

presenting the most exalted motives, it encourages the loftiest aspirations, prompts the noblest endeavors, and inculcates self-discipline. It frees man from the bondage of...

...the earth, devouring old and young, the pauper and the affluent, we now find tethered fast where'er the light of spiritual science illumines the pathway. Liberal Christianity, Universalism, Unitarianism, etc., sorely wounded the devil, but Spiritualism com-

...with this faithful worker in the cause of Spiritualism who misses the faithful heart and willing hands of the one who ever seconded and strengthened her in every good word and work. It seems almost surprising that in so short a time should arise from the mortal three such prominent workers in the cause of Truth, as another Colby, Editor of the Banner of Light, Boston, James Burns, Editor of the Medium and Outlook, London, England, and J. J. Owen, author, and formerly Editor of the Golden Gate, San Francisco, Cal. We stand awestruck almost at times, thinking who is to take the place, and discharge the duties of these true, devoted, loyal ones. Others have written of the work of these in more fitting terms than I can do for faithful services rendered to the spirit world, the cause of Spiritualism and humanity. Luther Colby will always be remembered. Earnest, sincere, enthusiastically devoted to his work and to Spiritualism. I had not the pleasure of acquaintance with the Editor of the Medium and Outlook, but pleasant memories awake at the name of J. J. Owen. Memories of a man with a deep and abiding love of Spiritualism and its golden message to mankind, with a heart full of hospitality and love; memories of a beautiful home overlooking the bay which at that time seemed to be a heaven to him, these memories mingle with the fragrance of roses, mignonette, and the deep-breathed magnolia, as my mind goes back to California. Has J. J. Owen found a sunnier clime?

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Light of Spirit

Marion Spedman Stray

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

Subscription: \$1.00 per Year, 50 per Copy.

Cincinnati, Saturday, March 30, 1895.

Volume XVI, No. 13

Philosophy and Facts.

The Church and Modern Spiritualism.

Moral Heroism a Matter of Orthodox Opposition.

JESUS NOT TO BLAME.

The Greatest Need to Spiritual Un-
derstanding.

REV. A. J. WEAVER.

The issue of January 21st of the Christian Leader, contains the Sunday-school lesson prepared for use in the Universalist Sunday-schools. The Scripture on which it is based is the account of the appearance to Jesus and his disciples, of Moses and Elijah, in these words, "And behold, there talked with him two men, Moses and Elijah, who appeared in glory, and spoke of his decease which he was about to accomplish at Jerusalem."

The writer opens the lesson by quoting approvingly as follows from Rev. Dr. E. H. Chapin, who, a quarter of a century ago, was, next to Beecher, the most eminent orator in the American pulpit.

"It is arrogant assumption to deny that intercourse may exist between ourselves and the spiritual world. It is a consoling thought, which springs up intuitively, that the departed may at times see us and be present with us, though we do not recognize them. May it not be for wise and good reasons that we are restricted to sensuous vision and to behold only material forms, while it is their privilege, having received the spiritual sight, to see both spiritual and material things? The homes of departed spirits may be all around us; and those spirits themselves may be even hovering near us."

The writer continues the subject in a similar strain, and finally adds, "That we are encompassed by a populated spiritual realm, and that at times immortals make themselves directly manifest to the souls of mortals, we hold as well-attested facts. We do not find it difficult to believe, or hard to hope, that there may be moments of actual communion between exalted spirits in the body and condescending spirits in the invisible realm." Continuing this line of thought, defending in strong words the possibility of the intercommunication of the two worlds, he closes with the following language: "This, however, let us observe, is not a confession of faith in so-called 'mediums.' We are compelled, by the evidence, to regard all modern 'manifestations' for money as no better than gross trickery, destitute of all claims to respect."

The question naturally arises in the mind, why did the writer add those last two sentences. He admits the broad principle on which Spiritualism rests, but declares all modern exhibitions of the thruth of that principle as no better than "trickery."

Is it probable that he had, with an unbiased mind and with an honest desire to know the truth, thoroughly investigated the phenomena which he condemns? He himself would acknowledge, probably, that he had done nothing of the kind. He is aware, very likely, that he has maligned a large class of worthy people as tricksters, and the work they are engaged in as "trickery," while personally ignorant either of their or their work.

And he is a Christian (?) minister, professing to be a follower of him who said "do unto others as ye would have others do unto you?" There is a motive for every act. What motive, is it probable, moved his mind to pen those two cruel and unjust sentences? I think he did it for self-protection. He feared he would be quoted by the Spiritualists and that his position in the Church would be jeopardized and his work injured. He felt he could not be known as in sympathy with Spiritualism, and be a successful Christian minister. Because of this fact he felt no inclination to investigate the phenomena. He felt that the good of the Church demanded that he should have nothing to do with it, unless to condemn it. And when he entered the Church he pledged himself to work for her interests. If he failed in that he was false to his trust.

The individual minister therefore is not so much to blame as the system of religion to which he belongs. Each sect is based on a creed, written or implied, which it believes to contain the chief elements of all truth. To help build up Churches on that creed is the obligation the minister takes upon himself when he is ordained. By this obligation he binds himself to become simply a defender of old truth, when he ought also to be a live searcher for new truth. In this lies the fatal weakness of the Church, in its relation to progress. It makes its whole machinery to conserve the past, when a portion of its efforts should be set apart to discover the new truths hid in the future.

The system on which science is built is that of discovery, hence the new views which have

arisen and modified the old creeds, have come from science, or from men in the Church who were naturally endowed with a love for the scientific aim. But the Church, if true to her traditions and the system or which her history rests, has no sympathy with that aim.

If one of her members sees fit to investigate questions for himself and discovers new truth which modifies or contradicts the creed he has sworn to support, he is called a heretic. He is accused of professing one belief and preaching another. In the very Church where all his associations and interests have for years been centered, and among the very men where he has labored and loved and spent his energies, he is branded as disloyal, and declared false to the trust he had assumed.

These things are a terror to many most excellent men. They shrink from taking one step out of the beaten path, for fear of the attack they know full well, will be made upon them, and the inward sufferings they will have to endure.

There have been men like Jesus, Paul, Bruno, Luther, and Servetus of ancient time and such men as Theodore Parker and Dr. Briggs of more modern days who had the moral heroism to think and speak for themselves, and take the bitter consequences. But men in any age are few, who, like them, are endowed with the spirit of progress in matters of religion, to such a degree, as to be fearless of what will follow.

The Christian system is opposed to such men. It is against free thought. It regards religion as something which was given, by God, to man, through Christ, and fully embodied in the Bible where it exists a complete and perfect whole, to which nothing can be added and from which no word is to be taken. To defend that is the Christian's duty. It is a sin to doubt it or to believe there is religious truth outside to be added to it.

Nothing can be expected from a religion based on such a system, no matter how true and good it was, as it came from its founder. The system itself kills the spirit of freedom and progress. It cramps and bettles every member of it who has a nature that aspires for further and higher truth. Its influence on all who embrace it is to unfit them to be earnest seekers for the highest and the best in spiritual realities. Under its power they naturally grow dogmatic and intolerant. They are taught to believe that God has given them in his word the truth, or at least all the truth that is necessary for them to know, to secure for them the highest joy, here or hereafter, and why do they need to go outside? Why do they need to add to it? The truth which they have will save them, of what use would more truth be? And they feel their duty not only to be loyal to the old truth but to oppose all new systems not sanctioned by it.

God has told them just what to believe, and if they trust him and take him at his word, they are compelled to resist the encroachments of new ideas which modify that belief. When they do this they feel they are fighting for God. Hence the pain inflicted upon Galileo for teaching that the earth revolved, and the persecutions waged against the incoming of all theories at variance with the past, were done in God's name and for the sake of his revealed truth.

That which makes Christianity most objectionable is not its errors and inconsistencies but the intolerance and prejudices of its believers, which are the natural results of a system, based on an infallible Bible, a divine Church, and a complete, perfect, and finished faith, let down, ready-made, from God to man.

I do not wish to be understood as casting censure on Jesus. I wish we were all his equal. Were he on earth to-day all Spiritualists would welcome him with open arms.

He is not to blame for the system which bears his name and which is fatal to the free and healthy growth of every soul that becomes subservient to its dominating and contracting influence.

Neither do I say the system has no good. It is right and proper to conserve the truths of the past. All that Jesus said, which appeals to us as truth, should be preserved in our religion, enshrined in our hearts and embodied in our lives. But the Bible is not a finality, and no word within it is the last word. True religion has no last word. Like a river of pure water, rising out of an exhaustless fountain, it irrigates the heart of humanity through which it flows, with a supply of water which is ever new and fresh.

There is a religion higher and completer than Christianity. It gathers in its embrace all the good of all the religions of the past, in every age and clime, and with its face towards the East, it welcomes the rising sun of every new light. Its creed is truth, more truth. Its method is freedom, more freedom. Its purpose is light, more light. It can not be bound in a book, nor written in a creed, nor preserved in words. These may give a statement of it, and in part describe it, but the true religion is something more than words. It is the invisible substance on which soul-growth depends. It is spiritual food.

It is something more than morality; more than the golden rule; more than conduct. All true orthodox will admit this. It is an in-

spiration from on high. It is an influx of the holy spirit into the waiting, willing soul; it is the descending influence from the higher heavens, into hungry human spirits, by which they are quickened with aspiration, into a newness of inward life.

I do not say that all Spiritualists have this. Indeed, I believe there are many who accept the phenomena, who are not fed by the actual reception of the nourishing substance on which spirits in both the upper world and in this sphere, grow and strengthen and rise, from sphere to sphere, and become fitted for a higher and higher joy. Neither do I say there are none but nominal Spiritualists who largely possess the true religion.

* What I do say is that one must be sensitive, not to low, but to high influences, and realize fully that they exist, and that they will flow into him in answer to his desires and in proportion as his soul is cleansed of earthly and selfish ambitions and thereby made a fit receptacle for the heavenly gift. People may believe Spiritualism and not experience it. So people may experience it and have no special knowledge of its physical phenomena. The highest Spiritualism is the highest possible soul communion, and such soul communion is the substance of true religion, the outgrowth of which is a true life.

Old Orchard, Maine.

Written for the LIGHT OF TRUTH.

TRANSITION.

In Sweet Remembrance of Our Recently Arisen Loved Ones.

DEATH SEEN CLAIRVOYANTLY.

R. S. LILLIE.

Many times within the past few months we have been startled by hearing of the transition of some one important to our movement; started, because it seems to me that the transition, at least, that the places left vacant by them could never be filled, or even approximately so, as their work was so peculiarly their own.

To Spiritualism in the Northwest, especially the Clinton, Iowa, Camp of the work of Olive Blodgett this was true. Her work as to number of years was not so great as many, but in devotion, self-sacrifice, willingness to serve, and untiring zeal, it was almost boundless. And through the several years of her labors there, she wrought with her might from early morning till late at night, the servant of all in love of the cause, possessing all this time one of the rarest gifts of mediumpship, impression, clairvoyant, trance, slate-writing, even to drawings and paintings, exquisitely executed for her by her spirit guides. But this she oftentimes made secondary to even menial services that the great work of advancing that which should prepare conditions, not for one mediumpistic expression, but for many, should be carried forward. Last year she was chosen as a member of the Board of Directors of the N. S. A., with great expectations on the part of those who knew her ability and faithfulness, and now in the prime of life and usefulness, when there seemed so much for her to do, she turns, looks back on her loved ones for a moment as in parting, smiles, and ere they know it, Olive is gone.

Next in my mind comes one, whom to think of as having so suddenly terminated her earthly work, seems like a wild, cruel dream from which we want to wake and find it is not true. Is Clara Banks dead? We knew she was ill, wrestling with a torturous disease, but we hadn't thought of this. She was in the prime of womanhood, full of vigor, elasticity, and bubbling over with life, for her soul illuminated the whole outer body. She walked, talked, breathed, as though all life was an inspiration. It shone in her countenance, it sparkled in her eyes, it radiated from her being; all who came in contact with her felt its influence. No wonder Mrs. Rathbun in her communication to the Banner of Light said she felt when looking upon the cold form that she never could yield to the inevitable. Many others ask in utter amazement, why is it so? As a public speaker she was unexcelled. Her inspirations were of the highest order, given with a fervor, earnestness and power, which carried her hearers enthusiastically with her. There were none upon the spiritual platform toward which I looked with fonder anticipations of good for our cause than toward Clara Banks, but in the height of its glory and beauty this spiritual light goes out, or moves off the platform here to the higher platform of the spiritual kingdom, and while we know the light will not grow dim, we feel that the cause of Spiritualism needed her right here, and we can not quite see why?

In mind I now cross the broad Atlantic and find our co-worker, Emma Hardinge Britten, with eyes downcast and dimmed with tears at the loss from mortal sight of her loving companion, William E. Britten. For although we may view the hill-tops of immortality at times with the clearer vision of the spirit, and our eyes grow tearless for their dear sakes, there are seasons of loneliness and almost desolation when we long so to be with them, that in spite of our resolutions to be strong and brave, our earth tasks grow almost irksome. So must

with this faithful worker in the cause of Spiritualism who misses the faithful heart and willing hands of the one who ever seconded and strengthened her in every good word and work. It seems almost surprising that in so short a time should arise from the mortal three such prominent workers in the cause of Truth, as another Colby, Editor of the Banner of Light, Boston, James Burns, Editor of the Medium and Outlook, London, England, and J. J. Owen, author, and formerly Editor of the Golden Gate, San Francisco, Cal. We stand awestruck almost at times, thinking who is to take the place, and discharge the duties of these true, devoted, loyal ones. Others have written of the work of these in more fitting terms than I can do for faithful services rendered to the spirit world, the cause of Spiritualism and humanity. Luther Colby will always be remembered. Earnest, sincere, enthusiastically devoted to his work and to Spiritualism. I had not the pleasure of acquaintance with the Editor of the Medium and Outlook, but pleasant memories awake at the name of J. J. Owen. Memories of a man with a deep and abiding love of Spiritualism and its golden message to mankind, with a heart full of hospitality and love; memories of a beautiful home overlooking the bay which at that time seemed to be a heaven to him, these memories mingle with the fragrance of roses, mignonette, and the deep-breathed magnolia, as my mind goes back to California. Has J. J. Owen found a sunnier clime?

All readers of the spiritual papers know it was our blessed privilege to have one of the grandest, noblest, best of the souls of earth pass out from our temporary home here in Cincinnati when on Sunday morning, February 23d, Marion H. Skidmore took her departure for the higher life. How can I write it? Best and dearest of friends of all I have found on earth; a work of cheer, ever a deed of love; a life almost to run in her efforts to make life happy. How can we go on without her? Fourteen years, now set as fourteen jewels in memory's crown. How her hands worked; how her feet flew; who that remembers those early days of Cassadaga and on up to the last three years, but remembers how she ran from one place to another, from home to hotel, auditorium, association building, rooms for mediums and workers, everywhere to see that every one was cared for. How the best of the things from her home and parlors were carried out to decorate the platform in which she had such pride, and all the gentle, kindly offices she daily performed. A complete biographical sketch has appeared in the memorial number of the Cassadaga, published at Meadville, Pa. I will speak now of transition, as I watched it of her spirit from its mortal covering. She came here worn out; vitality exhausted, without force to lay hold again of the elements for reconstruction of the temple, and from the first, a male spirit presented himself to me, one arm passed around her pillow, and the face and upper part of his body plainly discernible, so often through those days that I knew he was a constant watcher. Who he was I know not, though I spoke to him often, asking his advice as to what to do, and from the first he said, "She will pass away; it is her last sickness." Many spirits came and went, their faces illumined, appearing a moment to my gaze, speaking a word or more to me, but looking on one who had worked for and with them in their efforts to uplift humanity and roll away the cloud of death. With the many dear relatives who gathered near, I saw her father, mother, and darling Kittle, familiar to me through these years. You, who have noticed the pictures upon the platform placed there by her hands, know she must have admired these men and women. She remembered them while living; in death they did not forget her. At different times my vision was opened and I saw the poet she loved most of all, Robert Burns. With him were William Cullen Bryant, Ralph Waldo Emerson, Theodore Parker, Thomas Paine, and William Denton. Then some of the old workers at Cassadaga, Mr. Cobb, Mr. Sage, Mr. Purple, Daniel Bailey, Mr. Caldwell, Mrs. Dr. Carter, and oh so many. She suffered physical suffering. It was hard for the spirit to lose its hold upon the clay. In the silent hours of one of those nights of watching alone with her and the spirits, I knelt by the bedside with my hand upon her brain and heart and prayed to the spirits, "If you can not heal her, or tell me anything to do, oh break the bond, and let her spirit free." In a moment I heard the voice of Burns in Scottish accent in these lines, which I caught with a pencil as I heard them:

You can not rear a mountain
With grains of sand alone,
You must have the mighty heavens,
With the earth, the wood, and stone.
Nor can we move the spirit,
From its form of mortal clay,
We must be of the laws of nature,
For she will have her way,
Go wait until the morning,
Of the sun and moon to night,
And after the morning cometh,
Her soul will take its flight.

This was five o'clock Saturday morning, and a distress of mind we said, "Can it be she will suffer another whole day?" But even this spirit did not see how long the spirit would retain

its hold, for not until Sunday morning at 9.30 did the breath leave the body. It was twenty-four hours before that I asked the spirit who was by her so constantly, if she was dying. He answered, "Yes, the cone is forming." I had never heard this before; did not know his meaning. Instantly, he opened my vision and I saw rays of light around the outer portion of the brain in a circle, they threw upward and outward, growing wider and forming as the spirit said a cone of light, at the top or widest part, two and one-half or three feet wide. Its color was white, a tint of blue and gold mingled with it. The spirit said to me, "This will form the garment which she will wear, when it arises. Later Saturday night I saw the vapory or light ethereal form still attached at the brain, but within this cone, each side of her, were spirits, this male spirit on the one side, her mother on the other.

These forms of light floating above her bed, could we see this and ever call her dead? No, Marion, I saw thee don the spotless garment of the spirit thy pure soul is to wear. We rode the earthly form in a beautiful creamy garment of silk and lace prepared by her to wear, she thought, in sunny Florida. It was beautiful and such as she liked, but no looms of earth will ever weave the garment of light. In garments fair, such as I saw thee clothed with in thy transition.

Letter from Mrs. M. E. Cadwallader.

My labor in the field has convinced me that there is great necessity for more united effort on the part of Spiritualists. Too many of them think they owe no duty to their fellows. For my part I can not understand how anyone can, after being convinced of the truth of Spiritualism, think it right to give their support to the Church, which they claim to have outgrown, and so help perpetuate theologic influence. It is astonishing to note the number of those claiming to be Spiritualists, who retain seats in the churches while they do nothing to support Spiritualism.

My last Sunday in Chicago was full of work. During the day I visited several societies, and found everywhere that the people were earnestly desiring of the truth. I was very glad to see from the Chicago.

While in Chicago I received a letter from Dr. R. D. Morison, of Patterson, O., asking me to stop there and give an address. He wrote, "We have never had any spiritual lectures here. The only thing we have to depend upon is the information we receive from the literature of Spiritualism. When I arrived at Forest Dr., Morison met me at the depot, and we drove to his home in Patterson. That evening we went to meeting in good, old-fashioned style, in a hay wagon. Considering the poverty of the service being held in every church in Forest, and also that it was the first address on the subject, we had a good audience. About sixty were present, and I received the closest attention. By special request, I gave another address in Patterson the evening following. It was a revelation to me of the duty we owe to those who have not the privilege of attending services conducted under the auspices of Spiritualism. I hope the National Association will be supported in such a way that in every State will be a missionary whose duty it will be to go to such places and instruct those who are anxious to investigate the phenomena and philosophy of Spiritualism. I will say for the friends of Patterson and Forest that anyone stopping there in behalf of Spiritualism will receive a cordial welcome. A dear little girl, Aldine Morris, insisted on my taking two dollars as her donation on behalf of "Spiritualism," as she called it. It was a revelation to me of a paper and gave it to me. May the blessing of those who have the highest good of humanity at heart rest upon her as my earnest prayer.

From Patterson I went direct to Washington, where I made a short stop at headquarters to report. Found them all busy and full of determination to carry the work of organization forward to a successful issue.

On my arrival in Boston I found a great controversy going on in reference to the arrest of P. L. O. Keeler. The arrest of Mr. Keeler for holding a seance without a license had brought up an interesting question, "Is Spiritualism a religion?" The secular papers took up the discussion. Reporters interviewed Spiritualists to discover their views on the subject. In the midst of the controversy a bill was presented to the legislature asking for a special act for the incorporation of the Massachusetts State Association of Spiritualists. At the hearing before the legislative committee I was called upon as a representative of the National Association to state whether, in my opinion, the Spiritualists wished their ministers to have the power to solemnize marriage. At the hearing of the question as to whether any duly appointed minister of Spiritualism, residing in the State of Massachusetts, could solemnize marriage was asked. A minister present, said yes, and for the time, we felt that we had received a decision worth something. However the next day I was informed by the clerk of the county records that if any Spiritualist minister attempted he would feel it his duty to bring the matter into court. Could a Baptist minister, who had been ordained in another State, and who afterwards became a resident of Massachusetts, perform a marriage ceremony, I asked—to which he replied, "that that was very a different case. The State of Massachusetts does not recognize Spiritualism as a religion." What are our people going to do who wish to be married by a Spiritualist? I asked. "Get your people to ask for recognition as a religious body."

In the conversation that followed I found that the Bible is a part of the common law of Massachusetts. In connection with this I quote an extract from the speech of Governor Greenhalge, March 10th.

"We talk of the separation of Church and State, or, as I say, State and Church; after all the sep-

aration is only a legal one. For speaking in name and in behalf of the Commonwealth, say that that Commonwealth comprehends as among its most precious jewels every living Church of Christ. So, my friends, this is a Christian Commonwealth. It was long ago held that Christianity was a part of the common law, and it has been from the beginning, and will ever be a part of the government of the Commonwealth of Massachusetts."

AND YET MANY SPIRITUALISTS DO NOT THINK THERE IS NEED OF ORGANIZATION! Can not some action be taken by the Spiritualists of the country to at least have the privilege of having marriage solemnized by their own ministers. I would suggest that we have a special act whereby we shall be granted the right to have marriages solemnized in open meetings (as do the Quakers), as well as have the right to be married by the ordained ministers of Spiritualism. The clerk of the records informed me that if we did, that every objection on the part of the law would be met, as the important part to them, was the preserving of the records. I quote the following from his conversation with me on the subject:

"If Spiritualists of the country could be put on the same basis as the Quakers, it would be an objection. Let every incorporated society of Spiritualists have the power similar to that the Quakers have, of solemnizing marriage in open meetings. The clerk of the records will be understood and return it to the proper officers for record. The ceremony can be formed according to the form prescribed by the members."

The above refers to the matter as it stands in Massachusetts. There are many who will say that they do not wish to be married in open meetings. In answer to all who might object to anything I have said in this connection let me say that I have reported matters as they have been presented to me. But if anything can be done to put us on the same footing as other denominations I hope the Spiritualists will take action in the matter and see how they stand in the other States of the Union.

I started to write you of the work in behalf of the N. S. A., but owing to the length of this letter will leave the general work for my next letter. In view of the foregoing the importance of organization can readily be understood by all concerned, if, as Spiritualists, we are going to stand for our rights as a people. I am visiting places in the vicinity of Boston with spiritual welcome everywhere. As usual with the necessity of organizing for co-operative effort. More anon.

Letter from St. Louis, Mo.

Howard Hall was thronged, March 17th both morning and evening. Mr. Wiggin has secured a strong hold upon the Spiritualists here by his fidelity to truth, also those who are associated with other societies, by his fairness in dealing with subjects given him for discussion.

State and municipal law, which has been inoperative for some time, relative to Sunday closing of saloons, etc., was enforced yesterday, which afforded Mr. Wiggin a topic for a prelude to an entranced lecture in the morning. Defective law, said he, is better than no law, and as long as that law remains on the statute book it should be enforced. If the law is discriminating and unjust, or in any way obnoxious, it should be repealed or amended, and the more rigidly it is enforced the sooner it will be remedied. But, in my mind, a law that restricts the sale of intoxicants, even if it does not prohibit, is legislation in the right direction, and is a public benefactor and individual savior. And while I have never publicly advocated total abstinence, I am aware that in many cases it is the only safe ground for some people to occupy. And while subscribing to the trite saying, "temperance in all things," and admitting that one is often intemperate in other directions, I hold that society and individuals are cursed with such an alarming extent by indulgence in alcoholic stimulants, that it is evidently necessary to throw around our young men a restraining influence, even to the extent of placing beyond their reach that which destroys mind and body; and closing saloons, even one day in each week will work to the advantage of all. And may the day soon come when manhood will cease to be debauched by the rum traffic, which brings misery and ruin to so many of our homes.

This was followed by a lecture under spirit control, dealing with the condition and vocation of departed ones. It is impossible, said the control, for mortals possessing only five senses, to fully understand the affairs that exist and obtain in a higher sphere. A babe in its mother's arms can not fathom the intricacies of international diplomacy, or the fluctuations of values; and no one this side "the great divide" can comprehend the possibilities and attainments that prevail in the spirit world, where fifteen or more senses are continually employed and actuated in accumulation and dissemination. In a degree, a medium, whose brain is responsively susceptible, may through contact with thought waves from intelligences on the other side, receive messages and mental vision, denied to those not similarly constituted.

Notwithstanding the fact that admission was free to other attractive interests (notably, the meetings conducted by Sam Jones), extra chairs filled the aisles, and were occupied by those eager to hear truths, and whom a small fee at the door could not intimidate.

Mr. Wiggin stated that no one could afford, be he Jew or gentile, to deny himself of the luxury and necessity of a good and reliable Spiritualist paper; and as the LIGHT OF TRUTH could be obtained for a dollar and ten cents a year, together with a charming picture, there was no excuse for ignorance on the subject, and a receipt for a year's subscription and a clean and honorable life record, would be all the passport necessary to an entrance into the kingdom.

A test seance followed, which gave unalloyed satisfaction. The pugacious spirit, which has occasionally appeared, was entirely dispelled, and each one seemed anxious to receive messages from departed ones.

The solos by Mr. Maxham were thoroughly enjoyed, and did much toward allaying skeptical thought and tranquilizing conflicting elements.

The combination, Wiggin and Maxham, is a success.

AJAX.

Written for the LIGHT OF TRUTH.

The Much-Needed Opportunity.

FRAUDS, AND HOW TO STOP THEM.

A Comparative View to Rev. A. J. Weaver's Article in "Light of Truth" of January 19th.

PHENOMENAL FACTS CITED.

GEO. F. SHELTON.

I trust that I may be excused for concerning myself with a subject that entertains not only the wisest, but upon which the professionals disagree.

As my experience with Spiritualism, however, has impressed me that its power is a demand for truth—irrespective of creeds, titles, or directors—and having been much interested if not edified in my attendance at materializing seances in Boston, I am, by reading the article referred to, actuated to inquire, not only what constitutes "fraud and expose," so flippantly indulged, but the true inference of its repetitions.

Not knowing the writer, I must apply his words as they are placed, like the quotations in the Bible, without regard to the value or worth of the author, in which, however, I would not expose myself but for the danger I feel, this most sacred phase of spiritism has been subjected to.

The writer speaks of the arrest, trial, and conviction of the Boston parties: "Whether guilty or not he does not know; but which gives him a much-needed opportunity to say a word upon the subject of frauds."

It seems the writer is mistaken in the "trial and conviction." As the parties were only indicted; which was quashed in the superior criminal court by Judge Lilly.

However, their grounds for arrest are of no less consequence to Spiritualists, as also the premises of the writer for his opportunity.

The word conviction by correct established implies guilty! As it can only be established by proof, while the writer says, he does not know whether they are guilty or not. This may not be a paradoxical expression, however, in the light of events—from banging the Salem witches to the suppression of labor organizations by court injunctions of the present day—but why give currency to a statement that may be used with detriment to the truth, as we see it, and what many hold of great value and most dear?

The opportunity for a "much needed word" is an open premise for us all. The writer under consideration says: "That there are frauds more or less resorted to in certain seances, at certain times, when unfavorable conditions make genuine manifestations uncertain or impossible, is, he supposes, a fact."

Is this statement much needed, and if its inference is true, are there not genuine cases of "suppression of the truth" in the "suppression of the truth" ones? Should we not presume, in our first need, to discern and properly locate fraud, perverture its source of derivation, when a power so subtle and sublime as spirit chemistry is predicated?

I am amazed at the ready compliance with which several who locate their religious tenets upon the spirit phenomena, put themselves on exhibition as a descender of that which naturally seems of vital importance to themselves, when accepting that to which their comprehension is more remote.

Is it not needless that all Spiritualists exercise due caution in the impediment of manifestation in materialization, by their indulgence of the fraud accusation? Upon this point must not all true Spiritualists agree?

As much as we abhor the invasion of individual rights and the loss of personal liberty by official raids upon mediums, and their subjection by "defacto committees," it seems simply cruel for any one to try to simulate "spirit return" in any phase; and we feel incompetent to fittingly characterize such deception until confronted with the facts. Perhaps some reader may think we have been so circumstanced. We accept the situation pending the question. What and where is the evidence of such fact—not only in our own case, but what medium where such accusation has been placed? Is there one materializing medium who has not been reported a fraud, and what then is the duty of Spiritualists to the outlook?

This approaches a vital point. Is the evidence of fraud to-day against the Boston parties as with the noted medium, Mrs. Williams of New York? Was it developed in the Holmes' Imbroglio in Philadelphia in 1878, in which Dr. Childs and Robert Dale Owen were conspicuous? Was there any evidence of fraud adduced then? And has there been fraud established against any materializing medium entertaining the sanction of the Spiritualist press in the years intervening? Who holds this testimony? As for ourselves we have either been more fortunate or too obtuse in what we have witnessed.

The effect has been to produce profound thought and deeper study—its marvelous waking emotions of incompetency rather than to reduce the manifestations to a prescribed formula. And may it not be due to the latter (the prescribed formula) that with some investigators the suspicion of fraud begins, making their method of investigation subjective instead of accommodating themselves to the facts? Bacon says: "Suspensions among thoughts are like bats among birds, which ever fly by twilight." But honest investigators are not the principal subscribers to the "fraud proposition." There are not a few people who are apprehensive of the truth of materialization and fear its powerful demonstration, but would admonish its acceptance for fear of exploding some "theory" by the expose of its fallacy, in which they hold a fostered reputation—not unprofitably with a pecuniary contribution. This reputation is the father of much fraud of which mediums have been accused. Some descender having failed to verify his hypothesis has resorted to other means to save or make a reputation at the mercy of truth.

We not only feel confident of the truth of the

above statement, but that whatever in life to us is of value, is worthy of our defense.

The toleration of the fraud proposition is not developed from facts in the premises, but from a "suspension in its observation." One party attending a materializing seance is greeted by the return and recognition of a spirit friend to their wonder and amazement. Another is met by a form without recognition, and impresses the observer as that of a "human being." What is the proper determination? Is not the evidence overweighing in favor of recognition? What crucial appliance can compare or weigh with it? Are not the components in the recognition of the spirit friend the same as that of comprehension in any test in either case, only the discerning, discriminating power of witness?

The first requisite to success is a proper diagnosis of the case—a correct view of the situation. Can this be done by inexperienced and incompetent investigators?

The writer referred to in this case concedes to "honest investigators"; but honesty is not the only or highest requisite to the possession of the investigator, per se. An honest farmer may raise a poor crop. An honest mechanic construct a house that falls upon his own head. And thousands of honest Church members sanctify "old theology," while thousands of honest Spiritualists are amazed at their credulity.

Knowledge is a somewhat conspicuous factor in the progress and salvation of humanity; and is not its application essential to the "religious problem?" Or is our real condition such that "theory" is more consoling as long as supposition can be embraced?

The more advanced the education, the greater knowledge possessed; the more capable of design and protection; viz., the greater the knowledge, the bigger the rogue may be. And the expression by Theodore Tilton in "Days gone by" becoming a significant event; that "Tilton by jury in this country was a failure, and the city of Washington, D. C. was becoming so corrupt that he man in the moon had to hold his nose while he passed over."

A most invaluable factor is a moral or religious element, as might be heard prior to its relegation through the perversion of wealth.

Is it not manifest that persons visit materializing seances with preconceived opinions of its verity, as evidenced by the fallacy of their arguments and interference of peremptory demands?

To what would an "electrician" be responsible if a party of us, not versed in the electrical phenomena, should call upon him to see an exhibition, in which sufficient time and experiment were bestowed to his consumption; and upon witnessing the result, should observe, that if the demonstration was reduced conformable to our idea—to our standpoint—or apply some sufficient test that we could "see the electricity." (vide, why don't the spirits come without the cabinet, and in daylight?) we could accept the law of electricity? But the natural demonstration is permissible to fraud, and we can not bestow our sanction where there is a possibility of its being a fraud.

Would our posture be sufficient to establish fraud, and exercise the criticism to mistrust his sanity and give rise for despair of the wonder "discovery of electricity," or would we be pronounced as self-constituted and incompetent?

Is not the above illustration parallel of the attitude of the investigator at a materializing seance? Then what is the merit of the test propounded? Does it "test" the writer of the phenomena or exhibit the capacity of its applicant?

However, we venture that this circumscribes the locality of the larger number of the subscribers to the fraud declaration. This question is too sacred to Spiritualists for exhibition or practice—subject for their students. Events are conspiring, if not by spirit power; to an intensity of the issue, that those who claim a knowledge of spiritual truth, must be qualified to its commitment.

Is not adequate ability for reception of electrical magnetism with the ability to render? Is not equal talent to encompass, weigh, what is presented, indispensable? Then why should mediums bring all of the responsibility?

Being interested in the return of spirits by a similitude of their earthly bodies, involving an experience of seventeen years, with some degree of the fraud reports, we speak for the defense of materialization—that the responsibility for the "fraud circulation" rests at the door of "incompetent and designing witnesses" rather than with mediums and managers.

We are also heartily tired of the readiness, if not to father the accusation to give it currency, or indulge in a matter of such importance and consolation to human existence. Not only by avowed Spiritualists, but by some whose attitude to a knowledge of its precepts being committed.

The writer giving this occasion, position is the more untenable for he only supposes fraud. Might we not infer from a much-needed opportunity to something of greater importance than supposition?

The remainder of the paragraph containing this expression, seems to us a striking commitment to the evil of which he protests.

He further asks "how" frauds can be put down and submits the following: "It can not be simply by abusing the police or their methods, they in a course, brutal manner, set at defiance all the finer forces and spiritual conditions of the seance-room, and grab a medium as they would grab a besotted drunken harlot." Is it abusing the police to ask them to keep hands off, and protect us as they do other religious denominations?

The last sentence of the foregoing quotation, per se, can be probable; but what is its significance in connection with the following extract: "We can not at once change this fact and must therefore recognize it as a fact and adapt the seance to it."

It seems to us that this is the predicament of the witnesses considered in this paper, what kind of manifestations can occur where all spiritual conditions are set at defiance? What are our credentials for imposing conditions for the "spirit chemists," who have knocked at our door of superstition, and ignorance to the

bestowal of this irrefutable testimony of a bereaved or continuity of life?

From its advent have not the "spirit workers" given instructions, prompted conditions, and the manifestations occurring as a result? Are we to instruct, encompass the spirit world by perception of our locality or recognize its position and experience?

What is the practicability of the expressions to adapt the seance to invested conditions of brutality and defiance? Really might we not defer consideration upon the ground that the writer had mistated himself? Is such not regression instead of progression? Why not as well speak of adapting "electricity to the machine" instead of the machine to electricity—weight to the scales or time to the capacity of the watch we carry?

Does any one who has been greeted by spirit friends at a seance really presume that if fraud were intact, that seance would not be approached at least for a warning of such? This ignoring the civility of the spirits seems not a "strange" thing from a source that covets its value. The seance-rooms are the conditions upon which the manifestations are predicated. And many are aware of this fact, and the less restriction untrammelled by suspicion and doubt with confidence, acquiescence of its members, the more accessible to the power, thus the more full and replete the results. Wherein then is the need of reducing the results to the misconception of the incompetent, indulgence of the designing? "much less" the brutality of official raids?

It is humiliating to the writer to observe how some who assume more or less prestige in the "spiritual philosophy" proceed to pat these things upon record. Some may receive knowledge from one source in a greater degree than others, so some are susceptible to spirit influx that another can not perceive.

If it requires musical talent to realize music, is it not futile that spiritual capacity needs obtain, to formulate spiritual power?

Do we create the values of life by imposing conditions or learning the demands of such power and complying with its behests?

There are some people who, from their religious education and social training, would regulate spirit return, however demonstrative, some lacking consensus, while others are perilous enough to declare that it is not intended for us to know the future of humanity. We also hear the expression: "What good let us if our folks can come back to us; don't want to see my folks; think we better let them rest after they are dead."

As strange and unreal as these remarks seem, they are no more far-fetched than the paradoxical test conditions. The more extended and characteristic the manifestations, the more comprehensive and tangible. The idea of reducing an object to insure its discovery is self-extinguished. The more we minimize the objective point of men the more hazardous our decision.

The so-called test condition promulgated as a method, is a misnomer. Its form of application is not responsible for its perversion of duty.

In the refined realm of spirit chemistry, a test is a trial of the capacity, ability employed, not a restriction or destruction thereof.

The more exposed the species the greater their subject—hence more intelligible, viz. is the acme of test conditions. The natural test—law of recognition—in which the fallacy of the prescribed, pseudo test, is not only scientifically proven but advertisement utterly impossible, never to be realized by subjective investigation, which impedes the power of the cabinet band of spirits—equal to reducing the steam upon a locomotive to increase its speed.

The idea that without the "test condition" the recognition is unreliable is the canting schism of the fraud-hunter; if those who recognize their spirit friends are not fortified in a larger degree of identity. Their means to establish it, the same material of which the fraud subscriber employs in striving to reject it, is human testimony.

If ingress to assimilation is possible the decision however well posited is invalid. What kind of mathematics is this? A counterfeit implies a genuine; but by this logic where is it?

Who ever saw a counterfeit "spirit materialization"? Is the physical body of any type in costume, mask, or wig germane to such? Who can cognize such kind? Is it comprised in the "test," by honest investigators or its only possible composition beyond the laboratory of the mundane?

The representation of "spirit forms" by some physical texture is quite another condition of power. If there be possessed such spiritual magnetism why is not its knowledge diffused? Teach the subjected mortal of the susceptibility of the spirit forces in their methods of education.

Does the proof of fraud destroy an established recognition of reality? Surely not before the proof is produced. Not then even. If it did it would destroy the power of its own existence. (Is this not ignored by the fraud indulgent as essential to his position.)

If the recognition can not be established beyond cavil, how can we prove fraud?

One declaration can balance another, but the testimony in its support may not be relative. Christ told each of Lazarus' sisters that their brother was not dead, but asleep. Then he told the multitude that Lazarus was dead. But under the circumstances which he spoke with the fact that he brought Lazarus forth, as in the other cases where he said they sleep, the evidence is that Lazarus was asleep, not dead. In the mercantile world, the failure to detect an imitation in goods is placed to the discerning of the parties instead of demanding the improved methods in production restricted to some by-gone inadequate condition that familiarity may impose the guarantee.

Really, is present indulgence patent by the time Spiritualists complete their organization to occupy the "rear" of the Church procession?

The writer referred to in the ninth paragraph of his article: Says of his first attendance at a materializing seance. (In consideration of which we would waive comment only for his present attitude: "Of the first part of the seance he felt that appearances indicated the

thing a fraud, but by-and-by he began to see that the manifestations were real."

This situation may have been realized by others, very likely at the same place. My first visit was not all up to my expectation. But who was responsible? The difference in phase that I had seen at other seances, taxed our credulity; and we were moved to further observation.

Upon my next attendance a near kin of ours materialized and revealed her perception of my mental condition and her anxiety for my satisfaction in her reality. At the subsequent seance or nearly all, were females. When directed by an Indian chief emerged from the cabinet to within four feet in front of me, and returning advanced the third time. Then with a few waves of the hand in a downward direction, there seemed to be gathering a whitish mist upon the carpet, shaping the figure of a child, whereupon the chief returned to the cabinet, leaving the figure to develop into a well-defined form of a lady. She proceeded to take the hand of a gentleman seated to my left, and went to a picture frame hanging upon the wall, took from it a bouquet of flowers, which she placed there upon taking his seat in the circle, thence to the cabinet, where they held conversation for a brief time.

Upon resuming his seat he informed me that it was his wife, and that he had recognized her many times before at seances.

A soldier in uniform also approached me. With a strong grip of my hand, receding to the cabinet with me in his grasp, as is the usual form with the spirits at these seances. Although my possession for recognition was amiss, the reappearance of this form at other seances, it proved to be the surprise of my experience with materialization.

A seance by Mrs. Biss in Boston we were called to the cabinet when the features only of an elderly man was shown four times in succession, the last time descending as if dropping through the floor. Billy, the famous drop of the medium, said the spirit can not come again, and the name of Dr. Hayward was given him. I gave up as dropping to our subject. He passed this by pertinent to the reader, if its purport is not imposing of the obedient student for study and imitation, "rather than its transformation to the key hole of subjective test condition."

If the writer quoted had not seen the last part of the manifestations, would the first part have been any the less genuine? And under the test condition "precaution" he claims absolutely exact could he have witnessed the latter production, midway side was the rear, and not the forms coming from the cabinet the same physique of those produced outside? While their poise and grace are in marked distinction, the world's denizens? Where is the artist that can imitate them? Would they not be in unprecedented demand with salary never anticipated by mediums?

Such depreciation of spirit manifestations seem ordinate to the attitude of the medium, who one dark night apprehended somebody in company by the porch and attempted their disappearance. "Where are you, I know ye, I know ye! Who ye, who ye, who ye? Some think they have apprehended fraud but its indulgence has exhibited their own situation."

This paper is not intended to chronicle an experience, but in value of its mission we will say in attending a seance of Mrs. Martins in Boston, Mass. with five others who were strangers to the phase of materialization, we were granted every request by her manager. The cabinet was folded against the wall from the view of the audience, and the manager, advancing, directed her to the attitude of the cabinet. The medium entered the room. Upon being introduced to the circle, numbering eighteen, she seated her control, who addressing us all conducted her into the cabinet. The matter, dipped the drapery parted and two forms stepped out, returned, and came out again, as if the production of what followed, as is usual at these seances.

Several forms issued from the cabinet, some two together, selecting their friends by clasping their hands, and going backwards to the cabinet, their friend following with hands still joined.

An Indian chief in costume walked forth and returned several times from the cabinet as if for some purpose. When the curiosity of one of the circle exclaiming, there is a man in the circle, he surprised her by turning quickly and clasping her hand for a hearty shake, accompanied by some remark in the Indian tongue.

Then several forms had appeared, some one of the cabinet on which she sat, she gradually receding to the cabinet, and upon her departure performing her attractive feat in transformation of her gown to the view of all, which is no less imposing than marvelous. Our spirit kin greeted us, as upon twelve other occasions at Mrs. Martins' seances. If not as tangible and effective as they once did; none other than life's illustration can speak it, and that professed Spiritualist can not lose the recognition is to us no slight reproach of their merit.

More than twenty-five forms appeared at this seance, and could not ordinary experience detect the projection of human form among these spirit subjects? Is this pseudo test condition not a reproach upon the intelligence of investigators? And we are constrained to ask what is the validity of Rev. Weaver's pre-arranged that he would absolutely improve?

First, is it not strange that one supposed enough to embrace the philosophy of Spiritualism, could so readily accommodate himself to monopolize another's opportunity, their liberty, the safeguard in discovery. We may not be able to vouch for recognition by others, or they for us, but does this invalidate our own recognition? Must theirs or even ours be the only accepted or reliable? What condition is more conducive than the fullest appearance, largest number of the forms? Is he capable without such knowledge by the medium's guides, or are the spirit forces in league with him upon a business contract?

Third, is the premises of the "five precautions" less permissible than the imposition upon the "spirit power's guides?" Is their author more competent than they whom they shall choose to perform their work and how they must do it? Is the magnitude of the mortal sufficient to encompass the spiritual possibilities and probabilities for such?

Fourth, which is the greater tax upon the spirit power to overcome, the suspicion without the conditions of precaution or the burden of their imposition?

May be some are not aware, that there is a soul power emanating from our "spirit friends" that penetrates for recognition, that optics can not scrutinize; in which those who have not met their dear ones are not initiated for this discussion.

Rev. Weaver asks how the honest seance can be guaranteed against insult and outrage. Certainly not by admitting such elements to its "needed conditions" or by reducing its reception to the possession of such elements. But first, and more especially, by teaching "incomprehensive Spiritualists of its value." This merits impose a duty of its investigators by preparing the mind, developing their capacity, studying the application of spirit power to its induction and support, cultivate and protect its conditions as we must the forces in existence producing other values of life.

It is told that in a battle of the last war, a soldier running to the rear, was apprehended by the officer of the guard that "he was not wounded." No, but he was fearfully demoralized. If honest investigators, especially "Spiritualists" are so demoralized they are incompetent to the recognition of "spirit friends." What is the recognition of "spirit friends?" What is the freedom guaranteed by statute law? And are the three hundred and fifty or more "all true" with their different commands, catechisms, forms, and ceremonies? If they are not, why are they not indicted upon the fraud basis?

South Abington Station, Mass.

Written for the LIGHT OF TRUTH.

SYMPATHY OR TELEPATHY.

The Spirit Wilson's Wandering Boy

ELLA WILSON MARCHANT.

"O, Where is My Wandering Boy To-night?"

Intimations, warnings, chidings, comfortings, etc., often come to me—as I have learned to think—in some snatch of poetry or song, particularly the latter. I often surprise myself in the midst of some song that I have not thought of before, perhaps, for years, and sometimes I find myself humming the words, or simply the air of something that at first seems entirely unfamiliar, and I have to reach my memory, perhaps in vain, to recollect where I have heard it before. At other times I may be able to trace it away back to sometime in the past when, perhaps, only once, or at most, but a very few times I have heard what I never before realized had left an impression upon my memory. And, perhaps, the very associations, when I have succeeded in finding what they are, that cluster around the fragments of sound and sentiment, floating back to me following me up from the long-ago, may have a special significance when viewed in the light of present, or soon-to-come events. At least I have so often thought I have found some significance attaching to these apparently floating bits of poetry and song, that I have come to look upon them as frequently brought to me for some purpose, or, at any rate, as meaning something more than mere accident, or the kaleidoscopic effects of blind chance.

Sometimes it is only a significant, or but a few words that make up the time, or the portion, that which will afterward seem to have had some particular meaning or message for me.

Between eleven and twelve o'clock one morning, not long since, while busy about the cook-stove, I was remembering what, when all at once I found myself humming something entirely different, and with the feeling that often accompanies these snatches when I think I find that they mean something. I called my own attention, so to speak, to what I was doing, and found I was humming the song, "Where is My Wandering Boy To-night?" What does that mean? I asked myself. I have no boy wandering, or otherwise, save one in spirit life. My only remaining child is a daughter, and she is safely with me at, and attending school; would be at home at noon for something to eat, and it was time to be preparing the meal. A few minutes afterward a knock passed the window and then came a knock at the kitchen-door. I opened the door, and there stood the "Wandering Boy"—not mine, but some other fond mother's boy. He had a bright, frank, honest-looking face and manner, unmarked, as yet, by the characteristics by which the untrained "tramp" may be recognized, so that I might have said I did not know but that he might be a neighbor boy on some errand.

"Please ma'am," he said, taking of his hat, "would you be so kind as to give me something to eat? I am hungry, have had nothing to eat since yesterday afternoon; am out of work and out of money. I had a little money when I started out, but it is all gone now."

Neither did his speech or manner bear the regular ear-marks of the professional tramp. But I want to say right here that I have seen many boys and men, during the past two or three years, that did not carry the ear-marks of professional tramps, but were merely unfortunate, and were earnestly and honestly seeking for work. During the winter of 1893-4 I saw far more of that class than of the other.

I noticed that this boy addressed me by the title "ma'am" "not lady," which is generally used by the professional; and often, also, by the occasional tramp.

"Yes, come in," I said in response to his request for something to eat.

"I never had to beg for anything to eat before, but I had to beg," he said, apologetically, as he

came in and sat down in the chair that I pointed out to him. "I had a job to work for my board, for a man close by here, but as soon as the work was done he told me he didn't want me any longer. I thought, perhaps, by working for my board only that he might let me stay until I found a better job."

"Have you been to Highlands? They say the orange growers want pickers now," I said.

"I was there," was the reply, "and inquired at all the farm-houses and at the packing-houses, but they all told me they had nothing for me to do now."

He was looking up into my face with such a clear, fearless expression in his sun-burnt face and blue eyes that he at once won my confidence and sympathy.

"Where are you from?" I asked.

"Los Angeles. I was born there."

"How old are you?"

"Sixteen."

"Pretty young to be knocking around in the world this way," I said. "But I have had boys almost as young as you who had wandered all the way from Chicago—asking for food and work."

He expressed his willingness to do something for me, if I had anything for him to do, and remembering that it was best for him to at least believe that he was earning his food, I sent him out to weed in the strawberry bed while I was getting the noon meal. He seemed to be all the opportunity with alacrity, and cheerfully went to work pulling the weeds; and I noted that fact that he was really trying to do his work well.

At the table I embraced the opportunity of finding out something more about him.

"Are your parents living?" I asked.

No, his parents were dead, he said; his father had been dead longest, his mother for two years.

There were only two children, himself and a sister; the sister had died before his mother. His mother was born in Michigan, had begun teaching at the age of fourteen, and had once taught in Southern Ohio.

"Why," I said, "I was born in Southern Ohio, commenced teaching at the age of fifteen in Northern Indiana, and taught some in Southern Michigan."

He seemed to be pleased at the coincidences in his mother's experiences and mine, and we found also that she and I were very nearly the same age. He told me that his mother had herself educated him at home, and at the time of her death his accommodations would have admitted him to the high school, but that he had never gone to school. He seemed, in fact, to quite open up his heart to me, or at least as much so as could be expected of an entire stranger, and the parallelism we had discovered between his mother's life and my own. I think for the time being almost entranced me in his mother's place in his young susceptibility. Speaking of his being left so entirely alone, he said:

"I guess our family is going to become extinct in me."

It was a sad thing for a naturally-bright, cheerful boy to say—as though the clouds that had gathered around his young life portended an early, sad, and lonely ending of that life.

"Have you no relatives in this country at all?" I asked.

The boy looked down at his plate, hesitated, and then said:

"Yes; I have an aunt in this town."

He looked up and his eyes met mine as he uttered the last word. I must have looked my surprise.

"But she doesn't know anything about my being here," he explained.

"Why?" I asked, "Why don't you let her know?"

"Oh! I look so," he said. "I didn't want to go to her this way. I didn't want her to see me looking so bad. I wanted to get work first and get some clothes. If I could only get a job I would be all right. And when I had got some clothes I would go to see her. It wouldn't be so bad if I had gone to see her when I first came here, but she was gone to San Francisco so that I could not see her then; and now I look so bad, and I am afraid she would be offended now to have me going around in this condition and claiming her as my aunt. I would rather get a job now before I let her know that I am here."

"Who is your aunt?" I ventured to ask. I was almost startled when I mentioned the name of a respected, well-to-do business woman of this place and one who is well known to other than business talents also.

"I think she will feel bad for you not to go to her at once," I said. "You can go on looking for work all the same. You needn't throw yourself a dead weight upon her by any means. But probably she can help you to find a place; she can use her influence in your behalf, and doubtless will be glad to do so. And I think she will feel very sorry that her own sister's child should hesitate to make himself known to her under such conditions. You are too young to be drifting around this way with no one to look after you."

"Well," he said, with considerable reluctance expressed in his look and manner, "my cousin is going to be married soon, too, and I have to go to them now in this condition. And I am afraid, more than ever now, that she will be offended because I did not go to her in the first place; but I wanted to get a job first."

It seemed that he could not bear the idea of going to his aunt in the position of a beggar. I continued, however, to persuade him that it would be best for him to go to his aunt and let her know his condition. He had had a position with the railroad in some subordinate way, until the strike last Summer caused him, like so many others, to lose his place. He did not say what he had been doing in the interval, but as he had told me that he had never until now had to ask for something to eat, I suppose he must have had occasional jobs that have sufficed for his subsistence.

"My aunt was born out once," he said reminiscently, and as though he were seeking for something to justify his asking aid of that aunt now, "and my mother sent her several hundred dollars' worth of things to begin with again. My mother was teaching up in San Jose then." "And no doubt your aunt will be glad to do something for your mother's boy now," I said, seizing the opportunity to supply a point to his self-respect, which seemed to be lacerated at the thought of appearing before his mother's sister in the light of a needy mendicant. He was not ragged, but there were evidences of several serious rents in his poor, thin coat and pants, rents which he had doubtless darned up himself, and which were quite creditably done for a boy.

He ate a hearty meal, showing that he had indeed come to it with an "aching void," the naturally voracious appetite of a healthy, growing boy having been augmented by an unusual fast.

(Continued on third page.)

Saturday, March 30, 1895.

SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont. MRS. M. T. LONILEY, Medium.

Report of Seance.

Questions and Answers. QUES.—Ed., Cleveland, O. Are spirits compelled to return to their bodies until their brain tissue has gone to dust?

ANS.—No; it would be an unhappy experience to the spirit to be obliged to remain with the body it has vacated until the brain had decomposed and become resolved into the original elements. But there is a law in operation in this connection which mortals should understand, and to which the query above applies. The physical body contains and generates certain imponderable and magnetic elements, which enter into the formation of the spirit-body in combination with ethereal atoms that pass off from the brain, and in conjunction with certain elements and forces of the spiritual atmosphere, such as these elements and atoms emanating from the organic and spiritual structure as are not utilized in the construction of the spirit body, pass into the atmosphere, environ the individual, and become his or her magnetic aura or atmosphere, which is a shield of protection to the spirit from the encroachment and influence of such that might otherwise prove injurious to body or spirit.

At the time of death the physical body still contains, more or less, according to age, condition, and case of the person, some residue of the magnetic substance that belongs to the spirit body. If the physical form is subjected to natural processes of decay by being placed in an unvaulted grave in close association with earth that is not impregnated with lime salts, etc., decomposition will rapidly proceed, and the finer elements belonging to the spirit body will be easily released and pass to the intelligence to whom they belong, wherever he may be. He will not have to linger at the tomb or grave to absorb these emanations; for like a stream of vaporous light they will gravitate toward him and find their place. But no spirit is really at ease until his body has received all the magnetic and other properties that belong to it. He does not feel strong and active while the east-off form holds pent-up forces that are not of the earth earthy. He may be philosophical and wise enough to understand the source of his uneasiness, and to rise, in a measure, above it in thought and activity, knowing that in time he shall receive his own. Others are attracted to the last resting-place of the body at times, hoping to recover that which belongs to them. A few may, perhaps, linger incessantly by the grave or tomb until the body is consumed. There is no compulsion in the act, unless the psychological force and spirit of uneasiness that actuates them may be considered as such. The more rapidly the physical body is dissolved the more buoyant and untrammelled, as a rule, becomes the spirit; therefore the process of incineration is endorsed by intelligent spirits. They understand that the fire releases the magnetic elements and ethereal atoms belonging to the spirit body at once, and that the latter does not have to wait for the slow and gradual vitalization and completion of its various parts, as it must do when the body is laid away to slow mouldering. This explains why spirits object to having the body embalmed—unless in cases of absolute necessity—or placed on ice. In the latter case the congealing process retards the free exit of the magnetic life of the body for a time, and a psychological effect of disturbance, even of pain, is likely to be felt by the spirit. In cases of embalming the body holds this magnetic life even for a longer time, until decomposition actually occurs, and the spirit does not feel satisfied until the last remnant of flesh and bone is dissolved. As we have said in former instances a man who has lost a limb may, from time to time, complain that he experiences pain in the amputated member, and, perhaps, aver that the latter is laying in a cramped position—after investigation proving that such was the case, and when the dismembered limb has been laid straight the sufferer has gained relief. It was the spirit limb that suffered, not being able to freely receive the elements which should pass unrestricted to it from the buried member, because of the cramped position or some other condition of the same, retarding the passage of said elements; nor is it probable that the spirit counterpart will feel wholly at ease until every vestige of bone and muscle of the physical limb has been absorbed into the soil and atmosphere. The spirit, in losing its body, may not suffer as does the mortal in the amputation of his limb; but the application, and the cause, too, is the same, and it would be better for both spirit and mortal were the sloughed-off parts of either mated by fire.

QUES.—Henry Dorer of Buffalo, N. Y., requests the controlling intelligence to give mortals a specific for cancer sore mouth.

ANS.—It is our belief that a remedy which will affect a cure in one case may be of little use in another, even though the form of disease and its symptoms seem to be identical with both. Much depends upon the temperament, constitution, environments, and other conditions of the patient. A physician to intelligently apply the proper remedy for the malady must understand his patient psychically and physically to be successful in the case; therefore clairvoyance and intuition are important qualities for a practitioner to possess. Some individual suffering from sore mouth, canker of the stomach, etc., will find relief by taking a syrup made of equal parts of bayberry-bark, goldthread, comfrey-root, and red-clover; proportion being half an ounce of each to a quart or more of water, boiled down to nearly one-half the quantity of fluid; this fluid then should be strained, and half a pound of pure, strained honey added to it; the whole boiled down to a

syrrup consistency. When this syrrup is cold it may be taken—a tablespoonful three or four times daily. The mouth and throat should be gargled and rinsed twice daily with a weak solution of borax. Dissolve a tablespoonful of powdered borax in two-thirds of a pint of warm water; bottle it and shake freely; half a small cupful may be used as a gargle, etc., at a time, but do not swallow the borax water, unless in a minute quantity. We received this recipe from the medical guide of Mrs. Longley. He thinks it will benefit our questioner. It is important, of course, to attend to the diet; fresh cereals, vegetables, fruits, eggs, etc., may be eaten with impunity. Common sage tea is invaluable as a drink at meals, or at other times in enervating conditions. Dried and salted meats or fish, and all such foods should not be mistaken of. We have been credibly informed that the water in which common dried beans have been boiled, if freely drunk—it may be cooled—comes as near to being a specific for cancer as any one remedy that can be prescribed. It should be sipped frequently during the day, and for some weeks. We advise the patient, who drinks the bean water, to occasionally take a tablespoonful of pure olive oil. Many very severe cases of cancer have been cured by this simple remedy.

QUES.—E. E. Dickinson, of Amherst, Mass., thinks that spirits should be able to visit the North Pole and ascertain its condition, and inquires why they do not give facts in relation to the same, instead of merely expressing an opinion when questioned upon it?

ANS.—Our questioner seems to think it is as easy for a spirit to visit the North Pole as to travel to any other part of your globe. But this is not so. The spirit must have a very strong attraction for that locality for him to overcome the electrical forces that he would encounter in traveling to that section. But few intelligences really reach out in that direction, yet there are some who do interest themselves in that line, and are looking forward to the time when the extreme North will be opened up to mortals. Those of our world, who claim to know something of the situation and condition of the North Pole, claim that beyond the frigid region extends a polar sea whose waters are as mild as those of the gulf stream, and that this sea laps the shore of a small tract of country that is fertile and beautiful, capable of sustaining animated life upon its breast. But these spirits claim that there must be climatic changes before the frozen region can be traversed by man; that these climatic changes will gradually occur, and that in time the ice will be broken up sufficiently, and the temperature of the arctic becomes modified enough to enable human beings to penetrate to their extreme limits. Personally we know nothing of this, not having explored the realm referred to, but the intelligences who express themselves as above given, seem to speak with authority; they, however, have no desire to tempt mortals to risk their lives in exploring a country not yet opened up to them.

QUES.—Mrs. Mosely, of Nevada, Mo., relates an instance of brilliant illumination which occurred at the home of her niece, and was observed by witnesses at the time when the residence was closed and locked, and no mortals were within. Mrs. Moore and her brother distinctly saw the light in passing the house, but no investigation into the cause of the illumination.

ANS.—It may have been produced by decanted intelligences who desired to attract attention, and to give the witnesses a palpable demonstration of occult power. These intelligences probably understood the unbelief or ignorance of their friends of spiritual forces and of immortal life, and thus endeavored to create thought upon these great subjects. Probably the spirit operators found an element of power in the aura of those who lived in the house which they were enabled to utilize in producing the brilliant light. Harmonious and elevated mortals generate an aura that is vitalized with potential elements, and if spirits, who understand how to appropriate and utilize these elements, are attracted to such individuals, there will be little difficulty in producing lights, sounds, and even appearances of human beings out of the very atmosphere—appearances which no mortal scientists can produce, no earthly trickster conjure up, but which decanted spirits may cause to arise at will. Of course we can not speak positively as to the case in view, but we judge from the account given of it that it was one of the phenomenal manifestations of spirit presence and power.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNINGS BOYAN.

Washington Drake.

I am glad of this opportunity to send love and greetings to Hannah Ellis, of Higginsport, and to Brother Perry and Liza—to all the friends who may remember me I would bring the proof and knowledge of life beyond the grave. Ann Mofford, Jane Pangburn, and William Halfhill come with me and join me with greetings to all. We have often been in the circle, and helped the best we could. Ellen sends love to Myra and Budd. It makes my spirit full of joy to come back to old friends and neighbors, and bring to them the glorious truth of this continued life, where all is harmony and love. We have none of the earth's perplexities or cares; no injustice to one another, but altogether striving to progress to the higher knowledge of our surroundings. I am anxious this will be recognized by the friends, as it will help and aid those that are mentioned in this message, and it will please Uncle Wash.

George Atkins.

Words of cheer and comfort I would send to father and mother and to Dick and other friends living in Chicago, my home when I passed into spirit realm. In far-away Kansas also are some who will be glad to know I can return to comfort and console those left behind. Oh, the beauty and grandeur of life in spirit abode. It can not be told in words, and yet there is ever present before us new heights to be attained. I would not return to old conditions, even if it were possible; for I find that my opportunities for doing good are enhanced far more than I can express. Still my interest in loved ones has not abated, and are present with you daily trying to aid you in life's duties. So, cheer up, there will be re-union some day, and we will dwell all together in the home I am preparing in spirit realm.

REMARKABLE SEANCES.

Coat Put on a Medium With Hands Tied.

SPIRIT CIRCLE MANAGER.

Materialization and Dematerialization.

During several seances recently held here (Gloversville, N. Y.) under the auspices of the Psycho-Philosophical Association of this city, many strange and unusual manifestations occurred which were deemed by the association to be of sufficient interest to warrant publication. Should this account of these meet your approval, we shall be glad to see it occupying a place in your columns.

These seances, each of about three hours in duration, were held in private parlors, and under such test conditions as to render deception of any kind out of the question. The medium was Mr. Samuel Thompson, of Kingston, N. Y. Physical manifestations were the first things to take place, among the more remarkable of which was (because of the physical impossibility for the medium to accomplish it), the selection of colors in an absolutely dark room. A box on a dish containing a quantity of variously colored candies was placed in one corner of the cabinet, from which the color called for was repeatedly selected by the cabinet control with wonderful accuracy. Another remarkable incident was this: An old guitar, minus one string, and sadly out of tune, was brought by the president of the association, Mr. George B. Bauser, and at the last moment placed in the cabinet. The medium had never seen the instrument, and did not touch it, consequently he could not of himself have produced the phenomena which afterwards took place. The guitar was floated around and played upon, coming out over the curtain so as to be clearly visible to all, although the hand playing it was not visible, after which the audience began singing the "Spanish Cavalier." Instantly the guitar was heard playing a beautiful accompaniment, continuing through two verses, keeping exact time, not a false note or half tone was sounded; every chord was perfect.

Another strange incident was taking off the medium's coat and putting on him another one from the audience, and this while he was seated in an arm-chair, his arms and legs bound together, and two men with locked hands upon his head, standing over him and watching to see that he did not move.

A gentleman, weighing about one hundred and sixty pounds, while in the cabinet was lifted bodily about two feet from the floor.

Many other manifestations, oftentimes two or three going on at once in various parts of the room, such as giving names of departed friends, writing messages on various subjects, some of them by materialized forms outside the cabinet, ringing of bells, passing matter through matter, etc., too numerous to mention, occurred. The controls always insist on tying this medium sometimes, using what they call a test.

Although a large reward has been offered for his successful accomplishment, the most wonderful phenomena of all occurred during one of the last seances, when a beautiful materialized form—the medium's mother—stepped from the cabinet, draped in purest white, and raising her hands as if invoking a blessing on all present. She then beckoned to her writer, and after greeting him by shaking him warmly by the hand, took him by the arm, led him around her, and with her left hand drew the curtain aside, revealing the medium seated in his chair, bound, and in a deep trance, the cabinet was beautifully illuminated with a peculiar soft, phosphorescent light, which rendered everything within perfectly distinct. After permitting about twelve people from the audience to view this splendid demonstration, she dropped the curtain, threw her right hand high above her head, and turning her face heavenward, slowly dematerialized outside the cabinet, and in full view of all, the pure white form against the black curtain forming one of the loveliest tableaux imaginable, and leading one to exclaim with Paul: "Are they not all ministering spirits?" No better proof of the truth of materialization could be given. The sight was one never to be forgotten, and it effectively disposed of the question so often asked: "Are you quite sure the medium remains in the cabinet when the spirit form is outside?"

Another materialized form in dark clothes came out, borrowed a small pocket handkerchief from a lady in the audience, and immediately began circling it around on the floor. He kept it in motion until he had materialized it to the size of an ordinary table-cloth, then taking it by two corners he gave it a shake across the room. It spread to almost six feet from where he stood, and produced a slight breeze which could be felt by people in the circle opposite. He then dematerialized it to its original size, gave it back to the lady, bowed, and stepped back into the cabinet. Another made himself known as a Free Mason of high degree, a former resident of this city, and master of the lodge here, giving signs and grips to every Mason in the room (the medium is not a Mason). Still another spoke to his son-in-law, who was present, in purest German, the accent being perfect. The medium is an Englishman, and does not understand German.

Many other interesting manifestations took place; they sometimes occur outside the cabinet with this medium, but a detailed account of all would occupy too much of your valuable space.

These things have set many people here to thinking, and thinking hard, and will no doubt aid materially in enlarging our organization, an association formed for the purpose of investigating psychic phenomena and establishing a spiritual and free-thought library to which all members may have free access. In addition to this, every member is provided with a subscription to the LIGHT OF TRUTH, considered by us the best exponent of this, the grandest of all truths, and whose weekly visits bring us the glad tidings of increasing interest in this sublime philosophy by people all through the country.

Geo. J. CANHAM, Sec'y.

SPIRITUAL PHENOMENA.

Independent Slate-Writing—Ancient Spirits Manifest.

THIRTY SPIRITS SEEN.

CHAR. P. COOKS.

A seance for materialization was held on Thursday evening, March 15th, at the residence of the medium, Mrs. Mabel Aber, 281 Seventh Avenue, New York City, and given under strict test conditions. Mrs. Aber is one of the finest instruments employed by spirit intelligences. Her independent slate-writing and pictures produced on porcelain between the slates are marvellous, and will form a subject for subsequent description by the writer.

Her full-form seances are somewhat unique, in that manifestations are produced while the medium is in her normal condition and remains outside of the cabinet. The latter is simply a corner of the room curtained off, to which there can be no possible access except through the curtain in view of all.

It had been customary for the guide to darken the room at the commencement of the seances in order to gain the required strength to manifest. This circumstance had caused some adverse criticism on the part of those principally who were investigating the phenomena, and had not witnessed the manifestations to any extent under varying conditions. At a slate-writing sitting which I held with this medium on the 9th inst. the statement was made in a message that the guides had been experimenting in order to overcome the objection alluded to if possible, and that they had succeeded and would demonstrate the fact to me the next time I should attend. It was my privilege to be present at the seance referred to at the head of this article. There were but six persons present besides myself, not counting the medium and Mr. Jackman, the manager. Every door and window was securely sealed, and our circle was formed facing the cabinet. Mrs. Aber sat outside in view of all, and while the light was still sufficient to read by, while we were singing the first verse of the opening hymn with accompaniment on the piano by the manager, forms of our spirit friends parted the curtains, called us to the cabinet, and spoke with us, and in some instances advanced out into the room.

Nine forms thus appeared, while the medium was still in her normal condition, assisting the spirits to find their mortal friends. Then she became entranced and entered the cabinet, which had the effect of imparting more strength, the forms often appearing in twos and threes. The forms varied very much in size and general appearance. One beautiful manifestation consisted of the appearance of the ancient queen, Hypatia; Odessa, an ancient sun worshiper; and Grey Eagle, an American Indian, all illuminated and characteristically attired.

These all advanced into the room at one time. There were more than thirty forms seen at the seance. Several of the sitters recognized and named some of the spirit forms, and spoke to them in a good light, and finally, when the manifestations ceased and the medium emerged from the cabinet the latter was seen to be vacant; every one of the many spirit entities had dissolved into the circumbient air, the proof of which was to even the most materialistic mind fully substantiated, from the fact that there was no possible method of ingress to or egress from the cabinet except in full view of the sitters, whose chairs were within a few feet of the curtains, and the light remaining good.

I have not endeavored to go into a detailed account of the interesting features connected with the manifestations, but into generalities only. The wonderful tests and interchange of thoughts and sentiments between mortals and spirit friends was the sacred property of each individual fortunate enough to be present.

A Spirit Faces an Electric Light.

Then Dematerializes While Holding the Writer's Hand.

To the Editor of LIGHT OF TRUTH.

I had the extreme good fortune to be present at a most marvelous seance on Sunday evening, Feb. 17th, at Mrs. Gray's residence, in Thirty-fourth street, New York City. After the usual preliminary physical manifestations in the dark, the gas was turned on sufficiently to distinguish all objects in the room, when the spirit friends began to materialize. Sometimes three appeared in a group, several coming sixty feet away from the cabinet, while a strong electric light, on the opposite side of the way, was beaming through the partly opened window-blinds in the front parlor. Among our many spirit visitors we were favored with the presence of Gen. Hamilton, Dr. Baker, Margaret Fuller (who was one of the pioneers of woman's rights), and also my loving sister, who for eighteen years has been my constant guest at this place.

But she broke her former record on this occasion by taking me by the hand, leading me up to the parlor window, opening the blinds, and for an instant of time receiving the full glare of an opposite electric light direct in her face and eyes. Then passing back to the seance chamber she dematerialized in the middle of the room, while I was holding her by the hand until it melted from my grasp.

In connection with this, I would say that this favorite sister has blessed me with a spirit photograph of herself, taken standing in the aperture of the cabinet, by means of a strong arc light, at one of Mrs. Edie Moss's seances eight years ago, which picture is fully identified as correct.

ON OUR COUNTERS

May be found on sale weekly the following papers: N. Y. Truth Seeker, Ironclad Age, Boston Investigator, Banner of Light, Arena, As well as the latest spiritual books, pamphlets, etc.

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WAS IT A DREAM?

MARION LINWOOD.

It was years ago that this happened. I was a young man then, and was making a trip with the captain of a boat running on the Erie Canal. One night we drew the boat close to the shore at the pretty village of L—. The driver sought shelter for himself and horses in the town, while the captain and I turned in to sleep on the boat, and he and I were the only ones aboard.

I was very tired that night; so tired that when I sought my bunk my head had scarcely touched the pillow ere I dropped off to sleep. I don't know how long I slept when I was partially aroused by my mother's voice calling to me, "My son, get up, get up!" The words came to me very distinctly, and yet I was too tired and sleepy to pay much heed, and so I simply turned over on my pillow, and again dropped off. Again the voice came to me, and this time more forcibly, clear, and distinct, if anything, "My son, get up, get up!" I did arouse myself somewhat to listen, and yet not sufficiently, it seems, for I was just dozing off when for the third time the warning words came to me "My son, get up, get up!" and simultaneously with the words some one put their arms around me and raised me to a sitting position. I was somewhat bewildered at first, rubbed my eyes so that I might see clearly, and by the dim rays from the lamp burning in the bracket I saw what appeared to me like running water. I thought I must be dreaming or having a horrible nightmare, and to test it I dipped my hand into that which I thought was but the phantom of a tired brain. My God! the boat had sprung a leak, and was sinking. I jumped out of bed, called the captain, and we both grabbed our clothes and jumped from the boat's deck to the shore, the distance being only about two feet; and just two minutes from the time we left her deck—tinting it by our watches—she sank out of sight. The water must have been about two feet deep in my room when I sprang out of bed.

In the silent watches of the night, alone under the canopy of the heavens, the captain and I knelt down and thanked God for our preservation; and the captain, then and there, made a solemn vow that he would never lay down to rest at night during the remainder of his life until he had first offered up a prayer to the Most High for the repose and happiness of my mother's soul. My mother, at this time, had been dead several years, and she was able to appear to me in spirit and warn me of danger; and also to find her arms around me and raise me to a sitting posture, or was it only a dream? and if a dream, then of what kind of stuff are dreams made?

IN THE LIGHT.

They Get Trumpet and Independent Voices.

To the Editor of LIGHT OF TRUTH.

Recently we have read a good deal concerning remarkable phenomena and great mediumship. This is as it should be. If we know a good thing and get it, let us tell it to the world, and thereby encourage mediumship.

We have, however, in our midst (Springfield, O.) a phase of mediumship, concerning which we have not heard very much through the spiritualistic press—one which should be brought more prominently before the public. The phenomena are so utterly inexplicable on any other hypothesis than spirit power and intelligence as to deal death to skepticism and materialism in every form.

Thursday evening, March 7th, a few friends gathered in the parlor of Mr. C. H. Somers (medium), 9 West North street, this city, and after a delightful social chat of half an hour with the medium and her husband, in which "Lula," a little control, joined to the pleasure of all present, we entered the seance-room, where, for an hour and a half, we were delightfully entertained by our spirit friends.

Two trumpets were placed on the floor in front of and nearer to the circle than to the medium, or to Mr. Somers. The former was seated in the cabinet, which was constructed by hanging a curtain across the corner of the room, the latter was seated at the side of the room with the music-box.

The light was lowered somewhat, but not so low that we could not see and readily recognize the members of the circle in any part of the room.

Thus ten voices spoke to us from the trumpet, all of which were recognized, while, at the same time, the voice of Lula was heard from the cabinet.

Afterward the room was made dark, and we were further entertained with singing, counseled or advised, encouraged and strengthened by the words of affection and sympathy of our loved ones from the other shore.

GEORGE HEFFNER.

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What is Spirit? Its Functions—Prevalence—Why Declines—Its Aim.

Graphological Readings.

C. S. PORTLAND, ME.—This person has never felt as if he were in his right element; there is something for which he constantly yearns; he feels as though fate had treated him wrongfully; he is naturally of a cheerful disposition, but circumstances have soured his temper to such an extent as to make him misanthropic; he thinks considerably more than he expresses in words.

"INTERESTED," ENDSALVING, IND., does not state whether he is a man or whether she is a woman; he says that he "understood that various papers had been used in order to get a satisfactory reading," but such is not the fact; any kind of paper may be utilized. "Interested" is one of those enthusiastic creatures who enters with great zest into any subject for a time, and then his ardor cools down and he is ready for another novelty; he is not thorough in anything that he performs because he has no marked initiative perception is very strong, and she can read a person's character almost at a glance; she is not one who would thrust herself into places uninvited, nor would she advance her opinion unless requested; she impresses strangers as being of a cold, proud nature, but those who know her best have evidence of her warm-heartedness and sympathy.

JACOB W. V., who fails to give his address, has seen much of life and its vicissitudes, and his experiences have not all been of the sunniest; by any means, but he is one of those men who tries to make the best of things, being a hard worker, and one who does not sit down and waver over events he can not control; he has no patience with people who do not try to look on the bright side, and is severe with those who manifest no interest in important affairs; although old-fashioned in his ideas, he is ready to accept any new theory if it is practicable.

W. S. L. WAKEFIELD, MASS., is a person who would be generally felt wherever he might go, for he never sits up the so-called high side of human nature; notwithstanding this, however, he is not by any means a meek man; he treats every one as a gentleman until he ascertains that he is otherwise, when he simply leaves him; he is a man of few words, and can not tolerate extravagance of any kind; he is practical in all that he says and does; although liberal-minded and radical, he is not one to accept any theory upon the evidence of others neither believing nor doubting until he himself has given the subject consideration; he upholds true temperance, but does not countenance prohibition, being utterly opposed to all measures where force is necessary; he is domestic in his tastes, thoughtful, reliable, and endowed with much force; the only weakness I can discover is a lack of self-assertiveness.

H. C. M. GUTHRIE, OK. TERR., is persistent in following what he sets out to accomplish, and if he does not succeed at first he tries again; a second failure discourages him, but it is not long ere his spirits rise, and he makes a third endeavor; he has good, practical ideas, but is too impatient for results, not being content to grow by degree; he is inclined to waste a good deal of time in trying this, that, and the other, but when he finally settles down he will assert his true individuality, and will become stronger in every way; he is good-natured, jovial, and happy, is fond of digging into the mysterious, and can turn anything serious into the ridiculous, though he would by no means make light of a subject if he saw anything in its presentation that would appeal to his reason.

Mrs. C. L. B. HARTFORD, CT., is very ingenious in her nature, and would make a success as an inventor of some kind; she is strikingly original, and is not satisfied to copy others; sometimes when she is alone there flashes contentment in her eye designs, patterns, and pictures, which, if she could preserve, would be of inestimable value; her imaginative faculties are unusually developed, and she craves situations quickly; evidences her opportunities have not been propitious to bring out all her talents to a practical issue; she is artistic in her tastes, enjoys congenial friends, and is ambitious to rise; she is a tolerably good housekeeper, but not fussy, nor being over-particular in regard to the presence of dust and the arrangement of furniture in a room. She is one who will let her room go uncare for during a certain period, when she will suddenly decide to have a general overhauling.

"MINEB," BEIDLER, O., This gentleman believes in fair play for every one; he will not tolerate favoritism in any instance; he is not a "shirk," and will not uphold a person who attempts to avoid doing his duty; he is not one who is constantly whining, and when he utters a complaint he has a just cause for so doing; when he is angry, he almost "boils," and at these times he is unreasonable, and it is best to let him alone; he is naturally very skeptical, but when once convinced he can not be turned; he is interested in all progressive subjects, but dislikes shams and pretensions.

WALTER L. M. CHICAGO, ILL., says: "I don't believe there is such a science as graphology," and wants to know what his penmanship indicates. Walter is evidently very young, and his assumption is, therefore, pardonable; his penmanship indicates a well-meaning but misguided person; in his endeavor to disguise his handwriting, he overstepped the limits; he shows every promise of becoming a smart man, and when he is a few years older he will criticize himself severely for penning such a letter.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

The character readings, by letter of me, by Mr. Hawkins, is considered by my friends wonderfully clear and perfect. Thanks.

JOSEPH SAUNDERS.

100 Hancock street, Saginaw, Mich.

WHAT IS SPIRIT?

Its Functions—Prevalence—Why Declines—Its Aim.

How to Grow in Beauty.

The spirit is the all-true—the all. It sits upon the throne, and sends the will of its will to the human. You are not spiritual, though a spirit. Progress is eternal toward the spiritual, the divine unfoldment. Spirit is infinite; no matter. The atom is infinitesimal, and must forever duty pursue of the finite, and the compassing of it. Spirit is eternal cohesion and expansion—the infinite of contraction and expansion of matter.

The office or function of spirit—rather the omnipotence of spirit—is to plant the fields of the shadowless oceans of space into gardens, by the use of the material in the universe. It is the all-comprehending yet incomprehensible, except by its own fervor of immortality. Spirit has always been, and creation has no date, but worlds do not die. Age is a term applied to arrangements of matter and spirit, but age is a useless term in the almighty construction by the unchanging forces. Spirit creates by will. While material forms are appearing, the unseen is being elaborated by the segregation or division of the souls, or spirit entities, whereby the incoming individuality is given the urbane or feeble accomplishments, as the case may be, according to ancestral conditions.

Spirit knows no light, no darkness, no heat, no cold. It is the center and circumference of all things, and the "I am" of individualization. Spirit is the spouse of the atom. The spirit did not exist without the monad any more than light could be without bodies or space. Man can not exist without woman nor woman without man. Man is the positive god and woman is the negative god—the mother deity. The atom of the positive meets the atom of the negative, and each finds its own through the electro-magnetic thrills and waves currents in part to it by the conditions through which it passes on its way to its counterpart. Spirit is the eternal positive and matter is the eternal negative. Spirit is the constructor; matter is the constructed.

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LOCALS AND PERSONALS.

See our anniversary supplement and rejoice.
-Spiritual literature of every description for sale at this office.
-Spiritual services at new Odd Fellows Temple Sunday morning and evening.
-G. Brobach, Columbus, O., is a large grower of roses and reliable. See adv. for fine Chinese desert orange tree with center.
-One dime will secure three copies of this issue of LIGHT OF TRUTH—either sent to one address or three as may be designated by the sender.

will be salutary to the cause and upbuilding of our beautiful philosophy. Materialism received a good lesson from the attention of her guide, and hot shot and shell were poured from the realm of spirit. Verily, we are on the eve of a beautiful period. "O, grave, where is thy victory? O, death, where is thy sting?" As these words fell from the speaker's lips our hearts responded, thanks be to God who gave us the victory.
-Sabbath, March 31st, we celebrate the forty-seventh anniversary of Modern Spiritualism. Services at 10:30 a. m. and 7 p. m. We extend a cordial invitation to all Spiritualists and mediums to be present and assist in making a success of this event.—A. F. B.
-The First Society of Bible Spiritualists held its meeting last Sunday at R. Hall, 113 West Sixth street, at 2:45 p. m. The meeting was opened by the guides of Dr. Mary Gebauer with invocation, after which they delivered a lecture on "The Immortality of the Soul," and a very interesting class of people. After the discourse the guides of the medium gave some very good tests of various nature, which were recognized. The parties receiving the tests were strangers to her. The meeting was then closed until next Sunday at 3 p. m., when we will celebrate the forty-seventh anniversary of Modern Spiritualism. The services will be conducted from the spiritual standpoint, as we will have with us that eloquent speaker, Mrs. R. S. Lillie, who was so kind to offer her services to deliver the anniversary address. Mrs. Lillie is a well known regular speaker. Dr. Mary Gebauer, with the proof of the immortality of the soul and the return of the spirit. We hope that a good audience will greet these co-workers, as they deserve it. The Ladies' Aid will meet Friday, March 30th, at 56 Hiltentown street, rear residence of Mrs. Smith, at 8 p. m. Our entertainment on March 31st proved a successful one. Mrs. Lillie, who was so kind to offer her services to deliver the anniversary address, and all enjoyed a good time. We thank those sister societies who honored us at any time to respond to their call.—C. R. Sec'y.

Covington, Ky.
The Spiritual Endeavor Society at Ideal Hall, 222 Madison avenue, was favored with an interesting lecture by Mrs. Kibby on "The Consistency of Spiritualism" last Sunday afternoon. A number of tests followed, which were recognized. Next Sunday, March 31st, the Society will celebrate the 47th Anniversary of Modern Spiritualism. Mrs. Steelman-Mitchell will be with us in the evening services to begin at 7:30. All to conclude with a Fervent Party Monday evening, April 1st, Ideal Hall, after 7 o'clock.
The Ladies' Aid of last week was delightfully entertained by Mrs. Sagmeister-Fluntner. Her cheering words and numerous loving messages from spirit friends had never been so pleasing to the large circle present. The good lady has promised to be at the Aid this week—Wednesday at 2 p. m.—which meets in Howard Hall, N. E. Corner of 7th street and Madison avenue. Entrance on 7th street. Sec'y.
The services of the Spiritual League at Green Hall, 331 Scott street, were held as usual Sunday, March 24th. The afternoon meeting was attended by a good audience who received very interesting tests by Mrs. Bee, an unusual number of investigators being present. The evening services were well attended, and after the tests were treated to a few remarks by our worthy president, whom we were happy to have with us after an absence of ten weeks by sickness. Mrs. Bee then gave convincing tests. J. C. H. Brooks will be addressed, during March, in care of General Delivery, Kansas City, Mo. Telegrams, address, 500 East 11th street.
Mrs. H. L. Lindsay is now ready to make engagements for speaking and test mediums. Will accept engagements for camp-meeting work. 39 Turner street, Grand Rapids, Mich.
E. J. Howell, inspirational speaker and psychometrist, will give spirit tests, at Saratoga Springs, N. Y., May 1 and 2. Open dates in April and June. Address 15 Dwyer street Boston, Mass.
Mrs. A. E. Sheets is now ready to make engagements to speak for societies after May 1st or for camp-meetings. Will attend funerals or weddings at any time. P. O. Box 30, Grand Lodge, Michigan.
Mrs. A. H. Luther will be addressed care of Dr. Henry Steinberg, 506 12th street, N. W., Washington, D. C., during March. She is speaking for the First Society of Spiritualists in Capital City.
J. W. Dennis, president and lecturer for the Unity Society of Spiritualists, Buffalo, N. Y., will answer calls for lectures, weddings, or funerals. He is an ordained minister of the spiritual life.
J. C. F. Grumble will serve the Spiritual Society at Rochester, Ind., February 17th and continuing through March. Societies wishing his services for week-day engagements can address him, Geneseo, Ill., his permanent address.
W. J. Moulton has the following dates booked: Paw Paw, Mich., March 17; Detroit, Mich., March 21; Jackson, Mich., March 31; Baltimore, Md., April 7; Muskegon, Mich., April 14, 21, and 28. Bert Woodworth will be with him at the Muskegon dates.
Mrs. R. S. Lillie is located in this city as speaker for the Society of Union Spiritualists for the season of '94 and '95. She will answer calls to lecture during the week for societies adjacent to Cincinnati; also attend funerals. Address in care of LIGHT OF TRUTH.
W. A. Mansfield, the great slate-writing medium, will work in the State of Michigan during April, May and June. Persons living in towns or cities where his services are desired, should correspond with him at once. Address Body Block, Payne ave., Cleveland, O.
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Spring-Time Diseases.
During the passage between Winter and Spring more people get sick, and more invalids depart for the next sphere before they should, than during any other season of the year.
Such being the fact, it is the duty of every person to prepare his body to resist the deleterious influence of this change by taking Dr. ANDREW JACKSON DAVIS' long-tested and thoroughly reliable ALTERATIVE COMPOUND and BLOOD PURIFIER, which will build up the system and prepare it to resist the encroachments of disease.
Price \$1.00 per bottle; six bottles for \$5.00.
Prepared and sold by S. WEBSTER & CO., BOSTON, MASS.
Also for sale by our Western Agents, FLECK & FLECK CO., Chicago, Ill.
AND BY DRUGGISTS GENERALLY.

READ OF THE NEW DISCOVERY
Treatment of Disease.
Thermo-Ozone Battery
THE WONDER OF THE AGE.
A German-Medical device for family use. The first and only apparatus in which the force of the current can be regulated to the wants of each case.
The Thermo-Ozone when applied in the first case of disease, the treatment checks its progress and re-establishes the normal condition. Read our descriptive pamphlet, which contains testimonials of cures for various diseases.

will be salutary to the cause and upbuilding of our beautiful philosophy. Materialism received a good lesson from the attention of her guide, and hot shot and shell were poured from the realm of spirit. Verily, we are on the eve of a beautiful period. "O, grave, where is thy victory? O, death, where is thy sting?" As these words fell from the speaker's lips our hearts responded, thanks be to God who gave us the victory.
-Sabbath, March 31st, we celebrate the forty-seventh anniversary of Modern Spiritualism. Services at 10:30 a. m. and 7 p. m. We extend a cordial invitation to all Spiritualists and mediums to be present and assist in making a success of this event.—A. F. B.
-The First Society of Bible Spiritualists held its meeting last Sunday at R. Hall, 113 West Sixth street, at 2:45 p. m. The meeting was opened by the guides of Dr. Mary Gebauer with invocation, after which they delivered a lecture on "The Immortality of the Soul," and a very interesting class of people. After the discourse the guides of the medium gave some very good tests of various nature, which were recognized. The parties receiving the tests were strangers to her. The meeting was then closed until next Sunday at 3 p. m., when we will celebrate the forty-seventh anniversary of Modern Spiritualism. The services will be conducted from the spiritual standpoint, as we will have with us that eloquent speaker, Mrs. R. S. Lillie, who was so kind to offer her services to deliver the anniversary address. Mrs. Lillie is a well known regular speaker. Dr. Mary Gebauer, with the proof of the immortality of the soul and the return of the spirit. We hope that a good audience will greet these co-workers, as they deserve it. The Ladies' Aid will meet Friday, March 30th, at 56 Hiltentown street, rear residence of Mrs. Smith, at 8 p. m. Our entertainment on March 31st proved a successful one. Mrs. Lillie, who was so kind to offer her services to deliver the anniversary address, and all enjoyed a good time. We thank those sister societies who honored us at any time to respond to their call.—C. R. Sec'y.

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Send 10 cents for 3 months on trial.
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Are effecting wonderful cures.
Coughs, Colds, Hoarseness, Cough of La Grippe, Cough following Pleasies, and all other Chronic Coughs. Public speakers and singers find them of inestimable value. Send for and a stamp and receive a box by mail. J. C. THOMAS, M. D., 114 W. 42nd Street, Cincinnati, O.
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For phobias, dactylitis, and hysteria of the occult. Proves hypnosis possible in all cases. Circles free. Address: HEALTH INSTITUTES, L. T., Los Angeles, Cal. 11-13

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Columbia Bicycles
THE STANDARD FOR ALL.
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Agents for the Columbia and Hartford Bicycles Cincinnati, Ohio.

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ALUMINUM TRUMPETS.
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Dr. Maud Burgess-Ryon, Graduate College of Fine Forces.
MAGNETIC HEALER AND CHROMOPATHIST.
Send correct date of birth with one leading symptom, and you will receive business advice and a diagnosis of your case through the higher intelligence of my guides. Terms, \$1, and two-cent stamp for reply. M. BURGESS-RYON, 110 COURT STREET, BOSTON, MASS.

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Mrs. L. Carter,
522 Washington Avenue, Council Bluffs, Iowa.
Send 2-cent stamp, name, age, and a lock of your hair, and I will send you a psychometric diagnosis of your disease. Mrs. L. CARTER.

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SUPPLEMENT TO LIGHT OF TRUTH.

Cincinnati, Saturday, March 30, 1895.

Volume XVI, No. 13

Subscription: \$1.00 per Year, 50 per Copy.

M. S. 47.

Echoes from Bright Minds in Our Cause.

WHAT IS SPIRITUALISM?

Answered by Hudson Tuttle, Wm. Emmette Coleman, Lyman C. Howe, Giles B. Stebbins, A. B. Richmond, W. F. Peck, and Hon. L. V. Moulton.

As Copied from the N. Y. Recorder.

Sextus on Hypnotism.

THE LIGHT OF TRUTH REFLECTED BY A GALAXY OF FIRST-MAGNITUDE STARS.

WHAT SPIRITUALISM IS, AND ITS SIGNIFICANCE.

HUDSON TUTTLE.

Spiritualism is regarded by many as a belief in rappings, the movement of a table, or the utterance of trances. These manifestations are but a drop in its wide ocean, the extent of which some Spiritualists do not comprehend. We have been allured and amused by the phenomena, losing sight of the eternal verities. As two thousand years ago, the multitude asked for a sign, now "tests" are demanded, to prove by the sensuous means of material science existence after death. The doubting spirit of the age has reached from false beliefs to the foundation of all beliefs, and the dearest and most sacred hopes and aspirations are called in question.

Of all subjects, that of immortal life is of most vital importance to the human heart.

We all come at last to the shore of the sea of Infinite Silence, brooded over by darkness, without a star in the sky or a beacon gleaming through the fog thickly settling down over the black waves. We have bowed with agonized hearts when they whom we have loved best have passed into the cloud shadows. We have waited by the couch of pain during the terrible struggle, and with trembling hand wiped away the dew of mortal agony. We have watched the coming change, the pallor, the fleeting breath, and vainly sought a last whisper from lips of clay. Then all the world grew dark, and it seemed a sin for the sun to shine in the heavens, the birds to sing, or any one to have joy in the heart. By this dreary sea is there no hope? Is there nothing beyond the shadows? Where night gathers on this life, will not the sun shine on the morn of a to-morrow? Can not science, philosophy, or religion solve this question and remove all doubt? Is there no balm in Gilead—nowhere a staff on which to lean?

Invoke philosophy with her robes of snow, pretending to a knowledge of the world and infinite destiny. She will tell you of the cycle of being; the succession of generations; that life and death complement each other, and that all we can hope for is unceasing change as the abiding law, and he who grasps to hold will find but shadows in his grasp. "I speculate," says philosophy, "and others may speculate. There has been speculation these many thousand years, and this is the conclusion reached: Nothing is known except that nothing can be known. If the sea before you is darkness, why complain? Is not the past equally dark? Of the present, even, what does any one know?"

Ask science, claiming to resolve the earth into its elements, weigh the stars of heaven, and calculate the pulsations of thought in the living brain. It replies with a sneer: "What is there beyond? There is transformation, nothing more. What do you expect? Continued existence? Know, then, that these clouds rest over oblivion—utter and complete negative of being. Mind, soul, intelligence, are of the body, and with it perish. Life arises from co-ordination of conditions, and when they cease it no longer exists. Do you hear the music of the instrument after it has been reduced to ashes? Nay, and no more should you expect intelligence after the brain which produces it is dead."

Most terrible, if this be true! If our hearts are strung to the tenderest touch of feeling, to respond to the sweet influences of love, only to feel the rude and blasting hand of pain, what a mockery is life, what a sham this fair and beautiful earth!

Is this all? Is there no hope? Must the

aspiring soul go down like the best of the field to silent dust? Between the mind which feels inspiration from the throne of Infinite Intelligence and the instinct of the insect is there no distinction? Does the same fate await man and the worm beneath his feet?

Suffering soul, there is hope! There is a guide out of the wilderness of doubt into the clear sunshine of immortal life. It will lead us to the highlands overlooking the murky fogs, and we can see far out into the infinite beyond.

WHAT GUIDE IS SPIRITUALISM?

By this name I mean vastly more than the phenomena; I mean a theory which goes down to the foundation of creation, and ascends to the throne of the Infinite; a theory commensurate with the Universe, from the attraction of atoms to the formation of thought—from the birth of worlds to the ascension of an angel.

This Spiritualism is the foundation of all the religious systems of the world. Without it religion is impossible, for the basic fact of religion is immortality. It runs through all systems as a golden thread, woven into diverse patterns, always bright and beautiful, however dark the background against which it is revealed. It forms the essence of all

to common and fundamental principles and laws, thereby eliminating miracle, and furnishing data by which right judgment may be formed. From a vast number of observations made by competent and impartial investigators, which may be verified, it accepts Spiritualism unites all these varied and often conflicting manifestations by reference to the statement so fully demonstrated that the intelligences which control mediums are departed friends as they claim; spirits who once lived on earth, and who return because held by the strength of their love, or desires.

The methods of communication vary, the physical manifestations being quite distinct from the psychical. In order to have such manifestations, a medium, or sensitive, has always been held necessary. In preceding ages the seer, priest, prophet, and magician stood between the spirit world and man, and religious systems were based upon their utterances, or thereby supported. There is no evidence that the greatest of these surpassed the modern medium, but there is abundant proof that the present phase, by its clear and comprehensive grasp of the whole, exceeds the past as much as chemistry does alchemy, or astronomy, astrology. A better understanding of these laws and conditions has yielded, and will continue to yield a

authenticity of records, and demands that he rely on the authority of truth, interpreted by reason.

The results of an intelligent acceptance of Spiritualism are nobility, purity, and self-sacrifice; constant and earnest endeavor to actualize an ideal, perfect life in this world as the best preparation for the next; living to live, not living to die; and knowledge, thrill, the substitution of the religious joy. Such is the doctrine of Spiritualism.

Would I take the Bible as witness and instructor? Yes; I would repeat from Paul, the most faithful of all the apostles, and who best understood the infinite reach of this doctrine. He says: "There are also celestial bodies and bodies terrestrial. . . . It is all body. . . . Now this I say, brethren, that flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption. . . . For this corruption must put on incorruption, and this mortal must put on immortality." When this is done, he says will be "brought to pass the saying that is written, 'Death is swallowed up in victory.'"

Paul enunciates the spiritual philosophy, and thereby unlocks the secret of the grave. The terrestrial can not inherit eternal life, which is the inheritance of the celestial. Death is the severance of the silver cord which unites the celestial with the terrestrial physical body. The latter returns to

THE VALUE OF SPIRITUALISM TO THE WORLD.

WILLIAM EMMETTE COLEMAN.

March 31, 1848, marks an important epoch in the world's history, for upon that day dawned the recognition of a new world of being; say, of a new universe, of which before men had had vague glimmerings and fiftal gleams, but of which demonstrative evidence of actuality had never before been systematically presented. Consequent upon this demonstration, and concomitant with the movement therefrom arising, called modern Spiritualism, many blessings and benefits have accrued to the world, a brief summary of some of which will now be given.

In the first place, Spiritualism has demonstrated the existence of the spiritual universe, and of a future life for man. In this materialistic age, when so many are doubting—nay, are absolutely denying—the existence of aught in the universe except matter and force, had Spiritualism done nothing else but prove the existence of spirit, that work would be the crowning glory of the nineteenth century, exceeding all the achievements and acquisitions of material science and physical discovery with which this tem-

pletely killed him and buried him out of sight, beyond all hope of resurrection.

Spiritualism likewise annihilates all idea of an angry, jealous, arbitrary god—a personal deity, enthroned in solemn awe, and surrounded by serried cohorts of winged angel ministrants, the messengers of his capricious mandates to Casino's remotest bounds; and in its stead it gives us the All-Father and All-Mother, the infinite spirit of the universe—the unitization of all intelligence, the focalization of all power into one distinctive whole, matter being his body, spirit his soul, and intelligence his inmost essence; the laws of nature being the expression of his mode of existence, never created, never destroyed; he being devoid of arbitrary caprice or vacillating volition, fixed, unchangeable, eternal.

Heaven—what is it? A place in some remote part of God's universe, where a select few of sanctified pietists will wear golden crowns, play golden harps; wave palm branches, and chant interminable psalms around the throne of the Great I Am, for aye? Such is the popular conception of heaven; but of such a place Spiritualism knows naught. In its stead it gives us a rational, natural, human existence, a solid, substantial world, a purified and beautified earth (so to speak), with undulating hills and verdant slopes, purring streams and fragrant flowers; meandering rivulets and glassy lakes, with the wealth of field and forest, grotto and lawn; with sportive lambskins and paradisaical birds; with towns and cities, hamlets and villages, brotherhoods and associations, schools and sanatoria, colleges and laboratories, museums and observatories, newspapers and libraries, theaters and art galleries, temples and towers, chateaux and palaces, rural cottages and stately mansions—a sphere where each and all have homes, real, substantial, unencumbered with deed or mortgage, but held in fee simple by each occupant; where every soul has all things requisite for its use and benefit, according to its desires and needs; where no one can possess more than can be utilized for his or other's benefit, where the only power seen is poverty of soul, of mind, of virtue, of intelligence—the only riches, wealth of purity, wealth of wisdom, wealth of love, wealth of right thought and right deeds.

The dogmas of vicarious atonement and the forgiveness of sins are overthrown by Spiritualism. The angels from the spirit clime proclaim that as you sow, so shall you reap; that be sure your sin will find you out; but for each violation of neglect or omission of any moral duty, the full penalty inevitably ensues, and no power on earth or in heaven can prevent it, that all atonement for wrongdoing must be made by the offender in person and no one else; that the last farthing must be paid ere you can be released from the dungeon-house created around you by your own misdeeds; that there is no escape from wrongdoing save in its abandonment, and strenuous endeavor to rise superior thereto.

Spiritualism cultivates our self-reliance, bidding us stand upon our feet, erect, god-like, free, calling no man master, but to develop our own individuality, thinking, reasoning, acting, for ourselves. Seek ever one thing—truth; and when found, uphold it, defend it on all occasions; yet regard not that as truth which is not based upon calm research, patient discrimination, and purest reasoning, being in strict accord with nature and her immutable teachings.

Superstition, dire and malign, fills the earth. We find it in every clime, among all peoples, including many Spiritualists. In bred superstition, the product of centuries growth in progenitorial veins, has not yet been eliminated from all Spiritualists; but the ancient phases of superstition foun among Spiritualists are in direct antagonism to the teachings of Spiritualism. The Spiritualist philosophy is the deathblow of superstition. It demonstrates law to be supreme in all the universe, as much in spirit land as on earth, but the dicta of spirits, real or supposed, should never be received unless accord with enlightened reason and the manifest teachings of nature. That we should test the asserted revelation of spirits in the crucible of common sense, rejecting all absurdities, inanities, frivolities, claiming post-mortem origin. Spiritualism harmonizes science, philosophy, and religion into concordant whole—substantiating that universality of law in all departments of being the highest heaven being as much the subject of law as the lowest planet, with total absence of all miracle and supernaturalism from the universe—that which is regarded as such being the legitimate outcome of natural law, as old as the universe, fit in the constitution of Deity itself. Spiritualism has, from its very inception, affirmed the truth of the evolutionary system of action; the derivation by natural sequence of higher species from lower; the evolution of man from lower nature. Supplement material science, it extends these fundamental principles to the spiritual universe—uniting the evolution of the spiritual with that of the physical, man's spirit body being evolved coincident with the material body, while worlds and system worlds, comprising the domain of spirit existence, are developed coevous with material counterparts.



"THE DAWN OF A NEW ERA"—FAC SIMILE OF CHROMO-LITHOGRAPH, 25x38 INCHES, FOURTEEN COLORS, GIVEN TO EACH SUBSCRIBER. (See Offer on Fourth Page.)

poetry, the pivotal facts of history, and the overshadowing motive of mankind.

It is the essential doctrine of all sacred books, without which they have no significance. The various Christian churches repose on the demonstration through Christ of immortality, and the Bible from Genesis to Revelations is a record of intercommunication between spirits and mankind.

WHAT IS THIS SPIRITUAL THEORY?

That beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of which and by force of which all existence flows. If the body of man may be likened to a fragment broken from the world of matter, so his spirit is a fragment broken from the realm of spiritual force, and enabled to sustain its identity. It is not from "matter and its attributes," but from the infinite spiritual energy that creation flows as an outward expression of an inward conception.

Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law; that the spiritual realm is governed by laws as fixed and determinable as those which rule physical matter. The spiritual manifestations of the past were regarded as fortuitous or dependent on the wishes of irresponsible agents, and varied in degree of presentation from divine inspiration to witchcraft and voodooism. Modern

higher, better, and more trustworthy order of sensitives.

If death makes no change except of condition, the individuality being perfectly preserved, communications must be like their source, good or bad according to the moral status of the controlling spirit.

Man is a spirit, flesh-clad, and as such walks the courts of heaven, and stands in the presence of the universal spirit, in earthly life, as much as he will after death. Hence the knowledge, attainments, and experience of that earth-life form his character for the future existence. As a spirit, the powers of a spirit are his, incipient, but when he acquires the knowledge, capable of wonderful achievements.

The fundamental doctrine of Spiritualism is the brotherhood and divinity of man.

The individualized spirit is the reality and highest type of creative energy. It is divine, is endowed with infinite capabilities, and thereby all mankind are united in brotherhood with a common destiny. The object of Spiritualism is the complete cultivation of man—physically, intellectually, morally, spiritually.

ITS INCENTIVES.

By presenting the most exalted motives, it encourages the loftiest aspirations, prompts to highest endeavor, and inculcates self-reliance. It frees man from the bondage of

mother earth; the former receives the shining robes of an angel. Hence, death works no change except in condition. The individuality is no more affected than by stepping from one room into another, or by casting off worn garments. Immortality is our birthright.

A materialist said that we are travelling between two bleak and barren promontories, the past and the future. In the light of Spiritualism, the headlands of the past are crowned with blessed memories, and the future, instead of a bleak and barren headland, toward which we drift in tears, rises above the shadows of this life, and on the purple slopes we behold our fathers, our mothers, our wives, our husbands, our children, our friends who left us in the night of years, all there with garments of light, extending their arms to welcome us!

Spiritualism presses to the quivering lips of grief this cup of precious nectar distilled by the angels of heaven.

The great and ever-enduring lesson taught by this view of life here and hereafter, is that the present is the shadow of future realities. We are spirits to-day, and shall be the same to-morrow after this body has fallen from us. We have already begun the infinite journey, and we are not to wait until death to begin the formation of character.

When death comes, the dross of this life will fall from us; its objects, its vain ambitions; estates, bonds, and title deeds fall as ashes, and the spirit stands alone, holding fast the treasures of such actions as had relation to its immortal life. Never was wiser command given than to lay up your treasures above.

ing age is so prolific. Next, Spiritualism dethrones the "King of Terrors," destroying all fear of death. In the Spiritualistic philosophy, death is shown to be an inestimable blessing in the divine economy of nature—the pathway to the brighter glories and purer felicities of the sweet by-and-by. Relief from fear of death constitutes a gleaming, glittering jewel in the diadem of crown, crowning the laurel-entwined brow of modern Spiritualists. Eternal punishment, another monster ghastly and gaunt, has fallen by the earth, transfixed by the piercing dart of Spiritualistic revelation. Progress eternal, we know, through Spiritualism, the principal birthright of the human soul. No heart so black with hate and fierce malignity but what in time will be attuned to sweetest harmony and purest love; no soul so blood-stained, so thickly crusted o'er with vice and crime, villainy, and turpitude, but what is destined, as the ages roll, to be redeemed therefrom, to walk arroyed in robes of purest white, symbolic of abiding virtue, purity, and truth. Fell and fabled Satan, the whilom "roaring lion," coursing up and down the earth, devouring old and young, the pauper and the affluent, we now find tethered fast where'er the light of spiritual science illumines the pathway. Liberal Christianity, Universalism, Unitarianism, etc., sorely wounded the devil, but Spiritualism com-

