls to lecture or attend funerals.

Mrs. J. Hatch, of San Francisco, platform, trance, and test medium. Address 338 Western avenue, Lynn, Mass.

Pro. H. D. Barrett, of Lily Dale, N. Y., has open dates for September and October of this year, and after May, '94.

Mrs. Sallie E. Stowell may be addressed at 87 Morgan street, Chicago, Ill., till September, probably the entire Winter.

Mrs. Sophronia M. Lowell, inspirational speaker, will answer calls to lecture or attend funerals. Address Anoka, Minn.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium. Permanent address, 121 Pine Street, Muskegon, Mich.

Mrs. Virginia Barrett, lecturer and psychometrist, would like engagements for the Winter months. Address 156 E. St. Joe street, Indianapolis, Ind.

Mrs. Celia Loucks, of 311 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. A. L. Pennell desires to make engagements as a platform test medium through the South during Fall and Winter. Address 64 Carlisle avenue, Cincinnati, O.

Will C. Hodge, inspirational speaker and test medium, desires engagements for the Fall and Winter months. Address until September 1st Mount Pleasant Park, Clinton, Iowa.

Walter Howell having a few open dates would be pleased to negotiate with societies within easy distance of New York City for the coming season. Address 238 West Fifty-fifth street.

D. M. King will attend Maple Dell Camp, Woolley Park Camp, Devil's Lake Camp, Wentworth Grove Meeting, Haslett Park Camp, and probably pay a visit to Vicksburg Camp also.

Prof. Alvin Kelly Pease, phrenologist, psychologist, lecturer, and medium, now at Cassadaga Camp, will go south for the Winter, and desires calls. Address him at Lily Dale, N. Y.

Dr. E. B. Russell will fill an engagement with the St. Paul Spiritual Alliance during September, after which he will fill engagements in the East. Address 80 Seventh street, south, Minneapolis, Minn.

Prof. Joseph Ernst, trance speaker and psychometric reader, can be addressed for engagements at 66 Cross street, Cincinnati, O. He would like to engage with societies in the Northwest for the Fall months.

Mrs. A. E. Sheets, inspirational speaker, desires to correspond with societies relative to Fall and Winter work. Will attend funerals. Address P. O. Box 833, Grand Ledge, Mich. At present she is at Haslett Park Camp-meeting.

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to speak for societies and camp-meetings; will also attend funerals. Address corner of Newland street and Forest avenue, Jamestown, N.Y.

Frank T. Ripley is making up his Fall and Winter engagements. All societies wanting this gentleman should address him, Lake Brady, via Kent, O., on or before Sunday, September 3d. Mr. Ripley is doing great work at this place. His tests are marvelous.

G. H. Brooks will remain at home, 144 North Liberty Street, Elgin, Ill., until opening of the Haslett Park Camp-meeting, where he will resume his place as Chairman. Those who wish to engage him for Fall and Winter may address him as above. Lyceum-building a specialty.

Willard J. Hull would like an engagement for the last three Sundays of September in the West. He will be at Liberal, Mo., Camp the first Sunday of September. Parties in that section of the country can secure him for dates above named. Address 280 DeWitt street, Buffalo, N. Y.

Prof. Silas W. Edmunds, inspirational speaker, business, and test medium, will give sittings and hold classes in the science of life during session of Haslett Park Camp. Engagements made for Fall and Winter on reasonable terms. Address Haslett Park, Ingham Co., Mich.

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

Miss. Adeline M. Glading will lecture in Indianapolis, Ind., during September and October, 1893, in Anderson, Ind., April and May, 1894. She will accept calls for week-day lectures in adjacent towns and cities during those months. March, 1894, is the only month open of the season. Address Box 62, Doylestown, Pa.

Mr. George Walrond, trance and inspirational speaker, Hamilton, Canada, is open to engage with spiritualistic associations and societies in the States or Canada. Spiritualists or inquirers visiting Hamilton may have board and accommodation at his residence, 198 Locke St., North. Public services every Sunday evening at 7 o'clock at Macabee's Hall.

A. E. Tisdale has been engaged for the following camps for '93: Ocean Grove, Horwich Port, Onset Bay, Mass., Queen City Park, Burlington, Vt., Temple Heights, Verona Park, Etna and Madison, Me. Societies wishing his services should address at once, W. H. Bach, 67 Inglehart street, St. Paul, Minn.

There is more Catarrh in this section of the country than all other diseases put together and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

A. WILLIS.
Materializing Medium,
264 E. Third St., Cincinnati.
Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at 2 o'clock. Every evening (Monday and Saturday excepted) at 8 o'clock. Take Fifth street cars running east to Third and Lock.
No one admitted without recommendation or introduction from some well-known spiritualist.

Mrs. A. L. Pennell,
Business and Test Medium,
64 Carlisle Ave., CINCINNATI

MRS. J. K. MYERS
Trumpet Medium.
98 Bette St., CINCINNATI, O.
Take John street Car.
Private and public sittings daily, except Saturday, from 9 a. m. till 7 p. m. None but those well recommended by some well-known Spiritualist admitted.

MRS. JENNINGS DONOVAN
Independent Slate-Writer,
525 McMillan St., Walnut Hills,
CINCINNATI.
Will also give trance sittings daily, Wednesdays and Sundays excepted.

Mrs. Josephine Ropp,
Trumpet and Test Medium,
534 Powers St., Cumminsville,
CINCINNATI.
Will hold circles on Mondays, Tuesdays, and Fridays at two and eight o'clock p. m., and Saturdays at 8 p. m.

MRS. A. M. ROBINSON,
PSYCHOMETRIST,
Room 28, Hutchins Block, cor. Pennsylvania and Ohio Streets,
INDIANAPOLIS, IND.
Will give sittings by letter. All questions carefully considered by her guides—send lock of hair and own handwriting. Enclose $1.00.

MRS. A. E. KIBBY,
TRANCE MEDIUM,
Locust street, near Sanders, St. Auburn,
CINCINNATI.
Will give sittings for information and tests every day, Tuesdays and Saturdays excepted.

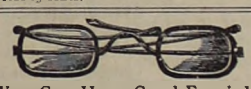
Psychometry, Astrology,
Send lock of hair, SEX, DATE, and PLACE of birth (hour, if known). 50 cents brief, $1.00 full reading.
JAMES J. PAUL,
268 Shawmut Ave., Boston, Mass.
8

SOUL-READING,
—OR—
Psychometric Delineation.
Mrs. A. B. Severance, the world-renowned psychometer, has always been noted for her wonderful powers in diagnosing and prescribing for diseases, also in giving character readings as well as past and future events, adaptation of those intending marriage, adaptation to business and business advice. But of late she has had a renewed development, which enables her to give greater tests in those directions than ever before. Send hair or handwriting. Full delineation $1.00 and 4 2-cents stamps. Brief delineation $1.00 and 4 2-cent stamps.
Address MRS. A. B. SEVERANCE,
1300 Main Street, White Water,
Walworth Co., Wis.

CHART FREE to a Bohemian Gypsy Astrologer, and Clairvoyant. Send age, color of eyes and hair, in handwriting. Address,
G. WELLES.
13 22 Clinton street, Newark, N. J.

A WONDERFUL OFFER by a powerful clairvoyant and magnetic healer. Send 3 2-cent stamps, lock of hair, age, sex, and one leading symptom and I will send you a full and correct diagnosis of your case. Address
DR. W. F. LAY, Box 413 Denver, Col. 8

Mrs. Lillie's New Pamphlet.
MY CANCELLED ENGAGEMENTS —WHY?
This treats of a matter in which all Spiritualists should be interested. It can be procured only of the author. Address Mrs. R. S. Lillie, Lily Dale, Chautauqua Co., N. Y.
Price 15 cents. 7



You Can Have Good Eyesight.
Melted pebble spectacles restore lost vision. Write for illustrated circular and how to be fitted by my new clairvoyant method. Spectacles sent by mail.

HOW TO LIVE ONE HUNDRED YEARS.
A new method of treating the eyes, the catarrh, and, in fact, the entire system. Send two 2-cent stamps, and I will send printed information, also photograph of my spirit guide who revealed this knowledge to me.
B. F. POOLE,
CLINTON, IOWA.

CURE THYSELF of Hemorrhoids by using DR. J. W. DEHOOG'S ELECTRIC OINTMENT, it will cure internal, external and Bleeding Piles in a remarkably short time. This Ointment is indeed a Marvel of Healing. Send 2 cent stamp for particulars and circular. Sample jar 25 cents. Agents Wanted. Address 270 W. Fourth St., Cincinnati, O.

PSYCHE.
Do You Wish to Develop Mediumship?
Psyche, the Developing Cabinet, is made under the instructions of my developing influences, and will materially aid the unfoldment of your mediumistic powers. Send stamp for descriptive circular. Price $1. Postage 20 cents.
W. H. BACH, Mfr.,
26 ST. PAUL, MINN.

PSYCHOGRAPHY.
MARVELOUS MANIFESTATION OF PSYCHIC POWER.
Given through the Mediumship of
FRED EVANS,
Renowned as the Independent Slate-Writer.
Handsome gilt and muslin cover, large, clear type, 214 pages, illustrated with numerous engravings. J. J. Owens, compiler and author. It is a remarkable book.
Price $2.50. For sale at this office.

HOW TO WIN.—Sure Secrets of Success in Life. New and sure, nothing like them. How to Produce the Hypnotic Trance. $2.00. Send $1.00 with order and agree to pay balance, or return book in 10 days. One hundred page pamphlet 10 cents. Address
National Institute, L. T. S.,
182 State St., Chicago.

A LIBERAL OFFER.
Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address,
J. C. BATDORF, M. D.
President of the Magnetic Institute,
GRAND RAPIDS, MICHIGAN.

ARE YOU A MEDIUM?
I am aware of the fact that there are many people possessed of the power to develop independent slate writing. Many have failed to develop for the reason they did not understand the requirements and conditions of their guides. It has been thirteen years since I developed this remarkable phase, and since that time many of the best mediums in the United States were developed through the directions of my band. I make this offer to those who are mediumistic. Send me your full name and age, in your own hand-writing, and enclose one dollar and two stamps and I will send you a complete life reading. I will tell you also the exact time to sit for development, and send you a pair of my double magnetized slates; you can also ask five questions if you desire. This offer is only good for one month. Clairvoyant readings and slate sittings given at my residence.
DR. F. H. GRAM,
315 W. Madison St., Chicago, Ill.

PRIVATE HOSPITAL for the treatment of Chronic Diseases. Professional attendance. Strict privacy and home comforts. Electricity and massage scientifically applied. Consultation free. Charges moderate. Address
DR. J. W. DEHOOG,
270 W. Fourth st., Cincinnati

THE NEW BOOK,
"Ten Test Circles, or the Law of Conditions" is now ready, and will be sent postpaid, bound in cloth, on receipt of one dollar. This book contains an accurate account of the effect of conditions upon spirit manifestations as experienced in ten circles held under various conditions for the purpose of studying their influences. It points out some of the dangers of having bad conditions in a circle, as well as the great work which properly conducted circles may accomplish. If you understand the conditions in a circle you can form all the kind of phenomena it will produce, or knowing the results of a circle you can correctly read its moral and spiritual development. A book that every person interested in spirit communion or the science of Spiritualism should read. Address all orders to JAMES L. DOW,
Room 316 Borrow Building, Duluth, Minn.

The Blind Clairvoyant,
Prof. HENRY W. SINCLAIR
Will send by letter a life-reading of the Past and Future with DATES. Mail lock of hair and One Dollar, Address,
Prof. HENRY W. SINCLAIR.
221 West Avenue.
6-30 JACKSON, MICH.

Reliable Offer.
Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis.
8

YES YOU CAN
Get well. Send $1 for a Bottle of Elixir of Life. A spirit remedy. Purely vegetable, and Magnetized. Positively renews life. Thousands rejoice over health restored. For blood, liver and kidney ailments there is no better remedy made. Send for circular. DR. E. K. MYERS, Clinton, Iowa.

DR. F. L. H. WILLIS
May be Addressed Until Further Notice
GLENORA, YATES COUNTY, N. Y.
DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.
Mention this paper.

Echoes from the World of Song.
By C. PAYSON LONGLEY.
Handsomely bound in cloth with gilt illustrations on the cover. Contains fifty-five choice songs with music and chorus. Printed on fine paper, sheet music size. Also contains frontispiece with lithograph of composer and Mrs. Longley. Price $1.50.
For sale at this office.

Health and Power
A handbook of Cure and Human Upbuilding. By aid of new, refined, and powerful methods of nature.
By DR. E. D. BABBITT,
Dean of College of Fine Forces, formerly N. Y. College of Magnetics.
Muslin 25 cents, leather 35 cents.
For sale at this office.

EASY LESSONS IN SPIRITUAL SCIENCE
Especially for the Young,
May be obtained from the author.
MYRA P. PAINE,
332 Maine St., Painesville, O.
Price, 10 cts per copy, $1.00 per doz., or greater reduction according to number ordered.

Inspirational Hymns
For congregational singing and for use in lyceums, by R. C. and U. R. W. Price 10 cents.
For sale by MRS. ELIZABETH COIT,
242 S. Third St., Columbus, O.

THE HYMNAL,
Songs for the Congregation, on religious and social occasions. Published by H. A. BUDINGTON, 93 Sherman St., Springfield, Mass.
12 mo., pp 214, price 10 cents per copy, postage 2 cents each, $8 per 100. Sample by mail 12 cts.
For sale at this office.
☞ The Hymnal contains about 100 of the most popular songs, religious, national, and lyrical, and suitable for spiritual services, seances, and homecircles.

A LIBERAL OFFER
By a Reliable
Clairvoyant and Magnetic Healer
Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

PSYCHOMETRY
Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and $1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

VITAPATHY,
THE NEW SYSTEM OF PRACTICE.
Is THE RISING SUN OF THIS PROGRESSIVE AGE. VITA—*Life*, cures PATHI—*Disease*.
Every physician should learn it to be successful. Reading Free. Apply to or address PROF. JOHN BUNYAN CAMPBELL, M. D., V. D., American Health College, Fairmount, Cincinnati, Ohio. Prepared students admitted to Regular Sessions FREE. Higher Graduation and Ordination for the worthy.

Entered the Post Office at Cincinnati, O., as Second-Class Matter.

THE LIGHT OF TRUTH,

IS ISSUED EVERY SATURDAY BY

C. C. STOWELL,

Room 7, 206 Race St., Cincinnati, Ohio.

Terms of Subscription.

THE LIGHT OF TRUTH will be furnished until further notice at the following terms, invariably in advance:

One year	$1.00
Clubs of ten, a copy to the one getting up the Club	7.50
Six months on trial	1.50
Three months on trial	.75
Single copies	.02½

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. If costs ten or fifteen cents to get drafts cashed on local banks, so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. STOWELL, 206 Race Street, Room 7, Cincinnati, Ohio.

CINCINNATI, - - SATURDAY, AUGUST 26, 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 interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have ground to be dishonorable or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected MSS will not be returned without postage accompanying the same—nor preserved ... and thirty days after receipt.

TABLE OF CONTENTS.

First Page.
A Camping Incident at Cassadaga Camp.
Second Page.
The Miracle of the Maid of Orleans.
Third Page.
Locked in a Cage and Materialization Ghost.
Fourth Page.
Editorial.
Fifth Page.
News from Correspondents.
Sixth Page.
Spiritual Message Department—Our Free Circle—Report of Seance.
Correspondence.
Book Reviews.
Literary Review
Seventh Page.
New Testament Miracles, Dr. J. R. Buchanan.
The Totally Depraved. Ex-Monk Joe Corbeyn.
Bright Words from Mr. Savage.
How Little Adah's Life was Saved. Lizzie M. Barou.
A Singular Letter of Many. Mrs. L. L. Jackson.
Smith, Setchfil, Corbett.
Photographing Hypocrites Perspiring.
List of Spiritual Books for Sale at this Office.
Eighth Page.
Locals and Personals.
News from Correspondents.

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

CONGRESS AT WORK.

All eyes are turned toward Washington. The public mind has come to think that Congress will act in accord with the President's message, and our financial troubles soon end.

Public opinion in this country is now formed as quickly as in England—in twenty-four hours veers around and blows from the opposite direction, and on absorbing questions it generally controls. As our government is now constituted the purchase of silver or any other commodity by the general government is improper. Public opinion at the present moment goes further and looks upon the silver bullion in the treasury, by reason of its shrinkage in value, as the principal cause of our present panic.

As a matter of fact your pencil will quickly show by examining the present value of one or two prominent stocks that their depreciation since the Barring's failure is greater than the entire loss sustained by the government in the silver purchase. No, we were talked into the panic, and just now are talking ourselves out of it.

We live so fast that events quickly fade out of memory. Let us recall the utterances of a few months: First came the demand from Wall Street for a new issue of bonds, based on the conjecture that our gold would soon leave us because we would be on a silver basis. The press, the great engine of public opinion, caught up the refrain and honestly excited the people by announcing the withdrawal of gold from the treasury. The phlegmatic foreigner became anxious and began selling back to us our stocks and bonds.

Throughout the land the country press called the attention of their readers to the menacing danger of the reduction of the sacred gold reserve, and that gold would soon cease to circulate. Creeping distrust soon stalked along the lines of commerce; confidence gone all trade ceased, for ninety-five per cent. of business is done on credit. The highly civilized accept checks and credit balances. In tranquil times only the most ignorant nation or people desire to see the *color of your money*. When confidence is destroyed all clamor for coin.

When one alone is in danger there are many to rescue, but let all become threatened and there are none to aid. Now under no circumstances would you accept your neighbor's check. The price of exchange rapidly advanced between cities, and soon all industries stop.

The public mind must be calmed.

When the theater is burning the crowd must be spelled with music.

In our present peril we turn to Congress, and it matters little what is done so they keep up plenty of clatter to quiet our nerves.

The financial question simply resolves itself into the *kind of yard stick* that we and our neighboring nations shall use.

England is not a creator of values, while we are exclusively engaged in that work.

England, by her enslavement of millions and centuries of dominancy, is the world's banker; she would arrange the finances of the globe so that upon each recurring payment of her loans each dollar will have its purchasing power increased, and her money fulcrum with each passing decade lift more and more of our articles of labor.

To suit her fancy gold must be the only yard-stick. When our nerves are quieted and confidence restored, let us keep well in mind the fact that we are creators of wealth and interested in seeing that the European yard-stick does not steadily lengthen.

THE POPE IS DEAD.

We frequently hear that the Pope is shorn of power, and to all purposes a dead cock in the pit. The following clippings are from the first page of the Sunday issue of the Chicago *Inter-Ocean* of August 13th:

WILL ENTERTAIN CARDINAL LEDOCHOWSKI.

The proposed visit in September of Cardinal Ledochowski, prefect of the congregation of the propaganda fide to Berlin and Posen, the first time he will have visited those cities since he was exiled in 1876, is exciting all Catholic Germany. The Prussian Catholics are determined to give him a public ovation. The authorities at Posen and Gnesen, thirty miles from Posen, are preparing a series of fetes to be held in his honor. All these fetes are sanctioned by the government. Emperor William will entertain the cardinal during his stay in Berlin.

MR. CLEVELAND AND THE POPE.—THE PRESIDENT ADDRESSES LEO XIII. THROUGH CARDINAL GIBBONS.

ROME, August 12.—The Pope has received the following letter from Cardinal Gibbons:

EXECUTIVE MANSION, WASHINGTON, D. C., June 9.—To His Eminence, Cardinal Gibbons. Your Eminence: Permit me to transmit through you to his Holiness Leo XIII. my sincere congratulations on the occasion of the golden jubilee of his episcopate. The pleasure attending this expression of my felicitations is much enhanced by the remembrance that his Holiness has always manifested a lively interest in the prosperity of the United States, and great admiration for our political institutions. I am glad to believe that these sentiments are the natural outgrowth of the Holy Father's solicitude for the welfare and happiness of the masses of humanity and his especial sympathy for every effort made to dignify simple manhood and to promote the moral and social elevation of those who toil. The kindness with which his Holiness lately accepted a copy of the Constitution of the United States leads me to suggest that, if it does not seem presumption, it would please me exceedingly to place in his hands a book containing the official papers and documents written by me during my previous term of office. Yours very sincerely,

GROVER CLEVELAND.

THE POPE GIVES HIS APPROVAL.

ROME, August 12.—The Pope has written a letter to M. de Curtius, chief of the Swiss Catholics and organizer of the International Catholic Workingmen's Congress, stating that his Holiness approves of international legislation to protect workingwomen and children. The letter is designed to be a preparatory step toward the holding of an international workingmen's congress.

We ask why does the exiled cardinal return to Berlin? Ever since Bismarck drove them from Germany the Pope has plotted for their return. Steadily a Catholic party was built up until the Emperor in his present emergency found them in possession of the balance of power. When the Emperor so much desired to pass his Army Bill the Pope was alive enough to obtain absolute control of the public schools in one of the provinces and the return of his cardinals from exile.

He seems a lively corpse in Switzerland, where he proposes taking charge of the workingmen's congress.

In our own country the Pope is so frisky that the President writes about his lively interest in the United States.

From the *Inter-Ocean's* chronicling of the Pope's doings, we rise to remark that the Catholic hierarchy never had a Pope more active, restless, sleepless, and zealous than the present incumbent.

HOW TO ORGANIZE.

The first essential necessary is to send only such delegates to the convention who favor organization.

Next, to shut off all debate or differences that do not appertain directly to the aim of the convention, and to which authority the chairman should be raised as the initiative.

Thirdly, to provide for some ruling in debate to prevent loss of time in non essentials.

If some determination with a rational though limited authority be not exercised in this movement, it will disintegrate as its forerunners have done. Spiritualists may not need organization, spiritually or morally considered, but in this world we must work with material appurtenances. Authority or convention rules may not be required by spirits, but we can not hope to imitate those exalted beings as yet.

We are still mortals, and must use mortal means of co operating for an affair like this.

A little mortal authority or strict ruling in convention does not imply dogmatism in organization but it impregnates the result with a magnetism that is farther-reaching than a mere struggle to keep intact for a little while only to evaporate into nothingness finally.

If we but succeed in forming a business organization temporarily a point will be gained. There is authority, influence, and a feeling of safety or confidence in any kind of a respectable or rational centralization. May the hope of many be realized.

Behring Sea Arbitration.

At one time hot and swift words passed over this senseless controversy. The moving causes of most wars have been trivial, and in that respect the Behring Sea question was well calculated to inspire bloodshed.

When the quick words passed between the representatives of England and America the citizens of the United States were deeply stirred, and the American spirit thoroughly aroused, and while standing, as it were, with bated breath, the brilliant secretaries wrapped themselves in a cloud of meaningless correspondence, the outcome of which led to the arbitration just awarded.

The United States, through Mr. Blaine, made the claim that we had the right to protect the property in the seals frequenting the islands of the United States in the Behring Sea when the same are found outside the ordinary three-mile limit. On this question the finding was against the United States.

A part of the decision makes it the duty of the two governments to protect jointly the seal fisheries, but this was a part of the treaty under which the arbitration was held. The arbitrators established the details, creating a closed zone for seals at all seasons, and a closed season for all nations, extending over the breeding period of May, June, and July, and prohibiting the use of destructive weapons in killing seal.

To the vast mejority of our people the whole subject is of secondary importance. Wearable articles that come as high as seal skin sacques are out of range of the masses. But the establishing of another precedent looking to the final disarmament of the world is a spectacle Spiritualists can enjoy.

Why Defend Mediums.

Charity is of three kinds—that of forgiveness, of dispensing alms, and of permitting free religion. The latter is the highest to which a people as individuals or as a nation can rise; for it embraces free speech, free press, and free schools. Progress depends on it. Mediocrity, superstition, mental darkness, ignorance, corruption, and disintegration is the result of its absence. Spiritualism rises to the wants of the first-named, but intolerance has been its opponent from the start, and is still rampant among the narrow-minded of society. We see this in the occasional raids on mediums for the sole purpose of stopping the tide of Spiritualism. It is this form of bigotry that Spiritualists are combatting, and it behooves all liberty-loving Americans to stand by them for their own salvation in the end. A point gained against Spiritualism is a way-mark to other inroads on the Constitutional Amendment guaranteeing religious freedom to all citizens of the United States. Our mediums are our pastors, and any judge or jury that decides against a free exercise of their gifts, other than for fraudulent practices, encroaches upon the sanctity of our liberty-at-large. We trust that this plea for our existence will be considered by all who do not, as yet, understand the true principles of Spiritualism.

What the M. D's. Say of Hypnotism.

The Committee on Hypnotism of the British Medical Association reported last week, affirming the genuineness of the agency, but prescribing restrictions on its use. It should be forbidden to all except physicians, and be used by them on females only in the presence of male relatives. It was declared useful in relieving pain, but failed as a cure for drunkenness.

It is a startling admission for a committee of physicians to make, that the profession at large are so immoral that they can not be trusted in the use of hypnotism where ladies are concerned, except "in the presence of their male relatives." The same ought to apply in the use of anæsthetics. For years the doctors have laughed at mesmerism, and called its practitioners quacks, but now it has fought its way to the front they would seize it, call it by a new name, and hold it by the patent of law. Well, it will be a distant day when they gain that point.

Death of Hon. Joel Tiffany.

Unity has the following pertinent remarks on the death of Joel Tiffany, who was well known to the pioneer Spiritualists as one who at the very first gave his adhesion to the then most unpopular cause, and went forth lecturing for it. He published a book, among the very first on the spiritual philosophy, and eagerly debated in public with those who had the courage to meet him:

In the recent death of Joel Tiffany the Unitarian parish at Hinsdale has lost one of its faithful pillars, and the friends of liberal thought in Illinois and elsewhere a familiar friend. His voice has been often heard in our conferences. His presence was always a gracious one. He was a man of varied resources—one who in his long life of eighty-two years had won eminence as an inventor, jurist, and public speaker; one who brought a very active mind to the study of the most subtle of problems—the problem of soul-life independent of and beyond the realm of body. He has gone to prove the truth of that psychical world, the existence and familiarity with which was to him not a hypothesis but a fact. In Judge Tiffany was to be found one of the innumerable proofs that Spiritualism has in it to some souls the qualities of a life-forming and life helping religion.

IT SEEMS the silver question is going to hinge on another compromise. The probabilities are a repeal of the purchasing clause of the Sherman law, with free coinage of silver instead. This may not suit the East, but we believe an honest vote by the people of the South and West would reveal that a majority are in favor of silver money; and which, with the silverites in the East would constitute a majority in the United States. It is being argued, that if this, the greatest silver country in the world, abandons silver, it will lead to its annihilation as standard money throughout the world. If this can stand ground it is logical to conclude that if we adopt silver as the standard the world must follow. Then let her follow. It is better to lead than to run in an orthodox rut as we have been doing all along. If this country can lead the world in all other questions of progress, why not in financial matters? A trial is all that is needed to prove its force of logic—and a success.

LIGHT is being turned upon the doings of one Brockway, a barbarian who has charge of the Elmira, N. Y., State Reformatory. If reports are true, and every indication points that way, the Augean stable needs cleaning out. Governor Flower, it is reported, says he can not act in the matter because the institution is not under the jurisdiction of the State. How would it do for the people of that State to act in the matter? Is Governor Flower the State of New York? There is no question but that the crimes committed upon criminals are worse than the crimes perpetrated against society.

VICTOR HUGO said that "the paradise of the rich is based upon the hell of the poor." The paradise of the rich is rent and usury. The hell of the poor is constituted of that which rent and usury produce, viz., mortgages and uncertainty.

THE Christian who renounces spirit communion or spiritual manifestations as they are repeated to-day, is infidel to the Bible, and is assuming false premises in calling himself a follower of Christ.

Isn't it queer that we never hear of a postoffice failure?

ITS OWN BEST WITNESS.

DEAR MR. STOWELL: I notice with regret the uncalled for attack upon you and your paper by Dr. Francis, of the *Progressive Thinker*. There is plenty of room for both publications, and I can not see why my old friend Francis should erect himself upon his off ear and kick at your enterprise. I receive your paper regularly, and read it every week from beginning to end. I like it especially for its broad and liberal spirit, and for its intelligently expressed views on every subject it presents and attempts to discuss.

I write this to convey to you not only my sympathy for you in what I deem an unjust and unwarranted persecution, but my congratulations on the uniform beauty and excellence of your paper.

THE LIGHT OF TRUTH is its own best witness. It speaks for itself in no uncertain manner. Personally, I am an *eclectic* and not at all partizan in any reform, and I speak quite as much in behalf of fair play as I do in the interest of the cause you represent when I say that it would be a shame for your patrons to weaken in the least degree because of this attack on the part of the *Progressive Thinker*, which I believe Dr. Francis will himself sooner or later regret. I hope so, on his own account.

Wishing you the success you evidently deserve, I am your friend, JAMES G. CLARK.

Ferris, Cal., August 9, 1893

MR. C. C. STOWELL: Although I have never met you and had the pleasure of a personal acquaintance, yet I believe I can account for having a most friendly sympathy for you as one who I believe has the good of humanity fully at heart. And I hear so many say they like the LIGHT OF TRUTH, and so do I. It appears to me the LIGHT OF TRUTH has much activity to spiritualize by laboring from the top brain with the grosser nature which is generally stored away in the base of the brain, which doubles up its fist even if it has to fight an imaginary enemy. In its psychological throes it finally brings its subject to act the part in reality. If our journals were freighted with the grand triumph of good instead of so much that feeds the war nature, there would be less of unrest and strife. Let harmony rule.

I tell you these different states in which mortals are to day are the result of mind. Oh! that we, as leaders, chosen to help influence the minds of mortals could stop every current from passing our mental sphere that would not bear universal good to all. Now, brother, I feel you are being tried. Enter into the higher illumination, be one in the soul-presence of the All-wise, there you will find the divine guest of every mind.

This letter was prompted by reading an attack on you in another paper. Rest assured I shall work more diligently than ever before for the LIGHT OF TRUTH. Its number of subscribers *must* be increased—we can not do without it. Yours truly for humanity, MRS. MARY C. LYMAN.

[To the Editor for the LIGHT OF TRUTH.]

I regret to see the course taken by Mr. Francis, and I think he will yet regret it himself. Why should he make the attack on LIGHT OF TRUTH? Does he want to start a publishing house himself? If so there is room for two or even more. I am a subscriber to both papers, and while they are in the right I am for them, but the course pursued by Mr. Francis, in my judgment, must sooner or later land him and his paper where Hamen landed himself in his fight with Mordecai. What harm has the LIGHT OF TRUTH ever done him or the *Progressive Thinker*? My experience has led me to know that a man in public life who has no enemies is of no value to humanity. Then why should any person who has a particle of self respect hunt up reasons destroying the good name of any man or paper? My advice to the LIGHT OF TRUTH is to stand for the right regardless of what others say or do. We live in an age of thought. Fear not, justice will be done; the people are the jury and will make the verdict. Let your enemies fight if they will. Take no part in it, and all will be well. J. W. WESTERFIELD

Anderson, Ind., August 16, 1893.

National Delegate Convention of Spiritualists.

At Chicago, Ill., September 27, 28, 29.

All societies throughout the United States are invited to select delegates to the convention as above stated, for the purpose of forming a permanent national association with annual conventions for the consideration of the best interests of Spiritualists and the formation of an executive committee. All subjects of vital interest to Spiritualists will be practically considered and a means adopted for a more rapid progress, as well as to prevent imposition by legislation.

A large number of delegates have already been selected and notice is being daily received of representatives being appointed to this convention which promises to be the most important in the history of Spiritualism.

Every society should be present by delegate authority to participate in the important deliberations and decisions which will naturally arise.

All officers of societies who have not received the call from the corresponding secretary, should write to him at once.

MILAN C. EDSON,
THEO. J MAYER,
O. W. HUMPHREY, } Committee.
HENRY STEINBERG,
ROBERT A DIMMICK,

ROBERT A. DIMMICK, Corr. Sec'y.

HENRY STEINBERG, Treas.
Washington, D. C.

The convention will be called to order at 12 noon at the hall No. 77 Thirty-first street, and proceed in the regular order of business.

Notes from Lake Brady Camp.

The week, ending August 12th, at Lake Brady has been one of the liveliest since the opening of the camp, owing to an unusual number of picnics. But, of course, they do not add to our spiritual unfoldment, as the test conditions are interfered with by these thousands of people coming among us, but not of us, not even in sympathy with us.

And yet the fact that Sunday-school shepherds are not afraid to bring their flocks hither, is significant of the advance from bigotry and superstition.

A reporter's note book is an open sesame to most people, and through interviews we have learned from many good orthodox people coming here that they believe there is truth underlying the teachings of Spiritualism, and were even drawn to the grounds hoping to learn more of it, but haven't the courage to walk into the auditorium or seance-room in order to do so. Many of the picnic people, however, do come into the meetings or hunt up mediums, and so the leaven is working as it should.

The speakers for Sunday were Hon. A. B. Richmond and Mrs. H. S. Lake.

The auditorium fell far short of holding the people in attendance, so many stood patiently through the service or sat on the ground.

The Cleveland excursion came in due time to swell the throng which made perhaps the largest gathering here in the history of Lake Brady.

Mr. Richmond addressed himself particularly to the Christian people who ignore the overwhelming evidence in proof of Modern Spiritualism, and yet accept with unquestioning faith the Spiritualism of the Bible. He called attention to the independent writing at Belshazzar's feast; of the appearance of Samuel to Saul through the witch of Endor, and her truthful prophecy of his death; of the angels appearing to Abraham and Lot; of independent voices from clouds and from fire, and of the very weak test conditions imposed upon Moses when he got his two slates filled with writing. How the modern medium, instead of being permitted to go alone upon mountains, must produce his writings under the eyes and hands of sitters.

Mr. Lake's inspirations often lead into practical subjects pertaining to this life as well as the next. Her Sunday address was criticised as being too harsh and drastic in its sweeping denunciations of popular errors, but in a later one she gave as a reason for this that mediums simply reflect conditions thrown upon them. Said she: "You have malice, envy, selfishness, hatred among you. I found it here when I came from Cassadaga. It is in the seats we sit upon, it is here in the rostrum, and I have only picked it up and given it verbal expression."

But the unpleasant effect of such thoughts as these were dispelled by her last lecture Thursday, which was full of wisdom, love, and devotion to her work.

Oscar Edgarly, the other lecturer for the week, said many good things, among others that our free government, or all that is free in it, is built upon heresy. Heresy is another name for progress, and it is to the dissenters from accepted beliefs, such as Buddha, Jesus, Paine, Ingersoll, we owe our enlightenment. These destroyers of false beliefs open the way and truths take care of themselves. Their mistake is to set up another clay idol in place of the one they have destroyed, a better one no doubt, but doomed to destruction, as all false things are.

We bid Maggie Gaule a regretful farewell. Her work among us has been of the highest order, but others are hungry for the messages from their loved ones that come so freely to her lips, and we bid her God speed in other fields of labor.

Mr. Frank Ripley is taking her place, and is filling it with much credit to himself and satisfaction to those receiving tests. Frank has varied powers of description which aid him greatly in making his tests clear to the minds of the recipients.

Edgar Emerson, who needs no introduction, came to us on Thursday.

Among the fortunate ones receiving his tests was a Mexican Creole woman, who had been particularly favored by Miss Gaule. Said Mr. Emerson: "I see a spirit coming to you. He seems to bring the odor of flowers, soft and balmy air. It is California. He carries a magnolia blossom in his hand and presents it to you, his mother, from your old home on the Pacific coast. He says: 'I am Gus', don't you know me?'" The woman rose to her feet with clasped hands, and such a rapt expression transfiguring her face, as she exclaimed in ecstacy, "My beloved son Augustus!" She then sat down, sobbing, while she spoke of Jack, her husband, and how they would all be happy together once more. Her emotion was touching in the extreme.

Another spirit manifested himself by writing his name, "John," on a jar of pickles, and then offering one to the medium, which was declined with thanks. A brother in the audience recognized the meaning of this droll performance, and his acknowledgment of it brought still further unmistakable evidences of identity.

We have had two extra lectures this week by special request. One an illustrated talk to ladies on "True Womanhood," by Mrs. Miner McCaslin, Ph. D., of Cleveland, the other upon financial matters by Hon. Solon Thayer, of Canton.

Though out of the line of thought to which Lake Brady camp is dedicated, both these lectures upon practical subjects were highly appreciated and full of instructions to those in attendance.

Prof. Pfuhl, of Berlin, Germany, enthusiastic astrologer, has become quite a character in our camp. The letters of his quaint name are often juggled with to his infinite disgust, but whether Full, Fool, Full, or Fool be is independent of and superior to his name. His extremely handsome face, curling blond hair and beard bear a marked resemblance to the pictures of Christ, so that cognomen has been fastened upon him; but a true German philosopher, he can neither be flattered or maligned, and though we may not endorse all his astrological teachings, we certainly endorse him and wish him hearty success.

David Zimmerman, of Salem, O., received tests here of more than ordinary significance. Lack of space forbids a detailed account of his experience, but briefly: first the child medium, Emma Lutz, a girl of fifteen, gave him revelations of a personal character and the names of two controls, viz., Black Eagle and Father Mollinger, of Troy Hill, Allegheny, Pa., fame. Then Harry Chase gave him a sitting out on the porch, in an independent slate-writing a message from Father Mollinger, and an oil-painted picture of Black Eagle. Again both of them appeared to him at the seances, first of Harry Archer and next Signor Green, both fully materialized, the latter of which was witnessed by the writer. Mr. Zimmermann declares in his characteristic way, "I've kept it all under my hat." There was no time or opportunity for these mediums to connive together, even if they had wished to do so. ED.

—The publication of Mr. Talmage's sermons, says the *Boston Investigator*, must be superinduced by an extreme necessity for matter of a humorous nature.

News from Corre

Cassadaga No

The present week has been one o
camp. On Sunday 2 [illegible] tickets were
gether with the increased numbe
grounds were literally swarming wi
occupied the lecture hour of the
strong and impressive discourse up
lution."

"Evolution," said the speaker,
ress. In the vegetable kingdom it
seed into root, tree, branches, flo
mal kingdom it is the developme
animal. It is the development of
nebu[illegible]. It is perfection educed

"Revolution is a reverse order
mination of a given order—convo
ing volcances, which change the
are revolutions. In society it is
states. It requires time to perf
tion is slow in its process. Rev

The subject was exemplified
lines of thought and action,
drawn therefrom. The audienc

In the afternoon the capacit
was scarcely sufficient to hol
pressed for admittance. Mrs.
gentle grace and pacific, yet in
are always an attraction, occup
ternoon. Several questions
preliminarily, to the entire sa
the subject, "Spiritual Light,
taken for the body of the dis

The religions of the ages
line of spiritual unfoldment
the present, each being show
the divine plan of eternal pr

The platform tests by Mi
the discourse were strikingl
tion as to their genuineness.

The music was exceptio
exquisite selection, "Along
the amphitheatre with riche
the distinguished vocalists,
beautiful daughter of Mrs.
Clark, the gifted musician
R. S. Lillie, gave that char
gels." Mr. John T. Lillie
Ohio, a beautiful blonde w
sweetness, gave a duet, "T
everybody. Mrs. T. S.
stein's Melody," and each
chestra was of the highes

Sunday evening the e
Hudson Tuttle gave an in
Thought-transference, an
damental principles on
laws of spirit control an
unmship. By the elucida
interpreted. In illustra
duced and gave all the t
ing the fatal "word test,
his life. In all, nine te
satisfactory results. T
field of mind-reading

Monday p. m. the a
the auditorium and we
ter. The speakers wer
Mr. Hudson Tuttle, M
son, and Mrs. Cora L.
by Fred. Emerson Bro
elocutionist, of Califo
estine," and was indee

At the auditorium
second grand entertai
supported by Mr. Lew
the grounds. The
Crime." Miss Clai
bewitchingly charmi
ter representing cri
with her beauty and
Gleason, Ion Carrol,
others won great ap
everybody thought t

Tuesday p. m., H
gave their closing a
both well received.
Tuttle and will proc

Wednesday, Aug
this camp, and was
tickets were sold at
turned out. Flags
ing over nearly ev
every available pla
of wisdom, justice,
everybody was pr

Long before
crowded that the
even standing roo
The exercises of
tions by the North
offered an impre
man of the C. L.
resigned in favo
Chatauqua Coun

The speaker
Howells, of Alb
can Women's S

Mrs. Howell
years." These
the Union as a
better laws for
ject at the Mi
mission of wo
kins Universit
in the Vermo
chises in Mich
States; the f
States: the S
report of Con
political right
manager's of
the importanc
history.

Mrs. How
statesman wh
Wyoming in
showed up th
that when w
ter sisters, b
bondage cou
motherhood
without repr
has no voice
Howells, "h
The twentie
universal f

Mrs. Ho
which she
applauded.

Mrs. R
from the a
This was t

In the
Miss Ada
Cora L. V
Hon. O.
and as he
oming to
suffrage b
great valu
humorous
vinced th
both wise

Mrs.
Anna Sh
Shaw's
ous spec
the Wor
the Wor
side sho
spoke a
impossi
mense
the side
to build
moved
meeting
great
great
unpopu

News from Correspondents

Cassadaga Notes.

The present week has been one of great interest to this camp. On Sunday 2,400 tickets were sold at the gate, and together with the increased number within the gates the grounds were literally swarming with people. A. B. French occupied the lecture hour of the morning and gave out a strong and impressive discourse upon "Evolution and Revolution."

"Evolution," said the speaker, "is another name for progress. In the vegetable kingdom it is the development of the seed into root, tree, branches, flowers, and fruit; in the animal kingdom it is the development of the embryo into the animal. It is the development of the nation or world from nebulæ. It is perfection educed from imperfection.

"Revolution is a reverse order of things—a sudden termination of a given order—convulsions by earthquakes, bursting volcanoes, which change the conformation of the earth are revolutions. In society it is a sudden change of present states. It requires time to perfect a solid growth. Evolution is slow in its process. Revolution is rapid."

The subject was exemplified in the social and political lines of thought and action, and most instructive lessons drawn therefrom. The audience were deeply impressed.

In the afternoon the capacity of the large amphitheatre was scarcely sufficient to hold the crowd of people who pressed for admittance. Mrs. Cora L. V. Richmond, whose gentle grace and pacific, yet lucid and scholarly productions are always an attraction, occupied the lecture hour in the afternoon. Several questions were submitted and answered preliminarily, to the entire satisfaction of her interrogators, the subject, "Spiritual Light, the Light of the World," was taken for the body of the discourse.

The religions of the ages were briefly reviewed and the line of spiritual unfoldment and religious thought traced to the present, each being shown to have served a purpose in the divine plan of eternal progress.

The platform tests by Miss Maggie Gaule at the close of the discourse were strikingly accurate and beyond disputation as to their genuineness.

The music was exceptionally fine. The chorus gave that exquisite selection, "Along the River of Time," which filled the amphitheatre with richest melody. A trio, consisting of the distinguished vocalists, John T. Lillie, Mrs. Elcreta, the beautiful daughter of Mrs. Pettengill of Cleveland, and Miss Clark, the gifted musician and elocutionist, (daughter of Mrs. R. S. Lillie) gave that charming piece, "Hither Bright Angels." Mr. John T. Lillie and Mrs Zetta L. Elcre, of Galion, Ohio, a beautiful blonde who possessed a voice of exquisite sweetness, gave a duet, 'The Land of Sleep," which charmed everybody. Mrs. T. S. Welner gave a fine solo, "Rubenstein's Melody," and each selection of the Northwestern Orchestra was of the highest order.

Sunday evening the eminent author, teacher, and lecturer, Hudson Tuttle gave an instructive lecture upon "Mediumship, Thought-transference, and Mind reading." He gave the fundamental principles on which impressibility rests and the laws of spirit control and the methods of cultivating mediumship. By the elucidation of these laws mind reading was interpreted. In illustration thereof Ion Carroll was introduced and gave all the tests of the celebrated Bishop, including the fatal "word test," in performing which Bishop lost his life. In all, nine tests were given by young Carroll with satisfactory results. The performance proved that in the field of mind-reading Mr. Carroll has no superior.

Monday p. m. the annual memorial services were held in the auditorium and were of an unusually impressive character. The speakers were Mr. H. D. Barrett, Mrs. H. T. Stearns, Mr. Hudson Tuttle, Mrs. Celia M. Nickerson, Mrs. Clara Watson, and Mrs. Cora L. V. Richmond. A recitation was given by Fred. Emerson Brooks, the famous inspirational poet and elocutionist, of California. The recitation was entitled "Palestine," and was indeed a fine production.

At the auditorium on Tuesday evening, August 15th, the second grand entertainment was given by Miss Clair Tuttle, supported by Mr. Lew Gleason and other amateur talent from the grounds. The play was entitled 'The Shadow of a Crime." Miss Clair Tuttle as Fanny Merryweather was bewitchingly charming, and Miss Ada Peasely in the character representing crime and remorse, captivated everybody with her beauty and charmingly realistic rendering. Lew Gleason, Ion Carrol, little Mabel Rathburn, and each of the others won great applause. There was a full house, and everybody thought they had a rich treat.

Tuesday p. m., Hudson and Emma Rood Tuttle jointly gave their closing address here for this season. They were both well received. We have obtained the address of Mr. Tuttle and will produce it later.

Wednesday, August 15th, was Political Equality Day at this camp, and was a great occasion. Twenty-five hundred tickets were sold at the gate, and everybody within the gates turned out. Flags and yellow and white buntings were floating over nearly every cottage door and window, tree, and every available place, and yellow ribbons, the golden emblem of wisdom, justice, and equality, was the badge of honor which everybody was proud to wear.

Long before the lecture hour the auditorium was so crowded that the belated traveler found it difficult to find even standing room within hearing distance of the rostrum. The exercises of the morning were opened by patriotic selections by the Northwestern Orchestra. Mrs. Cora L. V. Richmond offered an impressive invocation. Mr. H. D. Barrett, chairman of the C. L. F. A., made a brief address of welcome and resigned in favor of Mrs. Elnora M. Babcock, President of the Chatauqua County Political Equality Club.

The speaker of the morning was Mrs. Mary Seymour Howells, of Albany, the representative of the National American Women's Suffrage Association.

Mrs. Howells talked on "Suffrage gains in the past five years." These in brief were the admission of Wyoming into the Union as a State with full woman suffrage privileges; better laws for women in Kentucky; the agitation of the subject at the Mississippi Constitutional Convention; the admission of women into Colambia College and the John Hopkins University; the vote for franchise by ninety-eight men in the Vermont Legislature; the granting of municipal franchises in Michigan and Kansas, and its discussion in many States; the full school suffrage privileges in twenty-four States; the School Commissioner ballot in New York; the report of Congress favoring an amendment to secure equal political rights; the placing of women upon the board of manager's of the World's Fair, and the general awakening to the importance of the suffrage movement, unprecedented in history.

Mrs. Howells quoted from the speeches of a number of statesman who held pronounced views upon the admission of Wyoming into the Union with constitutional suffrage, and showed up the absurdity of some of their positions. She said that when women were given the ballot they would make better sisters, better wives and mothers. No soul in political bondage could give out its highest expression of love and motherhood. Woman was dwarfed and narrowed by taxation without representation, and by being amenable to laws she has no voice in making. "The goddess of liberty," said Mrs. Howells, "has long been a prophecy of a golden age to come. The twentieth century will usher in the long dreamed of universal freedom and brotherhood of man."

Mrs. Howells was warmly received. The clever stories which she sprinkled through her discourse were loudly applauded.

Mrs. R. S. Lillie accepted "The Coming Woman" from the audience as the topic of an improvisation in rhyme. This was the final touch to the exercises of the morning.

In the afternoon the exercises were opened by a solo by Miss Ada Peasely, which was beautifully rendered. Mrs. Cora L. V. Richmond offered an invocation and introduced Hon. O. P. Kellogg, who, she said, was both wise and witty, and as he had been so largely instrumental in helping Wyoming to admission into the Union as a State, according suffrage to women, his experience would be of interest and great value. Mr. Kellogg related his experience in a very humorous manner, and the audience was evidently convinced that Mrs. Richmond was right when she said he was both wise and witty.

Mrs. Babcock, the chairman, then introduced the Rev. Anna Shaw, from "Everywhere," as she termed it. Miss Shaw's discourse abounded in wisdom, witticism, and humorous anecdotes. She told how woman had gained the day at the World's Fair, though the women who had arranged for the Women's Congress tried to make the suffrage meetings a side-show. Susan B. Anthony, the great suffrage general, spoke at the side show, and after the first day it was about impossible for a person to elbow their way through the immense crowd who were bound to get to the side-show, and the side-show had to be divided, and it took eighteen halls to hold the people who went to it. The main meeting was moved into the side-show and the side show into the main meeting. "It did my soul good," said the speaker, "to see the great numbers of brave, intelligent girls and women at the great Fair who had gone there to learn, unchaperoned and unprotected save by their own Yankee sense."

Mrs. Jean Brooks Greenfield was also present, and made some excellent remarks.

Mrs. R. S. Lillie, who has been absent from the camp for a little time, has returned, and was warmly welcomed to the rostrum on Friday p. m.

The following subjects were submitted by the audience: "Can we resist temptation?" "Was Adam a perfect man?" "What kind of money would avoid panics?" "What is true marriage?" "What is the God of Spiritualism?" "The Woman of the future." "Free thought in the other world." "What is the difference between life and energy?" "Genesation." "When the spirit leaves the body does it pass alone, or is it accompanied with one who has gone before?" "How far away is the beyond?"

The following extracts will, we trust, give some idea of its import:

"Spirit is independent of matter, is capable of living a life independent of the body." "Thoughts of those in the body might impede the ascending spirit, and might be a force strong enough to hold it here for a long time." "Man does not understand his own powers. The soul may impede its own progress."

"How far is it to the beyond?" "According to our idea, in answering a question much depends upon the way terms are used. Language is such an imperfect clothing of thought. Language is crippling and incomplete. Spirit, life, force, God, are all the same thing, and the man who talks the most about God knows the least.

"The time is coming when the earth will be the Lord's and the fullness thereof and every man and woman shall have their rights. The woman of the future will be a politician. She will right the wrongs of the world, through generations then there will be no need of regeneration.

"True marriage is as rare on this earth as white blackbirds. Men and women do not know each other. They do not know themselves or comprehend what responsibility rests upon them in the office of parentage and through their ignorance of the laws criminals are born into the world to drag out a miserable existence and heap sorrow upon themselves and all who come within the sphere of their action.

"The law of generation lies at the root of all reform and the sooner it is understood by the world the sooner will the world be redeemed from the sin and suffering which is so much bewailed."

The subjects for the closing poems were, "Contrast Art and Nature," "Chautauqua and Lily Dale," from which was woven a most beautiful improvization. Fred. Emerson Brooks gave an entertainment last evening which was well received Mr. Geo. P. Colby spoke to the delight of a large audience on Saturday night.

Letter from Abby Judson.

After the very pleasant week at Haslett Park, a straight run on the Grand Trunk brought me to Vicksburg, and the bus carried me about half a mile, and set me within the camping ground of Spiritualists in this part of the peninsular State.

Every camp has its own characteristics, and one belonging in a marked degree to the Vicksburg camp is its being used wholly by Spiritualists for Spiritualism and for nothing else. It does not attract the summer resorter, and the pleasure seeker, as do Cassadaga and Devil's Lake. There is no water here to tempt the bather, and the fisherman, who, with his human intellect and his cruel barbed hook with its lying bait, tries to ensnare the happy little fish. Swimming peacefully in his native element, he suddenly finds an agonizing instrument of torture thrust through his jaw. He can not escape, and is hauled to the boat, a great hand tears the hook from his suffering jaw, and he is thrown into the bottom of the boat, to gasp his life away, for most fishermen, are too ignorant or too thoughtless to put him out of his misery at once, by striking one blow with a knife or a stick on the back of the head near the back-bone of the poor victim. And why is all this suffering inflicted? Because it is "such fun" to catch the fish; or, worse yet, it tastes so good to chew the boiled corpse of one of our lower brothers and sisters.

No: there is no fishing at Vicksburg Camp, but there is an immense grove of majestic oaks extending some forty acres, and there is not a house in sight except a few on the grounds. After leaving the high road, a long walk or drive through the woods brings us to the tented space. On the left is the lodging house with some twenty rooms, then the dining house, then after space the seance house and the little cottage of the noble Jeannette Fraser, and then a great curve of white tents, in the midst of which is the commodious auditorium. The natural beauty of this spot is in its level ground, its grass, its freedom from dust, and its being shaded everywhere by these noble oak trees. We are in the "forest primeval," and one feels and knows that the Indian loves to be here, and can aid and strengthen his medium to a degree that is impossible in the crowded haunts of city life. This is a great developing camp. In the past many began to realize their mediumship here, and all have felt themselves strengthened under the secluding and natural influences of the place. The lodging house, in which I have my room, is like every other spot on the grounds completely embowered in trees. They temper the rays of the sun, so that one is not roused to the day's activities at too early an hour by his searching beams. In fact, it is a place for rest, for sympathetic labor, and for spiritual development. The camp has been in session for just a week. On the opening Sunday, L. V. Moulton, of Grand Rapids gave two addresses, and we are glad that there are so many camps near his home that can be benefited by his soul-stirring words. In the morning his subject was "Man-made God's" he held his appreciative audience spell-bound under his powerful delineations. Mr. Moulton is what we call a radical speaker, but even the most conservative must yield to the force of his logic. He looks longingly for the day when he will be freed from exhausting labors in patent law, and can give himself wholly to spiritual work. Mrs. Moulton is a medium, and I have heard him state that her entrancement in their own room first convinced him of disembodied spirit existence.

The four following days the principal work fell to my share, and I was glad to have it so, as my development always proceeds more rapidly when taxed with labor and responsibility. We have our conferences every morning, and I lectured on the afternoons of Monday, Tuesday and Wednesday, my guides leading me to treat of subjects pertaining to the higher spiritual progression.

Thursday afternoon we had Woman's Day; and though there were no outside speakers, the program was varied and very enjoyable. This camp is favored by delightful music by Mrs. Lora Holton. She is highly trained, accompanies her exquisite singing with equal ease on the piano, organ, mandolin, and autoharp. Her songs, with Mr. La Rue's violin and Mrs. Hammett's touching singing gave us enough music to set off the recitations and the remarks of our lady speakers. Our revered and inspired Mrs. Smith of Vicksburg gave the closing address, and left the determination with every woman present that she would do all in her power to aid human progress by the development of her individual self. In the eveening I gave my lesson on soul development to a large number of the campers who are interested in this subject. We are composed of physical body, spirit body, and soul. The development of each portion of our trinal nature is finely brought out by this process taught to me by the grand Osseweago and my other spiritual guides. The process is both scientific and spiritual, and the object is two-fold. The physical body is brought into a more healthful condition, and the spirit body developed into strength and into independent action, by harmonizing them with the magnetic currents of the earth and the spirit world. Accompanying this is the development of the soul by bringing it into harmony with the higher intelligences. Both are important. Neither is enough alone.

The hereditary influences that came to me from a highly spiritual father and mother, their development of me from the spirit side of life during the many years before I learned that disembodied spirits can communicate with us, and the natural and normal development that has come to me during the past five years by this process, have put me into position to give this method to the world. It has just one single object and this object is the grandest one to engage the attention of Spiritualists. The object is to bring on the spiritual era of human development, by making each and every individual personally accessible to higher spiritual intelligences. Mediumship is necessary at the present stage of development. But in the future mediums will of course become unnecessary, as with the spiritual development of all will come personal communion between each one and the disembodied. Whether that time be remote or near at hand will depend on the development of each individual, in an earnest and intelligent manner. Instead of hunting for teste, which is the duty of skeptics, let us who have already learned that Spiritualism is true, at once begin in earnest the best method of developing our own soul. On that will depend our advancement after leaving the physical body, and unless we lay that foundation here, we shall not be as advanced as many members of the Church, on leaving the physical body.

Yours for Spiritualism, ABBY A. JUDSON.

Fourteenth Annual Summer Assembly of the

Cassadaga Lake

FREE ASSOCIATION,

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

PROGRAM.

Friday, July 21, Jennie Hagan Jackson.
Saturday, July 22, W. J. Colville.
Sunday, July 23, Jennie Hagan Jackson, W. J. Colville.
Monday, July 24, Conference.
Tuesday, July 25, W. C. Warner.
Wednesday, July 26, Jennie Hagan Jackson.
Thursday, July 27, Lyman C. Howe.
Friday, July 28, Mrs. H. S. Lake.
Saturday, July 29, W. C. Warner.
Sunday, July 30, Lyman C. Howe, Mrs. H. S. Lake.
Monday, July 31, Conference.
Tuesday, Aug. 1, Lyman C. Howe.
Wednesday, Aug. 2, Special Labor Day, O. P. Kellogg, Sandusky, Wy.; Hon. M. A. Foran, of Cleveland.
Thursday, Aug. 3, Mrs. H. S. Lake.
Friday, Aug. 4, Willard J. Hull.
Saturday, Aug. 5, W. W. Hicks.
Sunday, Aug. 6, Willard J. Hull, Mrs. C. L. V. Richmond.
Monday, Aug. 7, Conference.
Tuesday, Aug. 8, Willard J. Hull.
Wednesday, Aug. 9, Grand Army Day, A. B. French.
Thursday, Aug. 10, Hudson Tuttle and Mrs. Tuttle.
Friday, Aug. 11, Mrs. C. L. V. Richmond.
Saturday, Aug. 12, A. B. French.
Sunday, Aug. 13, A. B. French, Mrs. C. L. V. Richmond.
Monday, Aug. 14, Conference.
Tuesday, Aug. 15, Hudson Tuttle and Mrs. Tuttle.
Wednesday, Aug. 16, Woman's Day, Rev. Anna Shaw, Mary Seymore Howell.
Thursday, Aug. 17, O. P. Kellogg.
Friday, Aug. 18, Mrs. Lillie.
Saturday, Aug. 19, George P. Colby.
Sunday, Aug. 20, Hon. A. B. Richmond, Mrs. Lillie.
Monday, Aug. 21, Conference.
Tuesday, Aug. 22, Mrs. Lillie.
Wednesday, Aug. 23, Temperance Day.
Thursday, Aug. 24, George P. Colby.
Friday, Aug. 25, W. J. Colville.
Saturday, aug. 26, Hon. A. B. Richmond.
Sunday, Aug. 27, W. J. Colville, Mrs. Lillie.

Edgar W. Emerson has been engaged from July 30 to Aug. 7, and Miss Maggie Gaule from Aug 13 to 27.

HOW TO GET TO CASSADAGA.

Passengers over the Lake Shore and Michigan Southern Ry., Nickel Plate Ry., Western New York and Pennsylvania Ry. and Western Division of the New York, Lake Erie and Western Ry., change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburg Ry. to Lily Dale station.

Passengers over the "Erie" system including the New York, Pennsylvania and Ohio Ry. and the Buffalo and Southwestern Ry., change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburg Ry. for Lily Dale station.

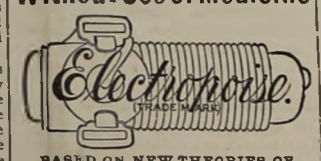
Inquire of railroad ticket agents for excursion rates to Lily Dale.

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

ALL DISEASES

The Human Family is Heir to Positively Cured

Without Use of Medicine



BASED ON NEW THEORIES OF CAUSE AND CURE.

Nervous Prostration and Dyspepsia.

CINCINNATI, June 2, 1893.

Central Electropoise Co.

Gentlemen—The Electropoise which I bought last October has greatly relieved me of nervous prostration and dyspepsia, and works fully up to your representations of it to me.

Respectfully yours,
WALTER MAXWELL,
Manager Palace Hotel, Cincinnati, O.

Nervousness and Insomnia.

OFFICE CINCINNATI OYSTER AND FISH CO. 115 W. SIXTH ST., CINCINNATI, June 3, 1893.

Central Electropoise Co.

Gentlemen—In answer to yours of May 31st, would say the benefits derived from the use of the Electropoise purchased from you last September has far exceeded my expectations. The results have been wonderful, and I shall be glad to talk personally with anyone who may be suffering. Many of my friends, of which you are probably aware, have been greatly benefited. I would not part with mine for any amount were it impossible to secure another.

Yours respectfully,
STEPHEN CHASE, Mgr.

Descriptive circular with testimonials free. For information in regard to this wonderful instrument, address

C. C. STOWELL,
Room 6,
S. E. Cor. Race and Longworth Sts.,
CINCINNATI, O.

America, Columbus, —AND— Roman Catholicism,

A lecture delivered by J. CLEGG WRIGHT, in the trance state, in which he gives an account of the civilization of America thousands of years before the time of Columbus, and claims that the people of Egypt originally came from Central America; that America is the parent and not the child of European and Asiatic improvement and civilization. It also gives an account of the submersion of the Continent of Atlantis beneath the ocean, about 11,000 years ago, besides many other points of historical interest.

Price 10 cents.

For sale by J. Clegg Wright, P. O. Box 413, Cincinnati, O., and at this office.

AGENTS Wanted on Salary or COMMISSION to handle the New Patent Chemical Ink Erasing Pencil. Agents making $50 per week. Monroe Eraser Mfg Co., No. 151, LaCrosse, Wis.

Everybody's Law Book

Is the title of the new 768 page book prepared by J. Alexander Koones, L.L. B., member of the New York Bar.

It enables every man and woman to be their own lawyer. It teaches what are your rights and how to maintain them. When to begin a law suit and when to shun one. It contains the useful information every business man needs in every State in the Union. It contains business forms in every variety useful to the lawyer as well as to all who have legal business to transact.

Inclose two dollars for a copy, or inclose two-cent postage stamp for a table of contents and terms to agents. Address BENJ. W. HITCHCOCK, Publisher, 185 Sixth Avenue, New York.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. $12 buys a $60.00 Improved Oxford Singer No. 2 Sewing Machine; perfect working; adjustable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory and save dealers and agents profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT. 228 CHICAGO, ILL.

AVOID the KNIFE SAFE AND SURE CURE FOR PILES, FISTULA, ITCHING, FISSURE, &c. NO DETENTION FROM BUSINESS. SUPERBLY ILLUSTRATED BOOK ON PILES SENT FREE. DR. A. B. JAMISON, 41 W. 26th St., N. Y. City.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

College of Fine Forces.

(INCORPORATED N. Y. College of Magnetism.)

An Institute of Refined Therapeutics including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and latent principles developed with their marvelous manifestations. Students in four continents have taken the college course. The college is chartered and confers the degree of D. M., Doctor of Magnetism. By a system of personal question, students can take the course and receive the diplomas at their own homes. Moved to No. 3 Pulaski street, East Orange, New Jersey, a delightful suburban city of New York. Address

E. D. BABBITT, M. D., Dean.

Blood will Tell

Always reliable; established by practice of 40 years

DR. ANDREW JACKSON DAVIS' REMARKABLE MEDICINES

Alterative Compound and Blood Purifier

for humors, skin diseases, impure blood etc. Also the WILD CUCUMBER PILLS, for biliousness, torpid liver, etc. Send for circular. S. Webster & Co., 63 Warren Av., Boston, Mass.

SPIRIT HEALING.

DR. A. B. DOBSON,

San Jose, California,

Ex-Mayor of Maquoketa, Iowa.

Clairvoyant Physician

OF MARVELOUS POWER.

HAS BEEN IN ACTIVE PRACTICE OVER THIRTY YEARS.

AS A SPIRITUAL HEALER HE HAS NO EQUAL.

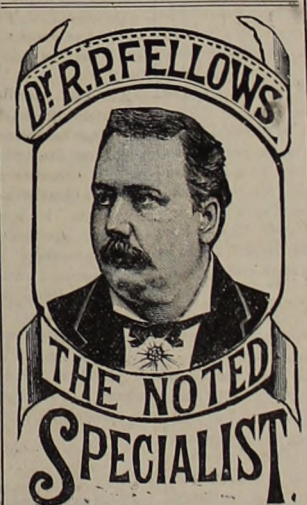
His vegetable medicine receives a magnetic power higher than human or earthly agency, and in treating diseases at a distance with this medicine his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures, performed by his Band of Invisibles, such as RHEUMATISM, NEURALGIA, PARALYSIS, DYSPEPSIA, BRONCHITIS, DISEASES OF THE LIVER, HEART, AND KIDNEYS, EVERY PHASE OF FEMALE COMPLAINTS, CANCERS, TUMORS, AND DROPSY; in fact every disease that flesh is heir to, they have successfully treated.

Sufferers, you who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of Doctors for each case, enough to last first month, for $2.00. In many cases this is sufficient, but if a perfect cure is not effected, $1.15 per month after that. Send three two-cent stamps, lock of hair, name, sex, age, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free. The best of reference given, if required.

☞Please give this to some sick person. It may be the means of saving their life.

☞Make all money orders payable at San Jose, California.

☞Please state what paper you saw this advertisement in.



IS A REGULAR EDUCATED and Legally Qualified Physician, and the most successful in his specialty, as his practice will prove. The doctor treats all those peculiar diseases of young and middle-aged men, as the result of youthful errors and excesses, causing Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility, Idiocy, Insanity, and Death.

To those afflicted and who are desirous of being cured a booklet of some 40 pages will be sent to their address for ten cents, sealed in a plain envelope, giving Causes and Symptoms of the Complaints and a description of the Doctor's important medical discovery—an Outward Application—a positive cure—the only remedy of the kind in existence—with evidences of success.

Possess this valuable booklet "Private Counsellor," which is worth many times its cost, and if you will heed the advice therein given, you will be on the road to health and perfect manhood. Address DR. R. P. FELLOWS, VINELAND, NEW JERSEY, and say where you saw this advertisement.

WHAT WE KNOW OF DR. FELLOWS.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second, that he fulfils all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man.—LIGHT OF TRUTH. 1-20

OPIUM and WHISKEY Habits cured at home without pain. Book of particulars free. B. M. WOOLLEY, M. D., Atlanta, Ga.

DR. GEO. W. HEWITT

Physician and Surgeon,

N. E. Cor. Eighth and Walnut Streets,
CINCINNATI, O.

In addition to the general practice of medicine, special attention given to the diagnosis and treatment of Chronic Diseases. Late U. S. Examining Surgeon.

GAS and GASOLINE ENGINES

STATIONARY and PORTABLE. All Sizes.

Duarts its Size, but Grows in Strength. Expense one cent an hour per horse power and upwards but little attention to run them. Every Engine Guaranteed. Full particulars free on mail. Mention this paper.

VAN DUZEN

GAS & GASOLINE ENGINE CO. Cincinnati, O.

Mention this paper when you write.

HOME TREATMENT.

EYE, EAR, Chronic, Nervous, and Female Diseases, Rheumatism, Lost Vigor, Catarrh. Address, DR. W. A. PRICE, care Light of Truth Co.

THE World Outdone!

I have sold DAVIS' INFLAMMATORY EXTIRPATOR thirty-eight years, thirty-five years as agent and three years as sole proprietor, and I have cured more than thirty thousand people of troubles named in my circulars.

Out in the Open Air,

which I did to convince the people that I had the

Best Article for a Family Medicine the World Ever Knew.

And I am ready to prove it at any time free of charge. In Providence, R. I., I cured more than four thousand persons. In Boston I cured more than four thousand of which I kept actual count, and sold to dealers there more than

150,000 Bottles.

In Springfield, Mass., I have cured more than two thousand persons, and sold over forty thousand bottles. But send for a circular, mailed free, or for a bottle mailed free for 25 cents. It has

NEVER FAILED

to give satisfaction when used as directed. It is fast taking the place of many cherished family medicines. It contains

No Poison, no Opiates or Camphor or Cayenne Pepper.

And is the most wonderful medicine known.

N. U. LYON,

Sole Proprietor and Manufacturer,

FALL RIVER, MASS., U. S. A.

N. B.—Agents wanted to travel and sell.

— DAS —

Gebäude der Wahrheit

The first German Book on Spiritualism published in America.

Price $1,00,

For sale at this office.

C. C. C. CALIFORNIA CHOLERA CURE

A SURE, SAFE, AND SPEEDY REMEDY FOR ALL FORMS OF DIARRHŒA, CHOLERA MORBUS, CHOLERA INFANTUM AND ASIATIC CHOLERA.

It has been thoroughly tested for several years throughout California and Mexico in Asiatic Cholera, Diarrhœa, and kindred bowel complaints and has been found to be an ABSOLUTE CURE in every case where it was tried.

Price, postage prepaid, 50 cents per bottle. Made only by the

MAGNETIC MEDICINE CO.,
P. O. Box 404, SAN BERNARDINO, CAL.

Agents wanted everywhere. Write for particulars. 8

VITA-PATHY, The Best.

Every Physician and every Invalid should have it.
Fully Taught at the American Health College, Cin'ti, O.

"I find Vitapathy far superior to Allopathy."—C. A. STRASBURG, M. D., V. D., Sulphur Grove, O.

"The value of Prof. Campbell's discoveries is beyond estimation."—PROF. E. A. P. DAVIDSON, Lake Charles, La.

"The Grand System of Vitapathy is the World's blessing. It cures disease and saves life when all else fails."—T. J. DUNBAR, M. D., V. D., Ironton, O.

"Bless Vitapathy. It restored me to health after years of suffering."—MRS. SHERMAN, Ironton, O.

"I was a suffering cripple, M. D.'s failed, Dr. Campbell cured me in one treatment."—CELIA DUNRAM, Glen Aubrey, N. Y.

"My success in practice is wonderful since I graduated in Vitapathy."—J. J. GRAHAM, M. D., V. D., Evansville, Ind.

"The Vitapathic treatment saved my wife from the grave."—JOHN SAXE, Clifton, Idaho.

"I saw Dr. Campbell cure paralysis in one treatment, after years of helplessness."—PETER HUBER, 34 Gest street, Cincinnati.

"Dr. Campbell cured me when I was dying with cholera; also my mother when she was at death's door with cancer 34 years ago, and she still lives."—MILTON LONGENECKER, 593 Freeman Ave.

He has cured thousands of such cases, and still lives to cure more at his

COLLEGE SANITARIUM,
FAIRMOUNT, CINCINNATI, OHIO.

Awarded Gold Medal and Honorary Diploma (1st Prize) in Germany.

PROF. KORSCHELT'S

Ether Ray Apparatus.

Magnetic Healing Power Irradiating Apparatus without electricity, and effects of unbounded duration.

Favorable effects produced in all cases of sickness, especially

Nervous Ailments, Fever, Rheumatism.

The Best Remedy for Sleeplessness.
Invigorator for the Healthy.
Promoter of the Growth of Plants.

Illustrated Catalogue free. ADDRESS.

Ether Ray Apparatus Co.
CLEVELAND, O.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Ninth Streets. Doors open at 2; session 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 materials are required only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. E. KIMBY, Medium. MRS. J. CLOUD WILMOT, Chairman.

☞In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in those utterances.

☞All communications concerning this department and questions from abroad must be addressed to C. C. STOWELL, Room 7, 166 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[J. K., California, Mo.] *Has a materialized spirit all the inward organs, as the liver, lungs, heart, stomach, etc., and do they breathe while in that state?*

ANS.—They have them, but all more or less imperfect, some being composed of one mass of gelatinous matter, barely outlining the organs mentioned. The lungs, however, are the last organs perfectly developed in the majority of materializations, because the lungs are needed in speaking. Thus when developed they breathe, otherwise not. Furthermore, materialized spirits are not always composed of flesh and blood as you are, but of a substance which is "neither flesh nor fish," and more akin to that of which insects of the locust order are constituted. Sometimes though the make-up is perfect enough to be indistinguishable, so far as the exterior of the spirit is composed. Try to psychometrize a materialized spirit, and you will get a better idea of its composition. Try to diagnose one, and you will obtain a view of its interior, either by clairvoyance or sympathetic rapport. The heart is very difficult to make up, therefore seldom done. Thus the extreme pallor of the majority of spirits. The liver is not needed, except where or when volition is a part of the spirits' program, or a test of its strength comes into requisition. Those who can produce a good liver are dangerous to tamper with by raiders. John Morris, of this city, is one of these kind of spirits. The kidneys generally go with the liver. The stomach is generally developed with the lungs, as it also aids the voice of the spirit. Practice, however, makes perfect; and spirits, who have a regular medium to operate through, may finally bring forth a materialization that is equal to any physical body. But as materialization becomes better understood and appreciated, experiments will be undertaken by which materializations can be made to hold intact for days and weeks, and, under favorable conditions, show themselves in public. So prepare the way accordingly.

QUES.—*Do spirits ever try to develop mediums at night when asleep, and will the development be as perfect as at other times?*

ANS.—Spirits frequently develop their mediums while asleep. In fact it is the best time for some to be developed, and most propitious time for some controls to act. Darkness is essential to the germinating of all life. Law is life individualized for certain effects or offices. Darkness is as conducive to the birth or gestation of a law as it is to plant or animal life. Mediumship is a law unfolded in a human being. Night is the time for *spirits* to act, when they take a hand in its unfoldment. Otherwise it unfolds itself in accordance with nature's impulse or action on the dormant gift or power, which is, too, done in the dark. If not exactly at night, at least in the dark recesses of the human body, where no light ever penetrates, except through accident or by the aid of the surgeon's knife. The question if such development will be as perfect as the other is, therefore irrelevant. The perfection of mediumship does not depend on the time or hour of its unfoldment, but on the manner in which it is brought forward. Left to nature's care it will unfold harmoniously, but perhaps too slow for some people. But "sitting for development," it is more or less forced and attracts spirits who aid in the work. Like attracts like, and spirits as imperfect as the would-be medium take control. The development must naturally be in conformity with the teachers, just as a pupil in school would be taught or prepared according to the proficiency or wisdom of the teacher. Those who will sit for development, therefore, should be select in their associates to prevent contamination with conditions that are uncongenial to the pure-minded spirits. This does not refer to class distinction, but to moral distinction. Angels often visit the poorest, while they could not approach the home of the millionaire autocrat, if they tried; though it must not be believed that they are never seen in the homes of the wealthy, or even lordly. It all depends on the state of the heart of the inmates. Heaven is free to all; but it must be attained by effort, whether rich or poor. Mediumship is an avenue that aids the traveller thence. Let those who have it make good use of it. Not for material gain, however, for that leads downward and reaps unhappiness when death calls; but for spiritual unfoldment and a knowledge of self. That is the key which unlocks the door to the world beyond, the one which lies in the shadows of your cities, forests, valleys, and mountain ranges.

QUES.—[F. C.] *There are persons who claim to have subordinated the flesh to the spirit to that degree as to overcome certain desires. Is this a pointer to the future life?*

ANS.—There are some persons who have really practiced abnegation to the degree questioned. It is nothing strange with certain Hindoo sects. It is no doubt an intuitive want felt with some—being sensitive enough to realize the law's demands concerning their individuality and inheritance. But when such things are made public they always find imitators, who run into fanaticism. Many of your sensitives and mediums to day are cognizant of the law's demand on them for certain self-denials, which, if they do not obey, will always lead them downward. They have certain passions, which are too intense for their special life or mediumship, and are intuitively admonished accordingly. Those who understand this warning, and succeed in conquering said passion or passions, speak the truth when they claim to have subordinated the flesh to the spirit. Every man who overcomes an ordinary physical habit that is obnoxious to him from a spiritual standpoint has subordinated the flesh to the spirit. It is mind controlling matter. But the vast majority naturally outgrow all sensual passions if they live long enough. Age is the term given for that. But some die young or during the prime of manhood, and should they pass over with any passion in full activity, will not find themselves much beyond the mortal condition. Such people are like stepping from one room into another at death. To them there is hardly any change for the better. Thus it is always well to be temperate in all things. For the very intent already develops a force that comes to the spirit's relief on the other side, and deadens the desire, whatever it may be. The "change in the twinkling of an eye" only comes to those who have outgrown all sensual passions—all carnality. The angelic state is one in which spiritual passions and delights have been exchanged for the carnal. But the exchange is not a free gift. It must be earned by a struggle to conquer the material, whether in earth or spirit life.

QUES.—[J. F. H., Somerville, Mass.] *Which is the greater book from a spirit standpoint, the Mohammedan Koran or the Christian Bible?*

ANS.—There is hardly a question of greater involved, for they are both time-serving epistles. But both contain inspirational truths that will never fade or become obsolete as moral tenets. The Koran is superior to the Bible in some respects, while the Bible contains some higher truths than the Koran. So far as they serve humanity spiritually they are not out of place, though both are being superceded by the voluminous literature of Spiritualism, and the higher truths given forth by your modern prophets and apostles—your mediums. And yet both will always be regarded as great achievements considering the time and circumstances under which they were born. Spirits do not criticise mortal's work, except where it is directly of a selfish nature and personal ends are involved. It is the misuse that follows that needs correcting. This is done by works, not words. Spiritualism is the corrective of false theology and dogmas that have arisen out of a past well-meant religion, and will supercede all in time as the "survival of the fittest."

QUES.—[Reader.] *Why are some people so "touchy" as sensitiveness is sometimes called?*

ANS.—The word "touchy" is a term coined intuitively to stand for sensitiveness accompanied by self-love. A sensitive who is troubled with either vanity, conceit, self-righteousness, or self-admiration, is easily disturbed by adverse criticism on lack of attention, as if entitled to more reverence than others, or than he or she ought to give. Touchiness is to the blood what nervousness is to the brain—a sick condition. As the latter is caused by physical intemperance, the former is caused by mental intemperance, or too much love for self in any form. Being an effect of worldlyism or selfishness it is as much a subject of reform as drunkenness, gluttony, or lust is, and the owner is no more entitled to consideration than what he or she is willing to extend to others for *their* weaknesses. As intemperance inspires some to contempt, self-love inspires others to anger, showing that both are negative qualities of the soul—that is, not spiritual qualities, and in discord with nature. Contempt in man is what a drought is in nature; as anger is the counterpart of the elementary disturbances—both a protest against law-breaking, or a neutralizing agent of something that needs adjusting. Sickness and soul-trials are the neutralizing agents (the penalties) for human discords.

QUES.—[Mrs. H. H. F., Monon, Ind.] *When a new medium goes into trance, will she come out of it at the proper time without aid?*

ANS.—Yes, if it is genuine spirit entrancement, and not a self-imposed hypnotic sleep, or one occasioned by a mesmerizer. When spirits take hold of a medium for public or even private spiritual work, they know what they are about. If sensitives, who exhibit mediumship of this order were left entirely to the spirits, no trouble would accrue. But too often there are a number of mortals environing young mediums, who think they know just what is needed for such a medium, when they just don't know. They imagine hypnotism to be an aid, when it is the reverse. It can do no harm to experiment on sensitive persons who do not exhibit any marked mediumistic qualities; for such may develop something by the experiment. But where indications of trance come natural, leave it to the spirits for development. Have a congenial circle arranged for your promised new medium, and sit still and await results. If your medium goes into trance of her own accord, she will come out again—though she remain in it for hours, days, or weeks. But if aided by hypnotic power it is best to free her from the influence when the circle adjourns. Self-imposed hypnotism is an effect of imagination, mixed with vanity or conceit. Hysterics to a slight degree often accompany such forced mediumship. In fact, any crankyism in mediumship should be discouraged peremptorily by preventing, if possible, the development of such a person for any phase whatever. It is often difficult to tell in this hot-house mediumship, which is the spirit and which the medium manifesting. Trance mediumship, of all others, should be left to nature's care. It is only then that spirits can make perfect instruments of them. The best are those who struggled against its development, rather than invited it. Should there be any signs of hysterics, even under conditions as herein mentioned, let the medium be awakened by rubbing, and the sprinkling of a little water in the face, but keep her away from the circle until an individual pleading manifests itself, showing that it is spirit work importuning for admittance. But this will not take place if she is regularly "called" and "chosen" by higher authorities.

QUES.—[F. C., Farmington, O.] *All law must be fulfilled. The law of parentage is impervious in human nature. How is this met in case of those who pass on not fulfilling this law?*

ANS.—All fruit does not or need not bear seed to inherit immortality for itself. You have seedless oranges, for example. That branch of the orange family has reached its end in material life. So animal species die out, beginning at individual branches in the species. Many women are barren. Men acquire spiritual strength as they swerve away from the animalistic. It is nature operating for a higher effect. We need not question nature. It makes no mistakes. If the "law of parentage" were "impervious" material worlds would remain peopled until their end, which is not nature's plan. Animal life diminishes gradually. The final method is manifested by instances as above throughout material existence. Those who have no children will not miss them. If they have much love for them their love will not be wasted. There are plenty of them who will welcome it—not having any parental love to expect. All will be blessed according to their true sympathies.

SPIRIT MESSAGES.

Hattie B. Phillips.

Good afternoon. Can I through your columns send love greetings to my mother and father, and also to my brother? Tell them I am happy. Although my body was laid away in California, my spirit returned to Brockton, Mass. I hope this will reach my husband, Henry Phillips. Harvey Bird is my father's name. I am from Brockton, Mass.

Lizzie Andrews.

A spirit approaches me this afternoon who wishes to send her love and sympathy to all her friends in New Bedford, Mass., where she was widely known as a medium. I understand spirit life and mortal life better than ever. I am Lizzie Andrews.

Jetty Watson.

Oh! what a beautiful day, so bright, so fair, so calm. The flowers are blooming all along the pathway of humanity, sending out their rich perfume. May this message reach my darling husband, children, and my dear mother. Father is with me. Oh! Charley, how nobly you have done. I am still your Jetty. To my dear husband, Charles Watson, of Cleveland, Ohio.

George Morrell.

Good afternoon. God bless you. I want to say that Senator George Morrell is here, and that I was not deceived in my grand and noble religion. I was a Spiritualist all my life, and it was through a medium that I gained my place in the Senate; and when told by her that I would be elected the second time I hardly believed it, although a Spiritualist at the time. I want the friends at Amesbury, Mass., to know that I am with them in this grand work.

John G. Whittier.

Since my friend and almost daily companion, Walt Whitman, has sent a message over the spiritual cable to the readers of the LIGHT OF TRUTH I feel moved to follow suit and trust to luck for the outcome. I have already been made to realize that we can not stand on ceremony as to sponsors in having our thoughts interpreted; so we must confine ourselves to circumstances and limit ourselves accordingly. While I feel delicate about giving advice to those whose cause I did not advocate or espouse in earth life, I also feel that I shall be forgiven when I candidly acknowledge that ignorance as to the true state of affairs concerning the inter communion of the two worlds was the main reason for my not being a Spiritualist in the generally accepted term. My friend Whitman stated in his message that men either know too little or too much. I am inclined to believe that I must plead guilty to one or the other. But I will content myself in the present with knowing nothing as a beginning in this new sphere of existence. I know that I live, but not why. The cream of knowledge, to my mind, lies in the latter; for I feel a desire to unravel this before giving myself credit for knowing anything at all. Everybody is conscious of effects, but this is not absolute knowledge. Effects are subject to change, and with it our knowledge becomes obsolete. The light of truth we are intuitively struggling to obtain is causation—the soul of things. And I think the nearest object of research in that field is our own soul-nature. If we understand that, we have the key to all knowledge in the absolute. The man who knows most of himself need not trouble himself about effects. They explain themselves in the pursuit of knowing about his interior nature. Individualized life—that is man—is an effect. All that he can take note of in his physical existence are effects. Disease is an effect. So is an M. D. Magnetic healers are effects, but, unlike their predecessors, combat the cause of the disease they attack. Yet they are unable to explain *how* they cure or *why* their methods are effective. When they know that they can lay claim to absolute knowledge on that one subject. Some have an inkling in that direction, but the majority lose sight of it again by too much love for the financial effects that success brings. It is not at all wrong to accumulate wealth through one's gifts, but it should not be at the sacrifice of them. A healer in the mortal will need his gift in this life as much as ever. A spirit without a talent is like a mortal without a trade or profession—a beggar. We can not get along here without giving an equivalent for what we get. The man who has used his talent for financial gain only, leaving out all sympathy in its exercise, is a pauper indeed. Let love measure in all deeds in comparison to the material value received, and none will be deprived of their powers.

James Conner.

Good afternoon. We are glad of the privilege to be here. When in earth life I lived in Wiscattic, Maine. I was a blacksmith by trade. I was compelled to leave my native home on account of trouble that I brought upon myself.

Samuel Merrifield.

As this is the first time I have ever come back through any medium I hardly know how to approach you. I want to send love greetings to all, and tell them that at last I am happy. I have found Marla, James' wife, and she sends love to darling boys, James Franklin, and Charles Frederick. Tell them that mother will ever watch over them. I am Samuel Merrifield, of Hope, Maine.

Billy Wilson

Is here from East Boston, who was killed in the Ashtabula accident. I want to send my love to all my old East Boston friends.

Samuel Whipple.

My mother's name was Nellie Ellis. If this should reach Mr. Abbitt or Mr. Sortell I wish them to answer. I am Samuel Whipple, of Sidney, Maine.

Paul Wing.

I am happy and come back to bless all my friends. I want them to know we are still holding our silent communion with the great spirit. Paul Wing, of Sidney, Maine.

Francis Linnell.

Now there is a spirit all robed in white who comes with a mother's love bringing a wreath of flowers from the spirit world here this afternoon, laying it upon your desk, as you have opened the doors where she can communicate with her daughter Nettie and Willie, her boy, and Howard, her baby, saying, God bless you, children. How little I thought that I should be snatched away in the twinkling of an eye, but we know not how soon we are called to step in the boat and ride to a better land. Tell them to seek for the truth and light and it will be given to them, for their sister Esther is ever with me, ever striving to bring love, sympathy, and peace. Your dear father is ever with me. Tell them to be careful and investigate the truth. Rap at the door and it shall be opened unto them, and they shall receive communications day by day that will lead them out of darkness into light. Francis Linnell, and Henry Linnell, their father and mother and sister Esther Cushion. We are from East Boston, Mass.

Dr. R. Ingalson.

And here is Dr. Richard Ingalson. He wants to send love to all old friends in East Boston, where he was widely, widely known.

Nettie Eddy.

Tell papa all will be well. Nettie Eddy.

VERIFICATIONS.

A Philadelphia lady writes: "In the Spring a friend of mine and myself requested Mr. Roberts of *Mind and Matter* to attend your circle and give a communication. When I saw it last month I was pleased. He refers to us or to his friends in Philadelphia."

(To the Editor for the LIGHT OF TRUTH.)

In the spirit messages of August 12th is one from "Mollie Mollisis," an old Indian squaw, who came to my parents' home many times in my early childhood days, and it touched a tender chord, for I loved her dearly. I am pleased that she has come back and told us of her beautiful spirit home. I have her photograph, sent me by a friend in Brooklyn, N. Y. Yours very truly, MRS. F. N. FOSTER.

Anderson, Ind., August 13, 1893.

(To the Editor of the LIGHT OF TRUTH.)

I received through a friend of mine the LIGHT OF TRUTH, and in it I read a communication from my beautiful daughter Annie F. Thayer. All names are correct, only she did not speak of her baby boy, but perhaps it was owing to the time she had to give her communication. MRS. H. S. BUTLER.

Maranacook, Maine.

To tax Church property is to tax God, says the *Catholic Review*, and adds no comment to its solitary epigram. Then to rent Church property is—what? To sell Church property is—what? To insure Church property is—what? To mortgage Church property is—what? To hold a raffling fair in Church property is—what? The epigram has more bray than brains.—*Independent*.

A Mother's Defense.

Dead! my wayward boy—my own—
Not the one I lost mine—the good
God's love gift to me alone
Sanctified by motherhood

"Dead," you say; well, who is not?
"Buried"—with a heart of stone?
And "God forgive!" Ah, the hot
Blood upon your own!

I stood out with downward eyes
To plead for him shamefully;
God did not apologize
When he gave the boy to me.

Simply, I make ready now
For his verdict. You prepare—
You have killed us both—and how
Will you face us there?

—JAMES WHITCOMB RILEY.

(Written for the LIGHT OF TRUTH.)

OUR HOPE.

ELLA LUCY MERRIAM.

The hope of the Spiritualist is a different attitude from that of those who are yet in the bondage of superstition. It is illumined by knowledge from those higher purer spheres to which we all aspire and all are tending. The day in which we can idly sit and permit another to seal our immortal destiny is past.

Past and swallowed up in that fathomless vortex called Oblivion!

And why? Because that moment we release ourselves from the shackles of creed and dogma, desire light and reach out for truth untrammeled and unprejudiced—that moment we open a door for the transmission of light celestial! That moment, looking upward (from whence cometh our hope) instead of downward, our spiritual vision beholds higher and more luminous revelations than mortal man ever has or ever can present. Genuine truth comes from within. It is the recognition and assent of our souls, of and to some phenomena of nature, seen or unseen, and though a thousand tongues from a thousand housetops proclaim a certain so called fact, unless that fact awakens in our organism an approbative response, it is to us meaningless and naught. So that we, who have seen and heard in spirit the things of the spirit, hope *because we know!* Because we daily enjoy the evidence of things not seen physically.

Because we seek our evidence and authority from the Book of Nature, of which this mundane sphere is but the alphabet. Oh, dearly beloved ones, how much is and should be expected of us?

How much higher in point of spiritual unfoldment and spiritual accomplishment should we rise than our less fortunate fellows? How much, how infinitely much more can we perform, and what a lasting impression of excellence can we impart to our now imperfectly understood philosophy, through the record of a useful and blameless life?

Sweet, certain Hope,
Thou tranquillizer of the soul,
Earth's refuge and delight,
Heaven's perfect whole!

How Spirits Control Nations.

We learn through spirit communion what far-reaching and long-headed spiritual influences are thrown upon men and nations to direct them toward liberty, justice, and the upbuilding of the people. For instance, in the great civil war of our country we know that the northern army met with great and many disasters until finally a medium, under spirit control, was forced to go to President Lincoln, who was himself a Spiritualist, and declare to him that the Union army should never be allowed to succeed until the emancipation of our slaves had been proclaimed. The result of this was that President Lincoln immediately issued his famous proclamation, after which our armies went on victoriously, until the great purpose was accomplished.

We know, too, how the French nation through the rash and selfish policy of Louis Napoleon, became the aggressors in the Franco-German war, and we know that her armies, although world-renowned for their valor, were allowed to be almost helpless before the on-marching hosts of Germany. The higher world contributed to this result for various reasons, one of which was to rebuke unrighteous aggression in war, and another to give greater freedom to France.

The movement in all Europe towards greater civil and religious liberty has been foretold for over a quarter of a century back, and some of the very processes by which a Spiritual Congress should conduce to this result were foretold by Andrew Jackson Davis and others.

Hundred of cases could be adduced from spiritual testimony with regard to both individuals and nations to show the directing power of spirits, which in the end will always bring to naught injustice, tyranny, and falsehood, however much the struggle and war and delay necessary to accomplish their downfall.

Some superficial reasoners suppose that because mankind are allowed to struggle on and suffer on, and are not brought by a spasmodic action into the full light of liberty and knowledge in a single age, it is the sign that there is no God, but as we have seen, the highest power includes a certain amount of struggle, and the healthiest growth must be in harmony with nature's grand upward movement, however much the angels may help us, for the angels themselves are constantly encouraging self-development, and must work through natural law.

From Dr. Babbitt's book, "Religion." See book list, seventh page.

LITERARY REVIEW.

THE PASSING SHOW. By Richard Henry Savage. F. T. Neely, publisher, Chicago. pp. 300. Price in cloth, $1.25; paper, 50 cents.

This one volume embraces seven interesting stories—experiences of the author—told in a pleasing and lively style. One leads the reader through the wilds of Honduras amidst agonies which are sufficient to kill without the additional danger of being constantly threatened with death by assassination. Others of the stories are laid in California, Japan, Siberia, and France, and are instructive geographically as well as historically.

Love is the sunshine of life; nay, we may go further and state, it is life itself. Abstract the influence of this wonder-working power from out our lives, and what have we left? Nothing but ashes; naught but a dull, dead sea of negations. And yet how frequently—nay, how persistently we act, as though loftiest wisdom were best exhibited by strenuous effort to obliterate every trace of this divine passion. Surrounded by circumstances that unceasingly call for some manifestation of love, we go through life stolidly indifferent. This is singular, considering the emphatic manner in which every fact of existence declares that love, and love only, is the panacea for every ill; that without it the possession of a universe would increase our woes, and with it the infinitesimal fraction of a possession becomes an empire of boundless riches.—*Two Worlds*.

Men and woman generally preach that moral earnestly which they are intuitively trying to attain themselves.

VOICE OF THE PEO

(Written for the LIGHT OF TRUTH.)

NEW TESTAMENT MIRACL

PROF. J. R. BUCHANAN, M. D.

I have just read with much pleasure the spl
Walter Howell, in which I find the following p

"After what has been accomplished by Ger
reference to New Testament documents, we
tious about maintaining the actuality of the
New Testament. While many of them are co
redemonstrated in our own day, they lack th
ments which would warrant us in accepting
ties. The same is, of course, true of those
sacred.

"We said earlier in this chapter, that the
of the truth of New Testament miracles w
me here add a word. It is not the spirit of
prompted that remark, for after what I hav
faith in Old and New Testament wonders is
seeing that the record of these miracles wa
who were not eye witnesses, but merely the
ditionary account of them, we should be c
too hastily in their favor."

Mr. Howell and others may be pleased
given this subject some investigation, and
tain of the truth of those recorded miracl
tament which have been sustained by the
the early Christian era. This will readily
lightened Spiritualists. I must also at
were honestly recorded by the Evangeli
Luke, and John, but that no honest copy
ists to-day.

A large portion of the New Testamen
sists of absurd interpolations and chang
theology of priestcraft, and the various
current in those days of credulity and i
story of twelve basketfuls of fragment
and two fishes; and the devil taking u
him the kingdoms of the earth. That s
these should be seriously maintained
power of early education is unlimited.
other century will wonder at our theol
we must be patient with the deluded

The marvelous healings of Jesus a
cease when they reached the higher
on earth retain the healing power in
Dr. Newton to day; and I believe tha
neers of Spiritualism have been at
health and welfare of humanity in
condition of the people made them
healing. We have recently had a wo
spiritual healing in Los Angeles, wh
tic and generally believed, of which
account.

P. S. Mr. Howell refers to the mi
mango tree by spirit power. I ha
count of the development of a beg
high by the same mediumship of

(Written for the LIGHT OF TRUTH.)

THE TOTALLY

JAMES CORKERY.

If I were asked who are "the t
return for an answer that the tota
name implies, "the totally depra
persons whose nature is so conf
single redeeming quality can be
that account, in the spirit of sel
apt to prize themselves as birds

This inherent incapacity to a
certainly a serious blemish in cl
pedestal of piety, in consequen
dignified in this respect, are ev
hope of happiness or heaven h

Now, when the commission
step in devotion, a child of Go
what may be the final evolution
iniquity. And as the surest w
caution upon this dangerous d
perative; yet here, we are ass
where error is excluded, for a
poses upon crime, the end th

The only thing that is go
consequence, is their religio
class, consisting in the murd
vation of the guilty. This
whose joyful sound refreshe
tery of godliness" so surpa
their penetrating glances c
of it.

This makes a state of r
ble condition of acceptanc
tion of the deity can be se
profession of sin, accordin
comes the fundamental ba

Glorying in their dep
pollution, the religions ex
down, in consequence, as
as the patron of deformit
of sinners," 'tis evident th
forcing the devil by way
of those who do not sin.

Beautiful theology, is

BRIGHT WOR

(To the Editor of the LIGHT

Anything the Rev. M
ing for Spiritualists, be
subject of Spiritualism,
ters; so I send the follo
and true:

"I shall now venture
within the borders of a
very rarely traversed o
chic research; I have b
riety from the first. B
an original investigato
may therefore claim, w
something more of th
no careful attention to
prima grounds, many
the basis of one or tw
probably fraudulent,
the newspapers. It
hold an opinion, mu
your experience is li
tain about it than an
shallow judgment as
the trouble to study
duty when my parish
for guidance; I feel
for them than pre
tion.

"When we are o
these, I confess I
and flippant ignora

VOICE OF THE PEOPLE.

Written for the LIGHT OF TRUTH.

NEW TESTAMENT MIRACLES.

PROF. J. R. BUCHANAN, M. D.

I have just read with much pleasure the splendid essay of Walter Howell, in which I find the following passages:

"After what has been accomplished by German critics in reference to New Testament documents, we should be cautious about maintaining the actuality of the miracles of the New Testament. While many of them are capable of being reëxperimented in our own day, they lack the requisite elements which would warrant us in accepting them as certainties. The same is, of course, true of those in the Old Testament.

"We said earlier in this chapter, that the required evidence of the truth of New Testament miracles was wanting. Let me here add a word. It is not the spirit of incredulity which prompted that remark, for after what I have witnessed, my faith in God and New Testament wonders is strengthened. But seeing that the record of these miracles was left to persons who were not eye witnesses, but merely the scribes of a traditionary account of them, we should be careful not to judge too hastily in their favor."

Mr. Howell and others may be pleased to learn that I have given this subject some investigation, and I am entirely certain of the truth of those recorded miracles of the New Testament which have been sustained by their repetition since the early Christian era. This will readily be admitted by enlightened Spiritualists. I must also state those miracles *were honestly recorded* by the Evangelists Matthew, Mark, Luke, and John, but that no honest copy of their records exists to-day.

A large portion of the New Testament now accepted consists of absurd interpolations and changes to introduce the theology of priestcraft, and the various fictions which were current in those days of credulity and ignorance—such as the story of twelve basketfuls of fragment from the five loaves and two fishes; and the devil taking up Jesus and showing him the kingdoms of the earth. That such childish fictions as these should be seriously maintained to-day shows that the power of early education is unlimited. Our successors in another century will wonder at our theological barbarism. But we must be patient with the deluded victims of priestcraft.

The marvelous healings of Jesus and the Apostles did not cease when they reached the higher life. All great healers on earth retain the healing power in the higher life as does Dr. Newton to day; and I believe that the ancient brave pioneers of Spiritualism have been at work ever since for the health and welfare of humanity in all countries where the condition of the people made them accessible to spiritual healing. We have recently had a wonderful example of their spiritual healing in Los Angeles, which is perfectly authentic and generally believed, of which I propose to send you an account.

P. S. Mr. Howell refers to the miraculous development of a mango-tree by spirit power. I have seen an authentic account of the development of a begonia twenty-seven inches high by the same mediumship of Mrs. Esperance.

J. R. B.

Written for the LIGHT OF TRUTH.

THE TOTALLY DEPRAVED.

JAMES CORKERY, EX MONK.

If I were asked who are "the totally depraved," I should return for an answer that the totally depraved are, as the very name implies, "the totally depraved," or that *peculiar* class of persons whose nature is so confessedly corrupt that not a single redeeming quality can be found therein, and who, on that account, in the spirit of self-complacency with sin are apt to prize themselves as birds of paradise.

This inherent incapacity to act or think rightly, which is certainly a serious blemish in character, becomes to them the pedestal of piety, in consequence, and none but "sinners," dignified in this respect, are ever privileged to entertain a hope of happiness or heaven hereafter.

Now, when the commission of sin is made the primary step in devotion, a child of God is certainly perplexed to tell what may be the final evolution of a system founded thus upon iniquity. And as the surest way to go astray is to do wrong, caution upon this dangerous declivity becomes the more imperative; yet here, we are assured, we stand on "holy ground" where error is excluded, for as the beginning of salvation reposes upon crime, the end thereof must culminate in glory!

The only thing that is good about the totally depraved, in consequence, is their religion; and this, they tell us, is first class, consisting in the murder of the innocent for the salvation of the guilty. This is their gospel of redemption whose joyful sound refreshes every longing heart—a "mystery of godliness" so surpassingly divine that angels with their penetrating glances can never hope to see the bottom of it.

This makes a state of rebellion against God an indispensable condition of acceptance with him; and as the approbation of the deity can be secured upon no other terms, the profession of sin, accordingly, in every Christian Church becomes the fundamental bond of union.

Glorying in their depravity, or praising God for their pollution, the religious exercises of these people may be set down, in consequence, as the idolatry of sin; and when God, as the patron of deformity, is thus regarded as "the friend of sinners," 'tis evident that things are turned upside down, forcing the devil by way of opposition to become the friend of those who do not sin.

Beautiful theology, isn't it!

BRIGHT WORDS FROM MR. SAVAGE.

[To the Editor of the LIGHT OF TRUTH.]

Anything the Rev. M. J. Savage says is interesting reading for Spiritualists, because he is always hospitable to the subject of Spiritualism, which is so rare in Christian ministers; so I send the following, which I think is both sensible and true:

"I shall now venture to set my feet for at least a little way within the borders of a country that at best has been but very rarely traversed on occasions like this—the region of psychic research; I have been a member of the American Society from the first. Besides this I have done what I could as an original investigator for twelve or fifteen years; I think I may therefore claim, without any breach of modesty, to know something more of the subject than those who have given no careful attention to it whatever. Many dismiss it on *a priori* grounds, many others have made up their minds on the basis of one or two seances with public mediums, and probably fraudulent, and from time to time what they see in the newspapers. It is evident these people have no right to hold an opinion, much less to express it. And yet it is, if your experience is like mine, you will find they are more certain about it than any body else, and quite ready with their shallow judgment as to the folly of one who has really taken the trouble to study up the matter. I have long felt it my duty when my parishioners come to me in sorrow and beg for guidance; I feel that I ought to have something better for them than prejudice, by competent scientific investigation.

"When we are on the borderland of stupendous facts like these, I confess I find it hard to be patient with the conceited and flippant ignorance, that many throw it aside with a superilious air, while it gravely pelters over a lady's fan or a dog up vertebræ of an extinct mammalian. Calling one science and the other superstition.

"Connected with Modern Spiritualism there is beyond question an immense amount of deliberate fraud; then above in search of honest self deception, but when all the fraud and self-delusion have been brushed aside, there remains a respectable, nay, even a striking and startling body of facts that has yet no place in our recognized theory of the world and man.

"It is not a question then that is all in the air and is of no practical importance I know of none that I believe to be more practical. But it certainly is never to be attained. I believe with Mr. Funk in this, that the great majority of men and women will cherish the hope, at any rate in the hours of sorrow and loss and when the night comes they will look up at the stars and dream of other and happier worlds, and this, at any rate can be said of the dream, that no advance of knowledge as yet has proved its right to impeach it or take away its comfort from the human hearts that ache for the faces that have vanished."

JOHN WETHERBEE.

Written for the LIGHT OF TRUTH.

How Little Adah's Life was Saved.

GEO. M. BACON.

During the ministrations of Ada Foye in Denver, Colo. about three years ago, the attention of a certain family was brought to investigate the spiritual philosophy. After a few sittings at home it was discovered that the entire family was mediumistic to a great degree. The father soon developed strong clairvoyant powers, also was able to diagnose disease and prescribe remedies for them. One of the boys was soon able to write automatically, also to see and describe plainly. About the first of the present year a nice little daughter was added to the family. The parents, considering the many blessings which had come to them from their spirit friends, desired to set apart this little daughter to the service of the angel world. Mrs. Ada Foye, who was then filling her engagement with the Ladies' Society for the month of March, consented to perform the christening ceremony. The writer remembers that among the many promises given by the controls was the one promise to look after and care for the little one during her childhood. It would seem from what follows that they fully intend to keep their word.

The parents have been considerably annoyed for some time past by unpleasant noises, which seem to be made upon the ceiling of their bedroom. But as they were unable to find the cause of it, finally made up their minds to make the best of it. One morning not long since the mother went early to market, telling the smaller children to let little Adah sleep and not to take her from the bed while she was gone. Soon after she had gone, one of the little boys, minding his mother as boys often do, went into the bedroom and took his little sister from the bed where she was sleeping into the next room. He had hardly got into the next room, when, with a great crash, almost the entire ceiling of the bedroom fell upon the bed where Adah had just been lying. The feelings of the mother on reaching home and seeing the wonderful escape of her baby, can be better imagined than described.

A Sample of Many.

[To the Editor of the LIGHT OF TRUTH.]

Your paper like a "well spring of light" came to our home, Indianapolis, to-day, full to the brim, of kindly utterances and words of cheer. Thanks, many thanks, for your remembrance of my mother, who has very nearly passed through the pearly gates. It is four weeks to-day since she was stricken down, and at this writing, although on the the upward trend and considered out of danger, she is still unable to rise from her bed without assistance. We hope and have cause to believe that the good spirits have her in their keeping and that she is to be kept longer with us for a purpose.

We desire through the columns of your excellent paper to thank our many friends for the aid and sympathy extended both by Spiritualists and others during this time of affliction. Flowers, fruit, wine, and everything tempting was brought her. In this connection and while in the humor, I hope to not offend by giving utterance to a thought upon personal matters. It was with deep regret that I read in the *Progressive Thinker* that lengthy and invective diatribe upon the LIGHT OF TRUTH and its co-workers, and when your next paper came was satisfied from the manly tenor of its replies, that your contemporary was in the wrong.

I was but one among the many knew nothing of the business calibre of one paper from the other, save what could be gleaned from observation. I decided, however, very soon after hearing both sides, in favor of the LIGHT OF TRUTH, that its course was wholly legitimate and business-like—as numbers of persons have visited our home during mother's sickness, I have taken occasion to ascertain their opinions on the subject. In every case the LIGHT OF TRUTH and its staff were upheld in their course and have the full accord and sympathy of every one with whom we have conversed upon the subject.

MRS. L. L. JACKSON.

Smith, Satolli, Corbett.

In an interview with Dr. O'Gorman, who accompanied Satolli on his Western trip, the reporter for the Washington *Post* obtained this information from O'G.:

"In the Yellowstone Park we met Secretary Hoke Smith and family traveling in a private car attached to our train. Mr. Smith came in our car and spent an hour and a half with us, and the legate went into Mr. Smith's car to be presented to the secretary's wife and mother. The parties were delighted with each other.

"One of the incidents of the trip was a visit we received when four hundred and fifty miles from San Francisco from a reporter of a paper of that city who had made a day's railroad journey to meet us. In order to impress us with the honor we were receiving the reporter said that that was only the second occasion on which his paper had ever sent a reporter so far to meet a man for an interview, the first time being when Jim Corbett came back after licking John L. Sullivan at New Orleans."—*American Citizen.*

Photographing Hypnotized Persons.

Photography has been introduced into the clinical laboratory of Dr. Charcot, the Parisian specialist. Instantaneous pictures have been taken of patients. One shows a woman just at the point of being hypnotized. The condition is produced by a mere look and by the sight of a diamond. Other photographs present patients in various lethargic and cataleptic conditions. One of the most remarkable of these photographs shows hysterical contraction, and in this a strange phenomena is apparent. One of the middle fingers of the patient reaches far over the wrist. Under hypnotization the patient appears to develop the faculty of lengthening the middle finger abnormally.

It is related of the ex-president of the Press Club, John C Hennessey, who is a devout Catholic, that on a fast day recently he went into a club restaurant and called for boiled salmon. "We have no salmon to day, only steak, roast beef, and some game," said the waiter. "Well," said John meekly, "you may bring me a steak, but God knows I called for fish."—*New York Sun.*

SPIRITUAL BOOKS.

THE LIGHT OF TRUTH.
CINCINNATI, OHIO.

The following list contains some of the best works on the subject of Spiritualism, which are kept in stock at this office. Remit by postoffice money order, registered letter, or Draft on Cincinnati or New York. Do not send checks on local banks. Single will promptly and be taken at par. Send address and make all remittances payable to C. C. STOWELL, Room 7, 208 South Second, Cincinnati, O.

The Unrent of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to Uncle Tom's Cabin. It should be read by every man, woman, and child who love their country, their religion and their God. Price, in paper 25 cents; in muslin, 50 cents, postpaid. For sale wholesale and retail, by C. C. Stowell. Also "Secrecy address Hudson Tuttle, Berlin Heights, O.

Life in The Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the Spheres, for the purpose of presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted, the investigator will find it invaluable, and the Church member gains a full and perfect idea of the teachings of Spiritualism. 243 pages, postpaid, 50 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being. It is printed on fine paper, handsomely bound, 252 pages. Cloth, postpaid, $1.25.

Religion of Man and Ethics of Science, by Hudson Tuttle. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. 320 pages, finely bound in muslin, neat, postpaid. $1.50.

What is Spiritualism: *Rules for the Formation of Circles and Cultivation of Mediumship; the Names of Eminent Persons who have Accepted Spiritualism, Their Testimony, and a List of the Best Publications on the Subject*, by Hudson Tuttle and Dr. John C. Wyman. A tract for missionary work. An eight-page tract, designed to give a clear and comprehensive view of Spiritualism and the character of its supporters. Single copies 3 cts., 100 copies $1.50 postpaid. Address C. C. Stowell, Cincinnati, O.

From Soul to Soul, by Emma Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 225 pages, beautifully bound. Price, $1.50.

Was Abraham Lincoln a Spiritualist? by Mrs. N. C. Maynard. The most remarkable book of modern times. 12 mo., cloth and gold, 16 illustrations. Price $1.50.

Antiquity Unveiled. Ancient voices of spirit realms disclosing most startling revelations, proving Christianity to be of heathen origin. Introductory and conclusions by the compiler, comments on the spirit-communications by J. M. Roberts, former editor of *Mind and Matter*. Price $1.50, postage 12 cents.

Gleanings from the Rostrum, by Hon. A. B. French. Contents—Dedication; Life sketch of the author; Hudson Tuttle; William Denton; Legends of the Buddhs; Mohammed; Joseph Smith; Conflicts of Life; Power and Permanency of Ideas; The Unknown; Future Life; Anniversary Address; Egotism of our Age; What is Truth? Dedication Address. 320 pages, cloth and gold binding. Price $1.00, postage 10 cents.

A Little Pilgrim, by Mrs. Oliphant. A pretty story, full of spiritual thought and food for investigators. A good book to introduce to those seeking spiritual light and comfort. Pocket Edition, price 15 cents.

A Romance of Two Worlds, by Marie Corelli, author of "Wormwood," "Thelma," etc. No. 8 of the Delmore Series. Price 50 cents, postage 5 cents.

The Occult Forces of Sex, by Lois Waisbroker. Three pamphlets in one binding, entitled: "Dual Generation," "Regeneration," "The Sex Question and the Money Power," "The Tree of Life between Two Thieves." Price 50 cents.

Helen Harlow's Vow, or *Self-Justice*, by Lois Waisbroker. This book is based upon principles which will redeem men and women from the thrall of social despotism and wage slavery. It should be found in every household, and its teachings promulgated by every parent. Good paper, well bound, good likeness of authoress, illustrated. Price $1.50.

Spiritual Songs, (hymn sheets, words only). Containing all the popular hymns for congregational singing. Among them "Happy Greeting," "Beautiful River," "Rejoice and be Glad," "Sweet Bye-and-bye," "We'll Meet beyond the River," "Nearer, my God, to Thee," etc. 8 pages. Price $2 per 100, postage 25 cents.

Life Beyond the Grave, or *Positive Proof of Immortality*, by Dr. Wilson Nicely. A 32-page pamphlet of phenomenal experience. Price 10 cents, postage free.

Poems, by Edith Willis-Linn, the inspired and gifted daughter of Dr. P. L. H. Willis. This volume contains excellent spiritual poems; it is highly praised by critics and the press, and appreciated by all readers. 12mo, cloth, 167 pages, with portrait of author. Price $1.00.

Religion as Revealed by the Material and Spiritual Universe, by Dr. Edwin D. Babbitt, elegantly illustrated, containing 365 pp., muslin, stamped in black and gold, Price $1.25, postage 10 cts. This work gives a triumphant array of facts and principles in proof of spiritualism and establishes a gospel of joy in place of the fearful old dogmas. F. J. Wilbourn, M. D., says: "I have read works which are worth several times their weight in gold, such as those written by Epes Sargent, G. B. Stebbins, Maria King, etc., but Babbitt's Religion, in some respects, far transcends them all."

Spiritual Songs, by Mattie E. Hull. For the use of Circles, Campmeetings, and other Spiritual Gatherings. Price 10 cents.

Psychic Studies. "Know Thyself," Spiritual Sciences, and the "Higher Aspects of Spiritualism." By Albert Morton. This book contains: Biography and lecture by Alfred Russel Wallace; Advice to mediums; Conservation of health and life-forces; Education in physiology; Magnetic healing; Psychometry; Spirit phenomena, and many other essays on similar subjects. Price $1.25, postpaid.

The Religious Conflict of the Ages, and other addresses, by the guides of Mrs. R. Shepard Lillie. This little book contains eleven short addresses, and answers to questions as a closing chapter. Handsomely bound in cloth (tan and gold); 143 pages. Price 75 cents.

Two Chapters from the Book of My Life, by Mrs. R. Shepard Lillie. This book contains the experiences of the author as a medium, including a selection of her poems—about eighty in number—varied in style and subject, and replete with inspirational truths. Price $1.25, postage free.

Life in the Stone Age, by U. G. Figley. 30 cts.

The Esty Family, by Mrs. Sarah E. Hervey. A delightful story. Neatly bound in cloth. Price $1.00, postage 8 cents.

Leaflets of Thought, Gathered from the Tree of Life, presented to humanity through the mediumship of B. E. Litchfield. Containing some of the experiences of a spirit who has been in spirit life fifty-seven years. Price $1.25.

Life and Labor in the Spirit World, by the members of the Spirit Band of Miss M. T. Shelhamer. A volume of 426 pages, neatly and substantially bound in cloth, $1.00; postage, 10 cents. Full gilt, $1.50; postage free.

Physical Proof of Another Life. Given in letters to the Seybert Commission, by Francis J. Lippett. Price 25 cents.

Remarkable Spirit Manifestations, by Prof. Wm. Crooks, F. R. S., of London, Eng., and C. G. Helleberg, of Cincinnati, O. Illustrated. Price 50 cents.

Elsie Ainslie, *a Victim of Social Wrongs*, by Caroline Lee Hentz. Sarah L. McCracken, scribe. 108 pages. Price 25 cents, postage 2 cents.

Heaven Revised, by Mrs. E. B. Duffey. A narrative of personal experience of after the change called death. Pamphlet, 101 pages. Price 25 cents.

Ed. S. Wheeler in Spirit Life. Materialization, the True and the False. Reincarnation and the Deceiving Advocates. the War of Wills in Spirit Life over the Spread of Spiritualism on Earth, as seen by Ed. Wheeler since his entrance upon spirit life. 52 pages. Price 15 cents, postage 2 cents.

Christianity a Fiction, by Dr. J. H. Mendenhall. The astronomical and astrological origin of all religions. In poetic form, with "Introductory" and "Notes of Explanation" in prose. Price 50 cents, postage 4 cents.

Beyond, a record of real life in the beautiful country over the river and beyond. Price 50 cents.

Why the Bonner a Spiritualist, by Allen A. Jackson. Cloth binding, 165 pages. Price $1.00, postage 10 cents.

Development of Mediumship by Theosophical Magnetism, or practical instructions for unfolding and developing the psychic powers, from Abraham Jackson, by Allen A. Jackson. 50 cents.

There is No Death, by Florence Marryatt. A compendium of spiritual communications as witnessed and recorded for the daughter of Captain Marryatt, the writer of sea tales. Price 50 cents, postage 3 cents.

The Watseka Wonder, by Dr. E. W. Stevens. A narrative of the most remarkable case of obsession in the case of Mary Lurancy Vennum. Added to the above is an extensive report Rev. Mr. Peter Eckler, of Peotone, Ill., and Hon. Richard Hodgson, Psychological Institute. Many Keepsake, Price, cloth and gilt, $1.00, paper cover, 50 cents. A Chapter on Double Consciousness," which is of great importance to Spiritualists. Paper, 50 cents, postage 3 cents.

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

Spirit Love's Legacy to the Wide, Wide World. Voices from spirits—their experiences in earth life and spirit spheres, in ages past, and their many incarnations in earth life and other worlds. Given through the Los Angeles Circle of Light. A novel that goes beyond earth life. 650 pages. Handsome muslin binding; gilt lettering. Price $1.50, postage 18 cents.

Edith Bramley's Vision, a description of a Jesuit spirit conclave and their designs upon mortals. Price 25 cents.

Lyceum Lessons, by G. W. Kates. Being a series of questions and answers in lesson form, exercises upon each lesson, and a series of questions without replies. Just what is needed in every Lyceum. It is so written that all minds may find the lessons of practical value. Series of four parts, 10 cents each, $1.00 per dozen, $7.50 per 100.

The Seance Way, or Spiritual Experiences of John Crabbe Smith, M. D. Price 15 cents.

The History of Jesus, *and the Mythical Genesis and Typology of Equinoctial Christolatry*, by Gerald Massey, who proves irresistibly that Christianity is a borrowed from the ancient Egyptian religion. 240 pages. Price, paper, 50 cents, cloth, 75 cents, postage 8 cents.

A. Sprague's Experience in the Spheres. Price 10 cents.

Tree and Serpent Worship. Price 16 cents.

The Relation of the Spiritual to the Material Universe; *the Law of Control*, new edition, enlarged and revised, by M. Faraday. Price 15 cents, postage 1 cent.

The Origin of Life, *or Where Man Comes from*, new edition, enlarged and revised, by M. Faraday. Price 10 cents, postage 1 cent.

The Development of the spirit after Transition; *the Origin of Religion*, by M. Faraday. Price 10 cents, postage 1 cent.

The Process of Mental Action, *or How We Think*, by M. Faraday. Price 15 cents, postage 2 cents.

Jesus Christ a Fiction, *Founded upon the Life of Appollonius of Tyana*, transcribed by M. Faraday. How the pagan priests of Rome originated Christianity; startling confessions of its founders. 208 pages. Price, boards, 75 cents, paper 50 cents, postage 5 cents.

Rome, Not Bethlehem, the Birthplace of Christ, by M. Faraday. Extract from "Jesus Christ a Fiction." Price 10 cents, postage 1 cent.

Who Wrote the New Testament? by M. Faraday. Extract from "Jesus Christ a Fiction." Price 10 cents, postage 1 cent.

Obsessions, *or How Evil Spirits Influence Mortals*, by M. Faraday. Price 10 cents, postage 1 cent.

Progression, *or How Spirits Advance in Spirit Life; the Evolution of Man*, by M. Faraday. Price 15 cents, postage 1 cent.

The Relations of Science to the Phenomena of Life, by M. Faraday. Price 10 cents, postage 1 cent.

All About Devils, by Moses Hull. An inquiry as to whether Modern Spiritualism comes from his satanic majesty. Price 25 cents.

The Irresistible Conflict, *or the Battle between the Rich Robber and Poor Producer*, by Moses Hull. Price 15 cents.

Wayside Jottings, by Mattie Hull. Essays, sketches, poems, and songs, gathered from the highways, byways, and hedges of life. Price $1.00.

Experiences of Samuel Bowles in Spirit Life, *including Letters from Carrie E. S. Twing*, medium. 91 pages. Price 25 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, medium. Price 10 cents.

Contrasts in Spirit Life, *and Recent Experiences of Samuel Bowles in the first five Spheres.* Carrie E. S. Twing, medium. 142 pages. Price 50 cents.

Interviews with Spirits, by Samuel Bowles, Carrie E. S. Twing, medium. 207 pages. Price, paper, 50 cents, cloth, 75 cents, postage 5 cents.

Out of the Depths Into the Light, by Samuel Bowles. Price 15 cents, postage 2 cents.

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

Lacy's Warnings. The most remarkable and valuable record of spirit phenomena ever given to the world up to the middle of this century. First published in 1707. Fifteen inspired discourses, prophecies of more recent revelations. By Geo. B. Pidgeon. Price, paper cover, $1.00, cloth, $1.50.

Signs of the Times. From the standpoint of a scientist. A pamhlet. Price 15 cents.

Startling Facts of Modern Spiritualism. by Dr. N. B. Wolfe. Fine English cloth, gold back and sides. Price, $1.25.

Lights and Shadows of Spiritualism, by D. D. Home. "Light, more light!" 412 Page. Price $2.00.

Rules and Advice to Form Circles where through developed media they may commune with spirit friends, also hymns and songs for circle and social singing. Compiled by James H. Young. Price 20 cents.

THE CELEBRATED

Martha Washington Cook Book

FREE

For 10 Cents in Stamps SENT POSTPAID

Fully Illustrated. 12 mo. 320 Pages.

The largest and best Cook Book ever published. Portrait of Martha Washington on outside. A perfect index by which reference may be instantly made to any recipe for cooking in all its departments. It contains also a medical department which is invaluable. Toilet recipes. A complete department devoted to personal dress and etiquette. Advice to mothers and daughters, as well as to young men.

The Cincinnati, Hamilton & Dayton Railroad, whose dining-car service between Cincinnati and Chicago is famous for the superb cooking and excellency of the menu, have published a special edition of this Cook Book, which will be sent free, to any address on receipt of ten cents in stamps. Address P. O. McCormick, General Passenger and Ticket Agent, C., H. & D. R. R., Cincinnati, O.

Baltimore & Ohio Southwestern R. R.

SAVED TO **$2** New York & Boston

ALL TRAINS RUN THROUGH
Washington, Baltimore & Philadelphia
"Best in the World."

The B. & O. Southwestern limited, an entirely new train, Vestibuled, lighted with Pintch Gas, and has the Anti-Telescopic device, leaves Cincinnati every evening, and the New York Express every morning.

THE SHORTEST AND BEST EQUIPPED LINE BETWEEN
CINCINNATI & COLUMBUS
Pullman Parlor and Sleeping Cars.
Time 3¼ hours.

TWO SOLID TRAINS TO **PITTSBURGH**
Via Columbus, Zanesville and Wheeling.
With Pullman Buffet Sleeper and Parlor Cars

Rates always as low as by any other line, and NO EXTRA FARE for fast time on limited vestibuled trains. Ask for tickets via Cincinnati and the B. & O. R. R.

W. M. FRANDUP, Vice President. O. P. MCCARTY, Gen'l Pass. Agt.

AS IT IS TO BE

By CORA LINN DANIELS.

A Book of Thrilling Interest!

The author has given the world a work of invaluable importance, showing the powers of intelligence in spheres transcending mortality and proving the nearness and necessity of the spirit world to earth, and the care of its inhabitants in giving to man morta al rational conceptions of life and destiny.

Cloth, pp. 258, price $1.00; paper cover, 50 cts. For sale at this office.

Euchalyne.

A tonic for the nerves, an antidote for Malaria, and a preventative of Cholera. Sent by mail for 50 cents. Address this office.

Read the following Testimony from the Principle of the Western Medical and Surgical Institute, 127 La Salle St., Chicago, Illinois:

I have examined the new Medication, Euchalyne, as prepared by Mrs. Walsbrooker, with the aid of her spirit guides, and regard it as among the most certain of all medical preparations to accomplish what is claimed for it.

ROBERT GREER, M. D.

SPIRITUAL SONGS

By J. CLEGG WRIGHT.

There are Spirits all Around Us,
As the Days are Going By,
Waiting,
Toiling In the Shadow.

These songs have been written automatically by spirits and are splendidly fitted for meetings and seances. Wherever they have been sung they have been well received. They are wonderful productions of mediumship. Price 25 cents each.

For sale by J. Clegg Wright, P. O. Box 418, Cincinnati, O., and at this office.

Our Uncle and Aunt

By AMARALA MARTIN.

Price $1.00.

AN EYE-OPENER for sleepy, ORTHODOX people.

For sale at this office.

Why Priests Should Wed

By JUSTIN D. FULTON.

Price $1.00. Postage 8 cents.

For sale at this office.

RIPANS TABULES

act gently but promptly upon the liver, stomach, and intestines; cleanse the system effectually; cure dyspepsia, habitual constipation, offensive breath, and headache. One TABULE taken at the first indication of indigestion, biliousness, dizziness, distress after eating, or depression of spirits, will surely and quickly remove the whole difficulty.

Disease commonly comes on with slight symptoms, which, when neglected, increase in extent and gradually grow dangerous.

If you SUFFER FROM HEADACHE, DYSPEPSIA OR INDIGESTION, . . . TAKE **Ripans Tabules**

If you are BILIOUS CONSTIPATED, or have a DISORDERED LIVER, . . . TAKE **Ripans Tabules**

If your COMPLEXION IS SALLOW, or you SUFFER DISTRESS AFTER EATING, . . . TAKE **Ripans Tabules**

For OFFENSIVE BREATH and ALL DISORDERS OF THE STOMACH, . . . TAKE **Ripans Tabules**

Ripans Tabules are prepared from a prescription widely used by the best physicians, and are presented in a form acceptable to the stomach.

An infallible cure if given a fair trial. Contains nothing injurious.

One Gives Relief.

EASY TO TAKE. QUICK TO ACT. SAVES MANY A DOCTOR'S BILL.

SOLD BY

John D. Park & Sons Co.,

CINCINNATI, O.

AND BY DRUGGISTS GENERALLY.

NEWS FROM CORRESPONDENTS. Continued.

LOCALS AND PERSONALS.

—Mrs. Josselyn, corresponding secretary of the Haslett Park Association, will take subscriptions for the LIGHT OF TRUTH.

—Dr. S. S. Baldwin has removed his office to 290 Hopkins street, near Lincoln Park. His office hours are from 8 to 10 a. m., and from 2 to 4 and 6 to 8 p. m.

—E. J. Bowtell lectured for the Spiritualist Association of Brooklyn, N. Y., August 13th and 20th, wishes to make engagements for future dates. Address 492 State street, Brooklyn, N. Y.

—In last "Fair Correspondence" the four groups of statuary that adorn the corners of the Agricultural building was made to read "four roses" instead of "four faces." We trust our readers will excuse the error in our rush of business.

—Frank T. Ripley, writes from Lake Brady: "Charlie Barnes is a great medium in every sense of the word. He is wonderful, and convinces more skeptics than any other medium. His guides talk through the trumpet in every known language."

—We have received innumerable letters from the most prominent Spiritualists and mediums in the cause, promising their support and sympathy in the future, just having realized, apparently, the true worth and influence of the LIGHT OF TRUTH.

—A politician who does not read the papers can never succeed in his undertakings. To know what is good for the cause of Spiritualism one should keep posted on all that pertains to it. The LIGHT OF TRUTH furnishes all the news, subscribe for it.

—Mrs. Ada Foye, inspirational lecturer and platform test medium, has postponed her visit to the Pacific Coast until next year. Spiritual societies desiring her services during the coming season will please address her immediately at Chicago, Ill. P. O. Box 137.

—Mrs. A. E. Kibby has returned to us safe and sound from her Western tour—Aspen, Colo., and portions of California. She speaks highly of the country she visited and the people, and to judge by appearances the trip has added to her health. She is now at home again, and open for engagements. Those desiring her services can address her at 150 Locust street, Mt. Auburn, Cincinnati, O.

—The last management of the Easter Way and the present one of the LIGHT OF TRUTH is serene in the consciousness of having never wilfully injured a contemporary, a medium, or a member of the cause. On this principle it hopes to survive all obstacles placed in its way by opponents, and trusts in the good sense of the main body of Spiritualists to appreciate such a course, and uphold the paper that pursues it. Charity costs nothing; therefore, we, as Spiritualists, should not be chary in its dispensation.

—Professor Kortschelt's "Sun Ether Ray Apparatus" is an automatic magnetic healer, and may be called into requisition at any time without delay or extra charge beyond the first payment; namely, the purchase of the "Apparatus." It can be placed to irradiate on any portion of the body with ease, giving no inconvenience to the patient. It produces favorable effects in all nervous disorders, fevers, and rheumatism. Testimonials say it is a remedy for all sleeplessness, and promotes the growth in plants—either recommending it as an invigorator. See advertisement in another column for particulars.

—The Ladies' Aid of the Philosophical Society met at their hall with Professor Ernst presiding. All business having been transacted it was decided to give test seances, which promise to be very interesting. The society owes thanks to Professor Ernst, President Ernst, Mrs. Wolf, Heck Cubal, and Schafstall for services rendered. Others might be mentioned who will be there, but let this suffice as a temptation to come and see for yourself. Every one may be assured of a good time, and leaving the hall benefited, besides having been the means of doing their share in the good work of fostering a grand cause and aiding a very worthy society, every Friday at 2 30 p. m. at their hall, southeast corner of Fourteenth and Central avenue. Mrs. Pennell will hold a circle for the benefit of the society on Saturday evening at 479 Vine street, flat 3. Admission 10 cents. As a very important business meeting will be held at the hall on Friday night, all members are particularly requested to be present.

SEC'Y.

—Dr. John E. Purdon, mentioned in Hudson Tuttle's "Psychic Science," has an article in last Week's *Open Court*, of Chicago, on "The Higher Spiritualism—Space and Matter." The writer treats Spiritualism from a *mathematical* standpoint, using figures to demonstrate his logic. In a closing paragraph of his article the doctor says: "Whether the void has any real existence or not, is merely a matter of words, and whether the individualized spirit of a man, who once lived on this earth, re appears through another man, and shows his presence by signs, is also a matter of words and definitions. But whether each earthly man has an organism, constructed out of *elements of feeling*, that nearest experience we have of spirit, which survives the death of the body, is no longer a matter of words, but of very hard science. If its existence can not be determined experimentally it must be justified from an analysis of the laws of operations of the human mind, in their relation to the natural possibilities pointed out to us by the suggestions of pure mathematics."

—The Ladies' Aid of the Union Society met in Mrs. McCracken's parlors, 603 Freeman avenue, on Wednesday afternoon, 16th inst. A large number of ladies came out on this warm day to take part in these pleasant meetings. In number of mediums present, and the very satisfactory results attained this was one of the best. Mrs. Greensmeyer's control talked and gave some most excellent tests. To attempt to describe them would occupy more space than we could reasonably ask. Mrs. Wolf also gave a number of tests that were very gratifying to the recipients. In the number of mediums present was a very young lady controlled for the first time and from what they were able to say in their first effort there surely will be a bright future for her. She will be present at the next meeting, as it was unanimously agreed to hold another meeting at the same place in, two weeks that will be August 30th, and you are most cordially invited to come. Our faithful sister Mrs. Chapin rendered fine music, pleasing to both spirit and mortal. And as the hour to close drew nigh, with many regrets friends said good by.

Dear sisters all, of liberal mind,
On freedom's mission bent,
Join with us here and you shall find
Time in freedom's cause well spent.

The field is large, there is work to do
For all who feel inclined.
Come, sister true, the work to do
Is help to bless mankind.

Will you lend a helping hand to day—
Angel friends do beckon you.
'Tis the most effective way to pray
Doing the good that you can do.

And when you pass the dividing line
Your life in this review,
Your joy no one can then define,
Having lived a life so true.

GENNIE.

Haslett Park Camp.

The week just past has been one of unremitting interest, Mrs. Lillie arrived on the grounds Monday, much to the surprise and delight of all. Tuesday, Mr. Howe gave one of his grand inspirational lectures, lifting his hearers on to higher plains of thought. Wednesday Prof. Edmunds gave an interesting lecture, closing with tests. Thursday was memorial day. Mrs Lillie gave the opening address followed by Mr. Howe, Mrs. Sheets, and Miss Judson. The service was very beautiful and effective, but not at all sad for the beauty and grandeur of spirit life was made too manifest for that regret for the arisen. Friday, Dr. Sarah Allen spoke, taking subjects from the audience and closing with tests. Saturday, Mrs. Lillie spoke to a very large audience. One of the questions presented, "Can we love our enemies?" brought out an especially fine train of thought. The speaker said yes we can love them in the highest sense by being just to them. Being just, one can be generous, and generous one can be in a condition of love towards all. Not the love that would give a Judas kiss and say pleasant things that come from the lips only, but that higher love, which is justice that would see no wrong done friend or foe. Miss Judson gave two lectures presenting much elevating and spiritualizing thought. She went from here to Vicksburg. Mr. Howe consented to remain with us longer than usual. With so many present we had most excellent conference meetings. Much more might be said of entertainments, dances, circles and general mediumistic work but, space forbids; Mrs. Lillie's lectures to day were beyond the power of description. She seemed to gather force, power, and unanswerable logic with every word. At the close of the afternoon lecture upon the urgent invation of the speaker and others, Mr. Howe addressed the people briefly and was received with applause. Mrs Dunham opened the conference meeting in the evening. Yours in the work,

E. F. JOSSELYN.

Mt. Pleasant Park.

The intensely hot and dry weather from which the camp has been suffering, continued until Thursday evening, August 10th, when the long drouth was broken by a welcome shower.

Monday afternoon Mrs. E. A. Hammatt, of Hacinitas, Cal., occupied the rostrum. Mrs. Hammatt is donating her time to the object of raising money for a mediums' home at the above-named place.

The principal point of interest on Tuesday was the memorial services and memorial address by Professor Lovemorial services and memorial address by Professor Lovemorial services and memorial address by Professor Lovem