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Light of Truth

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

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Philosophy and Facts.

GODS AND GHOSTS IN JAPAN.

SHINTOISM—ADEPTSHIP—FAKIRISM.

OCCULTISM.

Phenomena Worshipers of the Past and Present.

CHARLES DAWBARN.

When the present Emperor of Japan acquired the power as well as the title by the overthrow of the Shogun some twenty years ago there was a national change of religion. Buddhism had been the endowed and State-supported religion for a thousand years, yet almost in a day the Shintoism of the nation's childhood reclaimed its old supremacy. The religion of a people is not to be changed in a generation by any law or proclamation; and the readiness with which Shintoism was accepted proves that it had retained its hold on the affection of the people, although to the foreigner Buddhism had seemed to be supreme. The reason of this almost instantaneous acceptance of the old religion by the common people of Japan is that Shintoism is founded upon phenomena—something the believer can see and hear. It does not call upon its followers to accept salvation through the miracles or teachings of somebody who lived two thousand years ago, but presents its miracles in the broad daylight of the nineteenth century for everybody who chooses to witness.

The tourist who trots round in his jirikaksha on a guide-book excursion to see as much as possible in the shortest time visits a few show temples, and observing the general indifference of the people comes away with the impression that religion is not one of the strong points of the Japanese. Even the poet Arnold, who proclaims his love of the nation in sweet rhyme, centers his affection chiefly on the charms of the amiable geisha who make him fancy himself already in heaven. But miracles and phenomena are not offered at the street-corners, or by guide-book directions, or the globe-trotter of to-day, or even the resident dollar-seeker, still less the bigoted missionary discovers nothing of the real religious life of the common people of Japan. It is well known that the educated classes pride themselves on a sort of agnosticism, with Herbert Spencer as their chief prophet. But to the masses Shinto stands as "The way of the gods" in direct contrast to "Buddhism" or the way of Buddha. And it is because this "way of the gods" is closely related to the Spiritualism of our own land that I am now introducing it to the phenomena worshiper of America and Europe.

"A religion without a mystery is like an altar without a God," and every religion in the world is founded on the ignorance of the worshiper. He sees something he can not explain so accepts it as a miracle; or in other words, he accepts it as proof of the power and presence of divinity. When his children learn how to work that miracle for themselves there is nothing of the old religion left save its mummy, which is thereafter exhibited for dollars by the clergy, and made as attractive a show as circumstances will permit. The peculiarity of Shintoism is that it has just three stock miracles which have apparently been worked exactly in the same manner during the entire history of the nation. It is as if the Christian priests were to be still repeating three stock miracles of their master, say the raising of Lazarus; the creation of loaves and fishes; and the cursing of the innocent fig tree. We know that creating loaves and fishes would make any Church popular and prosperous. The cursing of the fig tree might, perhaps, be applied to the insects who attack the fruit trees of to-day, and would undoubtedly be better and cheaper than spraying. But when it came to the raising of the dead, if the deceased happened to belong to the Tammany variety of politician, found in every city, I am afraid the verdict would be against the miracle; or, at least, the divinity who had recalled him to life would be counted as interfering unnecessarily and unprofitably in municipal affairs.

The profane man of to-day will persist in enquiring how miracles are done. That question is even asked of the priest of Shinto, but so far no one has been able to answer the question, and therefore the stock miracles are still suitable mysteries for a national religion. Mr. Lowell, the very learned author of "Occult Japan," has witnessed the performance of the three Shinto miracles many times, and tells us that whatever may be the future explanation they are undoubtedly genuine, and certainly they could not well be otherwise. They are all daylight miracles, and wrought out of doors before an admiring crowd. They don't demand a dim and ghostly light, with spirits peeping in and out of a dark cabinet, for a dollar audience, uttering subdued applause. And the medium is never discovered with wigs and masks, or sitting unclothed in a state of indecent spiritual exposure to the tune of "Sweet By and By" or "Nearer, my God, to Thee."

The three public miracles of Shintoism are, first, the exposure of the adept to a shower of boiling water; second, walking by adepts on a bed of live coals, usually thirty or forty feet long; and, third, climbing a ladder whose rungs are sharp-edged swords upon which the adept mounts with bare feet. But he always comes down again some other way. Shintoism is divided into sections rather than sects, some of which seem to devote themselves to miracles; others to cultivating "possession by gods," or trance mediumship, in which advice is given both as to business matters and as to healing the sick. The remaining sections of the faithful attend to the details of the numerous pilgrimages to certain shrines and mountains, or else to the temple worship and ceremonies that appeal to the public love ofinsel and glitter as in the Catholic churches of Christendom. Adepts, or in our common language, the development of mediumship is not confined to the priesthood, but is open to the outside world as in America and Europe, but the pathway to success is far more rugged. The idea is the same as with the Hindus, to subdue and mortify every passion and desire that make life attractive to the common mortal. The poor fellow who apprentices himself to adepts-ship for miracles begins with living on one meal a day, and that must be only rice or other vegetables—a very limited quantity. He must give up his beloved tobacco; and above all, he is to attain development, which they call "purity," by taking a cold bath six or eight times a day, regardless of the weather. This is a decided improvement on the vermin-infested but very holy Brahmin, but it would be throwing cold water on the enthusiasm of most of our would-be mediums. The process goes on for years. Some of the adepts and apprentices take to the woods and mountains in search of solitude. Others continue to follow a daily business life, but the result in all who succeed is a psychic development which apparently makes mind supreme over matter. The frenzied Hindu fakir who slashes himself with a knife, has his wounds healed by the touch of the adept. And under the same law these Japanese enthusiasts rise superior to such trifles as hot water, burning coals, or the razor-edged round of the ladder. But the public accepts these miracles, wrought by psychology, as proof that their religion is divine. The Christian makes exactly the same claim, only his miracles are two thousand years old, whereas those of Shinto occur several times a year. The development of the Japanese trance medium, though painful, is accomplished much more speedily, and the results seem identical with our own. There are even kindergartens where children are trained and developed for "possession." The medium gives tests, and utters prophecies, which, I believe, in the experience of Mr. Lowell were usually a dead failure. One of his experiences sounds as natural as if it were a report from some public test medium in America. (Admission ten cents.) "You are about to return to America," declared the Holy Spirit then in possession, "and you will there learn of a heavy financial loss through the failure of a friend to whom you have loaned money." As a matter of fact Mr. Lowell did not return to America; had not made any such loan, and therefore could not have experienced any such loss. But all the same we know that a national religion is not upheld by constant failures. There must be many good tests, and plenty of cures of curable diseases, just as in our own systems of faith cure, prayer cure, and Christian Science, each of which produces a miracle to damn the unbeliever.

Thanks to Mr. Lowell, and not at all to the tourist, nor poet Arnold, or the emigrant in our midst, we discover that our own Spiritualism is alive in the islands of the Mikado. It wears, like the people, a rather unaccustomed garb, but is the same old truth, just as it was in the beginning, is now, and ever shall be; or at least as long as an ignorant world persists in counting the misunderstanding as a good foundation for a religion. But there is a lesson in all this for an occasional Spiritualist to ponder. I say occasional for the masses claiming the name have, for the most part, less soul life than the average Christian. They are simply theatre-lovers, who demand that the actors shall be ghosts; and they get just what they seek. Even at the usual public lecture there must be at least a suspicion of a spirit presence or such a Spiritualist has an important engagement elsewhere.

What is called Modern Spiritualism divides itself into two sections, exactly as with the Japanese. We have one class of phenomena wrought by the spirit of the mortal; and a similar exhibition where the performers are immortal. In our ignorance we have got them more mixed than the Japanese, but the result has been precisely the same. A large proportion on which the Spiritualist relies to convince a hard-headed and cold-hearted world are wrought by the forces inherent in mortal man, and therefore no proof, save by inference, that ghosts are walking by our side unseen. So-called miracles affecting the mortal body are almost always psychic rather than of the spirit. There is a residuum, chiefly in trance possession, where the proof is usually, but not always, in favor of spirit control. In other words

the occult in America and Europe is based on the same natural facts as in Hindustan and Japan, some of which undoubtedly are reasonable proof of human immortality and spirit return, whilst others merely demonstrate that man the mortal is of larger size than taught by the college professor and the school of science.

But the question of questions for every thinker is "What is the value of such phenomena to the world of to-day?" This is usually answered by telling us that it destroys for some the priest-taught fear of death. We know that it occasionally disgusts the orthodox doctor by healing his patient without pill or potion, although, in this respect, its failures are probably just as numerous as those of faith-cure, and the so-called Christian Science. Since our experience is of barely a generation, and far too late to point a lesson, we turn to the Orient where such phenomena are a part of a nation's history since time began. And we meet the startling fact that such history exhibits in every case a Spiritualism without progress. The miracles of to-day are the miracles of the distant long ago, and however true as natural facts, are always used to tie the believer to the religious faith of his ancestors, and bar his growth into a higher manhood. If spirit-return be a blessing, it should bless. But if its result be to make man a selfish believer in his own immortality, unclad of his old God and his old devil, wherein is the world of to-day going to be helped by such a process? The sleepy Hindu dreams on as in the past, and continues to trample on womanhood. The Japanese is wide enough awake to this world, but holds his inmost religious faith without progress, using its miracles for a public amusement. He shares its adepts with woman, but seeks no wisdom from the spirit world, although he is eager for the science and philosophy of more progressed nations.

The American Spiritualist believes and teaches spirit growth into knowledge and power as a fact of the next life. Of course, that means that brothers and sisters of man mortal are growing more spiritual as they attain to the higher life in the after life. They have both greater love, and greater power to show that love. At least, such declares the modern Spiritualist, are the teachings of the spirits through his mediums. But if that be true how is it that in all these centuries there has never been an inspired voice, or a developed medium amongst the common people of Hindustan or Japan denouncing such superstitions? The Brahmins of India are avowed Spiritualists, guided and controlled, they declare, by the spirits of their ancestors. Yet their utmost power for thousands of years has been used to debase and crush the common people. The priests of Shinto in Japan seem to spirit control whilst wielding their psychic powers, yet it is for the power of the priesthood and the glory of the temple that their miracles are performed. The common people have lived and loved and died in all these centuries. They have become spirits, and if our Spiritualism be true, have progressed into a love and power broader than ours. Yet what have those eastern nations to show for it to-day? In Hindustan the woman is counted as too low for any other privilege than to become the mother of a man child. In Japan almost her only privilege is that she is allowed, if she can, to develop trance mediumship. In both countries there is positively no evidence of either spirit power or spirit desire to correct the abuses of to-day, and lift the downtrodden masses to a higher manhood.

What effect has the half century of spirit return had upon the proud citizens of the United States? We are told that believers count by millions, and that their fear of death has been destroyed. But Mohammedans and Chinese have no such fear. And every physician knows that death itself is rarely other than peaceful, whether the victim be sinner or saint. Of course, the old god and the venerable devil are de-throned. But that only means that myriads calling themselves "Spiritualists" are lying lazily in the sunshine of their new belief, and becoming a set of "do-nothings" just for the lack of the old theological lash. A slave driver is a necessity to the man who has the soul of a slave, even after you have proclaimed his freedom. We are told that it is a glorious privilege to meet and talk with the "dear spirits." But if it bring no development of a higher manhood, if it be a Spiritualism without progress, wherein is the advantage?

Is there a sign of anything coming that shall prove Modern Spiritualism superior in its effect to that of Hindustan and Japan? Not long since a very wealthy Spiritualist was solicited by a noble, unselfish worker in our ranks to give some of his dollars to found a college and establish a home for sick and destitute mediums. He replied, "Go ahead. Get Spiritualists to subscribe, and whatever the amount I will double it." He wanted to see just how much real love for humanity was in the Spiritualist of to-day before he trusted him with the control of his dollars. The result was that no such subscriptions could be obtained. So that rich man died, and left his wealth to flow in channels where Spiritualism is neither loved nor encouraged.

So the National Spiritualists' Association is offering the only protection against legal and illegal persecutions. It is offering the power that is founded on organization. And it is the only corporate body (to be sure) that can hope to have such success, now that the Spiritualism developed by a half century of angel intercourse in America, dates to the sneers and snarls and backbitings from those who wanted to have things their particular groove. Mark the exact amount who will pay a dollar to see a globe turned a cent to protect a medium. Hear the cry that the honest medium has nothing to do with poverty. Why should she ask money any way? Let her go to the wash-tub, or to the sewing machine in the common, and sit for the angels at night. Pay her twenty-five cents for the tub, and perhaps one for her needle, but it is a great shame, everybody knows, to offer money for God's gift of mediumship. Is not that the talk of our half century of Modern Spiritualism? The Methodists say that a conversion that does not reach down to a man's breeches pocket is not to account. And all the Modern Spiritualism in ten thousand seances will not save the soul from suffering hereafter that does not make practical the teachings of its faith.

The simple truth is that spirits, whether in Hindustan, Japan, or America do come to every mortal. But they are spirits in harmony with that mortal's state of mind. The ignorant attracts ignorant spirits; the sensual has friends of his own kind. And the mean-souled self-worshiper will be fooled to his heart's content at circle seance, under influences that attract those of his own level and compel the advanced spirit to "mind his own business."

CURRENT EVENTS.

Rev. H. T. Beatty, Pastor of the First Presbyterian Church of Hoboken, announced through the press that he would stop Ingersoll's lecture Sunday night, claiming it was illegal to disseminate the Bible. It seems as if some old blue law passed a century ago made such a crime. The chief of police of that city and Mayor Fagan had a conference and it was thought they would make an attempt to stop the eloquent Ingersoll, but when the hour arrived the elders of the Church concluded to change their tactics and stand in a body and with pencil and paper take notes which should be used as a basis of protestation. Before the evening was over, the elders and members of the Church were observed to drop their pencils and with months' wisdom, take in Ingersoll's remarks, and we are informed that the least now said about it in Hoboken the better, as Ingersoll is not to be prosecuted.

It is rather amusing to observe the comments from different sections of the country on the Pope's decree. From Portland, Oregon, comes the remark of Bishop Janger who was reported to have said that "Rome has spoken and the case is settled. The Church by her very nature cannot allow her members to join an organization with which she is unacquainted. Neither can the Church sanction or approve anything that has the character of Protestantism, though she yearns for the soul of the individual Protestant." Further on he makes a general charge on the Masonic Order.

Archbishop Corrigan has finally formulated a letter to the priests in his arch diocese. He advises the faithful against affiliating with the societies known as the Odd Fellows, the Sons of Temperance, the Knights of Pythias, and the further injunction that if Catholics after such admission persist in their connection with any of these societies, they can not receive the sacraments. The New York Sun, which is if anything a Catholic organ, on the other hand claims that the ban may rest, and in an article of a column in length, says "Uncertainty as to Rome's attitude to secret societies. Two months since the promulgation of the edict against the Odd Fellows, Knights of Pythias, and Sons of Temperance. No effort made to enforce it. The majority of the clergy are opposed to the ban." Among other things said, "Inquiries have poured upon prominent clergymen concerning the exact terms of the decree, and the reasons for its issuance, but the answers returned have been meager and unsatisfactory, and there seems to be a desire on the part of the priests to avoid discussion of the ban." It leaked out recently that at an informal gathering of a large number of priests of a diocese of Baltimore, Cardinal Gibbons being appealed to on the meaning of the decree, said, "Do nothing in the matter until you hear from me again. In a short time, I may have something of great im-

portance to say to you on this subject." Since then the priests of the diocese of Baltimore have made no efforts to enforce or advertise the ban. From the New York Sun we gather the information that the German-speaking clergymen are the ones most bitterly opposed to the Odd Fellows. While Cardinal Gibbons and Archbishop Ireland are hesitating about the enforcement of the decree, Archbishop Corrigan has become very earnest in enforcing the encyclical order. The New York Herald in a column and a half letter from Rome says that the Archbishop Ireland is not in so high favor with the Holy Father as some time since. Not long ago, the Herald published an interview with Archbishop Ireland in which that prelate blamed the Vatican for its condemnation of a number of secret societies in the United States. The writer, speaking of this, says that this language of Archbishop Ireland produced a bad impression here. The more so that the Archbishop of St. Paul has not yet promulgated in his diocese the decrees against the societies. Further the letter from Rome says if Ireland persists in this attitude, he will end by forfeiting the Pope's sympathies, which have certainly diminished in regard to him. The writer maintains that the encyclical letter contained reflections upon Archbishop Ireland. In this letter it will be remembered that the Pope says that the Bishop ought not to inform in matters that concern their colleagues alone. This is an evident allusion to the recent visit of Ireland to New York. Further, that the ideas of Archbishop Ireland on the school question received no encouragement in the encyclical, for in it the Pope insists several times on the necessity of the establishment of a Catholic parish school everywhere. The writer further adds, "The other day the Pope while receiving Cardinal Gallibert asked him what he thought of the document, and replied, 'Very Holy Father, I consider it as a very modern document, and I am sure the public opinion in the United States will receive it with pleasure.' The Pope said, and I quote his words, 'I am confident that this encyclical letter will make a good impression and will make a noise in the United States.' As to the latter, judging by the comments all over the country, it has been eminently successful. There is no question about there being two different parties within the American branch of the Church, and for some time Archbishop Ireland and his followers were in high feather. In the mean time, a very industrious campaign has been conducted on the part of Archbishop Corrigan and the German Bishops, and the impression prevailing among the best informed laymen within the Church is that at the present time, Corrigan is growing in favor while Ireland is declining."

While our Catholic friends are intriguing for control of the Pope, we, on the other hand, find some of our Protestant divines are turning their thoughts to the real questions of the day. On last Sunday in this city Dr. Goddard delivered one of the most scholarly addresses that we have heard on Socialism. After reviewing it carefully he adds, "It may be that no common love for humanity which will endure, will be possible until individual hearts are reached by spiritual influences. Socialism will be highly useful, if it shall show the Church its failure to apprehend the words of the Savior," when he said, "Verily, verily, I say unto you, except a man be born again, he can not see the kingdom of God." Further, Rev. Goddard said, "Had the Church rightly understood and faithfully performed its works, there would be no need of a socialistic party at this day. Had it comprehended that religion is a matter of life; that it is fulfilled only by putting away all selfishness in spirit and deed; that there is no exaltation of self in heaven; that the greatest there are the least, and the most blessed are those who love to perform the greatest service to a common brotherhood."

Spiritualists can rejoice in such utterances, for they know all of this is answered by a knowledge of spirit-return, and the blessed philosophy it teaches, that the world is our country, and to do good is our religion.

E. S. CONWAY.

Before this reaches our readers this body will have adjourned *vide die*. Grover Cleveland succeeded in getting Congress completely by the ears, for when he proposed that they issue sixty-five millions of bonds payable in gold they flatly declined so to do. This is the last act in the dirty financial drama of the last year. Grover sold the bonds to Rothschild, bringing the government 104. They are now bringing the syndicate, who purchased them, 130, which enables them to realize a profit already over eight millions. A great deal of discussion went on in the journals of the country as to whether the bonds would be taken. Since then the subscription accounts opened in this country and abroad, showed that enough was offered to absorb forty times the amount. This, of course, will have a re-assuring effect upon American securities and general business, and for a time will do much to stimulate business and restore confidence, but in the end, will be a very dear whistle. As we read between

the lines, all things point to a steady, growing revival of business. We can not now undertake to predict how long this will continue, but for the next few months we feel certain there will be a gradual stiffening of prices, a general improvement throughout the world. The exciting discussion of silver in both Houses of Congress and the resolutions of Parliament looking towards bi-metalism will have a stimulating effect upon the free silver of this country. It looks to us as if the gold bugs of Europe have become alarmed at the indications in America in favor of free silver, and will attempt to put it to sleep by a soporific in the form of an international Conference on money. That is to say, they will temporize with it in the hopes of diverting the public mind on to other questions.

THE SOUTHERN CASSADAGA.

Lake Helen, Fla.

Thinking that a line from me, written on the platform and under the commodious tent in which the meetings of this association are held, with the soft, gentle, health-giving winds gently swaying the tall pines, making such music as only nature in her kindest mood can give, I write this. First, let Mrs. Bond and myself through yourself most sincerely thank the medium through whose instrumentality this welcome letter from our darling daughter, Eva C. Bond, which appeared in the LIGHT OF TRUTH February 23, 1895. I must say that it was one of the most satisfactory communications that we have ever received. And I do not forget that the LIGHT OF TRUTH is also entitled to a large share of our gratitude.

When I look around over this camp-ground and note what has been done here in such a short space of time, by a handful of people, so to speak, and under such seemingly adverse circumstances, I am astonished, to say the least. A true history of the movement from its beginning, which has culminated in what I see to be the most successful of its kind, is a circumstance that the truth that its few leaders and workers were inspired by the angel world to do that they have done I have no doubt. When near years ten ago I was told by Mr. George P. Colby and Mrs. G. W. Webster that the spirits had promised to have a Spiritualist camp-ground where it now is, I certainly thought they had more confidence in the predictions of spirits than I then had if they believed any such thing. But they and one or two other associates with them did have confidence that their predictions would be fulfilled, and they were not mistaken. And, in my opinion, it does not require much of a prophet to predict that in the near future this will be one of the foremost camps in this country. Its success is already assured.

The meeting opened February 16th with an audience of about 200, with George P. Colby as the principal speaker, at which time he gave a brief history of the events which have led up to what is now here. Sunday, February 23rd, was a field day. In the morning Mrs. Thomas, of Atlanta, Ga., occupied the platform. She speaks in an easy, pleasant, conversational tone of voice, with no attempt at oratory, very pleasing to her listeners. In the afternoon, to an audience of 300, George P. Colby spoke for over an hour on the subject, "What shall we do with it." He fairly outdid himself. It was a revelation to his nearest friends, and certainly did good. He was followed by Mrs. Concannon, she giving tests of the most convincing type. Each of her descriptions was fully recognized. Mrs. Concannon will certainly take high rank with our platform test mediums. In the evening Mrs. Concannon held a materializing seance, which was very satisfactory to at least most of those in attendance, some twenty in number. Meetings are to be held on Tuesdays, Thursdays, and Sundays with Mr. W. J. Colville next Sunday afternoon, to be followed by tests by F. M. Donovan.

The meetings will close Sunday, March 17, 1895, with Mr. Colville one lecture on each Sunday as well as during the week. While the management has been looking after the spiritual nature of man their temporal welfare has not been neglected. A lodging-house, 35x50 feet, with a sitting-room and twenty-seven sleeping-rooms has been provided, all completely furnished. The culinary department is looked after by Edward Spencer and wife, of Orange City, all at very moderate prices.

The spiritual mediums on the grounds are Mrs. F. M. Donovan, Mr. and Mrs. Concannon, Mrs. Mott-Knight, and Mrs. C. M. Thomas, of Atlanta, Ga. So you see they have a camp in full running order, the credit of which belongs as much, perhaps, to these women, whose names will stand high on the scroll of honor when the roll is made up. Marion H. Skidmore, Emma T. Huff, and Emma G. Pettigling are names that will long be remembered in connection with the starting of this camp.

The only drawback to the complete success of this camp is the departure to spirit life of Mrs. Skidmore. Although we know she is present with us in spirit, still her cheery voice and pleasant smile and encouraging words are sadly missed. The friends of Mrs. Skidmore will hold memorial services on Wednesday afternoon, March 14th.

I can not close this letter without special mention of the kindness and substantial favor shown by the East Coast Line of R. R., owned and operated by Mr. H. M. Fogles. Mr. Fogles has been more than liberal in aiding in starting this camp. He furnished the tent, sent an engineer to survey the grounds, etc. He promises to do more next season.

MRS. E. W. BOND.

With twenty-five cents you can reach eight, or with a dime three families on the anniversary of spirit-return, with our great and every edition of LIGHT OF TRUTH.

SPiRiT MESSAGES.

Questions Answered by Spirit John Pierpont.

MRS. M. T. LONGLEY, Medium. We have a number of mediums employed for this department who are as stated in our circulars...

Report of Seance.

Questions and Answers.

Ques. 21.—Among European nations, which is any, promise to respond to angel touches? Where, on that continent, can we look for the most rapid spread of Spiritualism?

will increase the spread of Spiritualism in most effective and important ways. The free circulation of literature, which presents spiritualistic truths and facts to a thinking public...

Mary Fertig. I want my companion, Samuel, to be comforted and cheered by this communication. Susan, Harry, and all of us, come near you with our spirit influence in the home, and try to have you know of our presence.

Olle Saxton. My spirit took its flight many miles from here, yet I am attracted to come in this way through the Free Circle of the Light of Truth.

Walter Dornier. How willing and ready I was to take the step onward and upward; for I had learned in my earth journey, which was of many years, that a happy home awaited me in the other life.

James and Sophronia Crane. Oh, the happiness that comes to the spirit when we can communicate to our loved ones still living in the mortal sphere!

Henry Herritt. I wish to send greeting to James and Ellen, who will read and understand who I am. We are together—all the friends—and often manifest to your presence.

Nettie Baker. Grandma brings me here, and helps me to send dear papa and mamma this letter. I wish you could know dear mamma, that I come to you when you look at my picture and cry, it makes me feel to comfort you.

Over three hundred have taken advantage of our offer to send the beautiful chromo-lithograph with new yearly subscriptions.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH. Mr. L. C. Scull, brother of Jacob Scull, who came through your medium, and whose communication was published lately, authorized me to verify it as to truthfulness and identity.

To the Editor of LIGHT OF TRUTH. I wish to verify a message in your paper of February 2, 1895; it is from my dear father, Jacob Smith, of Romeo, Mich.

To the Editor of LIGHT OF TRUTH. Your paper of February 16th contains a message from Isaac B. Lottridge to Francis M. Lottridge, of Jonesboro, Ind.

Over 300 have taken advantage of our offer to send the beautiful chromo-lithograph with new yearly subscriptions.

The Spiritual Hymnal.

Only 25 cents. For 72 pages of words set to music. A choice selection of new and selected hymns. Just the thing for spiritual meetings and circles.

WAS IT A DREAM?

MARION LINWOOD.

The following story is true in every particular. A lady dreamed one night that she was done to make her life she died from the effects of the life and passed over the boundary line between this and eternity.

She was delighted with her surroundings, and was very happy until some one came to her and told her to look for our Lord, and told her she would have to go back to the earth and stay for a time.

Her husband, at the time, was suffering from the old-fashioned fever and ague, and when the fever was on every place seemed too warm for him.

But the deadly work was done. Everything possible was tried to save the woman's life. She was filled up with whisky, and physicians did all in their power to save her.

From the time she was bitten she knew there was no hope for her, and told those around her so, for she realized that this was but the true fulfillment of her dream, and she seemed happy in going, because of the beauties of the place whither she was drifting.

What is a dream or a spirit warning? And are dreams that come to us when we are asleep, or visions of the future, could we only inquire?

REMARKABLE MANIFESTATIONS.

Of Materializing, Independent Writing, Etc.

PIERRE L. A. O. KEELER, MEDIUM.

Having attended numerous seances given by the above medium, the following remarks may be of interest to your readers. For over two months he has given seances at the Boston Spiritual Temple, owned and conducted by Mr. Ayer, who is doing a great work for the cause of Spiritualism.

Messages signed by Rev. Phillip Brooks brought forth an editorial in the Boston Record. The Boston Herald of February 4th contained near a column in relation to the seance at that temple.

Mr. Keeler is doing a good work here in Boston. To get a sitting for slate-writing it is necessary to make an appointment ahead. The numerous calls for seances at private residences during evenings keep him very busy. He deserves success.

SPiRiT TYPE-WRITING.

Messages Received While the Medium's Hands Were Engaged.

John Critchley, of 235 Forest avenue, Cleveland, O., writes: It was the writer's good fortune to attend a type-writing seance held in the city by Mr. John Randel, the business manager of Mrs. Effie Moss.

Over 300 have sent in a yearly subscription to obtain our chromo-lithograph offered on 4th page.

On the fourth page is an offer for new subscribers which should not be overlooked.

On the table behind the curtain was placed a type-writing machine with the front toward the wall, about four feet from the medium's back. Each person was given a small envelope with a card to enclose with the name of any spirit friend that they wished to hear from.

CONCERNING TESTS.

A Spirit Reveals Her Character in Public.

To the Editor of LIGHT OF TRUTH.

One of the most affecting, edifying, and convincing experiences in Spiritualism it has been my lot to witness occurred at Scottish Rite Hall, 908 Pennsylvania avenue, this city, a few weeks ago. Dr. and Mrs. G. F. Perkins are holding seances here in Washington, D. C., Sunday afternoons and evenings with great success.

After placing the letter against her forehead a few seconds she exclaimed with much warmth, "Yes! yes! yes! I want to say yes! yes! yes! stamping her foot at each 'yes,' and advancing quickly toward him, took both his hands in her own, and calling him by name.

Explaining the flower episode, he said: "The lady was passionately fond of flowers, and at her funeral the room in which the casket lay was a mass of flowers. It was also a characteristic of the lady when very much in earnest to repeat her exclamations and to stamp her foot in the manner the medium did, and you can not imagine the feelings that almost overcame me of this time, and I must say with the words of one of our old: 'It is good to be here.'"

It is impossible for words to describe the pathos of that pathetic scene, and I am sure it will linger in my memory as long as life will last.

AFTER TRANSITION.

A Spirit Writes a Word Agreed Upon as a Test.

W. G. Roberts, of Dayton, Ohio, writes: I am at a loss for words to express myself as to the remarkable results obtained through the wonderful mediumship of Mrs. Hazel Stoll.

Through Mrs. Stoll's powers I received a slate-writing from my sister (independent of pencil) containing 144 words, touching matters of our childhood days, the medium not touching the slates. I also took with me a sealed envelope containing the quotation: "Will you give me the word agreed upon, as a test of spirit-return?"

I never revealed that word, "Prognosticate." As a test it was to be given to me as "Prognosticate-Kate," and it so appeared in writing in the sealed envelope, in the handwriting of my sister.

I never listened to a mere intelligent band. Alice is a sweet singer. Brother Pat is not only intelligent, but a humorous type of an Irishman. He is ready at all times to discuss the subject of life, and intelligently. Little Jimmy is not only a good singer, but full of mirth, and is entertaining.

Mrs. Stoll's mediumship is of a character that enables the mind, convinces the doubter; and her work is done under any reasonable conditions called for by the skeptical.

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Platonic Love of the Breckenridge Order.

LEANDER THOMPSON.

Domon love, Platonic love, Wild as lightning clouds above, Pierce it flashes on the heart, Sending hopeful lives apart.

Tell me not this love never dies; That it lives beyond the skies; That its pure and unadorned; That its heart it ever beguiled.

Oh! the hearts, fair maidens' hearts, Wrecked by its deceitful arts, And its poisoned arrows deep In ruined hearts their venom steep.

When true love thus stricken dead, When its earthly hopes have fled, Then despairing it shall rise, Rise in triumph to the skies.

Written for the LIGHT OF TRUTH.

MATERIALIZATION.

A Medium Taken in a Garret to Prove His Claims.

Mrs. M. McCaslin, of 332 Central avenue, Cleveland, O., writes: "Some interesting phenomena have recently taken place through the mediumship of Dr. H. M. Taylor, at a recent occasion a company of about twenty-five ladies and gentlemen gathered in one of two double parlors with folding doors between. The cabinet was arranged in the presence of the sitters by drawing black curtains across the archway.

"Hands appeared around him, musical instruments were played, and messages written, some of which bore signatures of deceased friends. The light was very dim, and inside the black curtains must have been almost total darkness. Nevertheless handkerchiefs were received into the cabinet from all present names and messages written upon them, and then returned to their owners, each being tied into a knot and thrown out. Not a single mistake was made as to proper ownership. The medium then received a knife in his teeth; his bonds were cut by invisible hands, and he retired into the cabinet for a materializing seance.

"A number of forms appeared, some emerging entirely outside the cabinet. One came directly from a large wardrobe that stood several feet away from the curtains. A key was produced after the seance, it was unlocked and examined, and found to be solid throughout. A somewhat unique feature of the seance was the appearance of two very small children, little Eddie Orndorf, of Wright street, this city, and a baby girl who died on the same street a few weeks before him. The writer was called to the cabinet and looked closely into the baby faces; the little tots nodded, smiled, and kissed each other repeatedly, but refused kisses to all except a lady who had known them in earth life.

"Mr. William Bullock told the writer he had taken Dr. Roethermel into his own garret under the strictest test conditions with only one other person present, a Mr. Nash, beside his own wife. All the phenomena of materialization occurred, some of the forms walking out and starting down the garret stairs until recalled by the voice of the control from the cabinet. I am satisfied that materialization is a fact."

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C. C. STOWELL,

Editor, 7, 20th Street, Cincinnati, O.

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We never knew until now that Spiritualism...

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University investigation in USA, or the Miss...

But it appears that there are reliable med-

Here the professor gives away the whole case.

Dr. Hyslop says reliable mediums, because...

These are sentiments worthy of Grace Lodge...

Not a Sect Movement.

Spiritualism can not properly be termed a...

There can be no difference of opinion on...

This gnosia terrify and enchant. Objective...

The South is Being Awakened.

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We in the North and West are safe, being...

It is reported that in the Bureau of Engra-

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Caste, as related to intellectual and moral...

The snobbery of caste, as expressed by...

Miss Dodge, in her reply to the paper...

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The painting afterwards came under the eye...

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The time has come for the world to turn...

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Nothing succeeds like success. During the...

In March we celebrate the advent of Modern...

Please remember when writing this office...

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Louisville, Ky.

We have had one of the best treats in the...

Rev. George V. Cordingly, of St. Louis, has...

Another phase of Brother Cordingly's his...

Brother Cordingly, after each lecture, gave...

Eric, Pa.

Eric, Pa., is having a spiritual revival at...

Mr. Smith Warner, an ex-minister of the...

Physical Proofs of Another Life.

FROM A LETTER FROM WILLIAM FOSTER, JR.

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Every Spiritualist Home Should Have One.

VOICE OF THE PEOPLE

A SLIGHT SKIRMISH.

HARD WORDS NOT ARGUMENTS.

Theological Tuberculosis.

To the Editor of LIGHT OF TRUTH. You know the Indian said "white man on a tin." A certain party volunteered to write up the recent debate on Spiritualism held in Dayton, Ohio, of his own accord. He said the readers of the LIGHT OF TRUTH and of the Progressive Thinker should know the victory which perched upon the banners of our Zion in Dayton. It is enough to say he is a "white man." In obedience to your suggestion, Mr. Editor, at this late date I send you a few notes. Of course it would be out of place and out of taste for me to undertake a review of all the pros and cons of the arguments of the debate. I will not attempt it. My opponent, Rev. H. J. Becker, is a D. D. in the United Brethren Church, and I am informed, that since the split in that body he has been exalted to the office of a bishop in the more progressive wing of that denomination. The bishop is a man who has read much, thought some, and seen a great deal of the world. He has been through that God-forsaken territory called "The Holy Land," has seen the wonders of the Nile and the land of the Pharaohs. He speaks several languages, and, were he not afflicted with orthodoxy and a kind of spiritual-phobia, he would be a splendid fellow. His religion, unless he is a little nettled, is not of a malignant type. On the whole, I rather enjoyed the discussion. He has a happy faculty of looking entirely over the arguments of his opponent. When he gets into an awfully tight place he can generally exhort his way out, as few are able to do. A gentleman told me he heard a minister, who heard part of the debate, say "Hill made a foot-ball of Brother Becker." The remark was rather more forcible than elegant. Well, taking Brother Becker all in all, he is a good fellow. The words with which he hits Spiritualism are much harder than the arguments he uses. He seems to be aware that arguments are rather stale things to use against Spiritualism. The opponents of Spiritualism do not like them much, I think Mr. Becker pleased his audience better when he steered clear of them. With my reverend opponent Spiritualism was all wrong because it was out of harmony with the doctrine of the "tri-unity of God," the doctrines of vicarious atonement, the penary inspiration of the Bible, etc. He did not find it necessary to reply to my arguments. The doctrines above mentioned were asserted with as much gusto as though they were self-evident as the multiplication table; and anything that appeared to oppose them, no matter how much evidence there was for its truth, must be wrong. His argument was the old odium theologicum used against every reform movement the world ever heard of. When Galileo talked of the earth being round, the Church went at the matter systematically and upset his arguments, to their satisfaction, as follows: 1. It casts suspicion on the doctrine of incarnation. 2. It upsets the whole foundation of theology. 3. If the earth is only one among many planets, then other planets must be inhabited; and, if so, then all men did not descend from Adam and Noah. They finally said: "The opinion of the earth's motion is, of all heresies, the most abominable, the most pernicious, and the most scandalous. The immobility of the earth is thrice sacred. The argument against the immortality of the soul, the creator, the incarnation, etc., should be tolerated sooner than an argument to prove that the earth moves."

Notwithstanding all these fulminations against Galileo he kept his life, and the spiritual movement bids fair to live a few days notwithstanding. This doctor of a very sick divinity found it entirely out of harmony with his anti-diluvian whims. If the good bishop had worn a cardinal's cap instead of filling the office of bishop in a small fragment of a small and ignorant division of the Christian Church, he could not have been more dogmatic or authoritative in his fulminations. The worst feature on the doctor's part of the debate was that he had been led astray by a windy advertisement in the "windy city" of Chicago. The doctor had the ads of the Chicago man, who for a consideration varying from ten to seventy five dollars, would furnish the paraphernalia and teach the purchaser to "do" any one of the medium tricks. I say this was the worst feature of the debate on the part of the divinity doctor, yet it was the most interesting thing he did. It came nearer being original than any of his other performances. He did not inform his audience what his bargain was with Mr. Shaw, whose property he was booming. If Mr. Shaw is generous, Brother Becker will certainly receive a full kit of his spiritual tools with instructions how to use them. In that case we may look for a new medium or exposé in the doc or—it matters little to the cause which.

The audience was as large as could be crowded into the hall, notwithstanding we had zero weather, from the first to the last. The crowd that came to hear us was perfectly good natured; all seemed to enjoy the good hits on both sides. Spiritualism, thus far, stands much higher in Dayton as a result of the debate. I think the most of those who heard the debate joined with me in the decision that Dr. Becker is a good, honest fanatic. He thinks he is armed cap-a-pie for Spiritualists. He will wake up some day to find that he has been enjoying a long Rip Van Winkle swoon, and that while he was napping the world went on just the same. He is going to call a reverend trickster to Dayton from Cincinnati to try his divine tricks on the people of that city to see if he can not thus make up the loss for bad argument. I stayed and delivered one lecture, after the debate ended, and the enthusiasm ran so high that the Spiritualists have employed Mrs. Hill and myself to spend the month of May there.

In April we speak for the society in Columbus, in June we have partly promised to attend the new camp at Woolley's Summerland Park. I understand that Mr. Woolley, a philanthropist of Columbus, has bought a beautiful park on the Licking Reservoir, about thirty miles from Columbus, and that he has given twenty-five acres out-and-out to the Spiritualists for camp-meeting purposes. The remainder is, the most of it, to be sold out in large lots to Spiritualists who want a place for Summer residence. A camp-meeting is to be held there this Summer. Undoubtedly some of you Cincinnatians will come over and help us. MOSES HILL.

An Open Letter and a Reply.

Something to Be Well Digested Before Cheosing.

FLYING SPARKS.

SPIRITUALISTS AND FRIENDS OF THE CAUSE OF HUMANITY.

The First Spiritual Church of Knoxville, Tenn., is desirous of building and maintaining a spiritual temple and mediums' home for the support of all honest mediums that have given their life-work for the cause of truth, and are no longer able to support themselves as they should. The said home to be dedicated to the honor of our newly arisen sister, that grand and glorious medium, Ollie A. Blodgett, of Dayton, Iowa. We take this method of a chain of letters to raise the necessary funds to carry on our grand work. Won't you help us? Each one that receives this letter by contributing the sum of ten cents, or more if they feel able to do so, and copying and sending this letter to three of their friends that are interested in the cause and requesting them to do the same, we will be able to do a grand and noble work. Hoping that you will respond to the above request, I remain yours for the cause of Spiritualism, truth, and humanity. Direct to MRS. AMERICA A. WILLIAMS, Nashville, Tenn.

Brother Stowell, I send you a copy of my reply to the enclosed letter. Do what you please with it. LOIS WALSHBROOKER.

MRS. WILLIAMS, My Unknown Sister: I received your letter this afternoon. I have mailed you a pamphlet and a paper, but have hesitated as to whether I should reply to your appeal or not, as my views are so entirely different from yours. In three days I shall enter upon my 70th year, and at least half that time I have been a Spiritualist, and I have thought much. I am exceedingly grieved that Spiritualists are putting themselves down upon the level with the Churches. I have in the past sported the title of reverend. I have outgrown it, an ashamed of it, and now I could go to the stake if need be, but can never again take that title. I do not believe in mediums' homes. If the spirits who control our mediums are not able to take care of them, what better are they than the orthodox God as a dependence? Mediums' homes are on the same plane as are Church churches, a patch to help cover up an unjust—a hellish economic—a property-system under which humanity can never expand beyond the shadows of the personal Godism which our roots the race. Personal-God authority is the root of all the tyrannies that have cursed this earth, and will continue to do so till all work of gods, mediumship, or spirits is done away with, and with it the property-system which admits of one man gathering millions while millions of men, women, and children are kept on the verge of starvation or actually starving.

No, you will not be doing a grand work. Your efforts will be worse than wasted, for the time at length and money thus spent, if used to enlighten the people upon the wrongs of a system which the higher angels and the evolutionary forces of progress have decreed must go, what you would thus do so applied as to hasten the time when Nationalism, as portrayed in Bellamy's "Looking Backward," or something like it, to take the place of what now is—your efforts applied in this direction will aid in bringing in the time when there will be no poor—no need for mediums' homes. The LIGHT OF TRUTH declares for Nationalism. Stand by it. Give it such aid as will help it to educate the people in the principles which will prevail in "the new heavens" and the "new earth" now struggling in the womb of time, and then you will be doing a grand work though you may not attain so much personal glory.

Dr. C. E. Watkins, having reached San Diego, Cal., writes: "Owing to an unusual rush of letters—thirty-eight reaching me by yesterday's mail—asking for a diagnosis, I am unable to attend to them all on the very day of their arrival, but will as soon as possible. If those requiring immediate attention will enclose one dollar, their cases will be diagnosed first, and the dollar credited on the first month's treatment. Others will be diagnosed in their time and turn as usual, free."

The N. S. A. Convention Proceedings.

The great-est book of the age. The Bible of Modern Times. Not compiled 300 years after the events, but at the time of their occurrence. Thus the record is proven by compatible facts. Every Spiritualist should be proud to own a copy. It may be the last of its kind compiled in this age. It is replete with Philosophy and Phenomena Through Its Foreign and Domestic Reports. Vouched for by trustworthy persons. It is interesting in the particulars. Without dogmatic assertions. Here is no credulism, but the plain, simple truth. Do not fail to get a copy of this great book. For sale at this office.

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CAIN AND ABEL AGAIN.

A Revelation of Bible Symbols as Compared with Astronomy.

To the Editor of LIGHT OF TRUTH.

Having read Mr. Orme's sly little document in your issue of February 24, headed "Cain and Abel," wherein he clearly shows the effects of planetary vibrations, we would like to show the causes as we see them.

To do this we must ask the reader to look back over the dark ages of the past, some 12,000 years, to that point of the stellar dome where the earth (by her Platonic year commonly called the Procession of the Equinox) is brought under the influence of Virgo and also under the influence of that mythical serpent called Hydra by Oriental Mystics. This constellation looks (from our little earth) to be outside the Zodiac and overlaps three signs; viz., Virgo, Leo, and Cancer, and is no doubt the same old serpent who tempted Eve or her initial earth and thereby generated the animal and murderous principle which took possession of Cain by the invisible laws of astral vibration.

Now, to us Hydra is the mythical Cain who was said to work and delve in the soil, and we find just across the line within the Zodiac the mythical Abel, the keeper of the sheep in the constellation; Bootes the herdsman, who holds in one hand a shepherd's crook and in the other a cycle and the leading-strings of his two Greyhounds—Canes, Venatia. Astronomers call Bootes the Bear-Driver, but Bible mythology renders Arcturus the principal star in Bootes (gathered together). But both of these terms are very appropriate, for, while Bootes was gathering his flocks together or he could not be driving away the bears with his dogs, Hydra and Bootes may well be called twins, for their influence begins at nearly the same degree in the Zodiac—the dividing line between Libra and Virgo.

We find perched upon this old Serpent's back right an owl, the symbol of darkness; next, a crow, the symbol of perdition; and next the wine cup, all symbols of the benighted past.

After showing the positions of these symbols as well as we can without an illustrated chart, will prove them true by Bible symbols, so we quote from Isaiah xlii: 21, 22:

"But the wild beast of the desert shall lie there and their houses shall be full of doleful creatures, the owl rendered daughter of the owl at Marz) shall dwell there and satyrs shall dance there."

"And the wild beasts of the island shall cry in their desolate houses and dragons in their pleasant palaces, and her time is near to come and her days shall not be prolonged."

Now read Isaiah xxxiv: 11:

"But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it and he shall stretch out upon it the line of confusion and the stones of emptiness. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habitation for dragons and a court for owls."

Now, while Bootes only extends along the sign Virgo, the old Hydra or Cain extends along three signs which brings the earth to another pair of twins, Gemini by name, who clearly show up Jacob and Esau as mythology; and Rebekah has represented them great wrestlers, who in time develop into the bloody hunter Orion and the shepherd Auriga—Orion outside the Zodiac, the same as Cain, and the shepherd inside, the same as Abel; and though the spiritual Abel and Jacob have been very weak in their astral vibrations compared with the influence of Cain and Esau's animalism, their influence has begun to unfold within the last fifty years and earth children begin to realize what spiritually means.

M. M. Sisco.

According to an able article in the Revue des Deux Mondes, Voltaireism in France is dying. It used to be fashionable among students to pose as skeptics. But the keen interest in the intellectual classes are taking in Occultism and Spiritualism is also manifested in the "Latin quarter," which, of course, gives the cue to the nether colleges and students. As the boys in this decade, so the men in the next. Ten years hence Spiritualism will be the ruling influence in politics and religion in France. Where next?

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Dr. C. E. Watkins, having reached San Diego, Cal., writes: "Owing to an unusual rush of letters—thirty-eight reaching me by yesterday's mail—asking for a diagnosis, I am unable to attend to them all on the very day of their arrival, but will as soon as possible. If those requiring immediate attention will enclose one dollar, their cases will be diagnosed first, and the dollar credited on the first month's treatment. Others will be diagnosed in their time and turn as usual, free."

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Journal of a Vision, by Hudson Tuttle. In this story the author has laid on earth and in the presence of spirit worlds. All the questions which arise on that subject are fully answered. The Spiritualist will be delighted to read it. It is available and the Church none the less. Price, 50 cents. Postage 5 cents. For sale by G. C. Snowell, or Hudson Tuttle, Berlin Heights, O.

Spiritualism: Rules for the Formation of Circles, by Mrs. E. M. B. F. Price, 25 cents. Postage 5 cents. For sale by G. C. Snowell, or Hudson Tuttle, Berlin Heights, O.

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LOCALS AND PERSONALS.

See notice concerning our anniversary edition.
Spiritual services at new Odd Fellows Temple Sunday evening.
Spiritual and liberal papers for sale at our book-room, 306 Race street.

The members of the Ladies' Aid are organized to present Wednesday, 2 p. m., at the Odd Fellows Temple, a play for the coming year and to make preparations for their anniversary to be celebrated March 10th at 80 Madison avenue, beginning at 3 p. m., and do not fail to be present.

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NOTES FROM ALL POINTS.

Grand Lodge, Mich.—A correspondent writes: "Mrs. A. E. Sheets has been speaking for our home society here to constantly increasing audiences. Mrs. Van Rassel follows Mrs. Sheets at 80 Madison avenue, beginning at 3 p. m., and do not fail to be present."

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MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published as it comes a line for our insertion or 25 cents a line for four insertions. The first two notices of four lines each, however, will be given free of charge as a trial advertisement.

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GRAPHOLOGY.

We need all letters for this department on F. BAKER'S SYSTEM, Office Liberty or Trinity, Cincinnati, O. No fee is required. Each correspondent will be allowed an inch of space. Graphology is the science of reading character by handwriting, and is in no way connected with fortune-telling.

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Sublime Spiritual Services.

The spiritual services of the Union Society at new Odd Fellows Temple last Sunday evening may be classed as something coming within the sphere of the sublime; for the music, the lectures, and the tests were all of a high order.

Mr. Lillie's introductory solo for piano was gracefully and feelingly rendered, and his two solos for violin were equally and worthy of a place on the program of a classical concert.

Miss Cora Wilhelm's two violin solos deserve equal praise, and Miss Tillinghast's accompaniment could not be surpassed. She is an accomplished pianist.

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OBITUARY.

Mr. E. HARBER. Passed to a higher life from the home of his daughter and grandson in Hart, Mich., February 21, 1895, at the age of 80 years. Funeral services were conducted, according to his wishes, by J. V. Moulton, of Grand Rapids, February 23, 1895, and attentively listened to by many friends of different denominations and Bible scholars, and all returned home with more respect for Spiritualism.

Allen W. Lewis. Died, passed to a higher life from his home in Wayne Co., Ind., on the morning of February 13, 1895, aged 85 years and 8 months. Mr. Lewis had spent his entire life in his home, having been born there with his parents when little more than a babe. From a wilderness he had seen it change into one of the finest country places, had reared himself with all that goes to make a happy and early life had discarded the old theology because his reason led him to a higher estimate of the infinite ways and means. He was therefore prepared to accept Spiritualism and for many years of his long and useful life he had spent in the study of the life and teachings. He leaves an aged wife and six children—two of them had passed on before him. His body was placed in the family burial vault in the city of Grand Rapids, Mich., and entombed in the vault of the same name.

Mrs. Clara H. Banks, of Haydensville, Mass., passed to spirit life, Wednesday, February 20th, after an illness of many weeks. Mrs. Banks was a well-known and popular inspirational speaker and had spoken in most places where Spiritualism is held in esteem in Eastern New England. Personally she was a lady of pleasing address and enjoying manners, and was respected and beloved by many of her faith. On the rostrum she spoke with earnestness and power, and for several years has filled engagements at Lake Pleasant during the summer months to the satisfaction and pleasure of the large audience which assembled there. For several years she had filled engagements with the Norwich Spiritual Union, and was heartily welcomed by her hearers to "the Rose of New England." She had here a large group of admiring friends who will miss her helpful words and genial presence. Her husband and an aged father survive her. (Conn.) Record.

Mrs. SOPHIEA HUNT. Passed on from the residence of her son, H. H. Hunt, at Conneaut, O., February 24th, aged 72 years and six months. Her father, her mother and her husband were all Spiritualists, and to her it was a great boon and comfort in her declining years. She was one of the early patrons of spiritual periodicals; was always a student in contact with much toward the student. She found that Spiritualism harmonized with that book, and only confirmed her in her belief in spirit-return. The reaper was near by the long-standing corn, and the spirit was anxious to be set free. H. H. Hunt.

MR. THOMAS L. CURTIS. Departed this life at his residence, Hotel Capita, Ceylon, O., February 14th, in his 70th year. He was born at North Bridgewater, Mass., March 21, 1819, and has resided in Ohio for the past thirty years. He was a Spiritualist by organization, and kind, thoughtful, and tender, not only to persons, but his humanity reached to the dependent animals. The funeral was held at the Congregational Church, Hudson, Ohio, delivering the discourse.

DR. CREAM BAKING POWDER

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Advertisement for 'ELGIN OR WALTHAM' watches, featuring a large illustration of a pocket watch and text describing its quality and price. Price: \$4.95. Includes contact information for J. J. Cheney & Co., Toledo, O.