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rounded by conditions, sychic laws made clear, same after-t. She has nade many lessing will

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Horsford's

August 28th.

graph.



OUBSURIPTION PRICE

Cincinnati, Saturday, September 2, 1803.

Volume XIII, No. 9.

preacher that God claimed it from you. You receiled at this There are Spiritualists who still cling to the idea that they injustice. The oblivion of death shut down over you with will, by this kind of by-play, attract the Churches, and make impenetrable pall. There was not a star of hope. The sacred their belief respectable! They always meet a Church-mem-Book in which you relied gave you no assurance. The dead came not to dry your tears or pour one drop of balm on your house-top if the least seven by nine preacher alludes in his broken heart. The minister gave no cheer. His words were sermon to Spiritualism without a slur. They will contribute solemn warning of the tomb, and the hymns that were sung more to his salary than they ever have paid their own speakwere like the wails of a lost soul.

version of the departed. A child dying in sin was hoplessly find that the pulpit is the poorest school from which to grad-lost. I was last year told a story on these grounds, of a Chris-uate into Spiritualism. The virus of theology, like that of a tian mother, who lost a little child, and so inwrought had this maddog, remains in the blood, and is constantly appearing belief become, that unless converted that child was lost, that The new ideas take the form of the old methods of thought, the loss of that child by death was as nothing compared with and there is aping of the ways of the Church and the diguity the fear of its awful fate! What a damning doctrine! At of the gospel minister who believes himself God commis which every fibre of the mother's heart sebelled, and yet by sloned for the salvation business.

Since that early day other names have been suggested.

In this valley of despair you heard of the return of angels.

Was it true? It was too good to be true. You doubted, you approached it with fear and trembling. You were prejudiced approached. The material world and stretches its proposed to be true as of the devil. The rap came. It gave you the name of your sainted mother or the darling child. They identified themselves, and once the trembling cable which sounded the abyse between the spirit world and this came the messages of truth it has robbed Spiritualism of it.

Catalpa Park Camp-Meeting.

Our camp meeting commenced on last Saturday with very facilism. We must be either Materialists or Spiritualists. We accept it as the title of our faith. It is the tree of life, fail prospects of a grand good time. Among the speakers are so of the mysteries of human nature.

Metaphysics and Christian Science have had their share, and their share, and the preacher reiterated to you that it is one of the mysteries of human nature.

Metaphysics and Christian Science have had their share, and the fine speakers approached it with fear and trembling. You were prejudiced at fine fine fall strong the speakers approached it with fear and trembling. We accept it as the title of our faith. It is the tree of life, fail prospects of a grand good time. Among the speakers and grand good time. Among the speakers and so of the mysteries of human nature.

Metaphysics and Christian Science have had their share, and the present are time for the darling. We accept it as the title of our faith. It is the tree of life, life fails and the title falls as the title of our faith. It is the tree of life, life fails as the title of our faith. It is the tree of life, life fails as the title of our faith. It is the tree of least or faith. It is the tree of least or fails and the fall street as so of mother myth, which strikes its roots into the material world and stretches its branches in the heavens. What to me is it that weavy tramps seek alter un

affection, assuring you that they still lived and loved you!
From the black clouds which wrapped you around the sun broke forth in glory such as mortal never before had seen, really is the loose-fitting garb of nothingness. It has many and life become as a sweet poem set to music. Or perhaps truths, but these have been taken from Spiritualism. What you were a skeptic, and had reasoned yourself out of all it has not thus taken, is worthless rubbish. Instead of the ages under its name. They have their brief day, but Spirit creeds and spiritual beliefs and regarded them as the vagaries truly scientific ideas of spirit which conform to the doctrines of usual swithout day or year or limit of duration. We have of uncultured minds. You had said that little was known. but that little must be proved before it was of value to you Matter you could sense, but spirit was an intangible dream the pride of your philosophy sustained you, even at the coucl of death, but, oh, what a hopeless, aching void was in your heart when you saw life's taper burn low and go out, and you had not even the hope of continuance to lighten your grief! The shrine of your affection had been broken and its ashes only remained. Then you listened to the rap, and your doubts vanished. The dead lived ! The shrine was restored. For out of the darkness came the murmur of angel voices, and it has proven sad failures in these cases, where these second aurrat, Satolli, to every intent a Pope, an American Pope;

Thus from diverse paths has the hosts of Spiritualism

Enclosery FIRMS PRICES
COMMENT AND PRICES

entity but to give pleasure to others. Every cutage has been built because some one desired to deell in the warm of this atmosphere.

The waters of these lakes, by their crystal purity symbol the purity of Spiritualism, and the pure air from the hills is an inspiration. We come here for friendship and the pleasure which flow from symphthetic souls, but more because we had been afficiated with that water but has a fine the standard of the crystal water of the standard of the crystal water of the standard of the standard of the crystal water of the standard of the crystal water of the standard of the standard of the standard of the crystal water of the standard of re like the wails of a lost soul.

Especially was this true if there was doubt as to the context they will shout themselves hoarse with applause, until they

Since that early day other names have been suggested.

Theosophy makes the most audacious claims to superiority and has a phraseology which sounds exceedingly learned, but truly scientific ideas of spirit which conform to the doctrines of usm is without day or year or limit of duration. We have evolution and makes law supreme, it has substituted the old doctrine of re-incarnation, and its votaries are always in a mement that the leaven must work through the whole deze to understand who they have been. The curious side of thines demand new lines of action. We stand as individual confronting the most numerous and best organized army theoreter very distinguished. I am acquainted with six Napolean companies and five Josephines. I have seen nearly a dozen irigin Marys, who had rared big families of ordinary chiliprocal companies, are common, and even Jesus thrists beg for recognition. If re-incarnation is for progress, has proven sad failures in these cases, where these second appearances is imbecility compared with the first.

If I believed this doctrine I should always be in mortal are that my wife was my departed grandfather. In case of a cond husband, what assurance has he that his child may are condined with the first.

The churches, or companies, are under captains or organizing societies, both in Missouri and Kansas, that is bringing in a rich harvest.

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The churches, or companies, are under captains or organizing societies, both in Missouri and Kansas, that is bringing in a rich harvest.

The state organization of Missouri meets in this Park, August 33.1 its expected to divide the State into subdistricts and employ permanent lecturers and sustain them.

The music, under the directorship of Mrs. W. S. Pettit, is an object of praise and admiration or all. She is assisted by Prof. J. Madison Allen, Mrs. M. Theresa Allen, Hon. J. M. Dye, Miss alimite Mayer, with Mrs. Lena Fodd at the piano.

Percent department of the campers of the campers, though she has been here but two days.

It is country alone the Catholics number ten million of the campers, though she has been here but two days.

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It is country alone the Catholics number ten million of the same of the member of the state in this is that of all the re-incarnationists I have conversed with thimes demand new lines of action. We stand as individnot one was a common person in the previous state. They Bonaparts and five Josephines. I have seen nearly a dozen Virgin Marys, who had rared big families of ordinary chil-Christs beg for recognition. If re-incarnation is for progress,

fear that my wife was my departed grandfather. In case of a ingen drilled to obey the word of command. second husband, what assurance has he that his child may been collected, drawn together by the attraction and satisfaction to be that husband returned for his board and lodging?

busible; when I turn to the protoplamic atoms of I fe's beguing and trace with what precision though changing from of plastic being to man who was born into this world ad his faculties evolved in similitude to the infinite expression of spirit in the universe; when I look into the future of ciling ages and am conscious of the unceasing development, onward, upward with wider, wider horizons until from the heighte of knowledge and moral graudeur, the widening cele embraces far more than our present conceptions of the A, there is no word as perfect and all-expressive in its application to all these varying yet harmoniously blending aspits, forming a system of philosophy and science of mature after itualism. Can there be one which places opposing systems attreater disadvantage? There can be but one other, Materialism. We must be either Materialists or Spiritualists. busible; when I turn to the protoplamic atoms of 1 fe's beginning and trace with what precision though changing

trik and the darkest hours that have even tried the souls o mu have been gladdened by the assurance it gave.

et us not give the great world-tree another name because fe vagabonds have storen its fruit, or come to us with sodom nærganized, for it was seen by the great powers of the wid mass of humanity. Now the scething is subsiding and

iis is the central phalaux, and on either side are drawn upe Protestant battalions, with the weapons of guerrilla

ladies' anxiliary had an annual election of officers to-

The ladies' anxiliary had an annual election of officers to-day, with the election of Mrs. May R. Rogers, of Pittsburg, Kansas, president; Mrs. M. Theresa Allen, first Vice president; Mrs. W.S. Petitia of Creston, lowa, 2nd Vice-president; Mrs. Louis McCuffin, secretary; Mrs. Amelia Andrews, assistant secretary; Mrs. Charity Belk, treasurer.

That grand noble worker, Lyman C. Howe, needs no mention. His services are too well known to the Spiritualists of the world to add one laurel to his noble brow. I am so sorry to notice his worked-down condition. May the people remember him in a substantial way, and the angels bless him.

intelligent people to study the psychic effects on the spiritual upon the physical, or unseen upon the seen.

It is admitted, by a large number of persons, that the spiritual must exist before the physical; that all visible forms are the result of invisible or spiritual forces; that air, electric fluid, aura, ether, and all the gasses known to exist, although invisible, are now admitted to be material, as much so as a column of steel. Indeed, we may say that the perfume of the se is just as material as the rose itself. The divisibility and the attention of students of the laws and principles of nature

Everything that is, is substance; a spirit, we repeat, is sterial thing as much so as the planets that revolve in un-

We can not avoid the conclusion that matter always was It is not possible to imagine a time when it was not, or think of a time when it will not be. Its indestructibility, therefore, must be conceded, and further, that all physically visibly forms come from invisible spiritual material and are the result of an invisible intelligent energy. In disappearing from the physical eyes, all forms return to the invisible from

The plain truth is, that invisible matter is superior to, and is more potent than the forms of physically visible matter.

The energy and effort of nature by and through unchangeable law is to make forms appear to our physical eyes and to cause them to disappear—to materialize and dematerialize The spiritual, therefore, is the real; physical forms are un-real; the spiritual, as connected with humanity, is continuous and immortal as an organized entity; physical forms ephem

mind. They can not be dispelled, because they are true.

It was in the small and obscure village of Hydesville State of New York, that the first messages from the spiritual world were received by rapping or knocking sounds and communication intelligently established by means of the alphabet. The mediums of communication chosen by this mysterious intelligence at that time, were three sisters of the Fox family, one young woman and two young girls. Nearly every phase of the phenomena, except material/sation, have occurred in the presence of these remarkable mediums. The sounds continued for forty five years, until the last of this wonderful trio passed to the spiritual side of life in the forty fifth year of the modern spiritual era.

Had it not been for our form of government, which protects the life and liberty of the humblest citizen and guaran

And the her ecognized in the spirith should certainly have become any process. The special considers are designed in the print of happiness to all, the Pers sisters would certainly have become any process. The special considers is a day we one that the process of the process

OUR CONTRIBUTORS

Address to the Spiritualities of the World

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basions the minus of the modern spiritual manifestations would not be complete without the story of the Fox mediums. The bistory of modern spiritual manifestations would not be complete without the story of the Fox mediums. The better part of their earthly life was devoted to spreading and defending the newly found truths. They were plain country girls, and in their youthful days, before they encountered the possibility and gentle. Their sojourn in this world was a heavy butthen; their trials and troubles at times were almost unbearable; libeled, slandered, abused, and harassed on all without the story of their earthly five truths and the fact that there is a home for our dear departed friends, and that our kindness to the dear ones they leave behind is tenderly appreciated by those who have gone butthen; their trials and troubles at times were almost unbearable; libeled, slandered, abused, and harassed on all winds their will and wishes. In vain they tried to throw off the responsibilities of their mediumship; but their spirit guides would not consent. At last, after many futile efforts to evade the responsibility, they consented, and for more than a third of a century they battled for the truth and the cause. Their heroism was sublime, their courage a revelation, their facts.

The history of modern spiritual truths teach me of the immortality of the immortality of the immortality of the soul, in fact it is the very essence of the truth. Surely these things establish the fact that there is a home for our dear defending the newly found truths. They were plain country deared friends, and that our kindness to the dear ones they leave behind is tenderly appreciated by those who have gone before. The soul is crowned in the richest of gifts—that of immortality.

It will be said of those who do their full duty up to the responsibilities of their mediumship; but their spirit guides their will and wishes. In vain they tried to throw off the responsibility, they consented, and for more than a third of a century they bat of a century they battled for the truth and the cause. Their heroism was sublime, their courage a revelation, their facts incontestable! Up to the latest hour of their existence here the raps continued in their presence. Now that they have spiritualism and the materialization of forms representing "departed" this life and passed into the spiritual world, let departed ones, allow me to relate my experience at two of us remember the better parts of their lives, forget their flowers of charity and forgiveness. Had it not been for them flowers of charity and forgiveness. Had it not been for them ignorance would have crucified the truth, prejudice would have destroyed the manifestations, and the windows of the spirit form my old fireman, who had been my constant companion on an engine for four years, but since deceased, nal world might have remained unopened for years. nal world might have remained unopened for years.

The Fox sisters were, beyond doubt, chosen on account of we conversed together their organizations. They were selected by the spirit world about but him and me. to give the first demonstrations to prove to us that our rela still lived, and were making themselves known.

The Fox Memorial Association was formed in the city of

and witnesses of its founders.

To carry to a successful termination an enterprise of sucl magnitude and importance, fauds, friends, time, labor, and materials will be required. Every spiritual society, association, league, and guild will be appealed to, and, as far as possible, every medium will be requested to give seances for the benefit of the memorial temple. Investigators, psychologists, measmerists, sensitives, and students of the occult will doubt asked Moore if he could recall the way he the spirit shot the colonel's horse one day by accident. Moore remembered,

With this address will be sent a constitution, by-laws, an printed forms for the formation of auxiliary societies. This and then he recognized in the spirit his old companion who had been dead a long time.

made himself known to me. I at once recognized him, and we conversed together on things no one knew anything

An old conductor came also to me, and we spoke together. ives, friends, and neighbors, whom we believed to be dead He told me I was safe and there was a place over there for me, as my bad deeds were so few and good so numerous that the good over-balanced the bad, and I would surely come

Brooklyn, State of New York, on the 23⁴ day of April, Chris tian era 1893, Spiritual era 45, for the purpose of erecting memorial temple, to especially mark the beginning of the father, and talked to him. He also talked to his brothers; modern ers, and to perpetuate the names, memories, proofs taken to jail while he was deputy sheriff, and who had since

them. Taking both of the slates I turned them so as to stand on their edges, and held them in that position on the top of the table for a few seconds. Evans touched the framework of one slate with the index finger of his right hand, and I experienced a tingling sensation in my fingers as if an electric current were passing through them. Evans remarked, "You are mediumistic, and should receive good results." We then heard the scratching sound of the pencil followed by three raps. The raps indicated that the writing was finished, and I therefore opened the slates. Upon one of them a message was written signed "John Gray," expressing satisfaction at meeting me and promising to assist my spirit friends to write for me. The second state contained a message from my wife, signed with her full name. The signature only was in her own handwriting, as if some one else had written the message and she had signed it. Message after message followed until nine slates were filled. In every case I was addressed by my proper name, and the writer signed his or her full name. Some of these names were J. F.—., John C.—., James C.—., and Mary and Lucy Lamont. died. The Mexican held out his hands and the marks of the relationships to myself correctly indicated. Let me here say that in no case did any of the slates go out of my sight for a moment, nor were they held under the table, but all the writing was accomplished on top except in two instances, to which I call especial attention.

When seven slates were filled, Evans asked of the spirits, "Can some of you write for the gentleman with the slate on the floor?" Three emphatic "raps" on the table gave assent.

Evans then requested me to lay a blank slate on the

Baturday, Sep

Spirit M OUR

to have our friends

RE there should be there should be thinself to death. I had as well off in fancy, or live this world.

ANS—No:

and there is a to death su dom kills, an both spirit a able conditi state freed fi has the res spondency, the incenti moral suici committed moral suic state. W its bonds alis. A fe the point impatien not knov be bapp; near per circums' turity is extent

QUE are of! recogn this a 1 ure, or dencie the so ing to takes bem trali past the

the

ws -No: death is not the same under all circumstances and there is a big difference between a man working himself to death and taking life arbitrarily. In the first, work sel-dom kills, and where it does it is a slow death, and drives

both spirit and soul up to its highest positive pltch—a desirable condition to die by; for it places the individual in a state freed from earth bound influences. Deliberate sulcide

bas the reverse effect, for it is a negative condition, as de-spondency, remorse, despair, or melancholy, are generally the incentives to suicide. Of course, a man may commit moral suicide by overwork, as he may do by race-running and

moral suicide by overwork, as he may do by race-running and other irrational, unnatural or foothardy undertakings. In that case he would suffer as a fool would, or one who had committed a very foolish act. Drunkenness is more than moral suicide. It is slow physical suicide. But all suicides are unnatural, for all reach the spirit world in an unripened state. When the spirit becomes ripe for transition it breaks its honds as naturally as the butterfly engages from the crye-

its bonds as naturally as the butterfly emerges from the crysalis. A few may escape the law, but they must be very near the point of second birth, and committed suicide through

impatience to break loose from the material bonds, though not knowing the real motive of the act. Such may claim to be happy. But who would dare assert that he or she is so near perfection that suicide can be risked? Under all other circumstances it is like plucking a rose in its budding. Maturity is out of reach, and the spirit remains dwarfed to the extent of its lack of dayslowners.

QUES.—[F. C.] Persons of spiritual aspirations and work are often annoyed by thoughts and expressions that found recognition before the soul was awakened to the truth. Is this a physical fault, and will the soul attransition realize

ANS .- Yes, the soul will realize all it aspires for, in a meas

ANS.—Ves, the soul will realize all it aspires for, in a measure, or to the extent that it is freed from past unspiritual tendencies. You must remember that the aura that surrounds the soul, or the spirit body, is impregnated with forces made up of past indulgences, thoughts, and acts. By simply aspiring to be good—if one has been wicked—does not change all this in the twinkling of an eye. Every unspiritual or selfish force must be neutralized by an opposing one, which often takes as long to create as the others took. A twenty-year life of intemperance can not be undone in twenty days or by a simple pledge to abstain in the future. But a beginning has to

simple pledge to abstain in the future. But a beginning has to

be made in some way. By remaining strictly temperate and doing other good work in connection with it, sufficient spirit-

ual force may be generated in half or quarter the time to neu-tralize the evil effect. In the meantime the thoughts of the

past will arise amidst one's best aspirations, because they are the reflections of the spiritual forces existing in the aura.

But by consistently looking towards the new and quenching these old thoughts—or at least the unspiritual ones—we final-

overcome old conditions, and build a new man around the old one, sufficiently strong and large and influential enough to put the old where he can no more be seen or felt by the outside world. Then he will no more trouble the owner

either— xcept when called up to review. This is the general philosophy of this subject. But there is also a special branch.

It pertains more particularly to aged persons. Many older persons, who have really reached this neutralized state, still are troubled will unwelcomed thoughts. This is due to the

fixed condition that the brain attains at a certain age in differ

ent people, and will not act in conformity with the new condition. To know the difference one must study his passions, and see whether they manifest in conjunction with these thoughts. If they do the evil is still unneutralized in the spirit body. If not it is simply mechanical cerebral action, and the

Ques.—[G. S. D., Grand Rapida, Mich.] What is the ne-cessary condition for independent state writing. Sometimes I get it while sitting by the bed, writing on all four sides, while holding it, but oftener when my hands are off?

ANS.—Being such a remarkable medium yourself, you need

not send here for instruction. Ask your spirit friends to

write the answer, as there are no general rules to guide by. For every medium there are special conditions, which is only

known to their own spirit surroundings. But as you can obtain communication without touching the slate, we would

advise to sit for that exclusively, as it is more convincing to skeptics, and would free you from suspicion, which is an

aid to all mediumistic conditions.

thinker may look forward to a happy and bright future.

extent of its lack of development.

conducive yn police, who had w It in a ing went

November him, is a led from Eugene, weather, suddenly d this to gain the men ap o rescue without

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QUES .- [G. P.] How are we to know each other in the

Ans.—In various ways, principally, however, by your intelligence, and by which you will also know each other as characters. The nearer though that a spirit is to earth the mor it has the appearance of a mortal, and few differ in that stat from their former selves, except that former expression for good or evil are intensified. ent material, but in no wise changed as to create any surpris ent material, but in no wise changed as to create any surprise to the new-comer. Some feel lighter and some feel heavier in their new state, which fact proves that spirit is as tangible and solid as matter, though invisible to the sight of material life—clairvoyants excepted. That the higher spirits are not subject to the material attraction of the earth is because their power of will is superior to the earth's power of attraction. In that state you are more known to each other by your expression of the whole being than merely by facial expression as it is in mortal life. The beauty of form speaks as much as the eye or the expression of countenance, just as certain deformities of figure in the lower spheres betray selfishness, batred, malice, or meanness It take this opportunity of sending a measage to my dear friends. When in earth life I was a constant reader of The being. In fact you will know more people here than you do there, and know more about them at the same time—as they will of you. This, of course, provided you are in sufficient light to see. Some spirits see nobody. Having lived for self only, lame as I was when here. I have met all the loved ones who

there should be any directions evident the inth above his himself to death. I had a friend who suicided, and I believe he is just as well off in the spirit world as though he had died in infanty, or lived a hundred years, and suffered all the ills of

ANS.—The opinion given after the question would seem to imply that an opinion contrary to the questioner's would not be acceptable. But whether the word God, in connection with spiritual things, is out of place or not, does not prevent many intelligent people from believing in a personal God; nor many intelligent Spiritualists from using the word in connection with spiritual things. Education is not always a standard for judging a man's religious feelings, or tastes, or beliefs. Some uneducated people have more common sense (intuition) in religious matters than their antipodes; and God plays a part in religion with most people. Even those who repudiate a God, use the word in connection with many things, especially when in trouble. Some use the word to imply law, others to mean love or that power of life which makes us conscious of a selfhood—a divine attribute not possessed by any other life entity but man. Some appeal to it with effect; others in vain. The former say it only requires faith to cognize it; the others say they have no faith, therefore will not believe what the former claim. So it becomes a persona

not believe what the former claim. So it becomes a personal matter—an experience—to assert whether the word God in connection with spiritual matters is out of place or not.

QUES.—[C. H. P. California] What is best for mediumistic persons to eat when under development?

ANS.—It is difficult to prescribe any regular bill of fare, though all kinds of gross food should be avoided to allay the angre forces. The nearest the carefusions and all the control of the control of the carefusions and and a second of the carefusions are carefusions. angry forces. The nearer the carnivorous animal a mailives the nearer be will imitate him at times. Note the gen tleness of disposition in the herbivors compared to the car-nivors. It is all due to the food that is put into the stomach. Drink is worse, for it incites the blood and attracts the former drunkards of earth to give council through mediums, or to obsess them. Mediumistic persons should never diet themselves after the modern fashion, but eat what their taste naturally calls for. Should it be of the grosser products, eat charily, as a little is often necessary to help digestion or act as a body stimulant to generate force, while a large amount may have the reverse effect—just as a change of percentage in the oxygen or nitrogen of the atmosphere would be detri-mental to both animal and plant life. But the higher a medium can reach in accustoming the physical to vegetables and grain and if possible, to the latter exclusively, the finer the nerve aura becomes and the higher the inspirations and psychome tric sensibilities—the results of higher spirit attraction and controls. Take your choice; but don't be made to believe that an angel (an exalted or refined spirit) will live (by control) in a body used for the indulgence of selfish or sensual passions—i. e., intemperance or jealousy, accompanied by malice, for a fellow being.

QUES .- [Inquirer.] The wish being father to the thought, ly conquer them by adding new force to the spirit body, created by these new aspirations. Therefore the value of self-knowledge. By this we discover what is especially needed to how can we distinguish a spirit impression from our own

view on the same subject? Ans .- First, by a recurrence of conflicting thoughts; second, by doubt; third, by an occasional impulse to speak in favor of the other side. To know whether a wish has been realized, be careful not to involuntarily dictate to the spirit you truthful or correct information. Make you mind passive It will be sensed as an impulse to sa something concerning it. If unwelcome it will cause a sudden depression, as one feels when made to realize a loss. If welcome news it will cause a sudden joy to be sensed in connection with the impression that is in accordance with your wish. But practice makes more perfect than theorizing

SPIRIT MESSAGES.

John Fost.

I took my own life, and I would advise all mortals not to commit this wrong. If this should reach my Cousin Liddy, I shall be pleased, and I want her to know that I am with her to help her. I belong to South Boston, Mass.

Dave Hovey.

Good afternoon, Mr. Chairman: I find this a very pleas ant place to come, and am very glad to send love greetings home, like all soldiers ever looking out for a chance where we can send a message to our loved ones. You can give my name as little Dave Hovey, Kittery, Maine.

Oscar Boon.

I am happy to be able to send word to the loved ones, especially my sister, Jane E. Wangh, at Montpeller, Ind. I do not want her to worry in regard to the property, for that will be arranged all right. We all enjoyed the camp meeting so nuch. Father, mother, Aunt Mary, William, Rachel, Adaline, and all send love to James. Your loving brother Oscar Boon.

Anna Warwick

I want to send a message to my dear sister and father, War wick, at Hamilton, Objo. For I know that they will be pleased to hear from me. I want them to know that I am with then just the same as ever, spiritually if not physically. I see the conditions there and do all I can to help them. The professor is here and wants to be remembered; also Uncle Mike, Aunt Polly, Foxtail, and Setting Sun. With love to all, Anna

Adeline Stevens

I take this opportunity of sending a message to my dear friends. When in earth life I was a constant reader of The from Hiawatha and Yermah. Both are graud tests to myself, Better Way, now the LIGHT OF TRUTH, and have tried for a and are very correct; they are tests that convey to me posi-

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Atternoon,

At Douglass Hall, corner Wainut and Sixth Streets. Doors open at 3; seence begins at 2,0. No one admitted after services have begins at 2,0. And which have a substituted after services and of the questioner must be attached.

Mas. A. E. Kanny, Medulin Mas. J. Clawo Wallour, Chairman.

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Mas. A. E. Kanny, and wise enough not to abuse their medium, either wilfully or through ignorance. Concerning the course to pursue in abnormal entrancement, is answered in last lasue of LIGHT OF TRUTH.

QUES -[J. G. McD.] Do most intelligent Spiritualists ass the word God as believing there is one or more; or do only the ignorant? I think the word, in connection with spiritual things, out of place.

ANS.—The opinion given after the question would seem to imply that an opinion contrary to the questioner's would!

Strument of a higher power inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspiring me to write, as 1, in turn, have inspired others to play the parts so defly planued. It is through these columns. Doubt on part of your medium caused me to fail in my first attempt to communicate. But an occasional reminder throughout the week that I would return, finally infused confidence enough to accept my words, though few they be. Much controversy has recently existed concerning the authorship of the plays attributed to me. In difference on my part has prevented me from imparting in formation concerning the question, though opportunities are formation concerning the question, though opportunities are not wanting. Modesty has prevented Lord Bucon from speak-ing. But truth will find its way to the minds of mortals though proofs may be wanting to substantiate their apparent speculations, theories, or suspicions. Itutition is the great speculations, theories, or suspicions. Itutition is the great left tale of nature, and those who are thus gifted often feel more than they dare tell—either because they doubt their own theories or because they fear the world's criticism. Intuition is only a mental form of psychometry, and is just as reliable to the spiritual delineation of existing facts as the latter. The latter than the sometimes perverted or distorted by a sickly imagination of the spiritual delineation of existing facts as the latter. The latter than the sometimes perverted or distorted by a sickly imagination of the spiritual delineation of existing facts as the latter. The latter than the sometimes of the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter than the spiritual delineation of existing facts as the latter. The latter than the spiritual delineation of existing facts as the latter than the spiritual delineation of existing facts as the latter than the spiritual delineation of existing facts as the latter of the spiritual delineation of existing facts as the latter of the spiritual delineation of existing facts as the latter of tion or a discordant soul condition, but an accurate and in tuitive reasoner can always find the nucleus if he will make an effort to that effect. But few in that state of mind will ac cept an amendment or correction and thus are left to battle with their errors. Intuition has led to the so-called Shakes peare-Bacon controversy, but prejudice and partizanship have eclouded the truth and made two parties, of which neither is right. The truth always swings between two extremes-forming a centre of gravity where reigns peace and content uent. And the fiercer the combat or the greater the contro versy, the farther away are the participants from the truth— the law that governs the fact. If the reader chooses to infe from this that the authorship is composite, he is welcome to the opinion. Some of the thoughts embodied in my play have been suggested; some of the acts have been suggested some of the acenes have been suggested. Mr. Bacon has a band in it. I will say a large share, because of the inestima-ble value of his wonderfully gifted mind for presenting living scenes to the world of literature. He has added lustre to some parts, while I may have been inspired by his influence to do greater things than I was individually capable of doing. An artist may embellish a house, but this does not entitle him to the honor of being the architect or the builder. Will this suffice? Sunshine.

I want to send love and sympathy to my medie, Hattie Ma son. I am sunshine from Boston, Mass.

Hello, Maggie, how do you do. I want Maggie Butler to know hat Prairie Flower sends her love to her. Prairie Flower's thum is getting along splendid. I am from Boston, Mass.

Poud Lily is the control of my mother. I want to send my with natural law, see to all. I was married, but was not happy. Ida Jones of Solids and gross elements are the weakest of all; liquids Merrimac, Mass.

Joseph Jen-ks.

You killed my body but not my soul. I am here, George, at this time in a strange place, talking through a strange wo man, because I desire that you should know that I live. B careful, for you have brought sorrow to yourself alone. know I did what was right, and tried to help you all that whose opinion has been asked, to give an answer in accord with your wish, or as you would like it to be. This has caused many erroneous answers to be given; and then the spirit is accused of lying. You are the deceivers, for you decive yourselves, and often disgust the spirits, trying to give got the best of you. Accept forgiveness, and love, and learn to the first property information. Make you mind passing to control yourself. From Leeds, Ala.

Viola Davis.

Good afternoon. I was a baby when I passed out, my amma used to live in this city, but she lives in Loveland now, and she is trying to get a big grove to hold camp-meet-She is going to be successful. Do not worry my little spoon, the last thing she fed me with, for all is well. Love to papa and brother.

Jefferson Hersom.

I, too, am glad to have a chance to speak through your columns. I was an old-fashioned man when I was in the body.
I lived in an old log-house, but was happy, for I had my little family around me, and they knew no limitation or sin. School of being. Such persons whom we term mediums con-Seventy-five years ago, as we used to gather around the old stitute the ladder between earth and heaven upon which our log-fire, we used to receive communications through our youngest boy, then only seven years old. Oh, what comfort would say to all workers and believers in this grand work do not be discouraged, take heart, and all will be well. I am from West Waterville, Maine.

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

In the LIGHT OF TRUTH, August 10th, is a message from spirit Wm. Lawrence, of East Boston, Mass., wherein he says "He wants to tell his wife and children that he can react them, though a long distance apart." Now, I would say the in regard to his being secretary to sessage is correct Hooker" but would like to learn through the message de partment why it is he did not know his wife passed to the EDWARD KNON. spirit life more than two years ago.

[He may know that fact, but unable to reach her withou having the conditions perfected for the purpose by a reading of this message or reflecting upon it by mortal minds—especially of his family or friends in earth life. Or he may have neant his children only, and the medium's brain added his wife" as a matter of habit.—ED.]

To the Editor of the Lagur or TRUTH]

Written for the LIGHT OF TRUTHA

Immortality. There is no death.

Bright angels tread aloft where all seems dark.

There is no death.

There is no death.

Sweet spirit whisperings come to those who bark,
There is no death;
No man's alone, though lost upon the barren plain.
There is no death;
For love lives on to meet its own again.

INSPIRATIONAL TEACHING. MRS. MARY J. COLBURN.

Mankind transgressed the divine law and the gods were ompt to punish the disobedient. To the ignorant and superatitious physical phenomena often assume immense pro portions, and they lose nothing of the marvelous through raditions. A continent with its population sinks beneath the ocean wave, and we are told our race has become so cor-rupt that the Lord had repeated of having made man and to leatroy him from the face of the earth caused a flood to cover the tops of the highest mountains. A city is destroyed by fire, tradition says, the Lord rained upon it fire and brimstone out of heaven to consume its wicked inhabitants. A pestilence is sent to a nation as a chastiscment for numbering the people. Does a great calamity befall the upright man, it is a punishment for some wrong doing. Even the friends of Job suspected him of being guilty of some secret sin. The gods became very angry—how were they to be ap-

peased? Perhaps the great destruction of life and property by material causes suggested the thought of voluntary offerings. A gift will turn away the wrath of man—may it not pacify the gods? Men are no better than their maker. Altars were erected, and the choice of the flock and herd and even cated to their service, solemn feasts were appointed to their honor, and the priestly order was established to minister on these occasions. Fastlugs and prayers were enjoined for adversity, song and thanksgiving followed prosperity, and all that human ingenuity could devise was done to make and maintain peace with beings whose (vistence was only imag-

luary. As society advanced sacrificial feasts of the gods formed an institution of great national importance. They were held at stated times indicated by phases of the moon, and the services were conducted with imposing ceremony and splendor. Quarrels were settled, friendships cemented, and solemn pro-mises fulfilled before sacrifice could be offered. Public affairs were discussed in convention as they are with you to day, ar the reciprocal obligations of members were recognized sustained. The patriarch was there to counsel, the pr to make known the will of the Lord, and the priest to crate the offerings and pronounce the blessings

people.

We will follow a company of the pedestrian ward journey, talking of the wonderful thin and heard, made wiser and better by a pilr city; but we will not forget the fact that in the remote past originated the popular delusion fice of blood on the altar of sin.

Perfection and Power in the Spiritual.

If the material universe is thus perfect, then must the hift man and spiritual departments of being be fundamentally perfect also, for unity of plan pervades the whole. Especialy must the deific power, that has fashioned the whole and that effects resemble their cause. This proves there is no innate depravity, but that misconduct comes from unripeness and perverted conditions, which must be outgrown in harmo-

and gases become more powerful; electricity being still more subtle can circle the world in a moment and burst the mountains asunder when working with internal gases; light can come nearly a hundred million miles and wake the whole animal and vegetable world into life by its chemical power, while the attraction of gravitation with still more tenuity and al-most infinite velocity sways a feather or a world with equal ease. But there are mental and spiritual ethers which kindle into action the sublime processes of thought and volition, by means of which little man can stand on this little earth and yet soar off into the depths of the universe and measure the vast wheelwork of suns and planets and lay down their

But more wonderful, more sublime than all this, there is an infinite interior world of forces, not visible to the ordinary eye, but inconceivably beautiful to those whose spiritual vision is opened. The ethers of this diviner world constitute the light and atmosphere used by those beings who are oo refined in their texture to be seen or heard by majority of those who still dwell in earthly hodies, for the veil of flesh covers the spiritual eye and the spiritual ear. To those whose spirits can get outside of this fleshy bondage sufficiently to come into rapport with these exquisite ethers, a glimpse of the real universe is afforded, compared with which this outer world is shadowy, dark, coarse, and unsubstantial, while this life is merely the vestibule or primary angel friends descend to greet us and tell us of the glories of real life and the wonders of our immortal destiny.

of immortal life, the fountain of all religion and inspira-

This, the closing extract from the last chapter of "Religion," by Dr. E. D. Babbitt, ought to give our readers a general idea of the beauties and grandeur of the contents of this book. It needs no further recommendation. The work praises its master. For further particulars see book-list, seventh page.

Archæological.

According to the N. Y. Advertiser another ruined city has been discovered in New Mexico, which indicates that a prenistoric race lived there and was civilized. The city, recently discovered, is bewn out of a cliff and has over fifteen thousand rooms, each ten feet square on an average. persons are estimated for each room it would give a city of 45,000, but four would perhaps be more probable, making it a city of 60,000 inhabitants. That they were civilized is evidenced by their architecture and pottery. There is a large spring of delicious, cool water on the face of the cliff near the only entrance, sufficient to insure a water supply to a large city. Other similar cities have been found in that re-gion, which has inspired someone to term this section of the country the Pompeii of America.

He who hardens his heart with pride, softens his brains

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A PSYCHIC LESSON FROM THE PANIC.

Mankind go in herds as senselessly as the stampede of drove of cattle on the prairies. One is frightened at something, he knows not what, bellows and runs, the others follow and as they run their fright increases, until the rushing mass lash themselves into frenzy. In mobs the voice of one man may change the tide of feeling, and direct the current on a igle object with resistless force.

Panics are illustrations of this herding instinct and con

municated fear by well-known psychic laws, of which the present furnishes one of the most marked examples. Really there is no cause or reason for its being. Of the many ex-planations none are admissible, and all put together are

It was the pleasure of money-dealers that it should be That is all of it. They took occasion at a time of uncertainty to bring it about, and the people foolishly followed at their cost. Why should the financial fabric of the country be torn its foundation? We have an unprecedented harvest; the ducts of our mines are wanted; the carrying capacity of railroads folly taxed, and every condition of prosperity; only a comparatively small aum of money has gone out of the country; there is work for ten times, aye, a thousand times the army of workers, an amount of work even equal to the capacity of the workers. Instead we have silent mills, closed workshops, abandoned farms, and a host of hungry employees. What is the cause? There is no cause, except that confidence in the integrity and ability of the paying class is questioned, and this very questioning has removed ability to pay. The money changer has brought it adroit! about, and the money-changer has received his one from the English capitalists who had enormous securities in our bonds, which having sold for gold, the more depressed their price, when now they bring back the gold and buy again the same bonds at about half the price for which they sold, doubling their wealth by the scare they created.

It is true there is less money in circulation, but not a dollar has been destroyed. It is withdrawn from deposits in banks and hoarded against the time when it will be more valuable. All those who thus are assisting the gold ring should bear in mind that while they are assisting to bring should bear in mind that while they are assisting to bring about the ruin of a great and worthy class, they will gain no benefit to themselves, for their money will not command the premium they expect. Confidence will be restored, and the wheels of industry and commerce again be set in motion. The laboring classes have been robbed of hundreds of millions of dollars, and it is hoped the lesson will be of value in preventing future panies, and founding a just system of finance which will not furnish the means for those who desire to start by a cry a panic which involves not only the individuals, but the national honor.

Under the present system of exchange the medium is not

Under the present system of exchange the medium is not gold or currency, but confidence, and might be carried on without a dollar of so called money. It is the outgrowth of experience as the most practical and best system. It is be cause E. owes D. that C. trusts D., and B. trusts C. because D owes C., and A. sells his manufactures or produce to B. be-cause D. is obligated. If, now, E. passes his check to A. the whole business is settled. This confidence in the honesty and integrity of men passes as currency against all other our civilization, of which we may be well proud. Even now under the appalling stringency, it is not doubt of inclination but of ability to pay, which causes loss of confidence. The honesty of the great banking and manufacturing companies,

except in rare instances, remains unquestioned.

The root of the folly is in believing that the welfare of the country depends on a hoarded treasure, which lies idle, and valuable only because of its fictitious assurance of ability to fulfill contracts, an ability which it only partially guaran-tees, for really that ability depends on the aggregate business

OHIO IDEA.

In this issue we print a communication entitled "An Idea From Ohio." We presume the writer selects the title in order to call up in the mind of the reader that historical period when the "greenback party" flourished, and the issue known as the "Obio Idea" was on trial.

That campaign followed so quickly upon the war, and the point being made that the "Ohio Idea" would be unpatriotic because the government had contracted to pay its national debt in gold, the substituting of greenbacks would be dishonorable and unpatriotic. As a result the "Ohio Idea," or more properly speaking, the doctrine of inflation, was uncontact.

would certainly make a great market among the people of each State for their own bonds, and eventually enable each State to fund their State debt at a very low rate of interest. The plan of requiring the banks to keep their reserve in

gold would gradually lead to our country having within its borders plenty of that metal, in spite of Europe. It is a grave question whether instead of buying silver under the Sher-man act had we gone to buying gold instead, it might have been better for the cause of silver. We would certainly have forced Europe to a compromise on a fair ratio between the metals long ago. Then again, it is generally conceded that \$22 or \$24 per capita of money in circulation, providing it is popular with the people, is not too much. If a certa-amount per capita was agreed upon, by his plan it would to ever travel in that circle.

Tramp Trains.

The railroads of the West have what they call "tramp trains," which are carrying daily from 200 to 400 idle work-men Hast. Many of them are miners, and the dispatches say they are proving to be a beavy drain on the poor farmers of Kansas, who are besieged by them for food and lodging. In Denver, Colo., multitudes of idle men are being fed in the public parks, while thousands of them crowd the depots an outgoing trains. The trouble has become so great that first lass passenger trains are taken back from the station and then run through at a high speed in order to prevent the crowd of laborers from getting on.

In Kansas the reports say that trains are accompanied by armed guards, soldiers, to prevent trouble by these flying laborers to the regular travel. And while this monstrous crime is going on a few thousands of legalized thieves bisk in the sunlight and worry themselves only upon the proper schemes to invest their millions. Evidently the new Mason nd Dixon line is to be drawn East and West instead North and South, and Wall Street backed by the capitalistic gold bugs of the East and the usury beleaguered and mort gaged serfs of the West constitute the opposing forces.

The Peace Congress has had its session at the Columbian Exposition. Arguments against war and in favor of peace were presented by worthy and able men, and great interes prevailed. The disarmament of civilized nations is the nex great step in the line of ethical evolution. Our own nation should take the lead, and does so far as the maintenance of ar armed force on a peace footing goes. When we think of the enormous load the Europeans are carrying in the way of taxes to support idle armies who produce nothing the term civilization appears a misnomer. But is not all civilization a veneer that hidea the fangs of a hyena? The savage in man is never wholly cradicated, and police surveillance will be necessary for a long time to come, but wast armies composed of the flower of the land taken from the spheres of production of the Church teachings are untrue, and can not be proved to and usefulness and placed in utter idleness form one of the most appalling commentaries on the inadequacy of the pre vailing concepts regarding civilization.

Exposing Frauds.

The Commercial Gazette of this city had a sensational diatribe in last Friday's issue, exposing what the writer be lieved to be the *modus operandi* of spirit manifestations ming various mediums and persons attending their scance That there are spurious phenomens, and occasionally, we are orry to see, committed by those whom honest Spiritualist have confided in, is no more to be denied. But this does no affect the genuine, nor Spiritualism as a religion-aye, no mor than it affects true Christianity when a preacher or a Sunday chool teacher goes astray or reaches the penitentiary, as record plentifully show. Were those who seem to take such delight mediums of (xchange, at the ratio of a thousand to one. It may be abused, but commercial honor is a shining quality of of Christian society, of political fakirs, of dishonest officials, our civilization, of which we may be well proud. Even now, than hounding down a whole community of respectable people because one black sheep has been discovered among them. People who live in glass houses should not thro-

> A CONFIRMATION of the warning given some time ago in bese columns appears in a dispatch from Rome, which the government of the United States is about to officially ecognize Satolli, and the Pope is expectantly awaiting this icknowledgment of his power. Satolli comes here as the read of a religious body, representing no civil power, and we ask by what right the President recognizes him, and on what grounds? If the Catholic Church is to be recognized, so hould be the Greek, the Mohammedan, and the Hoodoo worshippers. If this report proves true it is one of the most flagrant violations of the Constitution and an insult thrown in the face of every Protestant, free thinker, and Spiritualist. It is ce to the religious liberty, as a step forward, a tiger step to theocratic despotism.

WHEN the State makes it impossible for men to make iving by legitimate means—whether through class legislation a too stringent law system—it must be prepared to care fo ts citizens in some way or another. If not, there will be as acresse in crime; for laws often make crime where none In 1893 things are changed, the silver issue belonging, as the "gold bug" would designate, to the school of inflation, appears when the passions and the prejudices of the war have died. Urged by a large and respectable body of our country-

THE LIGHT OF TRUTH

The many the continuent of t

the calling of Congress, and then long, tedious debates precede a law; and then after we have passed through the difficulties our infixable system of government gives us a panacea.

The system proposed by Buckeye would in this respect to an improvement. Buckeye proposes that State and municipal bonds be made the basis of national banks. This would certainly make a great market among the people of each State for their own bonds, and eventually enable each State for their own bonds, and eventually enable each State to fund their State debt at a very low rate of interest. city or State to test the mediums; and what will be considered, a test? are questions that will naturally accompany auch an ordinance. To prohibit scances altogether is unconstitutional, for it interierce with the religious rights of United States citizens. A Scance to the Spiritualists is what mass is to the Catholic, or communion to the Protestant; and to prohibit one, the other can also be prohibited as soon as others get into cffice. One will give an incentive to the other, and make it equally as valid or lawful.

CONCERNING the silver question on exchange says that this is one of the times in which America needs a referendum In Switzerland there would be no trouble about such a ques tion as that of the repeal of the Sherman law. Whatever the legislative body might do there would be thirty thousand voters to sign a petition for the submission of the matter to the people. It would be put to a vote and the people would decide it. Then everybody would be satisfied. There would be no chance to say that a conspiracy of bankers had induced legislators to betray their trust. If the people burned their own fingers they would be the sufferers. They would correct the mistake next time, and no lasting harm would be done.

Our friends who are interested in the organization movement, should remember well the difficulties attending such an undertaking, and bear well in mind that the success following will depend upon the seed planted at the conven-tion. If this is sound and practical it may take root and prosper; if not the plant growing out of it will wither as soon as the sunlight strikes it, or as it comes under public criticism. All honor to the brave little band in Washington, D. C., for its venture and unselfish labor, and we trust they amount of the total issue of national bank notes to be here will be vigorously supported in the delicate operation of after issued, as follows; to with in the order of time of apply

IF MEDICAL practitioners have a legal right to monopolize the healing art, college professors have a like legal right to prevent private teachers from earning a living by what knowledge they have, and first cass musicians a right to prohibit s-cond-class players from giving instructions without a diploma. This sort of class-legislation may be carried into very trade and profession, if one is allowed to obtain a foothold. Human beings should not imitate wolves.

LEGISLATING against mediumship is unconstitutional, for it discriminates against one religion in favor of another Why not legislate against priestcraft? Every legislator and alderman knows that the world was not created in six days nor that the whale swallowed Jonah; nor that the Israelites crossed the Red Sea as stated in the Bible, jet they permit the Church mediums to preach these untruths every day in the year. Spiritualism is true and can be so proved, but most

THE law-maker who casts his vote in favor of a statute of ordinance that makes it difficult for the poor to live, will be held responsible for all the crimes that result out of such a condition, and suffer accordingly in the future life. This one of the teachings of the spirits; and they only deal in practical truths-not vagaries built on faith doctrines. As ve sow we shall reap.

PRESIDENT CLEVELAND wants the Sherman purchasing act of 1890 repealed because there is too much money in the Secretary Carlisle wants to issue \$50 000 000 worth of bonds because there is not money enough in the country. The consistency of politicians, like the findings of a petit jury, is something a fellow can not understand, you know.

WE ARE asked by many why we submit to certain We would simply say in reply that we do not belong to the mob element of Spiritualism who delight in such proceedings.
All respectable Spiritualists take our stand, and will in time subscribe for the LIGHT OF TRUTH

Mr. Geo. P. Colby Appreciated by a Lake Brady Audience.

Mr. Geo. P. Colby Appreciated by a Lake Brady Audience.

Mrs. F. O. Hyzer and Mr. Geo. P. Colby of Lake Helen Fla.,
spoke to a large audience on Sunday, August 27, at Lake
Brady Camp. The former is too well known here to need comment, but it was Mr. Colby's first appearance at Lake Brady,
or even in Nothern Ohlo, sill were agreeably surprised. This
southern gentleman isja very clear and fluent spicker, and
made a marked impression on the interested audience, takling for his text the title of the song so beautifully rendered
at the opening of the meeting by Mrs. Anna Orvis of Chicago: "When the mists have cleared away." The theme proved
a very interesting one, the speaker forcibly contrasted the
old and the new theology. Showing how the mists were
being dispersed by the dawn of Modern Spiritualism. At
the close of the very fine discourse a motion was made embodying a welcome to Mr. Colby on this his first visit to
Nothern Ohio and special thanks tendered him for the broad,
bright and beautiful address. Mr. Frank T. Ripley, followed
with tests, all being recognized. The usual well rendered
promenade concert in front of the Hotel, by Humpurey's
Symphony Orchestra of Akron, took place after the meeting.
The entire day proved another big success for Lake Frady
Camp.

Chicago, III.—I:dgar W. Emerson, the well known speaker, seer, and platform test medium, will hold public test seances under the auspices of the Chicago Harmonical Society at 3 and 7.45 p. m. sharp, on the Sundays of September 24th and October 1st. One meeting will be held on the west side, and one on the north side each Sunday. Location of hall will be given later.—A. Weldon, Chairman.

Washington, D.C.

The convention will be called to order at 12 noon at the der of busines

An Idea from Ohio on Finances.

Recognizing that compromise is a factor in the making of laws, permit me to throw a flash-light on the obstacles that must be met in a spirit of compromise before a radical change can be had in the American system.

can be had in the American system.

First, as to National Banks, so many members of both houses are directly connected with them, and the great body of the people admiring some portions of the national bank laws, makes it certain that they will remain as an integral part in some form. Gold and silver are so atrough introduced that there is no disputing the fact that both metals are the controlling factors. Paper currency for daily use is conceded to be the favorite. In addition among the artizans, wage, wage, well as a second controlling factors. wage-workers, farmers, populists is a growing sentiment in favor of the exclusive use of paper money, limited to a certain sum per capita. Their increased representation in both

houses makes paper currency also a factor.

Again, the talk of removing the tax on banks growing out of the desire to permit the States to enjoy the contributions that banks should pa, wherever located, toward supporting the general burden of taxation, is another factor.

England having been the moving force in establishing the prevailing ideas on money throughout the world, there

the prevailing ideas on money throughout the world, there is by reason of the American prejudice to things English, a growing desire to be American in our treatment of money questions. Just how to create a system that shall be purely American, and at the same time regarded by political commists as sound is the great disideratum.

Plan: First, Congress direct the Treasurer of the United States within one year, and every two years thereafter, to obtain by gathering data knowledge of the actual amount of money (of all kinds) in this country; the difference between the total amount so found and what would be the amount if there were (say, \$25 per capita) shall be taken as the amount of the total issue of national bank notes to be hereforming an organization suitable to at least a fair working portion of Spiritualists.

after issued, as follows, to with in the order. Hereafter national banks in lieu of United States bonds to deposit, first, bonds ssued by the State where said bank is located, if upon satisfying the United States Treasurer that such bonds can not be obtained, then by depositing municipal bonds of any muncipality within said State provided that the municipal bonds so deposited in their entire issue do not exceed 10 pm cent, of the value of the tax duplicate of such municipality issuing said bonds. Upon satisfying the United States Treasurer that no such bonds can be obtained within the State where said bank is located, then said bank may deposit State and municipal bonds of other States. Said national banks to pay annually into the Treasury of the United States a tax of per cent, of their bank note issue and where national banks are organized, as we think they should be, without necessarily becoming banks of issue, they shall pay an annual tax equal to 1 to of 1 per cent, of their deposits, it being understood that we per cent, of the entire tax so collected from any one State annually, may upon demand of said State be turned over to said State. All banks so organized shall keep a reserve equal to--per cent. of their deposits; said reserve must be in gold. Whenever upon gathering the data as to the amount of money in the country by the United States Treasurer each succeeding two years, the United States Treasurer finds that the total amount of all money of al kinds, including national bank notes in the country in the aggregate amount to, say, \$25 per capita, then the national banks organized after that shall deposit with the Treasurer of the United States instead of State and municipal bonds coin, equal parts of gold and silver, and annually thereafter such bank so depositing coin shall receive annually su amount equal to two per cent, on the coin so deposited with the United States Treasury. In consideration of such annual interest, it is understood that the United States Treasurer shall have the right to pass said coins so deposited to his daily cash account, and to use the same in the daily transactions of his business as though said sum had been paid into the Treasury as money due the United States; it being fur-ther understood that said coins so deposited by said national bank may be returned to them in the discretion of the United States Treasury any time within one year after the surrender of the charter of said national bank so organized by deposi-ting coin, interest being paid by the treasury up to the time of such return.

If after gathering the data as to the amount of money in

If after gathering the data as to the amount of money in the United States at the end of the first two years after the passage of this act, it is found that the total amount is not equal to, any important the resource may proceed to the free coings of silver at the ratio of sixten to one, and continue the free coings of silver until the silver dollars in this country ball equal in amount the total amount of rold so found to be in the country. The further coings of silver beyond such amount shall not proceed until Congress pass a taw fixing the ratio of silver and gold for such further and additional free coinage.

BUCKIYE.

Testimonial.

Testimonial.

This statement, herein made, certifies that I have been using, for the past six months, the medical remedies and practicing the system of Alimentation, devised by B. F. Poole, of Clinton, lowa, through his control, Yarma, a physician, of ancient Atlautis. Prior to the time of my recovery, by the treatment of Brother Poole, I had a running sore on my leg. In 1876 a horse fell with me and I was hadly ruptured. Twice I came near dying from strangulated Hernia, and had worn a truss for the past twelve years, with a severe case of Diabetes, from which I have apparently entirely recovered. I had considered my maladies incurable, and abandoned all medical treatment until I was induced to try that of Brother Poole. My hearing and my evesight are improving 1 am now mentical treatment until I was induced to try that of Brother Poole. My hearing and my eyesight are improving. I am now seventy five years old. If Brother Poole's new system of treatment has not effected the above result what has? This statement is made unsolicited, and the discharge an obligation I feel that I we to Brother Poole and suffering humanity.

President of the Spiritual and Liberal Association of the Spiritual and Libera

News from Co LOCALS AND

- See sixth page for additionally and the seem to come together.

- We must again thank on promised support in the fute seem to come together.

- Mrs. A. E. Kibby will accept the seem to come together.

- Mrs. A. E. Kibby will accept the seem to come together and the seem to burn, Ciucinnut, O.

- The re-built Vitapathe mount, opens its reguise Palon Saturday and Sanday at 2 Dr. Campbell's aventy; thire.

- Mrs. C. A. Sprague, claimagnetic healer, will give a open for engagements. Advenues, Jumestown, N. Y.

- Capitain and Mrs. S.

have been visitors at July I for the past two weeks or thome, having sujoyed it route from visiting relative to the form visiting relative to the seem of the seem o

World's Fair. Corr.

Mrs. Mary Garrett feles at 376 Weat Fourth r.

Marka, who has had a fol fire ran a remarkable in a zither, which was rest played upon by invisib singing in chorus accon.

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saturday, September 2, 1893.

and actain and donestic matter, easters, etc. Also side. For reading by letter and diagnosing by letter applies side. For reading by letter and diagnosing by letter applies and two two cent stamps. Address as above.

Another reading by letter and diagnosing by letter applies and the price is one dollar and two two cent stamps. Address as above.

Another reading by letter and diagnosing by letter applies and the price is one dollar and two two cent stamps. Address as above.

Another reading by letter and diagnosing by letter and diagnosing the price is one dollar and two two cent stamps. Address as a few and the price is one dollar and two two cent stamps. Address as a few and the price is one dollar and two bids in the surface and the price and whether, after all, Spiritualists was no more to bame for many crimes committed by its Church member.

—The Philosophical Society has secured the services of Mrs. Ribby and Mrs. Genemyer for the month of September. They are both well known as forcible spackers good of the price and the price and

**Some of Michigan's ablest workers in the cause of human' giptis, Mrs. Mary I. Doe, Mrs. Marth E. Root, and Mr. Melvin E. Root.

Mr. G. H. Brooks, chairman of the association, introduced Mrs. Doe, presenting her with a gavel. After music, finely rendered, Mrs. Doe, presenting her with a gavel. After music, finely rendered, Mrs. Doe, presenting her with a gavel. After music, finely rendered, Mrs. Doe to the dead of the morning. He spoke upon "The legal condition of women and girls in Michigan." The paptr was carfully prepared and of great interest to the large andience, as was made many and parties of the morning. The paptr was carfully prepared and of great interest to the large andience, as was made many and parties on any point he had not made clear to them. The questions they put denoted their interest in these matters, and the universal vericies is that Mr. Root has done an incalculable good in preparing this paper.

In the afternoom Mrs. Root took the chair and introduced Mrs. Mary L. Doe, who spoke on "Women's need of legal quality." She is a logical thinker and convincing speaker. The address was received throughout with applause and appreciation. None could hear without getting a more definite idea of woman's need of legal quality. Mrs. Root spoke upon "Women voters, their votes, and the results." It was a touching speal for better conditions of the trienflusch there, setting forth the helpless condition of the trienflusch there, setting forth the helpless condition of the trienflusch there, setting forth the helpless condition of the trienflusch there, setting forth the helpless conditions of the trienflusch there are the setting and the setting and the better way of mitigating the evils in our midst. Glad sufface and such as the setting and the better way of mitigating the evils in our midst. Glad sufface song we then the state of the possibilities within.

Major have the setting provision of the possibilities within.

Mrs. Hits Phile Philosophical transfers and the head of the possibilities within.

Maple Dell Camp.

Saturday afternoon: Grand lecture on "The Science of Physiology," by Mr. Eaglish, followed by Mr. Goff, of Cleveland, O.

Sunday morning ushered in a perfect day, after the heated term the cool breeze and invigorating atmosphere impart new life. The morning session opened with music, speech by Prof. King in regard to finance, followed by Mrs. Anna Robinson, who arrived Saturday evening and brought greeting from Haslett Park, Mich. This pleasant lady was with us two years ago, and we extend to herself and guides a hearty relecome. She prefaced her remarks by saying. "The question has been, "If a man die, shall he live again?" Now it is, how will he live?" After a brief talk she proceeded to give tiests from the platform.

Sunday afternoon our president, Mr. Dauforth, introduced A. B. French to the vast sudience, whose expectant faces smiled a welcome to the silver-tongued orator, who said if he consulted his own feelings and not those who expected listen to him he should not be here this afternoon, as he was assessing under a deep cloud of sorrow caused by the recent list of the production is the should not be here this afternoon, as he was assessing under a deep cloud of sorrow caused by the recent listen to him he should not be development of human life. The same of Infutte intelligence zone us round about, and evolution maintain a balance. Splittualism is

News from Correspondents to educate man to new conditions. Thus he went on dispensing bread to the hungry, and still they reached for

News from Correspondents

LOCALS AND PERSONALS.

—See sixth page for additional correspondence.

—We must again thank our many well we shere for their promised support in the fature. Becausage, the travites, age in company thank our many well we shere for their promised support in the fature. Becausage, the travites, age in company to the travelles of the seem to continue the state of the promise of the state of

whose aim is not so much to please her sitters as to tell the fruth.

Emma Lutz, the child medium, shows a precocity astonishing to those who do not know its source.

Frank Ripley, engaged for the season, fills the effice of rostrum test medium between engagements of the transient ones, besides giving daily sittings.

Many parties of heppy go-lucky young people have camped among us during the season. Their presence, setting as a healthy diversion from the deep mysteries of life with which, as occult students, we must necessarily deal. Caief among these are the "Jollyties," whose name indicates their characters; "The Long Slim Social Club," esch member measuring six feet and over; "The Noisy Five," a mandolin club; whose "noise" is melodious, and the "Bashful Five," wilch title we are forced to vote a misnomer.

September 21 will be National Day at Lake Brady. Every tent and cottage, nearly a hundred in all, will be illuminated. Floral decorations, buntlug, Chinese lanterns, music, and merriment will be the order of the day and evening.

Some wonderful phenomena here has taken place upon the grounds during the past week, in the presence of the writer, and it is with regret we are obliged to close this letter for want of space in which to report it.

MRS. M. McCaslin.

E. G. WOODARD,

all the ab.

or direct from the Projector

DR. E. C. WOODARD,

bugar five, warren Co. Fa.,

Consultation and France by Mail in the

unced binter and Canada. Write for Partice

dull director Accompany every pac-

Mrs. A. KIMBALL-CHAINEY

SPIRIT HEALING. DR. A. B. DOBSON,

San Jose, California,

Clairvoyant Physician

OF MARVELOUS POWER.

HAS BEEN IN ACTIVE PRACTICE OVER THIRTY YEARS.

AS A SPIRITUAL HEALER HE HAS NO EQUAL.

His vegetable me'icine receives a magneti power higher than human or earthly agency and in treating diseases at a distance with thi he is daily in receipt of numerous letters ex pressing the profoundest gratitude, acknowledging wonderful relief and complete cure performed by his Band of Invisibles, such a HEART, AND KIDNESS, EVERY PHASE OF FE MALE COMPLAINTS, CANCERS, TUMORS, AND

narvelous man. Magnetized medicine and pa stamps, lock of hair, name, sex, age, one lead

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

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 aviit and when to shan one. It seems the sale of the



AVOID SAFE AND SURE CURRY, the BUSINK, R.C. NO DETENTOR FRANCE BOOK OF ILES SENT FREE BOOK



College of Fine Forces.

ALL DISEASES Without Use of Medicine



Nervous Prostration and Dyspensia.

And I smearly to prove it at any time free of the state of t sla.

CINCINNATI, June 2, 159].

Central Electropole Co.

Genuleines—The Electropole which I bought last October has greatly relieved me of networs prostration and dyspepts, and works fully up to your expresentations of it to me.

Respectful by yours.

Manager Palace Hotel, Cincinnati, O.

Manager Palace Hotel, Cincinnati, O.

Nervousness and Insomnia.
OPPICE CINCINNATO (SYSTER AND PISH CO.)
15 W. SIXTH ST. CINCINNATI, June 3, 1693.
Central Riectropolae Co.
Gentlemen—is assess to yours of May 1881.
Central Riectropolae Co.
Gentlemen—is assess to yours of May 1881.
The would say the beau fits derived from the use of tensiles have been wonderful and is halb to glad to lalk personally with anyone who may be suffering. Many of my friends, of which you are probably aware, have been greatly benefits.
Were it impossible to secure another.

STRUBEN CHARK, Mgr.

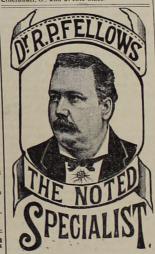
STRUBEN CHARK, Mgr.

AMOUNT OF THE CHARK AND CHARK

Descriptive circular with testimonials free. For information in regard to this wonderfulinstrument, address C. C. STOWELL, B. E. Cor. Race and Longworth Sts., CINCINNATI, O.

America, Columbus,

Roman Catholicism,





NEW ENGLAND CONSERVATORY FOOLS OF A DAY AND HOW SHE FOUND HER SOUL.

ents.

H. WATKIN, Publisher,

Long-worth St., Cincinnation paid on receipt of price.

Blood will Toll DR. ANDREW JACKSON DAVIS Alterative Compound and Blood Purifier

HOME TREATMENT. 110. L. B., Chronic, Nervous, and Pema Diseases. Rheumatism. Lost Vigor, Catarr address DR. W. A. PRICE, care Light Front Co.

World Outdone!

Best Article for a Family Medicine the World Ever Knew.

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, maded free, or for a bottle maked free tor 15 cents. I has

Gebæude der Wahrheit

The first German Book on Spiritualism pub-ished in America. Price \$1,00.
For sale at this office.

OD-GRAPH,

A NEW TALKING-BOARD for AUTO-MATIC WRITERS.
This consists of a square with the alphabet circled in the center, the days and months on a perpendicular to the left; fractions and fig-ures to the right: "west" and "mo" at the head-



VITA - PATHY, The Best.
Every Physician and every invalid should have it.
Fully Taught at the American Health College, Cin'th, 0,
"I did Vitapathy for superior to Allopathy."

—C. A. Syrassuran, M. D., V. D., Sulphur Grove, 0,
"The value of Prof. tamphelic affectoreries in a contract of the Contract o

COLLEGE SANITARIUM, FAIRMOUNT, CINCINNATI, OHIO.



Awarded Gold Medal and Honorary Diploma

PROF. KORSCHELT'S Ether Ray Apparatus.

Magnetic Healing Power Irradiating

Nervous Ailments, Fever, Rheumatism. The Best Remedy for Sieeplessness. Invigorator for the Healthy.

Promoter of the Growth of Plants. trated Catalogue free. ADDRESS, Ether Ray Apparatus Co.

CLEVELAND, O.



Lines to an M. D.

Search the springs of all thy being. Look for help to the all secting. He will great then clearest vision O begin

Now the day and now the boar Labeler 1921. You will gate the grace and jower Andrews Carlot Windows ways are ways of pleasur We will give you fulfield measure. If our teaching you will be sure the transportation of the sure that the sure th

Build writing a numbe spirit
L'very day
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Do not, pray.
"The ye perfect" give to man
An example, you who can
Now, for title in but a repan,
Make no delay.

Give thy powers full scope for action.

Do not fear.

Vield to netther creed nor faction,

Vear by year.

Take thy stand and be thou fearless,

We will never leave thee cheerless.

Come up higher and be fearless.

Brother dear.

REVOLUTION OR EVOLUTION -- WHICH?

Viewing the present-day nominating conventions—for either State or municipal affairs—from an unpartizau atandpoint, leads one to believe that government is a farce-especially when called "government by the people." It may be for the people, but how? Honesty without a "barl" of money is invisible. The wrangle for office lies between those who can command the most of Shakespeare's "trash," for it requires a large amount of this to get the trashy voter to con-sent to the nominee's election. How honorable men can permit their names to be used in such a canvass is more than we can comprehend. It must be a poor kind of ambition that would have a position under these circumstances, however exalted. It can not be the want of money that invites them, for it costs many double and tripple the legal emoluments that accompany the office. If consenting to crime is criminal, we should suppose that accepting an office or nomination under these trashy circumstances places the nominee on this kind of marcuvering. When will the honest voter—he who stands high enough above personality and party—take the politics of the country in hand and give us a government "by the people and for the people" in reality? Must we have a French revolution to attain this end, or can it be done by peaceful means? We await results.

TAXING INCOME.

A bill was introduced into the United States Senate las week providing for an income tax of 40 cents on each \$100 owned by persons or corporations in excess of $\$5\,\infty$. This should bring in revenue enough to meet all government expenses, considering the numerous capitalists, real estate owners, and business men who are worth that amount. It might prove a veritable "single tax" measure, and as simple in its execution. But the objections are that the moneyed men would then claim no representation without texation, and disfranchise or restrict others in their right of citizenship. It would seem odd that one party should pay all government expenses and the other utilize the offices and emoluments. The South had a taste of this after the war but many of the poorer voted with the 'ax-payers, and a simi lar thing might happen in our case. Non tax-payers might flock over to the other side to keep out the rag tag element, and thus prevent peradventure corruption that is very apt to follow where the office-holder has nothing to risk except his honor, and which in many cases will be for sale to the highest bidder among the tax-payers. But the passage of such a bill is still a mere hope or dream, though its occasional bobbing up is undoubtedly a prophecy of what will come some day. In the meantime we can speculate on its possibilities and

fit. Pleasant Camp.

The Pleasant Camp.

Balieving in speaking a good word for honest medium, I wish to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the readers of the Lintur or Tauth an account to give the past of the bast of manifestations, as it was a raining quite hard the bast of manifestations, as it was a raining quite hard the bast of manifestations and the latter of the bast of manifestations, as it was a raining quite hard the did to a system of practical threspendic, based on the real secrets were salted with the ringing of Delia, rating to I mahorime, etc. Soon spirit forms began to appear, most of them secrets account to regard the proposed of the past of the secret of the same and the calling of Delia, tauting to I think, were all recognized, the calling the call

Ocean Grove Camp Meeting.

th Annual Camp-Meeting of the Care Cod Spirit-and tiberals at Ocean Grove, Harwich Port, had a two The first day's attendance was not as large as usual, owing the first day's attendance was not as large as usual, owing chiefly to the threatening weather of the morning, yet a very fair audience was present at the morning and alternoon services at the stand. The annual business meeting was held at the stand in the morning at which the following clicters were elected. Chairman—Watson B. Kelley.

Secretary—Mrs. Dorothy Nickerson.

Treasure—Mrs. Dove C. Howes.

President—Rev. S. L. Beal of Brockton.

Vice-Presidents—Ephraim Doane, Watson B. Kelley.

Business Committee—T. B. Baker, Doane Kelley, Mrs. Mosee Handren.

Finance Committee—E. H. Taylor, who was given power to appoint assistants.

rinance committee—E. H. Laylor, who was given power to appoint assistants.

Rev. L. K. Washburn, of Revere, spoke at the stand both morning and afternoon. In the morning he told of his experiences as a minister. He showed that he has been a close student of theology, but his broad and radical views would not permit his bondage to a narrow sectarian belief, but the more he theorized and the more he studied the broader became his field of action, and the greater his convictions in naths of Spiritualism.

paths of Spiritualism,
Mr. Washburn's afternoon discourse was on "A Defense
of Human Nature." It was elequent and well received, Mr.
Washburn is not only an able orator but is the able editor of

of Human Nature. It was elequent and well received. Mr. Washburn is not only an able orator but is the able editor of Investigator.

Among the others who spoke on various aubjects during the assion were Mr. A. E. Tisdale, the blind speaker, Rev. S. L. Beal, the president, Mr. F. A. Wiggin, Dr. Storer, Mrs. J. H. Jackson and Dr. Geo A. Fuller.

Mr. Tisdale lectured on "Hero and Religious Worship, or the Religious Builders of the future." The speaker urged all to have a season for their faith, to abandon supersition and everything that hinders progress. Nature indicates progress and intelligence. What was admired and upheld years ago will not be tolerated now. The lecturer was very practical and handled the subject interestingly.

Mr. Beals subject was "immorbality or Spiritualism," which he handled in an able manner. He spoke at length on the advisability and practicability of through organization as a people for all purposes connected with Spiritualism, and labor for the upbuilding of man physically, mentally and morally. Mr. Beal is a fluent and entertaining speaker and away to furnish food for reflection.

The rest of the speakers all spoke acceptably and to the point.

Concerts, illuminations, picnic dinners and a grand reunion constituted important features in the program.

Nearly all attendants expressed themselves thoroughly satisfied with the meeting, and will return home laden with pleasant recollections of a pleasant affair.

Core.

Chicago, Ill.

Chicago, Ill.

On the evening of August 3d an extraordinary entertainment was given at 247 Oakwood boulevard, this city. A few friends of Mrs. C. M. Sawyer gave it in her behalf. Alter a general good social time the proposal was made to arrange in for the admission of our friends on the other side of life, who could not join us in person. A curtain was speedily improve vised and nung in the door-way connecting the two parlors. Mrs. Sawyer was then invited to be seated on the opposite guide Maudie parted the curtain and greeted all present in her happiest mood. After this she announced that their room was full of our spirit friends who decided unanimously that she must do the talking for them.

To those of your readers who have ever held converse with their loved ones in spirit life, it is needless to say the greetings were celestial in character, leaving no doubt as to the identity of loved spirit friends for whom she spoke. Thus the hours passed unheeded by until near midnight, mundane and celestial life in social converse all the while. None of its where left out, each had communication with a number of their spirit friende.

Though all have for years past been conversant with some of the phases of spiritual intercourse, we scarcely hoped that during our lifetime on the earth plane would we enjoy a social in this way. Where the two conditions of life, or states of existence would merge into one assemblage.

At midnight we all took leave, loth to part, however we each went with a sentiment never before realized and never to be forgotten.

MRS. BUTLER,
MRS. SUMMERS.

OBITUARY.

Passed to the higher life from his home near St. Paris, O., on July 25, 1893, James L. Kuocp, aged eighty years. His remains were interred at Dayton, O, on the 26th ult. Brother Knoop was a firm believer in the truths of Spiritualism and always let his light shine on all proper occasions.

J. B. EVERETT.

Passed to her spirit home from near Appleton City, Mo, July 1,th, of dropsy, Sarah Wells, wife of J. B. Wells, age six ty-one years, three months and twenty-lour days. She has been a Methodist from her twelfth year till about fifteen years ago when she embraced the spiritual doctrine and from that time to the close of her earth life it was knowledge instead of faith with her.

J. B. Wells.

Illustrated, Highly Endorsed.

MEDIUMS AND LECTURERS

Prof. H. D. Birrett, of Lily bale, N. Y., has open dates for September and October of this year, and aiter May, 'w., Mrs. Sallie C. Scovell may be addressed at Morgan street, Chicago, Ill. (Ill September-probably the entire Winter. Mrs. Sophronia M. Lowell. inspirational speaker, will answer calls to lecture or attend funerais. Address Anoka, Minn.

Ars. Elisabeth Stranger, inspirational lecture and test medium. Permanent address. 17: Pine Street, Muskegon, Mich. Mrs. Cells Loucke, of int West Sandusky st., Findlay, i., is open to engagements to lecture Aiso given-pay-bometric 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 of Carlisles avenue, Cincinnati, O. Will C. Hodge, inspirational speaker and test medium, deaires engagements for the Fall and Winter months. Address until September ist Mount Pleasant Park, Clinton, lows.

Watter 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 '18 West Pity-fifth street.

D. M. King will attend Maple Dell Camp, Woolley Park Camp, Devil a Lake Camp, Wentworth Grove Meeting, Hasielt Park Camp, and probably pay a visit to Vicksburg Camp also. Prof. Alvin Kelly Pease, phrenologist, psychologist, 4ecturer, and medium, now at Cas sadaga Camp, will go south for the Winter, and desires calls. Address him at Lity Dale, N. Y. Mrs. John Lindsay, trance lecturer, test, business, and musical medium, to open for en-

desires calls. Address him at Lify Dale, N. Y.
Mrs. John Lindsay, trance lecturer, test,
business, and musical medium, is open for engagements as lecturer and test medium. Ad
dress N. W. corner Raussom and Lyou street,
Grand Rapids, Mich.
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
would like to engage with societies in the

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 New.

land street and Forest avenue, Jamestown, N.3

also attend funerals. Address corner of Newland street and Forest avenue, Jamestown, N.Y.
Rev. Dr. G. C. Beckwith Ewell is engaged to
open the lecture season for the First Spiritualist Society of New York City through mouth
of September, and in Baitlmore for October.
For later dates address him Box 607, Birminghom, Conn.
Frank T. Ripley is making up his Fall and
Winter engagements. All societies wanting
this gentleman should address him, Lake Brsdy, 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
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Haslett Park Camp-meeting, where he will resume his place as Chalrman. 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 250 DeWitt street, Buf[26], N. Y.
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iato, N. Y.

Mrs. Nellie S. Baade can be addressed for en gagements 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 funcials. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Mrs. Adeline M. Glading will lecture in indianapolis, Ind., during September and October, 1893, in Anderson, Ind., April and May, 1893. 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 scason. Address Box 63, Doylestown, Pa.

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

A. E. Tisdale has been engaged for the fol-

Reading reform to some people has about as much effect the remained as he had left his arms fastened to the chair and his hands full of meal. At the close of the seance he was found in the same position, and was cut loose by those who had fastened him there.

H. M. Rohinson.

—"Preachers, Prayers, and Chinamen" is the title of a lecture delivered before the First Secular Church of Portland, Oregon, by Kate Kehm Smith. Whether Miss or Mrs. we are unable to says, but the lecture is extremely logical and interentable to says, but the lecture is extremely logical and interentable to say, but the lecture is extremely logical and interesting, and could be read with profit by many. Address The Populat Voice, so Grand avenue, Portland, Ore.

Expolitical crimes and corruption in office were as readily punished as those against the social order of humanity the Biste would be considerably richer in convicts.

At Exercise the pawn-shop and the jail, the jail is the most respectable.

Reading reform to some people has about as much effect them as admonishing an ox against encroaching upon a lawn. Both need force measures to lead them out of temps that schace has been able to cure in all is used.

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly active the medical fraternity. Caterrh being a constitutional disease, requires a constitutional disease. The many population of the disease, and giving in the courts. At request we have had the subject thoroughly active the medical fraternity. Caterrh being a constitutional disease, requires a constitutional disease. The many population of the disease, and which we will be medical fraternity. Caterrh being the medical fraternity catering the medical fraternity catering the med

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IY,

Saturday, September 2, 1893.

VOICE OF THE PEOPLE.

A SOLUTION NEEDED.

JAS. P. M. GRAW.

The picture of a country, wealthy beyond comparison, and ever more so than at this moment struggling with a question of currency is not inspiring to say the least. Here we aring all available human ingenuity to atimulate the productiveness of the richest portion of the globe, and although we are succeeded in a manner, incredible to those who lived but a short time ago, we are now at a halt, simply for lack of a method of making our exchanges. Is there on one hand a limit too not products of the necessities, comforts, or lavaries and more reported in the succeeded in a manner, incredible to those who lived but a short time ago, we are now at a halt, simply for lack of a method of making our exchanges. Is there on one hand a limit too not products of the necessities, comforts, or lavaries and that is an analy in the subject of the necessities, comforts, or lavaries and spiritually no. This well 'tile ac. Tace may be such a thing in particulars, but there never has been in general and never will be while men are able and willing to work, and still live in boards nailed together called houses, buddled together in dirty lanes called streets, eating food not best adapted to the nourishment of the highest type of manbood. No air, not while there is poverty, ignorance, and fifth is there over production.

For the able-bodied, intelligent man who can and will work is there anything too good? Why should he not have as good opportunities as any? He makes these things.

Our material and spiritual progress go hand in hand, let either outstrip the other and the balance is overthrown, and that is just the point we have arrived at. Go to the White City and regard the index, the register of our schewents.

that is just the point we have arrived at. Go to the White City and regard the index, the register of our achievements in matter, then turn to the present condition of things and behold our lack of development in the mental spheres. We do not even seem to know what money is, we are ignorant of its functions, we have in our density made a god of it, instead of a servant, and cunning men have made our errors their opportunity. We fear money instead of God good. We are afraid it will become too sacred, or too profane.

Can we not learn from others, must we always suffer as before we imbibe the truth? Let us see, let us compare: Asia, naturally rich, populous, industrious, little money

Europe, naturally rich, populous, industrious, more money America, naturally rich, not so populous, not so industri

ons, most money, least poverty.

If the above is correct it is evident that the volume of money must keep pace with the volume of our products, that both must possess an equal degree of expansiveness to in-sure our constant and steady progress. While we might pos-sibly have too much money, the danger of having too little greatly preponderates. While a great deal of money would make all things comparatively high-priced, it would stimulate the exchange of the products of brain, muscle, and soil tre-mendously. At the same time dear money means cheap men, cheep labor, and exchanges well arith the operated difficulty. cheap labor, and exchanges made with the greatest difficulty.

We are now having a choice example of the latter.

We are now having a choice example of the latter.

Friends, let us think. Thoughts are things, and every
thought that issues from the human brain finds lodgment
somewhere, wherever it may be, in the phonographic attach
ment of some other soul. If you do not think so it is only
because you do not know so. Then think, and think for yourselves and send forth your best.

Spiritualism, friends, does not come to us as a mere disDiay of phonographs are described in soul and and with "tests"

play of phenomena, nor does it begin and end with "tests. Of all things it is the most practical, and if we fail to utilize it for substantial benefits we lose its very essence. Let us then consult our friends on the other side for poor humanity's sake and I promise you the result will surprise you, if you think the present agitation begins and ends on this plane of

THE RATIO.

The ratio of 16 to one means that the weight of a silver dollar is 16 times the weight of a gold dollar or that measured by weight gold coin is legal tender for 16 times as much as silver coin. It is the proportion fixed by law, not as the commodity or market price of gold and silver, but the relative weight when the government coins or makes them into that thing called money. It is the same as when the law says three feet equal one yard. Under the law of 1792 the amount of silver in a dollar was fixed at 371½ grains, troy weight, and this weight has never been changed. But pure silver is too soft for the best service, and 44½ grains of copper called alloy was added to the silver making the dollar weigh 416 grains. This was changed by reducing the amount weigh 416 grains. This was changed by reducing the amount of copper so that the silver dollar now weighs 412½ grains troy. The gold dollar has been twice changed in the amount of pure gold contained. It now has 23 22 grains of gold and 258 of alloy composed of silver and copper, making the weight of the gold dollar 258 grains. The present exact legal ratio is 258: 412 5: 1: 1598. That is one grain of gold coin is worth 1598 grains of silver in coin dollars.

The effect of a change of ratio to say 20 to 1 would be not only to blot out 25 per cent. of the paying power of our silver, but to blot out the paying power of silver the world over another thousand of millions of dollars. All men in debt would have 25 per cent. added to the load they are now carrying. All debts in the United States have been contracted with the law reading that sixteen onnees of silver coin is as good as one ounce of gold coin in legal tender payment. This ratio at this time is as "sacred" as the public faith. The question of the ratio is far wider and deeper and more vital than the question of coinage. To repeal the Sherman law is to let Shylock "squeeze" the people a little harder until they can elect another Congress, but to consent to a change of ratio is to sweep the debtor from the face of the earth,—Noncon

PREFATORY.

content attender accepting aimost every wild and weited assertion of teachers and mediums without a second thought. Content to believe and practice the most unreasonable and impossible theories and not only abide by them, but also see every opportunity to spread the pernicious doctrines broadcast. And this in the spirit of real innocence and well-meant service. We have so long beheld the sad effects of creed and dogma; of infatuated priest and their innocent dupes. We have so their credulity and ridicale their annihility, and We laugh at their credulity and ridicule their stupidity, and yet, dear friends, to day the spiritualistic fraternity is almost, if not quite, as wide of the mark as they. Quite as credulous,

if not quite, as wide of the mark as they. Quite as credulous, quite as fanatical, and quite as indolent mentally.

Try and accept this as I have uttered it, not personally but generally in its purport. I shall, if health permits, and the editor of this grand paper sanctions, treat briefly in the future upon some essential topics that I believe are largely misunderstood and misrepresented to the public—injuring their disciples and proving stumbling blocks in the way of many thinkers who look longingly upon our comforting, cheering obtilosophy.

I trust you may consider them carefully and their author N m

FLAVIUS JOSEPHUS.

The Jewish historian writes the following message in "Antiquity Unveiled"

Centuries have rolled away since I passed from my earthly Centuries have rolled away since I passed from my earthly labors. There are things in the spirit life that are too deep for mortal comprehension. Away in the higher realms of spirit life, there are prepared for you such stores of spiritual manna as you can not conceive of, which will be poured down upon you as soon as you open up the conditions that will render this possible. The obstructions to this event is not so much in spirit life as among mortals. On account of the density of your organism as compared with the spirit organism, you have the atmosphere around so psychologized that it is wonderful that a refined spirit can come to you at all. To do so, for such as pirit is like a strong swimmer, almost exhausted by buff-sting a swift current. For a sensitive and refined spirit to force itself back to earth, and manifest through a medium, is force itself back to earth, and manness through a medium, is in every way more exhausting. • • • I lived at the time of the final overthrow of the Jewish nation, which was fore-told by our seers, clairvoyants, and trance mediums. I am here to teatify in relation to the correctness of the doctrine of salvation through a saviour. It has been claimed by his-torians and writers, that I was an Ebionite Christian. I deny this. I was a Jew of the sect of Pharisees, and at no time leaned toward the Sadducees or to the doctrines of the Essenes. I lived to see my nation dispersed and scattered. At the time when I wrote my histories, there was no such man as Jesus of Nazareth—a doer of wonderful works; and any person can see that the passage in which it is said I referred to such a man, was fraudulently interpolated by some Christian copier of my history. * * * There were no Christians at the time of my retirement from public life, in the year 100-in the reign of Trajan. Christianity was the subsequent outgrowth of all the mystical religious systems previously existing. If any person will attentively examine the four gospels, it will be found that all kinds of Pagan worship are there expressed to the understanding of those who were initiated into a knowledge of their true meaning, and the final secret of the whole affair is to be found in the blue vault of heaven, being none other than a modified Sabaism, the worso fallog companded silver and coppyr, making most of the same, and their thought of the same, and their thought of the same and their control that religious sections. It is not be under the same, and their their world down without as allog in the same and the religious the chains the registrate. The "statements of convenience must be considered. Nine men out of the unit lay by the same and to leave and their world down without calling in the same and to leave the world convenience. The "statements of convenience must be considered. Nine men out of the unit lay by the same and to leave the registrate. The same and the registrate is changed from the older registrate the registrate. The same and the registrate. The same and the registrate is changed from the older registrate the registrate. The same and the registrate is changed from the older registrate of the registrate. The same and the registrate is changed from the older registrate of the registrate. The same and the registrate of the reg ship of the sun, moon, planets, and stars. The Jews were in many respects the same, and their idolatry consisted in sym-

ti manifestations, and the moral effect of the same upon those composing the circle. The various themes are upon the necessity of understanding conditions, being the effect of observations made at sittings. It is a good guide for home circles, and will be found a valuable assistant to those who are investigating scientifically. It should be in the hands of all sitting for development.

is to sweep the debtor from the face of the earth.—Noncon formist.

Perpetual motion is about as difficult to demonstrate as the art of prolonging physical life indefinitely. Probably, like the latter, it is a apiritual problem, only demonstrable and consequently solvable in spirit.

The Alabama Press Association on its visit to the World's Pair simply had the initials A. P. A. printed on its badges. The members wondered why they were the subject of so much attention, while members of other press associations wondered why the Alabamians got it all. It soon leaked out that Chicago is stocked with members of the American Protective Association who mistook these Southerners for A. P. A.'s. The Alabama Press Association on its visit to the World's

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Abrough every Church in Curistendom. It has even extended to Chantanqua and liberalized its rostrum. Chautanqua is being tinetured with the air of Cassadaga. The wind perchance has taken up some thought of ours and wafted it over there and innoculated them.

"The black cloud of superstition is lifted and there is not a reumant of fear left in the heart of a spiritualist. Go back with me and resurrect one of the old funeral sermons and compare it with those that are being given by the ministers who are called to stand by the open grave and speak words of consolation to be ease of hearts. Why, funerals used to be the purtuellar occasion of impressing upon sore and tender hearts of the bereaved the awfulness of death, hell, and the judgment, and the ministers who at this enlightened day preach such a funeral sermon as used to be customary would be ostracised and driven out of the community. The most popular preacher now a day's is the one who sprinkles his sermons the most abundantly with the doctrine of Spiritualism, though it is true be has to mulle his ours and sail under the banner of psychicists, hypnotism. But the underlying principle is just the same.

"The bats of superstition have taken to the woods where they may brood in darkness. When Spiritualism came they said there is good in every system of religion and error in every system. Its mission is to climinate error and unfold the good. You ask how I know that, Spiritualism is true, I answer that I know it 85 every sense that I possess. I have seen them as planity as I see you at this moment. I have heard their voices and left of touch of their hands, I have sensed the fragrance of flowers they have brought and can say without qualification, Spiritualism is not based upon belief but upon actual knowledge.

"What Is the answer of Spiritualism to the sorrows of the world." What better answer could there be, than that it has changed the tenure of the worlds, lifted the cloud of superstition, broken the letters of the following the stabilishing means of commu

sembles. It was been been asked by the second process of the secon

half, may the millionth part has not been told, nor can in each persons might possess the germ of a very fine musician, but not having dise vered the fact are unable to execute muse. Mendels soln, Meant, Oh. Ball, and others who have been great musicians discovered and utilized their tains.

Another very remarkable shate-writing which has come to make the property of the mediumship of Mr. P. I. O. A. Keeler to Mr. James R. Stone, of Waverly, R. Y. It was given under strict test conditions. Mr. Stone cleaned the shates and fastened them together, not at my time allowing them to be out of his hands. He did not write or ask a question or mention the name of any spirit friend, but simply said; "If any of my spirit friends have anything to say to ine I would be pleased to hear from any of them." The message came as follows:

"Dear Stone: They can taik all they like about heaven and happiness, but they will never find either by looking around in the kingdoms of space for them. While we are hindered by a mortal body we are held by gravity to the earth, because the bidy is of earth. When the spirit alise expressed. We do not have to go far to reach the spirit world, for we are never out of it. We are simply bound to one little section by the hody that can not release itself from its supplying source. I am glad you know what you do of the philosophy of life. I will lead you by Knowledge as you would lead a little child. Regards to you all.

Mr. Elmer was Assistant Postmaster General, and was well known.

Eleven other messages were given at this sitting, all of them from relatives and acquaintances of Mr. Stone in spirit life, and all done within half an hour.

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where the personal testive that the one and the relations of the covered testing and his artistic taste in definitions of the research from this camp it has a side expensives, and his artistic taste in definitions of the restriction of the grounds, has been remissions of the restrictions of every accession, and has been of inequality of the same the saws will be something that he will never forget, and the says will be something that he will never for the weeks attending the World's Psychial Cogress. His discourse of Friday p. m. was one of the conprehensive and highly instructive lessons of the east this account of the World's Psychial Congress was most by limit and encouraging. He says it was minitely surprise, to see what prominence Spiritualism is taking in the scient, world.

Owing to the great pressure of work, which, from day day, has borne upon ns, and only a very small portion which we have been able to campile for the several paper of platform work until some future time.

All the entertainments and bestures of the week has been of the very highest order in their varied directions, has been of the very highest order in their varied directions, and in closing our work for the year, although we have endedored to do full justice to each and every one, and, above an to faitfully represent, in our small way, what we could the glorious philosophy of life everlasting. We feel that quality and the plant of the past, present, and future evolution of the week has been decreased and the manber of person by the past part of the manber of person plants and the manber of pers

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In a stroll over the made fair by the has man—we be jean to toe many mediums angel guide-board tempest-tossed sea finger of deas belos just so long these quescon lights to so sight to behold the tellectual brow, we blood abot eye, sta just for one word frustle of angel wit the burning tear is grief strick en sou eyes have seen, un world, for immor man's noblest insupon the ground O. A. Keeler. H toat of independer, the middle ag the doctor, and and consoliton sixty go and contained that our loved or rugged p tithway ings—bung will wan are bowed.

William A. been engaged I again upon the quiring daily in has been belos.