

Light of Truth

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

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The Dawn of Astronomy.

THE MUSIC OF THE SPHERES.

Babylon, the Home of the Heavenly Science.

Singular Ancient Theories.

BY MARY PROCTOR.

The history of early astronomy is surrounded with a halo of romance. It is the oldest of the sciences, and reaches back to the earliest twilight of tradition. Gazing backward through the long vista of departed years, we mark with honest pride the successive triumphs of each age.

Could we stand beside the shore of that mighty stream of discovery, which has grown broader and deeper as successive centuries have rolled away, gathering in strength and interest, until it has embraced the whole universe of God, we would find that it has flowed onward through thousands of years, and following to its source, we would observe that it had finally dwindled into a silver thread lost amid the clouds and mists of antiquity.

We would find that the first who strove to pierce into the hidden mysteries of infinite space, night after night, and year after year, must have watched and waited until a ray of light pierced the deep gloom of his ignorance. His name and country are unknown, no monument marks his grave, but his first rude efforts to solve the mighty problems of the heavens have endured for thousands of years, and will endure as long as the world exists.

Although the daily spectacle of the rising and setting sun must have excited a feeling of wonder and awe in his mind, yet it soon became, then as now, a familiar scene. But the waxing and waning of the changing moon must have perplexed him greatly. The sun appeared every day, and the moon every night, but the sun appeared to rise and set, and the moon appeared to wax and wane, and the stars appeared to move and change their positions, while the ever-changing moon sometimes a silver crescent hanging in the western sky, or full orb, walking in silent majesty among the stars, eclipsed them with her overwhelming splendor.

As the lonely observer in his watchtower carefully marked the position of the moon among the fixed stars, he learned to recognize the different groups along her pathway through the sky. Thus at an early period the stars were divided into groups or constellations. To follow the moon as she pursued her journey among the stars was not difficult, but to trace the sun in his slower and more majestic motion, and to accurately mark his path from star to star, as he rose upward toward the coming constellations, was not so easily accomplished.

Night after night, as he sank below the horizon, the attentive observer marked the bright stars near the point of setting which first appeared in the evening twilight. These gradually sank towards the sun on successive nights, and thus was traced from constellation to constellation until the entire circuit of the heavens was made, and he was once more attended by the same bright stars that had attended him at first.

Here was revealed the measure of the year. Whilst the sun had circled through the heavens, the earth had been clothed with the icy mantle of Winter, the verdure of Spring, the glories of Summer and the fading hues of Autumn. The entrance of the sun into certain constellations had marked the coming seasons, and man began to connect his pursuits on earth with the changing seasons.

The next important discovery was that of the first planet. Whilst intently observing the rising and setting sun, some devotee of this noble science noted, in the early twilight, a certain bright star in close attendance upon the sun. The star appeared to be rapidly approaching the sun each evening, until it had finally disappeared.

Where had it gone to, and yet a more mysterious question, whence had it come? Patient watching, however, showed the star again one morning, just before the sun rose above the horizon, shining like a pure white, silver ray. It had become absorbed in the sun's rays, reappeared in the West, and had risen in the Eastern sky slowly emerging from amid the rosy hues of dawn. Thus was the first moving star, the first planet, discovered.

The discovery of the first planet led to the discovery of others. If we may judge of their order by their brilliancy, Jupiter was probably the second wanderer observed among the stars. Then followed Mars of ruddy hue, and Saturn, with its "dull and leaden aspect." After a long interval Mercury must have been observed, hovering near the sun and imitating the curious motions of the planet Venus.

Here the progress of planetary discovery was suddenly arrested. The unaided vision could not penetrate beyond the mighty orbit of Saturn, and centuries rolled away before the last two planets of the Solar system were added to the list of those already known. As Prof. Mitchell, of the Cincinnati Observatory, so beautifully expressed it: "To trace the effort of the human mind in this long and ardent struggle in

solving these problems, to reveal its hopes and fears, its long years of patient watching, its moments of despair and hours of triumph; to develop the means by which the rock-built pyramid of science has slowly raised its stately form from age to age, until its vortex pierces the very heavens, these are tasks of no ordinary difficulty."

It is no feat of fancy, with music and poetry, with eloquence and art to enchain the mind. Music is here; but it is the deep and solemn harmony of the spheres. Poetry is here, but it must be read in the characters of light, traced upon the sable garments of the night. Architecture is here, but it is the colossal structure of sun and system, of cluster and universe. Eloquence is here, but "there is neither speech nor language, its voice is not heard," yet its resistless power convinces us when we view the mighty periods of revolving worlds.

Shall we not listen to this music because it is deep and solemn? Shall we not read this poetry because its letters are the stars of heaven? Shall we refuse to contemplate this architecture, because "its architraves, its archways, seem ghostly from infinitude?" Shall we turn away from this singing eloquence, because its utterances are made through sweeping worlds? No, the mind is ever inquisitive, ever ready to attempt to scale the most rugged steep. Wake up its enthusiasm, fling the light of hope on its pathway, and no matter how rough, and steep, and rocky it may prove, onward! is the word which charms its willing powers.

From the time when men first began to think at all, they began to form ideas about the origin of the world as they knew it, and we find that at different times they formed different ideas, and the time came when they evolved different ideas as to the origin of the universe, and the position of our earth in space. We find some of them full of poetry, full of pathos, possessing a certain beautiful simplicity, not childish, but child-like in the accounts given in the Bible.

Men did not know how rains were formed, how the vapors arose in the atmosphere and then formed clouds. They were not acquainted with the way in which it took place—chemical and molecular changes were not known to them. They supposed that rain came from the heavens—from beyond the crystalline which they called the firmament.

The narrow tract, island or valley, in which their lives were passed, was considered the center of the universe. For that region the heavens were made; the sun revolved as a giant to run his course, that he might illuminate their abode by day. The moon was made to be its light by night, and the sun, moon, and stars were appointed to mark the changing days, seasons, and years.

The weight of evidence favors Babylon as the home of the first students of astronomy. The risings and settings of the heavenly bodies were observed by them at a very remote period. They took note of eclipses, and they have left a catalogue of these phenomena. Ptolemy gives the date of six of these events, taken from this catalogue, the most ancient dating back to 721 B.C. These are the earliest reliable observations in existence.

According to Letronne, the honor belongs to the Babylonians of the invention of the Zodiac. They determined the equinoctial and solstitial points, and are the authors of the duodecimal division of the day. The Clepsydra as a time-piece, the gnomon for fixing the solstices, and a hemispherical dial for marking the positions of the sun, were in use among them.

The Babylonians also determined the length of the tropical year to within less than half a minute of its true value. The Hindus, Egyptians, and Chinese lay claim to a very high antiquity in the study of astronomy, and great attention was paid to it by these nations, before it was studied in Greece.

More than six hundred years, however, before the Christian era, it began to receive attention in this latter country. Thales and Pythagoras were particularly distinguished for their devotion to this science, and the celebrated school of Alexandria, in Egypt, which originated about three hundred years before the Christian era, and flourished for several hundred years, numbered among its disciples a succession of eminent astronomers, among whom were Hipparchus, Eratosthenes, and Ptolemy.

The last of these composed a great work on astronomy, called the "Almagest," in which is transmitted to us an account of all that was known of the science by the Alexandrian school. The "Almagest" was the principal text-book in astronomy for many centuries afterwards, and comparatively few improvements were made

on it until the age of Copernicus. But before we leave the earlier period of the history of astronomy it may prove interesting to give a brief outline of the ancient theories which prevailed, with regard to the position of our earth in the universe. About 600 years B.C. the Greeks were considered the most learned people in Europe, but on some points their ideas were very strange. If anyone had told them that the earth was a round globe, they would have stared in astonishment, and said that such an idea was absurd.

They believed that the earth was flat, with an ocean flowing around it. The world was terminated towards the West by two fabulous countries, said to be inhabited by giants and pigmies. Near to the entrance of the ocean and not far from the sombre caves where the dead are congregated, Ulysses found the Cyclopes, "an unhappy race" who, constantly surrounded by thick shadows, never enjoyed the rays of the sun, neither when it mounted the skies nor when it descended below the earth.

Still further away, and in the ocean itself, and therefore beyond the limits of the earth, beyond the region of winds and seasons, the poet points for us a "Fortunate Land," which he calls Elysium, a country where tempests and winds are unknown, and where the elect of Jupiter, snatched from the common fate of mortals, enjoy a perpetual felicity.

The enchanted isles, where the Hesperides guarded the golden fruit, and which ancient writers placed in the West, not far from the Fortunate Isles, were supposed to be near the vault of heaven, and not far from the sources of night, that is, the land of the setting sun. Anaximander represented the earth as a half cylinder, the upper face of which alone is inhabited. Olympus, among the Greeks, was made the center; for the Egyptians, the center point was Thebes; for the Assyrians, it was Babylon; and for the Hebrews, Jerusalem, the center of the celestial vault, because there, they thought, it should float more to one side than to the other.

Thales adopted the theory that the whole earth rested on a circular flat surface, beneath which were roots reaching downwards without end, and without any imagined support.

The Vedic priests asserted that the earth was supported on twelve columns which they very ingeniously turned to their own account by asserting that these columns were supported by virtue of the sacrifices that were made to the gods, and that if they were neglected the earth would collapse and be destroyed. The pillars upon which the earth was supposed to be supported were invented in order to account for the passing of the sun beneath the earth after disappearing in the evening in the West for which at first a series of tunnels were supposed to exist, but these gradually became enlarged to the intervals between the pillars. (In the opinion of the Greenlanders, handed down from remote antiquity to our own day, the opinion is still entertained that the earth is supported on pillars which are so warm by time that they often crack and would have long since fallen had it not been for the incantations of the magicians.)

During the sixth century after Christ there lived a monk named Cosmas, who believed that the earth was enclosed in a large oblong box, divided into two parts; the first, the abode of men, reaches from the earth to the firmament, above which dwell the angels, and where the stars revolve in their orbits. The second reaches upwards from the firmament to the upper vault, which crowns and terminates the world. On this firmament rest the waters of the heavens. Cosmas supposed that the earth was surrounded by four high walls which joined together at the top in a vault, the heavens forming the cupola of this singular edifice. "Cosmas justifies this system by declaring that, according to the doctrine of the commentators on the Bible, the earth has the form of the Tabernacle that Moses erected in the desert, which was like an oblong box, twice as long as broad.

But we may find other similarities—for the land beyond the ocean recalls the Atlantis of the ancients; and the Mohammedans, and Orientalists in general, say that the earth is surrounded by a "high mountain," which is a similar idea to the walls of Cosmas. (Astronomical Mythology, by Blake, p. 268.) An Arabian student of the eleventh century, believed with many others that the earth was a floating egg with one half beneath the water. The regularity on the surface is only interrupted by mountains and valleys which are the abode of life and man. He supposed, like the ancients, that the torrid zone was uninhabited.

Such were a few of the quaint theories of the ancients with regard to the universe. They marked the early beginning of the growth of astronomy, as it emerged from the dawn of ignorance until it gradually approached the noonday of the present time, when the radiance of scientific knowledge is casting a new light upon the wonders that bewildered the ancients. One barrier after another has been removed, mighty problems have been solved, and mysteries that surrounded the glories of the

heavens are now made clearer to us. And yet, as our study of science increases, we perceive that the domain of the unknown has a wider extent than the domain of the known. We find still greater mysteries by the very expansion of our knowledge. We are constantly removing the obstacles on our way, clearing it and hoping to come to a satisfactory interpretation of the facts. But as we go deeper down, we come to regions of still greater mysteries.—*Self Culture.*

Two Things Requested: First, that before commencing each week's work, you will remail a copy of this paper to the person, continuing this for four weeks, then substitute another name and continue the remailing throughout July, August, and September. Second, make a strong effort immediately to exhaust our large edition of "Higher Realms," price 25 cents, and with each book we will send the LIGHT OF TRUTH one month. Success can only be obtained by building on the rock of cooperation.

THE N. S. A.

Judicial Tyranny vs. Spiritualism.

TO THE EDITOR OF LIGHT OF TRUTH.

My attention has been called to the arrest of another medium during the past week. The frequency of such arrests is a very serious matter to those who know what they pretend to us Spiritualists. Our nation is now under the rule of judicial tyranny, and the next step will be military despotism. This is the exact situation, and unless Spiritualists, and other lovers of liberty, arouse from their lethargic sleep, democracy will be a thing of the past. Aristocracy, in its worst form, sustained by a strong arm of military discipline, will be at the helm of this nation.

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Spiritualists, how do you like such work? If this case stood alone, I could charge it to the intolerant bigotry of a Christian Judge, and hope to infer that it would not happen again. In view of the fact, however, that this case is only one out of many, I am led to the conclusion that the judiciary has determined to crush Spiritualism by destroying its mediums, through imprisonment and heavy fines. This view is strengthened by the laughing remark of a certain judge to a lawyer who was defending a medium in court not long since. "Don't you think," said this impartial (?) judge, "that we know the difference between fortune-telling and mediumship? Of course we do, but we have got it in for you Spiritualists, and you have got to take it." The judge was not on the bench when he made this remark, the animus of which will be carefully noted, I hope, by every reader of this article.

The N. S. A. asks the Spiritualists of this country to place it in a position to enable it to defend all mediums who have been subjected to such fearful persecutions by our judicial masters. They can only be defended by organization, local, State, and national. Let us once impress our legislators and jurists that we are legally organized, that we have the moral force of numbers behind us and we can then, and not until then, defend our mediums, maintain their and our own rights before the law.

The National Association is desirous of securing a complete list of the arrests of mediums during the past eighteen months. An earnest request is hereby given to the friends of all such mediums to send Secretary Woodbury an account of such arrests, the cause of the same, and the ruling of the courts in all cases. If this request is complied with, the N. S. A. will soon be in a position to place a series of facts before the Spiritualists of the nation, relative to the status of the rights of our mediums in the several States of this glorious Union of ours, that will go to prove that the Spiritualists have now no rights that their enemies need to respect.

In order that effective work may be done, funds are needed, and it is hoped that there will be a prompt response to the suggestions of O. W. Humphrey and J. G. Patten that the treasury of the N. S. A. may be filled. Twenty States more or less, attempted legislation this past winter against our mediums and magnetic healers. In a majority of those States, these unjust attempts were successful. Had the N. S. A. had funds, committees on legislation could probably have prevented the passage of many of those tyrannical measures. Had there been money enough in the medium's fund, those who have been arrested would have found the N. S. A. an active agent in their defense, as well as a truly sympathetic friend in their time of trouble. Yours for the N. S. A. H. D. BARRETT.

MEMORIAL SERVICE

For Mrs. Clara H. Banks at her Native Town of Cummington, Mass.

On Sunday, the 24, one of June's perfect days, a memorial service in honor of Mrs. Clara Holmes Banks was held in her native village. Many friends from Haydensville, Florence, and Northampton were present to assist in honoring the memory of her who held so large a place in our hearts. The platform at the hall was beautifully decorated with evergreens, potted plants, and cut flowers. When speaking for Mrs. Banks always declined to occupy the platform, but took her position in front of it, saying she felt more at home when here to be down among us. So her chair was placed in her favorite spot, wreathed with maiden-hair ferns, and banked with moss, in which were the words, "With you in spirit," in white immortelles; beside it a table filled with vases of flowers; on the platform another table, on which was a line picture of the loved face, over which drooped a large cluster of white roses; beside it a line picture of Mrs. Mary Gabb, a loved member of our society who passed to the higher life a few days before Mrs. Banks, and on that dear face drooped a cluster of pink carnations.

The exercises opened with the song, "O Morning Land," by Miss Shaw and Miss French; invocation, by Miss Lizzie Harlow, followed by a short address by the chairman, L. H. Tower. Miss Shaw and Miss French then sang, "Only a Thin Veil Between Us," written for the occasion by C. P. Longley, of Boston, which was followed by reading of a paper by Mrs. J. M. Kingman. The song, "She Has Crossed the Shining River," which at Mrs. Banks' request was sung while her spirit was taking its flight, was then sung by Miss Shaw and Mrs. French, followed by a short talk by Mrs. Cleveland, of Northampton. Mrs. Cleveland's address was read an address sent her for the purpose by Mrs. Milton B. Smith, of Haydensville, Mass. The address was an expression of kindly remembrance to the friends, and regrets at being unable to be present to add her words of love and appreciation for Mrs. Banks, of Mrs. Jennie Hagan-Jackson. Mrs. James Hawley read an original poem; then followed remarks by W. W. Mitchell, a venerable man to whom Mrs. Banks was a pupil in childhood and youth, and in early womanhood an assistant in school work; and Wm. M. Orcutt, a townsman who had known her from childhood, and Mrs. Porter, of Florence, all bearing testimony of her worth and nobleness of character, both in her home life and her public work. Miss Lizzie Harlow, of Haydensville then read the poem given by Joseph Stiles at the annual convention in Hartford in memory of Miss Banks and printed in a late issue of the Banner of Light; she then, after voicing her own sentiments of love and gratitude, gave way to her inviolable control, who gave a fine address. Mrs. Banks also for a time controlling and talking to us in her characteristic manner, the instant of her taking possession of the medium being as perceptible to us who were familiar with her, as would be her entering the hall personally. Miss Shaw and Mrs. French then sang, "Only remembered by what I have done." Benediction by Miss Harlow. FLORENCE SAMSON.

Two Things Requested:

First, that before commencing each week's work, you will remail a copy of this paper to one person, continuing this for four weeks, then substitute another name and continue the remailing throughout July, August, and September. Second, make a strong effort immediately to exhaust our large edition of "Higher Realms," price 25 cents, and with each book we will send the LIGHT OF TRUTH one month. Success can only be obtained by building on the rock of co-operation.

How to Celebrate the Fourth, and Assist the N. S. A.

TO THE EDITOR OF LIGHT OF TRUTH.

These are the times that try men's souls. Kind reader, has the ministering of angels been of benefit to you? Are you thankful that through the mediumship of some mortal you have received evidence that not only your friends live after the body is cast off, but that you know that immortality is a fact; if so, is it not your duty to show how much you love the cause, and will you not celebrate the 4th of July, 1895, by pledging yourself to assist the National Association financially?

There is a determined and persistent effort being made all over the country to persecute and prosecute our mediums. The next year will be long remembered by the Spiritualists of America. The National Association will have some vigorous work to do. It must have money to accomplish this work. The Secretary is acquainted with a gentleman who will give twenty-five dollars if ninety-nine others will do the same; the ladies are of course invited to assist in securing this amount.

Now, are there not one hundred true Spiritualists in America who will celebrate the national holiday in this way? And then we shall have a splendid financial backing for another year's work. Last year the finances of the N. S. A. came from the few; this year, on July 4th, let all assist. FRANCIS B. WOODBURY, Sec.

Minneapolis, Minn.

The list of speakers and mediums for the Northwestern Spiritualist Camp-meeting Association is as follows:

Speakers: Professor H. D. Barrett, of Washington, D. C.; Mrs. C. F. Grumble, of Chicago, Ill.; Rev. J. C. F. Grumble, of Geneva, Ill.; Rev. W. H. Bach, of Aberdeen, S. D.; Rev. G. H. Brooks, Wheaton, Ill.; Dr. N. S. Asplund, Minneapolis, Minn.; Mrs. S. M. Lowell, Anoka, Minn.; Mr. Allen F. Brown, Newport, Minn.; Dr. E. B. Russell, Minneapolis, Minn.; Rev. W. H. Harrington, Minneapolis, Minn.; Mrs. C. D. Prudent, St. Paul, Minn.; Mrs. R. W. Barton, Minneapolis, Minn.; Mrs. Kate Hoskins, St. Paul, Minn.; Mrs. E. Lepper, Minneapolis, Minn.; Mrs. E. Braun, Minneapolis, Minn.; Mrs. Carrie Tryon, Minneapolis, Minn.; Mrs. Vaughn, Minneapolis, Minn.

Public test mediums: F. Cordon White, Mrs. Jacobs, Mrs. Courson.

Materializing mediums: Dr. A. M. Roberts and wife, Chicago; Mrs. Bessie Asplund, Minneapolis; W. W. Aber, Kansas; Lee V. Johnson, Indiana.

Phenomenal mediums: Mrs. Mand Lord Drake, independent voices, spirit lights, touches, etc.; Francis Ruddle, independent slate-writing; Professor George Parker and wife, rapping, trumpet, and automatic writing; John A. Johnson, rapping, trumpet, and independent slate-writing; Mrs. McLean, fire test; C. H. Figures, Physical manifestations.

Clairvoyant, trance, and test mediums: F. Cordon White, Mrs. Jacobs, Mrs. Barton, Mrs. Pruden, Mrs. Talcott, Mrs. E. Colson, Anna Anderson, Miss Sanberg, S. M. Lowell, Mrs. Vaughn, Mrs. Tryon, Mrs. Khudson, Mrs. Miner, Mrs. Gould, and Mrs. House.

Magnetic healers and psychometrists: Professor E. A. Westrom, of Winnipeg, Dr. J. Swanson, Dr. E. B. Russell, Mrs. Kate Hoskins, Mrs. E. Lepper, Mrs. M. A. Barkaloo, O. J. Johnson, Dr. Vaughn, Allen F. Brown, Dr. N. S. Asplund, Dr. George M. House, Mrs. Bagnall, and Mme. Teisworth.

Gallon, O.

At this present day in Gallon we have a population of 3,159. It is a good little city. We have twelve churches; a woman's relief corps; a ladies' aid society; a Dick Morris Post, and many other organizations of the same order. All workers for the good cause.

While in Gallon, Ohio, we were engaged in the printing press. We have some grand workers on West Main street. I was called to the home of an old soldier; was told he was delirious for three days; had been sick for one week, and in his unconscious state it was the cry for food, famishing for the necessities of life. He said he was starving. I did not find him delirious, but was in a critical state, pronounced very bad by the doctor in attendance. A wife and three little children waiting for the necessities of life, a young baby three weeks old, all good and hungry. Not a neighbor to call in. Previous to this woman's relief corps lady refused to enter the home in sickness when called on. Her artistic hands helped to weave the wreaths to decorate the graves of the poor fallen heroes who fought for this country. They had better let the sick room take care of the living. These will appreciate it more. They had better learn the march to the sick room and relieve the sick. If the doors are too small out down your wide sleeves and leave a width of three or four inches, and walk in, give the poor, little children the pieces to clothe their poverty. Love your neighbors first before you love a little African. Be friends first with your poor at home, then seek to elevate the ignorant Africans. Interest yourselves in the affairs at home when you are called on, so people will not be afraid to tell you of their distress. As you know your neighbor, so God will recognize you. Let the dead rest and go into the sick room and study the features of the dying, and relieve them, be they ever so poor.

That is charity. Love your neighbor, and they will never be ungrateful. I can speak for that part of it by experience. Then another feature attached to it is this: You will brighten your own morals. Practice your Christian principles. Jesus entered the house of the leper and healed him. He did not talk or weave wreaths, and never went to the cemeteries to find an object lesson. He found something more goodly and practical to set before humanity. LIZZIE A. HOWERT.

Portland, Ore.

Having many readers who would like to know what is being done in relation to our camp-meetings, I would ask space in your valuable paper for a brief outline of the work of the two spiritual camp-meetings in Oregon and Washington.

The F. S. R. Association of Clackamas County, Oregon, will begin their camp-meeting at New Era, July 3d, continuing until the 21st. We are expecting a grand celebration on the 4th of July, with good speakers and music. The lectures and tests during the meeting will be given by Mrs. George Cooley and Mrs. L. E. Prior, two of the best workers in their line on the coast; they having prepared themselves fine instruments, and we are sure of grand work being done by them, with a lecture on one occasion from Mrs. Prior and tests by Mrs. Cooley, and vice versa. The people will be well paid by coming to this meeting.

We will also have other local talent from time to time. The ladies' bazaar in connection with this camp will be an interesting part of the program, and if any of your readers would like to donate any article a tidy, lamp-mantel, apron, etc., it would be than highly received. The Clackamas County Camp-meeting begins July 27th, continuing over three Sundays. A good time is expected at this camp-meeting also.

The Clackamas County Camp-meeting is to be organized this coming Sunday at 3 o'clock. For several months I have been holding services at this place. On the first Sunday and the last Sunday nineteen names were received as a beginning of an organization. Others are expected at the time set for organizing.

The management of the coming camp-meeting at this place will be in my hands. I am also president of the Clackamas County Association. My address is 324 Front street. REV. G. C. LOVE.

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

HENRY J. NEWTON INTERVIEWED

He Expresses His Opinion Various and Unhesitatingly.

BY A. CLARK WRIGHT.

Henry J. Newton has long been the central figure, or leader, in the public presentation of Spiritualism in the Empire State, in the shadow and sunshine and through good and evil report. He is in no sense of the word a fine day Spiritualist, but a staunch defender of certain natural facts that have come within the sphere of his investigation. He has witnessed almost all forms of mediumship, and spared no pains in getting at the bottom facts of a subject, he is ever so small. He is a devout investigator, and seems to possess an infinite capacity to take pains, and repeat experiments again and again until there is no chance for an error left. No subject in the whole range of spiritual phenomena to a practical, scientific investigator of natural phenomena is as interesting as that of materialization. This is something that boots and have got hold of mechanical experiments, decide. In all scientific investigation nothing is so accurate and certain as mechanical demonstration. Mr. Newton seeing this from the start, sought out those mediums who would fall in line with his purpose and manner of investigation. He has a warm and sympathetic side to mediumship, and tries to put all prejudices away when investigating the nature of a fact. He is always after the fact and nothing more. Though Mr. Newton has done so much in the cause of scientific Spiritualism he has devoted the major portion of his time to original investigation into light, chemistry and photography. The bulk of his communications to periodicals is on the subject of his chemical researches with photography. He is designated as the father of the Dry Plate Process. He is continually adding to the sum of human knowledge on this delightful study.

Of all the sciences chemistry teaches man the necessity of careful and accurate experiment. In this science Mr. Newton is a master and tried and trained. He brings this line of detail to the study of those forms for experiment and demonstration that there is another life beyond this.

This interview with him will be of unusual interest to all interested in the cause of scientific Spiritualism.

1st. What are your methods of investigating spiritual phenomena?

I pursue a purely scientific method in investigating all orders of natural phenomena. There is no other method that will stand the test of experience and development, whether such phenomena be occult or in the sensory plane of matter. A mechanical test of phenomena is more accurately demonstrative than can be

by tried to settle the fact of materializing by mechanical methods as spirits evidently need conditions that put the senses at a disadvantage; by mechanical contrivance I have tried to prove the reality of the sensation of this nature, and I think that this is the true line on which to proceed in investigating these manifestations.

In the first place, I make sure that my mental machinery is properly adjusted and has no bias by the interference of a belief. It is lamentable that few are destitute of a priori belief. Such investigators will see the phenomena according to their preconceived mental state, and judge without evidence, and condemn without reason. I try to convince myself before I begin that I have no bias or preconceived judgment in the case. I enter on my investigations in this condition, that I don't know. I have no belief, but I am trying to find out. When I say that I know, I have established a fact before I declare myself. I may take me a long time and I may have to travel over green woods, and many times, but I am seeking the fact, and the fact only. I am not trying to establish an opinion, a notion, or a dream. What I mean by the "scientific method" is simply this fact attained by sense demonstration as opposed to the metaphysical or theoretical method. A person not in the habit of studying the mental condition of people with whom he comes in constant contact, would hardly be ready to believe how few there are but what have a dominating belief of some kind that stands in the way of their seeing and accepting new truths or strange facts. For illustration, I met a gentleman a few days ago, who seemed ordinarily intelligent in whom I entered into a conversation on spirit phenomena. When the subject of materialization was reached. He said to me in a most emphatic manner, "I don't believe in it." "Why don't you believe in it?" He answered with increased emphasis, "pounding with his fist, "Because I don't." "Did you ever attend a seance for materialization?" "No, and do not want to. I don't believe in it." This man is just a specimen of a large class of people who talk about things of which they are utterly ignorant, and they are the loudest mouthed in the ranks of Spiritualism. I know of no method by which such people can be reached or put to silence, as their rational powers are chained by their beliefs.

2d question: Have you paid any attention to that new phase of so-called spiritual phenomena through a type-writing machine?

Very little. In the early part of the Winter we had a medium in the city who claimed to be developed for that phase of phenomena. I attended a seance one evening and saw all that was intended for visitors to see, I think; and perhaps a little more. At the close I was questioned as to how I was pleased. I told the medium I was not pleased at all. "Why, what is the matter?" was asked. I said, "Enough is the matter," and I said further, "If I were a medium and my guides should request me to perform in a manner such as I have witnessed here this evening, I simply would not do it, and my advice to you is to stop about where you are." I have heard no more about it since. There are other claimants for the distinction of being mediums for this class of phenomena which I have not had an adequate opportunity to investigate.

I was called upon by a gentleman who brought with him two manuscripts containing about just words each, signed by two persons in the spirit world. I was required to read them carefully, which I did, for three reasons. 1st. To determine the value of the mental caliber of the writers. 2d. The literary merit displayed in their production. 3d. Whether they were both the product of the same mental machine. I gave them to an old editor to do the same thing. He went over them critically and carefully, and gave me his conclusions, and then I gave them into the hands of another editor who still has them. The gentleman who brought them to me said that he wanted me to go into a careful and critical investigation of the phenomena, and for me to tell him after I got through whether he was sane or a lunatic. I have been, up to this time, permitted to be present at one seance. I have seen the type-writing machine put upon a table, set into the cabinet, medium and a chair put beside it; the curtains were then drawn, and I saw no more. I heard a clattering sound inside the cabinet which sounded like a typewriter in motion. At the end of thirty or forty minutes the seance came to an end. The medium came out and there was produced a manuscript of nine pages, headed, "The Genesis of Thought," and signed "A. Schopenhauer." I have read it very carefully. The gentleman called on me a few days after and wanted to know what I thought about it. I told him I did not think about it at all. I had not had an opportunity to form a conclusion. I could not form an opinion without evidence. You certainly can not think my sitting and listening to a noise in a cabinet resembling a typewriter in motion as sufficient evidence that a spirit was writing upon it, because such phenomena can be accounted for in several other ways. Spiritual phenomena to be of any value must be under circumstances and conditions that will admit but of one explanation.

If I am called upon for further investigation, I will proceed carefully, in getting the facts. It may be all that it is claimed to be, but if they want me to investigate it, I will know either one way or the other when I get through, but I must have an opportunity such as science requires for the investigation of all phenomena in order for me to come to a rational conclusion. For me to sit again for a repetition of what occurred the other evening would be simply a waste of time and could by no way produce a valuable impression on my mind.

3d question: Your critics say that "you ignore the judgment of Spiritualists and their authority in backing mediums they have thoroughly exposed."

Your question asserts that my critics accuse me. Now a critic requires capacity and knowledge to be able to justify his criticism of the acts and conduct of another investigator. At any rate they must willingly yield to me the sincerity of my purpose and the deep interest I have in the cause of scientific truth. After I have carefully investigated the phenomena of a medium and established certain immutability at other places and times, under entirely different conditions and circumstances may not be material, as it can not by any possible known methods change the result of a fact established, and any one who uses what happens at one place to determine what happens at another place, or what didn't happen at one place, didn't happen at another, will be building on sand that has no substantial bottom; things can not be proved or disproved by any such process. The fact is, the same medium, under as near surrounding conditions as human ingenuity can secure can not produce precisely the same kind of phenomena two succeeding days. Now, again, whatever may be the moral tendency of the mediums the safest way is to place them where they can not be dishonest while being used to produce phenomena, and if the moral tendency of a medium is to be dishonest, this condition becomes more necessary and can do no damage anyway. I value the testimony of others, first, just in the ratio of the ability and integrity of the testator when it relates to personal experience. Second, and of the method and condition under which the experience was attained. My so-called critics have not done me the honor of making my personal acquaintance. Those who have not worked with me have totally misconceived my methods and have misrepresented me completely; those who have worked with me have never misrepresented or criticized me, and there is quite an army of them; and to-day if there is a living person who knows of an error that I have made and stated it to be true and will be so kind as to point out the error to me, and make it plain, I would gladly retract. Any criticism in any other way will be a waste of time.

Geology and Artesian Wells.

The study of the geological structure, and general surface conformation of localities selected for sinking artesian wells has led to some interesting discoveries. It is found that when the strata are curved the water is deflected by the substratum, and if the upper stratum is pierced the water will rise if the level be above that on which the artesian boring has been carried on, to perform the piercing the water gushes up and overflows; it is, in fact, the hydrostatic pressure of the common water which occasions the upward rise in the artesian well. Sometimes the water forces itself through the upper strata, unaided by artificial means, causing local shocks and rumblings. Again, the water from the depths, whether artesian wells or natural springs, brings with it many substances in various proportions; thus, chalk occurs as sulphate or carbonate of lime, and in water containing carbonic acid solution, the calcareous matter is dissolved from the sides of the rock through which the water passes, and then, by evaporation, it deposits stony substances resulting in incrustations in boilers and kettles and stalactites and stalagmites in caverns. Silica, an important factor in the formation of terrestrial rocks, is also deposited in small quantities—only hot water can dissolve the latter, hence its appearance around all boiling or hot springs.—N. Y. Sun.

Spiritualism now has a publishing house. Purchase Higher Reams for a friend.

THE RELIGION OF SPIRITUALISM.

WONDERS IN THE SCIENCES.

Delicately Instruments Used in the Sciences, Why Not Also in the Production of Spiritual Phenomena?

MOSES BULL.

2.

Much of this argument showing that the materialistic "hed" is shorter than that a man can stretch himself on, may seem irrelevant to the subject of these papers, but it is not, if the materialistic hypothesis will explore the various phenomena of the universe and all in it, Spiritualism may as well shut up shop.

I will next talk of a few

THINGS BEYOND THE SENSES.

If there is nothing beyond the ken of the unaided senses why do we use microscopes to bring to our view the myriads of living, complex, intelligent organized beings which may exist in a single drop of stagnant water? Why use telescopes to bring distant worlds to view? Is it well known that our unaided ears and eyes do not hear and see all there is to be heard and seen. Our ears take in only certain kinds of sounds. Many whose ears are otherwise as good as those of the ordinary mortals can not hear a bat screech; some can not hear a canary bird sing.

In reading the *Irena* the other day I came across the following, which states the matter so plainly that I can not resist the temptation to reproduce it here:

"Imagine a pendulum, suspended in a room from which all light is excluded, amidst a darkness deeper than that of *Tartarus*, and a silence as that of the grave. Now imagine that pendulum to be set in motion by some invisible hand, and compelled to vibrate or swing to and fro with ever-increasing speed.

"An observer present in the room would not, for a while at least, know what was going on, because neither his sense of sight, hearing, touch, or taste has been appealed to. But as soon as the vibrations of the pendulum have reached the rate of about thirty per second the silence is interrupted, and a very low musical sound is heard—the lowest note the human ear can grasp—lower than the deepest bass of a church organ. This sound, however, will rise in proportion as the motion now appeals to sight, and will travel over the entire musical scale, until, when the speed has risen to about forty thousand vibrations per second, it has reached the highest note which the human ear can grasp, and there will be silence once more.

"But the motion of the pendulum goes on, and at last—after a veritable ocean of undulations has been reached—the enormous figure of six billions per second—a dull red light looms from the inner darkness, the light of the red end of the spectrum. The motion now appeals to sense of sight, and in proportion as it rises to still giddier heights, the color changes into yellow, green, and blue, until at the rate of about *After this* the extreme violet end of the spectrum is reached, and there is darkness once more. But the motion goes on, and reaches the rate of six billions per second, and a dull red light looms from the inner darkness, the light of the red end of the spectrum. The motion now appeals to sense of sight, and in proportion as it rises to still giddier heights, the color changes into yellow, green, and blue, until at the rate of about *After this* the extreme violet end of the spectrum is reached, and there is darkness once more. 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VOICE OF THE PEOPLE

A Plea to Abandon Flesh Diet.

Animal Food Stimulates to Animal Emotions and Feelings.

THOS. WALLACE.

This is an age of reform and the public has begun the cry of *pure food*, but it appears has not yet become disgusted with its kind of food, desiring a change as well as purity.

From time immemorial the cry has been "might makes right," "the survival of the fittest," etc., and all nature, from man to the lowest expression of life, has devoured the weaker and less developed; and now in this age of intellectual development the questions should seriously arise whether it is necessary and right that conscious life should be taken to support conscious life, and if not the cause of a greater part of the diseases and crimes that are so prevalent? Does the baking, broiling, or steaming of meat in the unsavory grease of the filthy swine have such a civilizing (?) and intellectual effect on cannibals as to warrant its being voluptuously devoured by a so-called civilized and intellectual being? And by what moral law but intelligence the right to destroy others of inferior intellectual development?

It is well known that meat stimulates the baser nature, and also calls into use cataplasms, peppers, spices, etc., which possess no vitalizing elements whatever, but pave the way for stimulants more severe, which only tend to pervert the developing intellect. Then why persist in destroying nature's source, causing in the end discord, disease, and misery to ourselves and as well, perhaps, to our children, who surely, if they have any rights, have the privilege of being born under the best conditions we are able to give?

The excuse that meat is necessary for sufficient strength and vitality is unwarranted, for there are millions, especially in the East, who live entirely without animal food. The Scotch, who are an unusually hardy race, certainly don't get their strength from animal food, because of its scarcity perhaps, but no matter, the fact is the same.

From a personal observation, excessive meat eaters are more or less dyspeptic, moody, passionate, and even crabbed. It is no wonder, though, when it is considered the flesh decays before it is assimilated and gives a feverish impetus to the blood which must develop into some form according to the condition of the blood. If the meat is diseased, the evil effect is doubly sure. The harmful effect of flesh diet is certainly plain enough. The wonder is that it is continued. Besides, have animals no rights we are bound to respect? Who has had the unfortunate task of killing some brute, perhaps a pet, without feeling an awful sense of guilt? And horrible to say, who has seen the ghastly manner in which they are bled to death and even to the point of being skinned, and whose in our large packing houses without feeling shame for the toleration of such conduct by a civilized people and a sickening sensation at heart? Truly it should bring the blush to the cheek of the darkest skin of the most depraved cannibal. Is the people spiritual, civilized, or savage that permits such conduct for the gratification of a cannibalistic desire?

The controls of most mediums either request or compel them to abandon flesh diet and even to abstain from weak stimulants as tea or coffee. Therefore, we who are benefited by this change should urge others to do the same, and so aid in the developing intellect and mediumistic powers of mortals for the good of humanity, remembering that love and influence over the human race has thus far entered through the stomach. Then let us deluge the public with thought-waves of horror at this inhuman outrage until all conscious life has justice, and flesh is abandoned as food, which will result in a physical, mental, and spiritual benefit. Sympathy then will rapidly develop which is the foundation of happiness.

Written for the LIGHT OF TRUTH.

LIBERALISM.

MRS. O. E. DANIELS.

Liberalism is "in the air" and will appear from time to time in shapes, persons, and places the most unexpected. Indeed, the general fact of the progress of the world makes its appearance inevitable. The liberals are those who are emancipated from theology. The facts and laws of civilization compel this emancipation more and more. The wise provision and preparation can only be had by the wise and prudent spreading of liberal, spiritual, scientific and humane views among the people. To do this we must give our aid to N. S. A. That is, Spiritualists must furnish a livelihood for their best teachers and exponents. The success of a cause that can furnish such is assured. The cause that can not do this must remain suspended like vapor "in the air," giving freshness here and lightning there under the blind propulsion of revolutionary events. Organization is but another name for the growth and progress of man. But man can not advance physically, morally, socially, and politically without limbs and organs.

Back of these leaders, teachers, and editors there must be organization—intelligent, national, co-operative, and influential. The National Spiritualists' Association is one of these. It must be largely extended, and others must take up its work and aid in its efforts for emancipation, education, and social development; and above all aid in the defense of liberty against encroachment of both Church and State by securing the complete and permanent separation of both. No Spiritualist can really be one until he has an earnest desire to have others enjoy the same blessed freedom from the horrors, dogmas, dreams, and despotisms of theology from which he has escaped. He knows that this escape must be commonly a slow growth, not without the doubts and fears which always attend growth and progress. But he knows the joyous health and liberty beyond, and he longs to see all enjoy this blessed light. He knows, too, that only by this light can the progress of the world be other than a blind and dangerous groping and stumbling in the dark. And should we not one and all by thought and deed help the noble work of the N. S. A.

IN LOVE WITH INGERSOLL.

But She is Only One of Many in Our Ranks.

To the Editor of LIGHT OF TRUTH.

Spiritualists, in my opinion, are not the people to find fault with Ingersoll. His teachings, so far as I can see, run along with ours until we reach death so-called. He stops then because he does not know, and he is honest enough to say so. We go on because we do know, and are not afraid to say so. Ingersoll loves that which is natural and beautiful; so do we. But he is to blame because he says "I do not know." I think not. He tells us of what he knows of this life and the duty we owe to our fellow man. His voice draws the human mind from that which is selfish and bad. He says that "the place to be religious is here; the time now." We understand from him that "if there is a hereafter we will then be prepared for it." In other words, "if we are true to God we must be true to man." Is this Spiritualism or not? I think so if I am correctly informed.

He furthermore says: "The most natural of all religions is the worship of the sun." I think we agree with him in this, or rather, he with us. In his famous Christmas sermon he complains of Christianity (so-called) because it "crushes the soul with responsibility too great for mortals to bear." It teaches things unnatural—therefore unnecessary—such as turning the seventh day into a day of torture instead of rest.

How well many of us remember the time when we were told how angry God would be if we did not keep the Sabbath holy. Everything, in fact was displeasing to God that was pleasing to man. Ingersoll has done much to wipe away such ignorance and folly. In fact, I see nothing in his teachings to blame him for, but I do so much to thank him for because, it seems to me, he prepares the way, so to speak, for us. I do not know why any of our people should find fault with him because he does not believe in the Bible. There are many good people who believe the Bible wrong in many of its statements. But what does it matter to us whether it is right or not? The great question is we are right ourselves? If we are, can't we go on just as well without a Bible as with one? Let us give our interest in the Bible to our Christian friends and let them settle that question among themselves. But let us keep Ingersoll. He is most natural, therefore most useful. The time will come when he will know that there is a hereafter, and I, for one, believe he will have as good a time as "any other angel." Why should he not? His life here has been spent doing good. He has filled his own home full of sunshine and happiness. His great heart is filled with kindness and love. He is always just and truthful. In what is this man wanting?

Spiritualists don't find fault with him. Let us honor him for what he is. Let us invite and open our door wide for him to come among us. He belongs to us—there is no mistake about that. But we must treat him well. We must convince him of the life beyond. As far as I can see he only needs that to become one of us. Let him see that ours is a religion made of justice, kindness, truth, and love. Let him see that our own people everywhere follow the teachings of this grand religion. Let him see that we are neither frauds nor hypocrites. Let us all do what we can to leave this world better for having lived in it.

ANNIE T. CROSS.

Reply to a Message.

To the Editor of LIGHT OF TRUTH.

I beg leave to return thanks for the friendly language of Mr. Pierpont, who understands so well the philosophy of humanity in both worlds. In this life he was one of the foremost and wisest—a fearless champion of temperance, anti-slavery, and Spiritualism. No Boston pulpit ever held a nobler specimen of humanity. I well remember his emphatic remarks in presiding over my class of three hundred in the old Masonic Temple of Boston, and his poetical tribute seven years later to psychometry. The men in high places, he said, would never move to admit a new science that would ask of old if any of the chief Scribes and Pharisees believed in it.

Many such kind words have come to me from high and ancient sources in the better world, but have not been given to the public. The host of ministering spirits who are watching the slow evolution of truth upon earth, are seldom sought for counsel by earth's denizens. Knowing that I have more friends there than here, I regret that their influence is so little felt on earth though they are ever ready with words of wisdom.

JOS. RODES BUCHANAN.

Hard Money, Hard Times—A Relief Offered.

To the Editor of LIGHT OF TRUTH.

Theories often evolve great issues. I have one to suggest that may seem rather utopian, but not lacking in possibility of results. It concerns the future of our country, financially considered. Times are hard, and it is generally believed because our money is hard. Let us have greenbacks issued by the government. Let the government buy up all the coin with which to redeem the bonded debt. In the mean time let our people make it a sacred duty to use nothing foreign, or put a tariff so high on importations as to make home patronage a necessity. Then sell nothing to foreigners unless paid for in coin, which will in time bring our back our gold or its equivalent. A decade of such policy might restore us to a state of prosperity never before experienced, free from debt, and gold in the treasury.

NEMO.

Correction.

To the Editor of LIGHT OF TRUTH.

I find your printer has made a blunder. In my article of May 25 this blunder has made it read as though people naturally would look with suspicion upon "Testimony of Eminent Men" as compiled by Hudson Tuttle when I only asked that his excellent articles might be extended that we who have smaller opportunities or less time might have the data.

CARRIE M. SMITH.

A SPIRIT HIGHWAYMAN

Returns To Thank the Man Who Killed Him.

To the Editor of LIGHT OF TRUTH.

Nearly twelve months ago, Dr. F. M. Abbott, of Indianapolis, Ind., while walking along a secluded street to call on a patient, was attacked by two footpads, on robbery intent. Dr. Abbott killed one and was himself dangerously wounded in the encounter which followed. The dead highwayman was recognized as an escaped convict from the Lansing, Mich., prison, and was known to the criminal world as William Howard. His remains were claimed by Chicago relatives. Last August Dr. Abbott attended the Lilly Dale Camp-meeting. In the state of New York. He was an entire stranger to every one on the grounds. The same day he was present at a seance given by Hugh R. Moore, who received communications on a typewriter. He had never met the medium, nor given him his name or address to any one on the grounds. It was about a month after the seance commenced the medium gave notice that a spirit was present who desired to speak to Dr. F. M. Abbott, of Indianapolis. Instantly the typewriter began clicking away, and a note was ticked off to Abbott, who still holds the original, purporting to be from Howard, whom Abbott's well-directed bullet had sent to the spirit world. The note went on to say that he, Howard, had passed out of material life a miserable wretch, of whom the world was glad to get rid of, yet his departure from earthly life was a blessing. The greatest obligation was expressed "to my friend Abbott," for the free, yet miserable pass which he had given to the freebooter, for it had been the making of him, besides which it had protected many which had been left behind. Dr. Abbott reports that he was completely dumfounded, the more so as the medium (Moore) did not manipulate the keys of the typewriter, but sat with his back to the machine, chatting gaily with his friends. But as Dr. Abbott gazed upon the machine he saw a perfectly formed hand dancing over the keys, playing them as no human hand could do. The hand gave off a soft phosphorescent glow, and moved so rapidly that he could not see the nails on the fingers.

Six months later Dr. Abbott attended a series of lectures at Chicago, and one afternoon he attended a seance, where again he claims he was thrown among entire strangers. Soon the medium, one F. Gordon White, said that the spirit of William Howard wanted to talk to Dr. Abbott, of Indianapolis. "I made myself known," said Dr. Abbott, "and straight toward me and almost over the heads of the audience, came the medium, as if impelled by a force like a hurricane, exclaiming loudly, 'let me take your hand. It was a d—d good job you did when you put a bullet through Bill Howard.'"—E. X.

Man's Double an Error.

To the Editor of LIGHT OF TRUTH.

In your issue of June 8th Dr. Freeman speaks of Prof. Cooke's article on "Ghosts," published in LIGHT OF TRUTH, December 29, 1894, as an "Error." From my long experience I can say that Dr. Freeman is in error. Human souls have no double. I myself, *individually*, have left my physical body and entered hundreds and in some instances thousands of miles and visited patients and friends, and though unexpectedly, they have seen and heard and felt me—my soul—and have had their pains relieved and were much benefited by my soul's vital treatment. This has become so frequent that it is known to thousands.

We know, too, that in some spiritual circles, where I was present, I made light, and rapped and wrote and communicated. Wonderful is the power of the human living soul. This is now exalted to a system, and I teach it to my students, and it is part of the great Vitaphone System for soul and body now spreading over the world.

JOHN BUNYAN CAMPBELL, M. D., V. D., American Health College, Fairmont, Cincinnati, O.

Why?

To the Editor of LIGHT OF TRUTH.

Why is it that some—not all—of our lecturers and writers say "spiritual world" or our "spiritual friends." I suppose they mean "spirit world" and "spirit friends." This world is more or less a spiritual world and I trust we have many spiritual friends.

C. F. SMITH.

Napoleon said that one hostile newspaper, circulating in a community is more to be dreaded than two hundred and fifty bayonets. Thus one friendly newspaper or book to a cause, circulating in a town is a grand resource, and influence sufficiently powerful to oppose the logic of two hundred and fifty enemies. "In Higher Realms" with one month's subscription sent to one address for twenty-five cents, thus giving our readers everywhere a chance to strengthen their environments by a mere nite. Try the tonic and note the wonderful results in a few weeks time.

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LOCALS AND PERSONALS.

—The First Spiritual Society of the City of New York, held its 10th anniversary meeting at the Waldorf-Astoria Hotel, New York, N. Y., on Wednesday evening, June 16th, 1920. The meeting was held in the ballroom of the hotel, and was attended by a large number of friends of the Society. The program of the evening was as follows: 1. Devotional exercises. 2. Reading of the constitution and by-laws. 3. Report of the officers. 4. Entertainment. 5. Address by the President, Mrs. E. W. Sprague. 6. Address by the Secretary, Mrs. E. W. Sprague. 7. Address by the Treasurer, Mrs. E. W. Sprague. 8. Address by the Vice-President, Mrs. E. W. Sprague. 9. Address by the Corresponding Secretary, Mrs. E. W. Sprague. 10. Address by the Recording Secretary, Mrs. E. W. Sprague. 11. Address by the Executive Committee. 12. Address by the Board of Directors. 13. Address by the Board of Trustees. 14. Address by the Board of Managers. 15. Address by the Board of Stewards. 16. Address by the Board of Ushers. 17. Address by the Board of Readers. 18. Address by the Board of Singers. 19. Address by the Board of Musicians. 20. Address by the Board of Dancers. 21. Address by the Board of Actors. 22. Address by the Board of Playwrights. 23. Address by the Board of Directors. 24. Address by the Board of Trustees. 25. Address by the Board of Managers. 26. Address by the Board of Stewards. 27. Address by the Board of Ushers. 28. Address by the Board of Readers. 29. Address by the Board of Singers. 30. Address by the Board of Musicians. 31. Address by the Board of Dancers. 32. Address by the Board of Actors. 33. Address by the Board of Playwrights. 34. Address by the Board of Directors. 35. Address by the Board of Trustees. 36. Address by the Board of Managers. 37. Address by the Board of Stewards. 38. Address by the Board of Ushers. 39. Address by the Board of Readers. 40. Address by the Board of Singers. 41. Address by the Board of Musicians. 42. Address by the Board of Dancers. 43. Address by the Board of Actors. 44. Address by the Board of Playwrights. 45. Address by the Board of Directors. 46. Address by the Board of Trustees. 47. Address by the Board of Managers. 48. Address by the Board of Stewards. 49. Address by the Board of Ushers. 50. Address by the Board of Readers. 51. Address by the Board of Singers. 52. Address by the Board of Musicians. 53. Address by the Board of Dancers. 54. Address by the Board of Actors. 55. Address by the Board of Playwrights. 56. Address by the Board of Directors. 57. Address by the Board of Trustees. 58. Address by the Board of Managers. 59. Address by the Board of Stewards. 60. Address by the Board of Ushers. 61. Address by the Board of Readers. 62. Address by the Board of Singers. 63. Address by the Board of Musicians. 64. Address by the Board of Dancers. 65. Address by the Board of Actors. 66. Address by the Board of Playwrights. 67. Address by the Board of Directors. 68. Address by the Board of Trustees. 69. Address by the Board of Managers. 70. Address by the Board of Stewards. 71. Address by the Board of Ushers. 72. Address by the Board of Readers. 73. Address by the Board of Singers. 74. Address by the Board of Musicians. 75. Address by the Board of Dancers. 76. Address by the Board of Actors. 77. Address by the Board of Playwrights. 78. Address by the Board of Directors. 79. Address by the Board of Trustees. 80. Address by the Board of Managers. 81. Address by the Board of Stewards. 82. Address by the Board of Ushers. 83. Address by the Board of Readers. 84. Address by the Board of Singers. 85. Address by the Board of Musicians. 86. Address by the Board of Dancers. 87. Address by the Board of Actors. 88. Address by the Board of Playwrights. 89. Address by the Board of Directors. 90. Address by the Board of Trustees. 91. Address by the Board of Managers. 92. Address by the Board of Stewards. 93. Address by the Board of Ushers. 94. Address by the Board of Readers. 95. Address by the Board of Singers. 96. Address by the Board of Musicians. 97. Address by the Board of Dancers. 98. Address by the Board of Actors. 99. Address by the Board of Playwrights. 100. Address by the Board of Directors.

—The Ladies Aid of the Union Society will meet at the residence of Mrs. McCracken, 901 Freeman avenue, Friday at 2:30 p. m. A large attendance is desired to make arrangements for our annual picnic.

—The Spiritual Progressive Society has issued a new card containing its articles of faith and principles of organization. Those desiring copies of the same can have them on application to the president or secretary.

—To save people the trouble of writing to Moses Hall, he wishes to say that he is engaged every Sunday for over a year ahead, expecting in April to be married. He will be in the city in May and June, and will be glad to see his friends and hear from them.

—Strangers in the city often call on us for help. We are glad to help them, but we are not a charity. We are a spiritual society, and we are interested in the spiritual progress of all.

—We receive many marked copies of secular papers, and we are glad to receive them. We are not a charity, and we are not interested in the material progress of the world.

—The Spiritual Progressive Society is a new venture in the spiritual field of journalism. It makes its appearance in Chicago under the editorship of A. M. Freeman. We welcome it in the field, as its specimen number promises to make it a respectable exponent of our cause. With this comes another from San Diego, Cal., called the "Spiritual Progressive Society."

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Covington, Ky.

The services of the First Spiritual Endeavor Society at Ideal Hall, 622 Madison avenue, last Sunday were of unusual interest. Mrs. Sagmeister-Hunter answered the several questions from the audience in her usual interesting manner, and her tests were acknowledged correct by those who received them. Special thanks by Mrs. Johnson added to the interest of the service.

A circle for the benefit of W. J. Vanderhagen will be held at 1120 Madison avenue, Wednesday evening of this week. Admission 25 cents. Mrs. Vanderhagen will also be present. The society gives its second annual picnic at Coney Island Saturday, June 25th. Tickets can be had of any member of the society.

The Ladies Aid was made interesting last week by Mrs. Vanderhagen. A good number were present. Mrs. Vanderhagen also gave several tests.

The Aid meets at 2 o'clock every Wednesday afternoon in Howard Hall, N. E. cor. of Seventh and Madison avenues, entrance on Seventh street.

Mrs. Janks gives lessons in all kinds of art work at 1120 Madison avenue, Thursday afternoon from 1 to 5.

The Spiritual League, Greer's Hall, 334 Scott street, held their meeting last Sunday evening as usual, with large and attentive audience. Mrs. Heckman gave the invocation, after which Mrs. Stevenson, of San Francisco, lectured on a subject given by one of the audience, "Is Spiritualism and the Spiritualists?"

After the lecture, which was very good, one of them being musical, was especially good. Mrs. Stevenson, the president of the society, has returned fully restored to health. Services as usual were given by Mrs. Stevenson, and Mrs. Stevenson, Bicker, and Heckman will be with us.

The Ladies Aid of this League met at their hall as usual last Wednesday with good attendance. Mrs. Stevenson was present and those who do not hear the tests given by this lady miss a treat. Meeting same place next Wednesday evening at 8 o'clock, when Mrs. Stevenson and other mediums will be present. Conclude.

Two Things Requested: First, that before commencing each week's work, you will remain a copy of this paper to one person, continuing this for four weeks, then substitute another name and continue the remailing throughout July, August, and September. Second, make a strong effort immediately to exhaust our large edition of "Higher Realms," price 25 cents, and with each book we will send the LIGHT OF TRUTH one month. Success can only be obtained by building on the rock of co-operation.

This camp-meeting is now in progress—perhaps a word from us might be of interest. It has been conceded by all to have been so far the best meeting ever held on these grounds.

The scenery around this little island, with the glistening waters of its many lakes, and the many inquiring and thinking minds centered here, have been a most inspiring and uplifting influence. The utterances of last Sunday were in the line of an exalted inspiration.

U. S. Burgess, of Richmond, makes a very worthy and excellent presiding officer, assisted by some good workers. Our speakers are among the best, though not the oldest in the land. Our first on the list after the line were, address by our president, was Mrs. A. E. Sheets, of Grand Ledge, and Mr. D. F. Dewey, of Grand Ledge, both of whom are well known to themselves, to their subjects and the audience.

While the former's poor health for the past year has nearly been restored, and the latter's ability, now his spiritual powers, burst forth with double force and potency. The added phase of spirit description, more beautiful in its tests, has fine time and fine and white radical enough to convince the most skeptical her voices never use sarcasm nor abuse in her attitude toward social or religious conditions, but deals with the spiritual, with the sword of the spirit, more mighty than sledge-hammer blows for the majority. She handles equally well subjects from the ancient to the modern, and with justice and the sweet purity of life and ready, unselfish sympathy for her fellow-workers and all in need, make her a general favorite, while her grace and beauty of manner and expression do honor to any society fortunate enough to receive her services.

Mr. Dewey is another faithful, true, and acceptable worker. His originality of illustration and fearless speech, combined with all good will, commands respect and attention, and is sure to bring success on our spiritual platform.

Mrs. Eva Hopkins, of Owassee, is another medium, but deals with the spiritual, and is desired to be a potent worker, such as are needed in all spiritual camps.

Mrs. A. L. Robinson, with Alice, needs no word of mine, and is welcome everywhere.

Two materializing mediums, a trumpet and rattle medium, and many other phases, are all doing their work well.

L. E. OWEN, Sec'y pro tem.

Prosperity evolves no reformers. Independence has no time for reform work.—"In Higher Realms."

BOOK NOTICES.

HENRY or LEO TO THE LIGHT, by Hudson Tuttle. Price 30 cents. Now ready and for sale at this office. An interesting spiritual story, replete with progressive thought.

SCIENCE AND PHILOSOPHY OF MATERIALIZATION, Rev. J. C. P. Grumbine. Price 10 cents. A pamphlet full of new ideas concerning the above phenomenon. Send in your orders now.

"The good die young," is an expression founded on a higher reason than man divines. No soul is left to struggle with matter any longer than necessary. When ripened, spiritual law breaks the material life cords and lets out the spirit as it permits the ripened fruit to drop from its parent stem.—"In Higher Realms."

Awarded Highest Honors—World's Fair.

DR. ALICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

Married.

WHITE SALIBURY.

F. Corden White, of Chicago, Ill., and Mrs. Helen Salisbury, of Oakland, Cal., daughter of Ellen and the late Judge J. M. Church.

Most spiritually minded mortals are healers; while worldly ones lose it, even when born with healing powers. Mothers should be mothers as long as their children are dependent.

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* LIGHT OF TRUTH *

Some time ago notice in LIGHT OF TRUTH of the Central Iowa Spiritualists Association (C.I.S.A.) meeting, to be held in July, near Albion on the Iowa River, in "Nature's Nook."

The board of directors find it utterly impossible to collect the subscriptions, owing to the financial depression among the farming community, and desire that you will kindly send in next issue of LIGHT OF TRUTH from a lack of funds only in this camp-meeting, indefinitely postponed.

It is with many regrets that we are compelled to make the above statement. A grove-meeting of three days, same as last year, will undoubtedly be held.