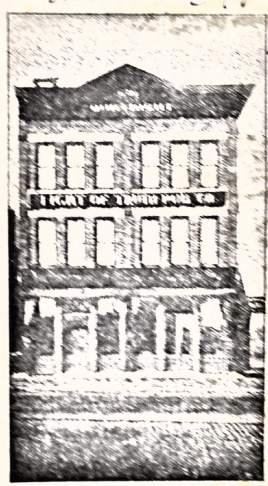


White Kidney Pills

Light of Truth



OUR NEW QUARTERS

An Exponent of the
Philosophy of Life.

Philosophy and Facts;

Reported for the LIGHT OF TRUTH.

The Utility of Spiritualism

ADDRESS

Delivered Before the Yonkers, N. Y., Spiritualist Society by Mrs. Milton Rathbun
Friday evening, Sep. 18. h.

We hear so many questions as to the use or "What good?" of Spiritualism that we shall do well to pause now and then to rehearse its many deeds in the line of accomplished good. We are confronted frequently when urging the claims of Spiritualism by the abrupt inquiry: "What good does it accomplish? or, What use is it to mankind?"

One might as well inquire if the sun's rays are of any benefit to mankind. So universal are the benefits of Spiritualism that no man is so rich or so well equipped for life's journey as he who is an earnest, sincere Spiritualist. If he has spiritual wealth, with it earthly dross bears no comparison. If he wears the helmet of spiritual unfoldment, and has learned with it toward off material ills and temptations, the armor of war's best outfit is but a plaything in comparison.

Spiritualism in its teachings leads to morality, to right living; and I contend that no true Spiritualist can wear Spiritualism as a mask or cloak to hide pollution and moral deformity.

The main object of Spiritualism is to change our lives in all lines of needed reform; to make us alert in avoiding evil and the varied temptations which do so easily beset us; and to entice us into the paths of spiritual unfoldment.

If we listen to and strive to follow its teaching we shall be sure to grow better in the onward march of life.

Spiritualism would have us shun even the appearance of evil, that none may be misguided by us. If we aim to be, while free and independent in our thoughts and deeds, yet pure and good in intent, we can not fail to become a beacon light unto others—a guiding-star unto those in darkness—those weary travelers who grope in the dark, longing for light.

Every Spiritualist, in its true and fullest sense, is destined to become a guide unto others. No matter how humble, how illiterate, nor how despised he may have been, the illumination of truth in his daily life and intercourse is bound to be felt, and sooner or later appreciated.

If he regulates his daily walk and conversation according to his highest light, and that light emanates from the fountain of true Spiritualism, his power for good will grow and intensify until it shall be said of him: "There is one who lives in the approach to his ideal. He regulates his life by the golden rule and abides by his own precepts and teachings or utterances." When this can be said of any one the influence of that life is mighty for good. Contrast the influence of such an one with that of another who says, perhaps to his son, "Do as I say, not as I do."

When a father, while holding a lighted cigar, says to his son, "Smoking is a bad habit; I hope you will never use tobacco in any form," do you think that son even respects his father's position? Can that parent expect his words to have force in influencing his child to abstain from the use of the filthy weed?

In order to carry weight with our advice or counsel we must command the respect of those whom we would influence. Our words will fall a dead letter except we practice what we preach.

Therefore let us, one and all, eagerly seek to realize the utility of Spiritualism, not only on Sunday, but every day in the week.

Let us by precept and example fill the place at our own firesides and in

the outside world that a life regulated by the teachings of the wise and progressed of the spirit realms entitles us to claim. We must be loyal and in earnest if we would gain largely of Spiritualism's store of good things.

Sooner or later, if we live on in apathetic indifference, there will come to us the bitterness of deep regret, the anguish of remorse, the unsatisfied longing to redeem myriads of lost opportunities, gone into the past beyond recall.

The utility of Spiritualism is shown in many ways and directions.

When sorrow robs the heart of light and joy, when the pall of grief hangs heavily over the soul, then Spiritualism comes an angel of light, bringing healing in the balm of consolation. I will ask you, O bereaved mother, you who have found peace and reconciliation in communion with your child whom the death angel removed from your arms of love, even while you held the earthly form close clasped to your heart, of what use has Spiritualism been to you? Your reply will be something like this:

"I can not tell you the good it has brought to me. I have been saved from despair, perhaps insanity. Through listening to my loved one and to others I have been shown not only the folly but the evil of living in the shadows of deep grief. I have been made to realize my duty to those yet in the tenement of clay, and have been led into the sunshine of hope, peace, and the knowledge that in the snapping asunder of earthly ties I shall pass into the state of glad reunion with those who have and shall have preceded me to that shore which can no longer be termed 'the unknown.' Then do you ask me the use of Spiritualism? What tongue can tell, what pen portray the value in which I hold it! Who can weigh, measure, estimate or compute its value to me? And I am but one of millions bereaved who have been aided as I have been, and assisted to continue life's journey a help and a blessing to my family, rather than the miserable wreck I might have been but for the blessing of spirit communion."

I see before me a man who has for months and years sought, and with success, to commune with the denizens of spirit spheres. He has evidence upon evidence of spirit intelligence controlling the brain and the hand of mortal media; also of the control of matter or substance without visible aid from the medium. Slate writing, independent, moving of ponderable bodies, the clothing of spirits with materiality sufficient for recognition by the earthly vision, etc.

I am wondering what his testimony would be if questioned as to whether Spiritualism is a blessing to his daily life. I am wondering what he would take in exchange for the knowledge he has gained through Spiritualism—what would tempt him to go back to the darkness of ignorance and superstition, to that point where one can only hope and never knows. Then look at his life. He is happy, open-handed, fearless and independent, while gentle and kind hearted, a very prince among men, beloved and respected, not only in social circles and among dear friends, but in the business world as well, where "his word is as good as his bond" and his honor stands unquestioned. He is an ardent Spiritualist and has the courage of his convictions, so does not hide his light under a bushel. Do you think in his case the benefits of Spiritualism are not marked upon his character and the fruits of his daily life and conversation? Ask him if Spiritualism is of any benefit to the world or to him individually. Do you catch his reply? It comes clearly, with tones ringing with melody. Listen: "Spiritualism is to the world a great benefactor. It has healed the sick, given sight to the blind, cured all forms of disease, comforted the sorrowing, given hope to the despairing, strength to the weak, raised the fallen, and,

best of all, given to the whole human race the blessed knowledge that "if a man die" he shall "live again." But you ask, What has it done for this man personally? Again we turn for his reply. Listen:

"For me it has turned darkness into light; it has removed doubt and anxiety, and made me doubly sure of happiness in adding to the joy of this life's companionship that of those who have crossed the river of death, and come and go as angels of old were seen to ascend and descend upon the ladder of light, reaching from earth to heaven. It has touched the fiber and sinews of my character, making it firm and reliable. It has removed all chances of a misanthropic life, and given to me that freedom of spirit which is a joyful inheritance. In business I am prompted and helped. So long as my desires are to make good use of the gain financially, so long do I believe that I shall be assisted in accumulating that which enables me to help others. But for Spiritualism I might have become a grasping, penurious, hard-hearted money grabber. It might not have been quite so bad as that, but certain it is that I should have been selfish and given little time to soul culture or the unfoldment of my spiritual nature.

Spiritualism has shown me that material things are not paramount in importance; that it is unwise to set one's heart upon worldly possessions; that life here is short, and it matters little whether we wear ermine, royal purple and fine linen; that the conventionalities of earthly life are foolishly if not wickedly tyrannical. I have had my sorrows assuaged by Spiritualism, as well as my joys enhanced. It gives me liberty, freedom of thought and expression, and makes me wish that every man, woman and child upon this and every other planet could share with me this rare gift of true liberty."

As this man so earnestly and eloquently portrays the good of Spiritualism to him none can fail to be convinced of his sincerity, whether or no they can accept in their fullness his statements as to the utility of Spiritualism. Through mediumship death has been robbed of its terrors—the living placed in communication with the so-called dead. O ye who so flippantly question the use of Spiritualism, can you see no benefit in establishing the fact of spirit return? Can you see no good in bringing to aching hearts, yearning in their loneliness for some token from those they mourn, the proof that life is continued beyond our earthly pilgrimage? Can you see no use in friendly helpers, though unseen? How many of us can testify to being helped over rough places! How well we know that at certain points in our journey over the plains of life we should have fallen but for the sustaining unseen hands! Sometimes when the waves have rolled high, threatening to engulf us, suddenly a calm ensued, and we knew that our unseen guides and helpers were at their post of pleasurable duty, and we were happily saved. If we would stray from the paths of rectitude, the restraining hand from spirit-life returns us to safety, when the advice or persuasion of the visible friend could not avail. In the haunts of vice, the dram shop and the gamblers' den, sad-eyed mothers, real as invisible, watch with sorrow the downfall of their offspring. They would snatch them from the life of shame, debauchery and mad chance, but are often powerless to either aid or restrain. If these misguided mortals could, through the utility of Spiritualism, be made to understand the reality of spirit return and the aid vouchsafed to them, how gladly would they reach out and accept this aid, and how joyfully would the assistance be rendered! If mortal man could only know universally the utility of Spiritualism, we could lay aside all care and anxiety as to the present and future welfare of humanity. We could then

justifiably do what we now so wrongfully do—sink into inaction so far as enlightening and arousing the human mind to see the importance of seeking light which shall lead to revealed truth.

The utility of Spiritualism! What a grand theme, covering broad fields of exploration and deep seas of indoubtable evidence! What weakling voice or little pen can describe or portray the benefits of Spiritualism! To test its value to individuals strive to barter with a medium for his or her gift. Do you think wealth, social position, or anything in the gift of mortals would be accepted in exchange for mediumship, the sweet companionship, counsel and protection of guides and tried spirit friends who have in numberless ways proved their loving, disinterested friendship? Would the average Spiritualist, were it possible, give up the knowledge based upon evidence, with its sustaining power, for anything or all things this world can give? No, it is not among Spiritualists the "mess of pottage" is in demand. Spiritualists love Spiritualism, and when called upon will make sacrifice for its sake. It comes to us almost without price, hence we hold it sometimes too lightly; but let the occasion arise for defense and self-sacrifice. I predict that we shall not be found wanting. We are, however, too self-satisfied, and too willing to let the world wait to learn of the utility of our cause. We dream blissfully of the time when the whole world shall know of that which makes us so content, so happy, so rich, ignoring the fact that we have a duty in doing whatever we may or can to hasten that day. If we could realize that by so much as we neglect this duty do we defraud ourselves of the satisfaction and the peace which comes of duty well done, we should be watchful and gladly hail every opportunity to sound the watch-cry from the towers of our daily sojourn. No opportunity is too small or insignificant to be made available. We are too apt to overlook the present opportunity in looking for a greater opening—a vantage point from which we can work greater good, etc. Let us keep in mind that while great souls work marvelous transformations, in those transformations we may be able to contribute a necessary niche or detail, and thus stand in our little place an important factor in the stupendous whole. This thought makes it possible for me to raise my voice in public, occasionally, even where great lights precede and follow me, and so I stand before you now, glad of this opportunity to weave in another thread in my web of life, hoping its coloring may be of the golden hue because of the sincerity of my desire to set forth in convincing words the utility of Spiritualism. What's that? You "are convinced already." Well, then, it will do us good to record our blessings, to commune with each other in spirit, and to resolve anew that, so far as in us lies, we will bring others into the fold where no one can question the utility of Spiritualism.

The many friends of the late Mark M. Pomeroy, better known as "Brick," will be sorry to learn that he left his affairs in such a tangle that his wife will have to fight the battle of life for herself and four little ones. Mrs. Pomeroy, who is a plucky woman as well as gifted, has opened a boarding school for girls at her home in Blythbourne, Long Island, N. Y., and will conduct a kindergarden and primary school. Those of our readers who may be contemplating sending children to private schools should correspond with Mrs. Pomeroy and get full particulars. Many of our readers know Mrs. Pomeroy personally, and know her to be a cultivated and charming woman, gifted in music and painting. To those we can only say, remember your duty to the widow of poor "Brick."—The New Road.

THE COLOR OF VOICES.

The Relationship Between Eye and Ear.

A blow on the head often gives rise to luminous sensations (for luminousness is a sensation, and not, as is popularly supposed, something objective or outside of us) and under the influence of the shock the person seems to see a multitude of sparks. Describing the effect of a fall on the ice, boys say it made them "see stars." Frequently there is great variety as well as brilliancy of colors thus seen. Vibrations which, affecting the auditory nerve, produce the sensation of sound, in some cases have the power of causing the sensation of color. Indeed, there are persons who, whenever they hear a sound, also perceive a color, one sound corresponding with red, another with blue, another with green, etc.

Dr. Nussbaum of Vienna relates that when a child, in playing one day with his brother, he stuck a fork against a glass to hear the ringing, and while he heard the sound he discovered colors. He says that when he stopped his ears he could tell by the color how loud was the sound produced by the contact of the fork with the glass.

Very much the same were the experiences of the brother. The doctor relates the observations of a medical student in Zurich to whom notes of music were translated by certain fixed colors, the high notes by clear, the low ones by dull colors.

S. S. Wallain, M. D., of New York in a scientific journal says that when listening to some speakers and operatic singers he sees an emanation of colors from the head of the speaker or singer with each distinct tone of the voice. The more impassioned the words the more intense the color and the larger the color area. Dr. Wallain says that he noticed it for the first time while hearing Professor Felix Adler. The color generally is a transparent and ethereal, but decided blue. "In case of Mme Lehman the blue color verged toward a liquid green and with Albani it was a pale sheen of silver vapor. In case of Vogel, the tenor, the aureole was an evanescent and very pale straw color. In Mme Mieke the blue became a velvety purple or violet. Mme Nordica emitted an aureole of pale, translucent gold; Emma Juch gives me the impression of a delicate and liquid pink, while Patti seemed to emit no distinguishing color, but rather a kaleidoscopic blending of many colors."

M. Pedrona, an ophthalmologist of Nantes, states that he had a friend who was accustomed to the simultaneous perception of sounds and colors, but he avoided speaking of it, not wishing to be thought strange or to be an object of curiosity or a subject of discussion. At one time several persons were repeating a slang expression which occurred in some popular story, "that is as fine as a yellow dog," applying it in a jocular manner to all things and actions. One of the company said of another person, "Have you noticed his voice?" It is as fine as a yellow dog." M. Pedrona's friend replied seriously and with emphasis, "His voice is not yellow, it is pure red."

The downright earnestness with which the remark was made caused the whole company to laugh outright. "What," said they, "a red voice? What do you mean?"

The gentleman had to explain the peculiar faculty which he possessed of seeing the color of voices. When he had done this each person present desired to be informed of the color of his voice. The voices were characterized as blue, red, green, etc. The joke was on a young man who happened to have a yellow voice.

M. Pedrona says that his friend had perfect sight and hearing and that he was in the best of health. With him

the color impression seemed to be made before he experienced the sonorous impression. So keen was the chromatic sensitiveness that he knew whether the sound was blue, red, yellow or other color before he could judge of its quality or intensity. He differed in one respect from the Zurich student—he did not perceive a change of color with every modification of the tone. A sharp note was only brighter, while the flat one was duller than the natural. The same piece of music played upon different instruments produced different sensations. A melody played upon a clarinet was red and on a piano blue. The color was intense in proportion to the energy of the sound. The colored appearances of the sound were perceived on the vibrating body, for instance, on the strings of the guitar, or even the keys of the piano.

"The seat of color," said the person who experienced these impressions, "appears to me to be principally when the sound is made above the person who is singing. The impression is the same if I do not see any one. There is no sensation in the eye, for I think of the same color with my eyes shut. It is the same when the sound comes from the street through the walls and partitions. When I hear a choir of several voices a host of colors seem to shine like little points over the choristers; I do not see them but I am impelled to look toward them and sometimes, while looking toward them I am surprised not to see them."

The association of colors with sounds is more common than has hitherto been taught by the few persons who have called attention to the phenomenon. It has been assumed that the experiences were hallucinations. It is more probable that they result from a connection between the auditory and the visual nervous fibres. It is now known that there are motor nerve centers which perform particular functions, and near the acoustic centers are probably chromatic centers, and in such cases as have been described they may echo to each other or, as Drs. Luys and Rosenthal and other eminent authorities claim, the eye gate may serve as the ear gate and vice versa. The eye does not see the ear does not hear. Back of these are the internal eye and ear in the brain, and the discrimination between color and sound is by the central apparatus, and not by outward nerve terminations. The fibre of the nerve of hearing may produce vibrations at different periods of the chromatic fibres, causing the phenomenon of color hearing.

All the senses have come slowly into existence as so many modifications and expressions of feeling. Hearing and sight, as well as taste are modes of feeling. Differentiation of feeling has, with the development of organic life, corresponded with the differentiation of physical structure. In the lowest forms of life there are no developed and defined parts like the organs of hearing, sight and smell, and none such as in the higher animals make possible variety and sensitiveness through touch alone. What a difference in the sensation of touch between the speck of living jelly, homogeneous so far as it appears to the eye, and man with his differential structure, his several senses, and his varied and acute sensibilities.

B. F. UNDERWOOD.

The weasels of North America, according to Dr. C. Hart Merriam, number 22 species, 11 of them now first described. They represent the sub-genus *Ictis*, the sub-genus *Putorius* being a ferret of the same genus. Nisrahpn expresses the noising of

The light of the starry sky has been recently found by Capt. Abney to be about 1-44 that of the full moon, which is placed at 1-500,000 that of the sun at noon.

SENSITIVENESS.

Facts More Valuable than Theories.

Experience is superior to theoretic knowledge, however profound. A sensitive who reads character by touch is in absolute possession of facts which the theorist or student can know but relatively. One who feels influences and knows their import by practice and comparison cares little for the nomenclature given to his gift. According to various items on occasions a difference seems to exist as to the proper use of the word "psychometry." The writer has used it for convenience to express what is to him a higher sensitiveness—a consciousness other than that of the so-called senses—and which betrays to him circumstances not recognized by material science.

For example, on entering a strange place—something contrasting with his usual environments—he may sense a depression or a gloominess; a feeling of sadness or sorrow; a reserve or an ease of carriage, and often the reverse of these influences—joy, happiness, tranquility, peace and inspiration for thought or action. What effect would the labelling of this knowledge have on the recipient? It would not rob him of the gift perse—though some may feel that he it not justified in calling himself a psychometrist.

But this of no import. We will simply give the facts as we know them and trust others may benefit by their revelation:

In a recent issue we gave the introductory to this under the head of "Psychic Emenations," and now give additional facts from which the reader can draw his own conclusions.

Feeling drowsy, for example, is indicative of biliousness when not an effect of weariness. Bilousness is an effect of sensualism or selfishness—a strictly human ailment. But when we are made drowsy by coming under the influence of another person we are made aware of something not revealed in words. We know what ails that person. But to know the cause of the biliousness one must be sensitive to causes.

Experience has shown that sensitives feel reciprocally what others direct against them—love, malice, contempt, charity, etc., being aroused in the sensitive, according to that which is thrown onto him, or rather into him. It is like impressing him with what to feel, just as a spirit impresses with what to think or write. This betrays the feeling existing against him personally. Now he also feels, in like manner, the prevailing sensation or emotion existing in the one nearest to him or on whom he directs his mind. A desire to eat betrays a passion in that direction; a nauseousness tells of a habit for drink; a taste for smoking or sweetmeats, their respective habits or passions, according to the degree sensed. So every physical desire may be known—sensitiveness being an open book to the possessor. It also betrays ailments in many and locates diseases—frequently tasting the physic needed as a curative (known to the writer by experience in several instances and resulting in a cure to the sufferer).

So much for the sensations. Now the emotions are equally cognizable, by either a desire to do likewise or a simple consciousness that the one "psychometrized" is troubled with vanity, conceit, pride, prejudice, hatred, envy or jealousy. In the first instance it is an awakening of the same evil in the sensitive, and to one not understanding the cause it must be very disagreeable—especially when studying self, as it makes one develop a very hard opinion of himself at times to think that he is so full of evil or bad thoughts.

A good sensitive is a bad subject for seeking happiness in a world of sense or self. He must exclude himself from bad company if he does not wish to be led into temptation; for he never knows when his body is his own. But for that he knows everybody else's secrets. He can tell by the other sensations or emotions in connection with the drowsiness (when felt) what caused the biliousness and give a good moral lesson accordingly; for by removing the cause the effects are eradicated. In a word, diseases may be effectually rooted out by morality, and everyone knows best himself where the shoe pinches. If he doesn't know, or doesn't wish to know, others know it sensitively or intuitively—intention becoming a twin gift with the first named as the sensitive himself progresses in spirituality.

As biliousness has its root in sense or self all disease has—if but hereditarily. But the disease does not necessarily imply that the sufferer also has the evil which originally generated it. No other effect is sensed in the latter case, and he simply makes a diagnosis of the physical—not the spiritual—unless it manifests involuntarily, which it does when the evil too is an inheritance. Of course medicines will not cure then. They only relieve temporarily. A moral cure is the only absolute one.

But so much for a general lesson on sensitiveness. A special one may follow later.

THE WORK OF SPIRITS.

The world of art, literature and music has been proudly enriched by the influence and contributions that talented spirit intelligences have brought to sensitives on earth who have received their inspirations and been honored by them. No doubt many of our best authors, artists and poets are inspired at times by some of the old masters who have gone before. Longfellow owned up to the presence and influence of angel helpers as many another has done in the past. But while we may not know how many of the choicest productions of art have been solely inspired by the unseen, we do know that now and then a grand work is produced such as "The Lyrics of the Golden Age" by Morris, or a glorious picture such as "The Orphan's Rescue," by Joseph John; or, "A Glimpse Beyond Life's Stormy Ocean," by Prof. Streight, that is acknowledged to be the direct labor of spirit workers who have used the mortal hand and brain as instruments in the production of their instructive and elevating masterpiece.

The great and good of all the ages live, their genius is not destroyed, their power of imagery and of achievement survives and theirs is the power to transmit their talent and their beauty of expression to sensitive souls on earth, who are quickened by the divine afflatus and inspired to produce grand works of art, by the power that is wrought within them.

Woman's Writes

Believe in Woman's Writes? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles." —MRS. JOHN A. GENTLE, Fort Fairfield, Me., Jan. 26, 1896.

Ayer's Sarsaparilla
..cures..

CORRESPONDENCE

CONVENTION

Of the National Spiritualists' Association at Washington, D. C., October 20, 21 & 22, 1896.

The great convention of the N. S. A. opened auspiciously at the National Capital on the morning of the 20th ult. Many of the old workers in the cause were present as well as many of recent conversion. It was an assemblage of which the spiritualists of the United States and Canada can well be proud, for it not only expressed a decided interest in spiritualism, but was a good omen of future success and progress in both countries.

The largest delegation probably came from Boston as a special excursion had been instituted from that center which brought an inspiration in its wake that was cheering. Nearly all of the prominent workers from New England were embraced in the happy congregation. The Ebbitt House presented a novel aspect on the morning of the 20th on account of the many hearty greetings exchanged by the friends and the mutual friendship existing among spiritualists generally—a result of the itinerancy existing among spiritualist speakers and mediums.

The Masonic Temple, where the convention was held, offered a similar example of brotherly felicity—the additional numbers from other quarters of the city adding to the expressed delight.

In due time the convention was called to order by President H. D. Barrett, who made the opening speech and then introduced Mr. George A. Bacon of Washington to deliver the address of welcome. A better selection could hardly have been made than Mr. Bacon for this effect. He is not only a versatile speaker, but a man of classical education and one that lends dignity to the occasion. Mrs. Cora L. V. Richmond, the vice president of the N. S. A., conducted the religious services in connection with the event. Nor is there one more fitted than she to officiate in this respect. At the close of the morning session Secretary Francis E. Woodbury was presented with a purse in consideration of his untiring labors for the association.

In the afternoon the various reports were read, notable among them those of the president and secretary—the former constituting over 60 pages of closely typewritten manuscript, but of exceeding interest in every respect. President Barrett not only reviewed the entire field of spiritual work, but introduced suggestions that were excellent. Having traveled over nearly the whole extent of the country since last year as a missionary he understood the situation thoroughly and thus knew more of the present needs of spiritualism than a score of others conjointly. His report was accepted with applause.

The evening session was characterized by addresses from Mrs. Clara Field Conant and Rev. Moses Hull, and musical exercises.

At Wednesday morning's session Treasurer Theodore J. Mayer read his report, followed by others from Mrs. M. E. Cadwallader, Mrs. Richmond and J. J. Morse.

Just before adjournment was announced Mrs. Flora Cabell of Washington volunteered the donation of \$500 in cash toward the Washington temple fund, and agrees to give, by her will, \$2,000 at her death. Many other donations were also made toward this fund.

SPIRITUALISTIC DOCTRINE.

During the afternoon session the committee on resolutions reported, and recommended the adoption of a series of resolutions which were at once

passed by the association. These resolutions covered a number of matters of interest to the association only, and spoke in unmistakable terms of the doctrines of spiritualism. The resolutions in part were:

"We, the delegates of the National Association of Spiritualists, declare the truth of the conscious existence of the spirit of man, after the separation from the body, and its ability, under proper conditions, to communicate intelligently with spirits still incarnate; we declare that the love and guidance of our dear ones who have passed to the summerland, is the sweetest boon of human kind, and that the instructions of the highly developed spirits lead us to the exalted planes of intellectual illumination and moral purity; we declare that the teachings of the brightest spirit intelligences are incompatible with bigotry and tyranny, but are in consonance with the widest liberty of the mind; therefore, be it

"Resolved, That we pledge our unflinching allegiance to the white flag of Spiritualism and the Stars and Stripes of our beloved country.

"Resolved, That we oppose, by ballot, pen and tongue, every effort made to abridge our rights as citizens, and that we keep a vigilant eye for the detection of any insidious schemes, having for their purpose the recognition by the state any form of religion.

"Resolved, That we deem mediumship one of the highest gifts obtainable by man, and therefore, it should not be prostituted for base purposes.

"Resolved, That we extend to all deserving mediums who are members of this association protection in their home life and in the courts from unjust persecution.

"Resolved, That it is the purpose of the National Spiritualists' Association to carry spiritualism beyond the test plane, and to bring before the masses the higher spiritual truths, as taught by advanced spirits."

At the evening session Mrs. Richmond presided, with Mrs. A. M. Glading as the orator of the occasion. J. J. Sprague, Mrs. J. J. Whitney and Mrs. A. E. Sheets also delivered brief addresses.

The next morning was taken up with reports of special committees, represented by W. H. Bach, Mrs. Carrie L. Hatch and W. H. Hawkes.

The afternoon session following was devoted to the hearing of reports, discussions, election of officers, etc. At this session Mr. B. B. Hill and Mr. Theodore Mayer each subscribed \$10,000 toward the temple fund.

After the transaction of much minor business, Mr. Frank Walker of New York reported as chairman of the committee on nominations, the following list, and it was unanimously elected for the ensuing year. President, Harrison D. Barrett of New York; Vice President, Mrs. Cora L. V. Richmond of Illinois; Secretary, Frank B. Woodbury of Washington; Treasurer, George S. Clendaniel of Washington.

The new board of trustees is as follows: L. V. Moulton, Michigan; George A. Fuller, Massachusetts; Mrs. A. L. Pettigill, Ohio; Frederick Fickey, Maryland; Henry Steinberg, District of Columbia.

President Barrett closed the session with a neat speech of thanks to the press of Washington and to others for various favors.

The evening session of the third day was the largest and constituted a sort of reunion of the whole.

Friday was devoted to sightseeing. In the evening there was a grand reception and entertainment at Masonic Temple in which the general public took part—the whole ending in general satisfaction and good feeling all around.

23,000,000 boxes of ENAMELINE were sold in 1895.

THE FIELD.

GRAND RAPIDS, MICH.—Dr. Dean Clarke will address the new spiritualist society of this city during November.

HOUSTON, TEX.—Paul M. Harris writes that Dr. Arthur has, through his gift of healing, converted many to the cause of Spiritualism.

BATTLE CREEK, MICH.—Della B. Platt writes that the friends there have been favored with eloquent lectures by Mrs. Anna L. Robinson of Port Huron, the lectress conveying beautiful lessons that were effective for good.

ST. JOSEPH, MO.—A correspondent writes that Frank T. Ripley has been serving the friends acceptably in this town during September and October, delivering interesting lectures and giving convincing tests. He also made many friends during his stay.

MILWAUKEE, WIS.—Paul E. Gitzrow of 130 Fourth street, writes that Rev. E. M. Gilman, an excellent trance and physical medium, has permanently located in the city, and is holding interesting services at Fraternity hall on Sunday evenings. He also holds private circles.

EDINBURG, IND.—Mr. C. E. Winans, the materializing medium, is at home from a very successful trip through the west. Mr. Winans will again be open for engagements in a few weeks. All mail should be addressed Edinburg, Ind., and accompanied by stamp for reply.—A. Norman.

TOLEDO, O.—Mrs. Ella Woodward writes that J. B. Johnson gave a phenomenal seance at G. A. R. hall on the 18th of October. The medium sat in front of the cabinet with two of the auditors holding his hands; and in the light musical instruments were played upon; flags were waved far above the cabinet; messages were delivered, one from an old worker—M. K. Knight; and finally a heavy chair was thrown over the cabinet.

STEVENS POINT, WIS.—Professor E. Andrus Titus of Boston served our society during September, doing good work. His Sunday evening lectures were well attended. His Thursday evening circles for psycho-metric readings and other tests were very successful—delineating character from handkerchiefs and other articles laid upon his stand while he went outside. On Tuesday evening developing circles were held. Professor Titus endeared himself to all while here. J. E. C.

LYNN, MASS.—At the Lynn Spiritualists' association, J. M. Kelty, president, Sunday, Oct. 18 Mrs. Nellie F. Burbeck of Plymouth entertained good audiences. Her lectures were interesting and her readings and tests well received and readily recognized. She is a pleasing speaker and fine psychometrist. Mr. and Mrs. Kelty as usual furnished the singing. Nov. 1 Ida Downing of Boston, test medium, will be with us. The local union connected with the association will hold circles on Monday evenings at the homes of its members.—Mrs. A. A. Averill, Sec.

GRAND RAPIDS, MICH.—W. B. Morrison writes that a new society—The Band of Harmony—with a list of sixty members has just been organized and holds three Sunday services with conference in the morning, public circle in the afternoon and a lecture in the evening. Their headquarters are at 43 Melrose Block, Court street, West Side, the evening lecture, however, being delivered at Lincoln hall, Pearl street, East Side. The West Side headquarters comprise a circle room, seating over 10, and two seance rooms seating 30 and 40 respectively, to be used for spiritual purposes exclusively. The latter are elegantly furnished and the walls decorated with fitting mottoes. Allie Lindsay Lynch's "Old Melodies Spiritualized" are used in the musical exercises. More anon.

MILWAUKEE, WIS.—At the annual meeting of the First Spiritualist Church the following officers were elected: President, H. C. Nick, re-elected the fifth time; Vice President, William Goehrs; Treasurer, Ben Lewis; Secretary, T. Kingham. Our meetings are now held in our new quarters, Gram's hall, 207 Grand avenue. A unanimous vote of thanks was given Brother Nick for the valuable service he has rendered this society and the cause generally, and for his efficient, impartial and untiring labor as president for the past four years. A vote of thanks was also given to Brother Lewis, who was re-elected Treasurer. A unanimous vote of thanks was also given to Mrs. Carrie A. Nick for the valuable services she has rendered the church and the public generally. She has given some of the most remarkable proofs of spirit return ever witnessed in this city.—Corr.

LYNN, MASS.—The Spiritualists of Lynn held services Sunday in their hall, 33 Summer street, with developing, healing and test circles. At 2 p. m. Dr. J. M. White of Boston spoke on "Concentration of Spirit Power." He also gave tests. Willie A. Estes gave reminiscences, also many tests and messages. Miss F. Isabel Hancox gave tests and messages. Mrs. D. E. Matson and Dr. S. M. Furbush made interesting remarks. Dr. I. A. Pierce, Alfred E. Warren, Mr. J. H. Bickford, Warren Kimball and others gave magnetic treatments to many; all said they were benefited. At 7:30 p. m. Misses Letta and Elsie Burns rendered fine selections. Mrs. Dr. M. K. Dowland spoke on "The Power of Nature." Rev. J. Fales of Winthrop delivered an address on "Nature's Laws That Govern Humanity." Mrs. Holden of California, Mrs. Alice M. Lefavour and Mrs. Vina B. Goodwin gave tests and spirit communications. Capt. James Balcom made appropriate remarks. At the mediums' meeting, 130 Market street, Friday evening, Oct. 16, there was a full house. Mrs. Dr. Dowland spoke on "Physical Manifestations and Spirit Communications." Mrs. Lefavour gave one of her convincing independent musical seances. Music was played; raps were given and questions answered satisfactorily to all. She also gave a number of tests. Mrs. D. E. Matson made interesting remarks and gave tests. Dr. Mathews of Boston spoke on "The Phenomena of Spiritualism" and gave a number of tests. Mrs. Lizzie D. Butler gave tests and messages. Mrs. Florence A. Lamphire closed the meeting by giving messages. Tuesday evening, Oct. 30, Mrs. Dr. Dowland, Mrs. Vina P. Goodwin and Mrs. Florence A. Lamphire made able remarks and gave tests and spirit communications. T. H. B. JAMES.

Experiments with a hermetically sealed rubber bottle, containing water, have shown that the rubber is not absolutely water-tight. The filled bottle weighed 17 ounces 4 drachms; at the end of one year the weight was 17 ounces 2 drachms; 9 years, 16 ounces, 18 years, 14 ounces 2 drachms; 22 years, 13 ounces 4 drachms; 25 years, 7 ounces 8 drachms, 28 years, 3 ounces 14 drachms; 30 years, 3 ounces 12 drachms, the water being entirely gone.

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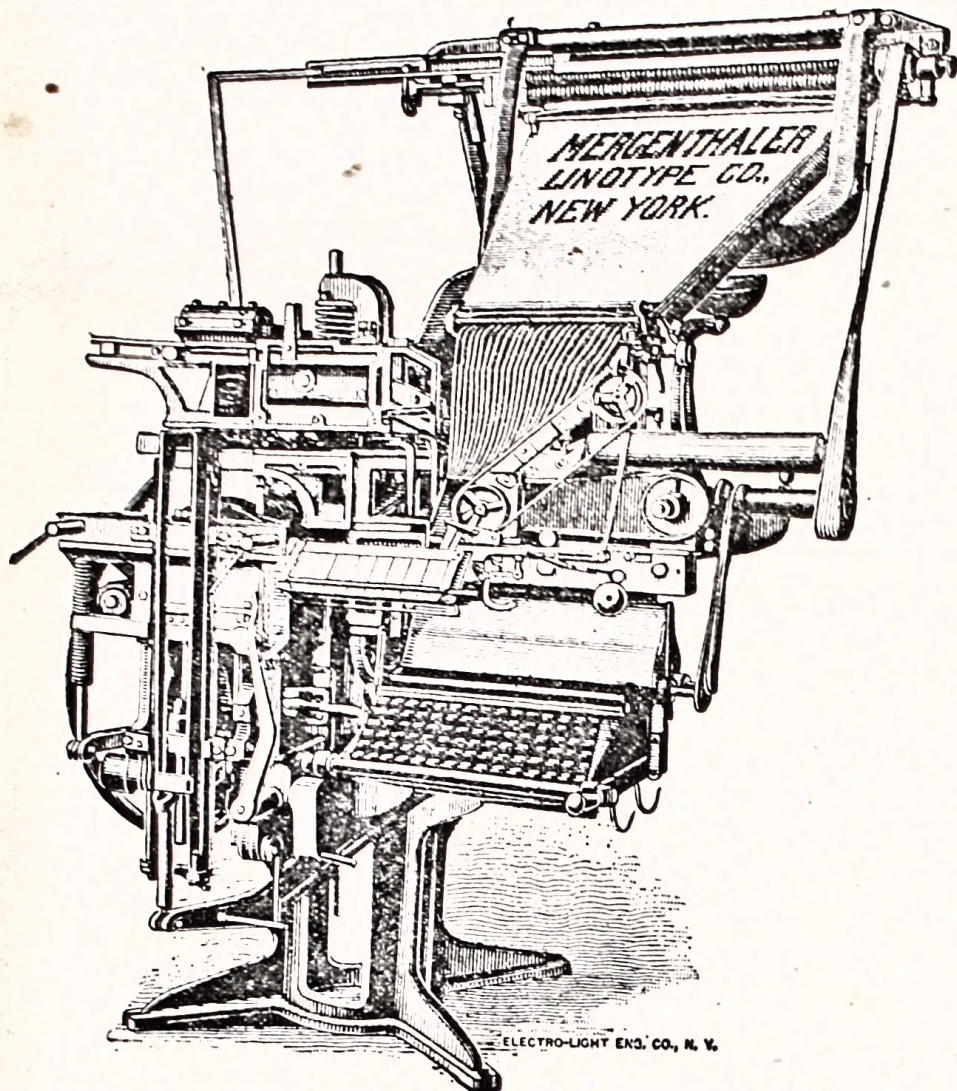
OUR NEW QUARTERS.

On first page of this issue we present a photograph of our new office. We are pleasantly and conveniently situated, being near the Union Depot and within clear sight of North High street, where visitors can not fail to find us readily.

Our editorial rooms are situated on the second floor over 313 North Front street; the mercantile department is on the same floor over 315, both being connected with our book rooms and

Truth a new and handsome appearance with each issue.

In conjunction with this we will print only first class matter pertaining to the cause—such as will elevate it in the eyes of the public—and select such other matter that is new and instructive generally. Our aim is not only to elevate spiritualism, but its advocates and investigators. Furthermore we are contemplating arrangements with a number of the world's popular writers to furnish us with orig-



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inal articles on leading subjects in order to bring the Light of Truth before all seekers after knowledge and truth—both secular and spiritual. Spiritualism is destined to become a leading controversy in the near future, and we are preparing the way to introduce it in the popular manner.

We trust every spiritualist will consider himself or herself a partner with us in the this scheme, and do that for us which is needed to carry it out.

THE PUBLISHER.

A MODERN BUNYAN

The secretary of Mrs. Kemp's parlor meetings, 527 Scoville street, Cleveland, O., writes:

"A gentleman present at the first meeting made the following remarks as nearly as they can be reproduced from meager notes and memory."—M. C. C.

Yesterday after a few hours of hard work, feeling fatigued and drowsy, I laid down on the couch, and closing my eyes, my mind turned toward our little meeting for tonight, and the subject we had selected for our thought, the resurrection. And this is what came to me. Judge you whether it was dream or fallacy or revelation. I seemed in possession of all my senses, for I could see, hear, feel, as usual, but in addition I seemed to be in possession of a section of the X-ray, of which we have read so much of late, for I found I could see through solid walls, and also I could clearly comprehend even the thoughts and motives of others. Thus equipped I found myself viewing a vast plain, in every part of which I could see little steel houses, some in large groups, some in smaller groups,

some by twos and threes, and some isolated. They were strongly built. The light which entered them through close heavy bars and warped and stained glass was only a faint indication, a token of the clear effulgence. There was no door; no mode of egress from these houses save by their dissolution or destruction. And in each one of them a human being was confined whose duty it was to care for the house which held him and to ring a bell so placed that others might hear it. And I noticed that some gave their houses great care, keeping them ever clean and pure, as though expecting some noble and worthy guest. Others bent continually against their walls, repining at their narrow environment, ever indulging in envious and malicious thoughts. And yet others just existed in their houses, hardly caring for their surroundings, thinking no grand thoughts, repining somewhat at times, hoping for nothing beyond. And I noticed the same difference in the care and use of the bells. While one was ever polishing and shaping his, so that its sweet notes might ring out clear and loud, bearing to all around cheer

and comfort and hope, another was ever clanging discordantly at his, whose tones betokened malice, envy and selfishness. While from the third class scarcely a tone of any kind could be heard. They seemed in a kind of perfunctory way to be ringing only for themselves, neither caring nor desiring to be heard by others. And I saw, too, that either through the slow actions of the elements or by some sudden convulsion, many of these houses were constantly falling apart and permitting their inhabitants to escape. And as I saw them come out into the clear and perfect light to freedom and the companionship of beautiful congenial souls, they appeared to me as one would who had just arisen from the grave. The bright light dazzled them, the freedom puzzled them, their glorified companions embarrassed them. The hopeful, the discordant, the dull clanging of the bells of those yet in confinement growing strangely faint and distant, made them wonder what had happened. And I learned that the gentle beings who met them had once been confined in that same manner, but had long before been released, and had learned in their new, bright home grand lessons of peace and charity and helpfulness. And I saw them cheering and helping and guiding those newly released, bewildered ones, some away to new and fairer scenes, some back to cry comfort and encouragement to those still in confinement, and some to quiet, peaceful rest. And I heard a voice in my ear, and this is what it said, "There is no death." You have viewed the only resurrection there is for mortal man. And as I pondered on the allegory there came to me this lesson: These bodies, clay though they be, are the steel cells, the graves that confine, limit, hamper our eternal souls. The bells are the outward, tangible manifestations by which we make our presence in these habitations known and felt by others, whether it be for good or for evil, or as nonentities—for neither. Freed from these restrictions our resurrection is accomplished. Oh, wonderful discovery that we have made! Death has no sting, the brave no victory! While friends are tearfully and reverently laying our bodies away we have arisen to the glories of eternal day. No longer does its beautiful effulgence come to us as through a glass darkly; but face to face with all the mighty host of heaven we stand, realizing that for us has dawned our resurrection morn.

Gospel of Pure Aspiration.

A LESSON FOR THE YOUNG.

"We stood near the central fountain of Andromont. Many tinted flowers grew lovingly on the rounded margin. I touched one, and lo! it shrivelled, and seemed to die in a moment. 'Your touch,' said my teacher, 'is poisonous to the mimosa sensitiva of the spirit land.' With much sadness I inquired to know what it was in me that had poisoned the mimosa, and he replied, 'You are yet impatient to mount higher than you can see, and hasty to hold more wisdom than your spirit can comprehend. This aspiration is poisoned with ambition. . . . Rid thee of this or the flowers will shrink from thy touch.'—Experience of spirit James Victor Wilson, in Mr. A. J. Davis' Death and the After Life.

It would be difficult to find a more useful lesson than this for the young Spiritualist, and even of those of more matured years. Very many of our fellow creatures cannot be charged "with impatience to mount higher." Their impetuosity, so far as my observation extends, seems to be in the opposite direction.

Many individuals through pure vanity seek abnormal states; they desire to

be "controlled," to exhibit phenomena in their own persons, and to display gifts of "second sight." This foolish ambition sometimes leads to very unhappy results. You have read of a class of men who "give alms that they may be seen of men." You know what is said of them: "They have their reward." There is a subtle sarcasm in the laconic awarding the prize.

In order that credit may be justly earned it must be a secondary motive. To work for a "puff" is certainly an unworthy thought. We therefore advise that the dominant incentive to "good works" should be neither "show" nor shekels, but the spread of Truth. The Castle of Truth cannot be erected in the soul without long and patient effort. Its foundations must be strong and deep laid; its walls and columns must be solid to the center of each massive block. Then only will it stand firm and unshaken amid the storms of temptation.

"Life has," says a thinker, "four forms of manifestation. First, the Unconscious; second, the Conscious; third, the Self-Conscious; fourth, the God-Conscious."

We achieve the noblest culture when we attain ——— conscious. We can make progress by getting more and more of outward things or becoming more unworldly. As long as we can keep getting on in the world, getting up higher in society, growing richer, becoming more famous, there is a certain sort of satisfaction in it. But this does not last. The only real satisfaction is by growing up inwardly, that is spiritually, all the time becoming more spiritual and just, intelligent and wise.

The true Gospel of Salvation is that every soul must "work its own passage." Nothing can be simpler than this. We must do each day's work as well as we can, and help others to do the same. One must grow good, and strong, and wise, just as an elm tree grows large, stately, and graceful; grows more and more luxuriant with its thousand swinging branches and myriad flickering leaves. It is by being true to himself and to his work, standing where he is and being faithful in the least thing that comes. This is the true view of "status." Let us get rid of wonder-mongers—the "seekers after a sign." Mr. James Coates, a true Spiritualist, speaking of this class truly says: "They may have run into the wilderness and had a bit of the miraculous bread, and yet not be a penny worth the better of it in either soul or body—the life or conduct. These, by their foolishness, have prevented many well-meaning and otherwise able persons investigating the psychic, for the latter saw nothing in the lives of professed Spiritualists to make them desire to have anything to do with Spiritualism." This shows the necessity of acting on the gospel of pure aspirations. We must get all to begin by being physically pure. I trust all our Lyceumists are teetotal. By being teetotal you continuously give "suggestions" in a more patent way than by mere words to others to abstain. Stimulants injure the individuality of the soul and degrade the body. Those who resort to alcohol soon find they have no will. Let us aim at perfection of character. Each one must have his individuality, and whatever tends to crush this will wound the tenderness of pure spiritual affection, and quench the smoking flax ere ever it can burst into flame.

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Message Department.

Through the Mediumship of
Mrs. M. T. Longley.

Report of Seance, Oct. 5, 1896.

Ques.—(Dr. B. F. C., Belvidere, N. J.)—Do God and natural law rule and produce the present sufferings of humanity, or does man cause it by his ignorance and selfishness, or both?

Ans.—In our judgment natural law rules in every department of existence and of human experience, and as a human being is called upon to suffer physically or mentally or both, it is in accordance with law. The cause of this suffering can in most instances be traced by the thinking, intelligent mind who understands the experiences through which the individual has passed. Possibly the cause is remote; it may not rest in the individual life and doings of the one who suffers, but it may be traced back to ancestry, and it may be found to rest within the deeds of commission, or in the omission of those who have given this individual birth to the world, but wherever the cause may rest we may be assured it is in exact accordance with the operation of law. We find that human beings suffer because they do not live in accordance with natural rules; they violate that which is laid down by nature as the correct method and conduct of life; they may, perhaps, come in contact with, or under the influence of unseen but potent forces and intelligences who exercise a power over them and suffering is caused by these conditions. We can not enumerate the various causes for human suffering at this time, but suffice it that they are many, and that they exist in the human family, although of course God and natural law rule. He who willfully or unconsciously violates any mandate of nature must suffer the consequences. He who willfully puts his hand into the fire burns it, and so does the idiot who puts his hand into the fire, not knowing that the flame will scorch and burn. The suffering is the same in both cases. The little child who extends his hand into the flame does not know what the result will be, but the person of larger growth does know, yet the suffering and the pain may be as intense in one case as in the other, and to do against the operation of law entails suffering upon the human individual, and whether we believe that this is the mandate and the will of God or merely the result of the selfishness and ignorance of a human being in thought and deed, it matters not, the result is the same.

Ques.—(By the same.)—Is suffering a natural law of evolution, development and progress?

Ans.—We are taught by observation and experience that suffering seems to be a natural result of progress and evolution, i. e., one gains experience through the discipline of life and as he unfolds from a state of ignorance to one of knowledge he gains this unfoldment largely through, perhaps, not wholly, from the suffering which it entails upon him from the consequence of his mistakes and failures along the path of life, but as one grows in knowledge and attains wisdom and understanding how to apply his power to practical and good results and purposes, his sufferings lessen, because he realizes how to live in accordance with natural law and to make the most of the opportunities and the blessings which come to him.

Ques.—(By the same.)—Can a person progress under the natural laws of evolution and progress without an effort if he tries to live in harmony with all the world, or must he work for his salvation "with fear and trembling"?

Ans.—Those who are wise and have advanced in knowledge do not labor

"in fear and trembling," because they are confident of the results which will come from earnest labor and from sincere and honest purpose and effort. One may be carried by the onward sweep of progress, even though he makes but little effort to attain a footing in the world mentally and materially, but such an individual will be swept along in a strange manner, hurried here and there against contending forces and conditions, his self-reliance and power of resistance will not be developed and he will be but a weakling at best, but he who makes efforts to advance along the lines of progress, who endeavors to unfold his qualities of self-reliance, of manliness, of endurance and of patience, along with other attributes of a mental and spiritual nature, will be able to hold his own ground of harmony and of strength, he will labor from day to day, not perhaps "in fear and trembling" of something adverse that may come to him, but with a strong, reliant will, certain of success in all that is good and great at any cost, and as he advances he will gain a knowledge of his own powers, gain a self-poise that will be of inestimable value to him, and he will unfold more and more in spirituality and interior strength as the march goes on.

Ques.—(A. H. N., Placentia, Cal.) There are persons on earth who suffer much in deep remorse from a conscientious principle for the errors, sins, or evil deeds of their past lives. When such persons pass to the spirit life is this suffering placed to their credit and canceled to them over there?

Ans.—Most certainly. Those who repent of their wrongdoing, who are sorry for the mistakes they have made in life and who endeavor to retrieve their mistakes and retrace their missteps while they are here in the body, either by atoning to those they have wronged, or if that is impossible, by endeavoring to lead a pure and good life, and at the same time to assist others who are in need with their sympathy and their aid, will find that they have advanced upon the spiritual road of progress even while they were on earth. Through suffering from a contemplation of past wrong or misdeeds is of the spirit; it exists because the spirit has grown to a perception of his wrongdoing and is sorry for it; it exists because the spirit has come to understand his true position in the past and has a desire to pass beyond it to a higher plane, and, consequently, all this suffering will be placed to the account of the spirit, so to speak, when he passes to the immortal world—not that an arbitrary tribunal will have tried him in the balance and will have passed this "to his credit," but because he will have himself grown to a position in which he can calmly and dispassionately view his state of mind, his past career and his present aspiration, and will be able to judge just how far he has grown, just what belongs to him, and just how far he may have to still attempt to atone and to repay for that which has gone by.

Ques.—(By the same.) We are taught that soon after passing to the spirit world all the life history of each individual will pass before his or her mental vision in a short space of time. I can accept this as truth, for twice in my life I experienced the dreadful ordeal, appearing as one dead and come to life again; while in that brief time I did perceive all my past life on earth as clearly as the events of yesterday. What bearing or relation has such experience to the review on the spirit side?

Ans.—Such an experience as your correspondent mentions is the common experience of all who pass from the mortal into the immortal world. Sometimes it happens that those who nearly reach the spirit side of life, but who are resuscitated again to this mortal life, pass through a like experience in their extremity; yet we think that when the friend is really called into the spirit

world and regains his consciousness sufficiently to understand his condition, he will again recall the experiences of the past and review that which has been in his life, all the events and circumstances that have been his will pass before him and he will be able to judge of them better than he could possibly have done while he was on the mortal side. We do not know as the experiences in this line which he has had bear any special relation to that which will be recalled to him either when he passes to the other life or soon afterward; it seems to be the common lot of all who have had any extended experiences on this side of existence. We judge it to be because the spirit is asserting itself, memory comes to the front and recalls to the intelligent mind all that which has been related to it during its past career, and this is a proof that, although mortals are apt to forget things, so to speak, to lose a consciousness for a time of much that has taken place within the past years, that memory never dies, that the soul never forgets, that there is recorded upon the sensorium of the spirit all the events and circumstances and associations of life, and that these are recalled to the intelligence when it passes from the mortal form, just as a panorama of pictures passes before your sight and may be shown in every detail to you.

SPIRIT MESSAGES.

SUSAN D. BUELL.

It is only with a heart full of joy and peace that I come from the spirit world, bearing love and tender memories with blessing to my dear friends on this mortal side. I was a Spiritualist and a medium; I knew what it was to come in contact with bright ones from the other world; to receive their sweet influence and to be strengthened by their magnetic force. I knew what it was to serve as an instrument to the dear guides who came anxious to minister to mortal needs and to give light and instruction to those who were ready to receive. I had the experiences that many mediums have, of sorrow and pain as well as sunshine and sweet peace. I knew what it was to carry the burdens of others, seen and unseen, as well as to bear my own, but I felt then as I do now, that it was a blessing to serve as a medium for the spirit world, to serve as a means of communication and ministration between two worlds, and to be able to be a mouthpiece of guidance and instruction for mortals from those who have gone before, and who are wise and full of power in the spirit world. I formed many sweet associations on this side of life which were precious to me, not only in good old Massachusetts, where I spent some of the happiest years of my life and the most important in work, but also later on in Indianapolis, where I resided with my dear companion, who was so kind and thoughtful, who understood so much of my spiritual and bodily needs, and who was ever so ready to co-operate with my guides in the good work which they had in hand. These associations that I formed with friends on this earthly side are not forgotten; they will remain with me as a dear and precious memory. I send love and blessing to the dear ones. I feel them passing before me, and I view them with a happy heart. I am so thankful for all that life has brought to me, and although I wished to remain longer in the body that I might do the will of the angels, and that I might be to them a source of strength in their labors for human needs, I left my dear old home with my good companion and came to California, hoping to renew my strength and to become well and active once again. I had no thought of passing out of the earth life, but in a very short time I did. I know now that it was all for the best, that everything was arranged right.

My beloved mother and others were ready to receive me with open arms. So, my dear friends, I say all is well and I know I shall meet you by-and-by face to face where all is peace; and as I come I bring sweet flowers and happy thoughts; I feel that an influence will go out to the dear friends that will be useful in many ways.

MICHAEL ANGELO BLOUNT.

Mr. Chairman, I was present at your last circle, but I did not manifest, as so many others seemed anxious to communicate, and I retired without having attained my object. In coming today your Spirit, president, kindly tells me to speak and I am pleased to do so. Many years have gone by since I went from the body. I went almost without expectation and preparation, because the disease that fastened itself upon me gave me little time to think of what was before me. But as I look back through the years and realize how I have traveled on, step by step, I feel that every one was a step forward. The experiences of earth in journalism as well as in social life, and in other directions, were all for my good; and although there was much room for improvement and growth, I feel that all has been wisely planned and adjusted by higher powers, and I know that eternity will still afford more and more of opportunity for general unfoldment. I come to send greetings to good friends and kindred in the far east, and to speak of certain changes I have seen taken place since I went from earth among those nearest and dearest to me. They have been for unfoldment and discipline in mental and material channels; they have had their uses which are for good. I also feel that a special change is soon to take place with one that I love, and this change will be of importance; it will bring a light and strength and will open the way to higher things. I speak of it because it is pressing upon me. I might tell many things that I have seen and heard. I might speak of those I have been associated with in my new career and other matters, but I know your time is brief, and so I tell my friends if they wish to hear from me I will be very glad to come if they will provide me with the means. I lived at Milford, Mass.

HELEN GORDON.

I direct my thought and my kindest remembrance and words of cheer to my friends in Dubuque, Ia. I know that I have come a long ways for the purpose of saying a few words, but to me in spirit the distance is short and I do not mind the journey at all. I know that there are mediums and good workers in the place where my friends reside, but there has not been an opportunity for me to make use of them in any special way, and so I come here to send my love and to say that I am happy and contented in the spirit world. I had unique experiences here that brought to me a sort of interior unfoldment or consciousness that made me understand much of life that I had not seen or heard with the physical senses. When I came to pass from the body I found this interior consciousness very helpful; it opened the way for me to see in the other life and to realize something of its conditions, even though I had not yet reached it. I found so many I had known in either life coming forth to greet and welcome me, which made me feel at home at once. I tried to tell my mortal friends of what had come, but I was unable to speak, and it was said of me after I did pass away that I left something unsaid, something important that I wished to tell them. They were sorry they could not hear and understand, for they thought that perhaps I wished to give some instruction concerning my mortal affairs that I had not given, or perhaps there was something preying on my mind concerning those strange ex-

Spirit Messages Continued.

periences I had had that I wished to reveal but was unable to. Now I tell those dear ones that there is nothing for them to wonder about or to be sorry for, because what I wished to say was in relation to what was opening up to me from the spirit world. I wanted to tell them of the light that I saw, of the faces that were around me, of the songs that I heard. I wanted to tell them that I knew by what I saw that a real and beautiful country was just before me that I was soon to enter, and it was wholly of a spiritual nature that I wished to reveal. Those matters which belong to the past and are connected with material affairs are of the past; I do not wish to revive them. Memory holds them, but only as a means of guidance and instruction.

CHARLES FERGUERSON.

My name is Charles Fergusson. I come here especially with the hope of reaching those I know and who are relatives of mine and live in Allentown, Pa. I know of no place nearer them than this office through which I can reach out with a hope of making myself heard or understood. I have been directed here and have tried several times during the past year to make myself known, but without success. Today I found it possible to speak and I am grateful for the privilege. Now you may think that I have only a poor excuse for coming when I say that my errand is altogether upon material affairs, but nevertheless this is true; not but what I have interests in spiritual things and that there are plenty of matters concerning spiritual life and the employments and activities which I find there that I might talk over with my friends if I had the time; but it seems to me just now that the most important work for me is to speak of certain material matters that have troubled me in the past and which were not settled to my satisfaction or to that of my friends. I might say that which most concerns me was not settled at all and I presume it could not be because of much that was unknown to those who tried to attend to it, and because certain papers were lost that were of importance in the affair. I want to say that as far as I know the papers were destroyed, not by myself, but that they were destroyed and can not be regained and it is better not to keep putting off settling with the hope of coming across them or something which is essential to their use. They were important, but as long as they are not in existence there is no use in waiting, so I ask those who will understand to what I refer to move on in best way they know how, and to arrange matters and settle them up as soon as possible. These things troubled me more or less; they called me back; and I speak as I do because I feel it will be the best for all concerned to let these matters go and to turn to other things that are now. There are mediums among my friends, one or two that understand something of mediumship and who receive communications at times from the spirit world. Others are interested and are mediumistic, they hope to develop something by-and-by and no doubt they will. Now these two friends of mine who are mediums, have wondered and thought it strange that I had not returned to give them some light on the subject that I have mentioned. Well, I have returned to this earth from the spirit world, have not had the power of giving light that I desired. I suppose I could not use their mediumship and when I tried to tell my wish to their guides, it seemed as if my power was taken from me, but now I hope to be able to go direct to them and give something more than I wish to give public, and I believe I can.

for I have been gaining strength and understanding of these things a good deal within the last few months.

J. M. BLAXFORD.

I give you greeting, Mr. Chairman, and good friends who are here. I feel that we are upon common ground of interest and sympathy, where we may in union with spirit intelligences who are also interested in the pursuance of good work and who desire to send an influence of strength and power to those who are receptive to its force and able to understand that which is sublime from the spirit world. It seems to me that at every such place as this we find a center of truth from which stream forth rays of magnetic power going out for the good of all. I am interested in the cause of Spiritualism today as I was when in the body, and in my humble way sought to dispense the fragments of truth that I received from above. I knew that it was mamma, blessed food, to strengthen and to vitalize the entire system of mankind, mentally, spiritually, morally and physically. One may be invigorated and made strong by this food, and though we may only receive it in fragments, yet I know, and the world may know it, that it is the all potent force vitalizing the human system and making it happy and well. The light and the truth that immortals came to give to the human family sometimes come through strange avenues and in unexpected places, but none the less should they be welcomed and received. Light is just as much light if it comes through stained windows as if it streams in from the open door, yet it may, perhaps, vary in its appearance and one may say I have no use for it unless given to me direct. But if he shuts himself up in a dungeon and refuses to see the light of day he may declare to himself that the whole world is dark. But the grand work goes on, and there are many who receive, who partake of it, who go from place to place bearing their fragments which they deal out to the hungry and the sad, and which bear strength and comfort to those who bear greetings to my former associates and co-workers of the past and present. I know that they are gaining experiences and doing good work in their own way, just as I did mine in my peculiar way and went on and reaped the effect of that which I had sown. I realize that all is good, and only bring a blessing to peace and of joy from my home in the spirit world. I can not refrain, Mr. Chairman, from sending a greeting personally to my good and beloved friend, J. M. Peckles, and saying to him: "Dear pilgrim, who are still toiling along the pathway of moral life, dispensing of your bounty and good cheer to those who are hungry. I know that every day brings its reward and its benediction to your life. I see that you have still experiences to gain and that you will gather from the associations and environments you meet such forces as will enable you to extend still more of the light and strength to human souls, not only on this side, but to those who have passed to the eternal world. There is joy and peace for you after the conflict and trials of the past and you will understand, when we meet in the by-and-by, many things that have only been dimly outlined and explained to you here." And to my friend, Grumbine, I also desire to send personal greetings of love and to assure him that I have not forgotten my promise. I am with him in the work, assisting him when I can, giving of my influence whenever it will be of use and extending to him my "God-speed" and blessing from days gone by. And while I mention these particular friends I do not wish others who are dear to me to feel that I have forgotten them, for my heart-felt affection goes out to each one.

VERIFICATIONS.

To the Editor of Light of Truth:

In the message department of Oct. 18, I am pleased to recognize one from Samuel H. Perex, sending a kindly greeting to his friends in Brooklyn.

I knew the gentleman well and quite intimately. He passed to spirit life from his home in this city about two years ago, fully ripe in years and prepared for the entrance within the veil. He was highly educated and literary in his tastes, as a reading of the message would imply. Was an able writer. I have a copy of one of his excellent works on financial topics.

Mr. Perex was a student of spiritual science, a deep thinker, broad-minded, and possessed urbanity of manners in a large degree. He brings love to his daughter, and says he understands her spirit and her sensitive nature better now than when here. He realizes her powers, and recognizes her instrumentality for the spirit world.

It is a fact, as a sensitive, Miss Perex possesses highly developed inspirational gifts, and her father was greatly attached to her in love and sympathy. The entire message can be appreciated and understood by any one who knew him.

Spirit Mr. Perex is persevering in his efforts to reach his earth friends. It was the privilege of the writer to receive a personal communication from him by independent slate writing through a medium in New York in March, '95, soon after his transition.

It is a significant fact that, as in this case, a recently departed spirit can by a psychological power, impress a medium in far away Los Angeles, Cal., to voice his sentiments, that they may be transcribed and transmitted to Cincinnati for publication, in the hope thereby of reaching friends and kindred here in Brooklyn.

CHAS. P. COCKS.

Brooklyn, N. Y.

To the Editor of Light of Truth:

In your issue of Sept. 26th, I saw a communication from Gen. Experience Esterbrook. I know the General very well. We belong to the same society in Omaha, Neb.

The message sounds exactly like him. He speaks of having been U. S. Attorney General. I have heard him make the same statement in the society.

T. C. JACKERSON.

St. Joseph, Mo.

Slate-Writing Extraordinary.

When Dr. Stansbury went to the higher realms Fred Evans was the only one in California who could be called a first-class slate writer. His many calls in other sections, however, have prevented his visiting Stockton often.

Nine years ago was his last visit here till the past month, when I called on him to see if he still got messages on the celestial wires.

On his former visit I tested him on slates of my own—cleaned off by myself and locked with a Yale padlock not easily duplicated. The slates were the same with which I tested "The Brockways." This time I did not take that trouble, but used his own slates, and after cleaning them off held them on the table with my own hands, the medium not touching them.

The manner in which this medium gives you a sitting gives skeptics no chance for saying "They won't let you take your own slates." It has to be in darkness. . . . False bottoms to slates," etc.; for you can make your own conditions, care for your own slates, lock them and hold them yourself, be not touching them, and all in full glare of light. I wrote no names, but let the spirits choose their own theme, and it proved to be one in which I was most interested, being on the dualism which has afflicted me for five years.

Writing appeared on five slates, No. 1

was cleaned; a few crumbs of pencil thrown on it, and another one placed on top. I held my hands on them all the time. Evans was three feet away.

On this was written: "We desire you to sit every Tuesday, Thursday and Saturday evening from 8 to 8:15, holding a 2-ounce vial of pure olive oil in both your hands. Every alternate evening before retiring you must pour into each ear one drop of the oil. The band will be on hand on Tuesday, Thursday and Saturday evenings before named, and we desire the help of this medium and his guide to help us. Dr. Abernethy, Dr. Cooper."

Under this were signed the names of family friends: Brothers Charles and Eliott Bowdoin, Elsie Austin Kane, Mrs. L. L. Laine and Fannie Bowdoin.

On slate No. 2 was written: "Dear Brother, I am authorized to state that your many spirit friends are going to band together for the purpose of trying to restore your hearing, and they have every hope of succeeding. Now, this is an important matter to you and must be attended to, so you can follow the instructions that we will give you on another slate and we will succeed. Your brother, Eliott Bowdoin."

On No. 3 were loving messages from Fannie and Laine Bowdoin. My wife in spirit wrote: "Husband dear, since you have had so much trouble of late I sympathize with you, but cheer up, darling, a glorious change awaits you, from the spirit of your earth wife, Mrs. L. Bowdoin."

On No. 4: "A little more patience and perseverance and your financial prospects will improve. You proved a friend to me and I will prove one to you. DR. STANSBURY."

Friend Bowdoin:—I have met Johnny Grey here (Fred Evans' guide). He is a good fellow. He will do as he promises and help you. Kind words from J. J. OWEN."

On No. 5: In answer to an inquiry I made about "the science of slate writing":

My Dear Friend Bowdoin: I am preparing an extensive treatise on "the science of slate writing" and in the near future I will present it to you. It will be valuable. I will find a way to do it. We can not write more today. DR. STANSBURY."

Now all I am certain of is that no human hand wrote on those slates, for they were not out of my sight a moment and no one touched them but myself.

Out of the "science of slate writing" from Dr. Stansbury who the Brockways published in "Light of Truth" came a pretty good test for Mrs. Dr. Evans of Toledo, and Mrs. Clara Mayo Steers of San Francisco. Mrs. Evans wrote me a short letter about the slate writing message and feeling as she thought Dr. Stansbury's presence placed her hand at his disposal and there came five pages presumably from him to me by automatic writing. The contents fitted very well and I was favorably impressed with the honesty of Mrs. Dr. Evans, though a stranger; but it always seemed impossible for an automatic writer, however honest, to be sure of the source of the writing, and I put the letter away in my pocketbook, thinking some time to test it. It had been a number of months and I had forgotten all about it, when, having a sitting with Mrs. Mayo Steers in San Francisco recently, while she was under control her hand made a dive into the inside breast pocket of my coat and took out the pocketbook, opened it, and from half a dozen letters picked that one out, and she said: "That is a message from a spirit and a moral to you."

Selecting out five sheets she said: "That is from a spirit who feels grateful to you for standing by him when others deserted him," "and this one sheet is from a mortal to you," which was correct, as I found on opening the sheets so I could read the contents.

Entered, the Postoffice at Columbus, O., as Second-Class Matter.

Light Of Truth,

Is Issued Every Saturday By

The Light of Truth Publishing Co.

WILLIAM J. HYDE, and A. F. MERRICK,
Editors.

112 & 115 N. FRONT ST., COLUMBUS, O.

VOL. XIX. NOVEMBER 7, 1906. No. 19

The Light of Truth has one real interest to you, for the benefit of the advertiser. Advertisements which appear in this paper are those which are accepted, and whatever is to be done for the advertiser is done. It is not a question of whether or not the advertiser is a good man, but whether or not the advertiser is a good man.

Advertisements are accepted on the basis of cash in advance. If the advertiser is a good man, he will pay for his advertisement. If he is not a good man, he will not pay for his advertisement. The Light of Truth is not a charity. It is a business. It is a business which is conducted on the basis of cash in advance.

All Subscribers in arrears will please report by the 15th of December, either with payment of dues or a notification of continuance, otherwise their paper will be stopped. We cannot carry the Delinquent List any longer without security.

GREETING.

We are safely ensconced in our new quarters at the corner of Front and Randolph streets, Columbus, Ohio. We feel that the conditions in this center are more favorable for our ends. Money-making is not a principle with us. It never was except to meet our expenses, which were naturally large in a cosmopolitan town like Cincinnati. Here they are about one-fourth less—quite an item in these stringent times. We are consequently relieved of a heavy burden, and thus enabled to give a more placid tone to our paper—less of the hurry and worry that have attended it in the past. Spiritualists are more or less sensitive to influences of that sort, and are affected agreeably or disagreeably accordingly. A paper that carries a tranquil or peaceful influence in its wake is, therefore, preferred to one that awakens the opposite—even though the readers may be a little stirred at times by a conflict of opinions. But as long as they instruct, there is no harm done; and we have determined that nothing in the future shall mar their desire for peace unless it is beneficial in the results. Our contributors, and correspondents too, will please bear this in mind and govern themselves accordingly. But we do not imply in this that mere sermonizing shall be the precedent or take the lead in our acceptances or offerings. We want new, crisp thoughts, fresh from the fountain of inspiration, to which all are laic if they aspire for them. The teachings of Spiritualism point the way intelligently to this possibility, and none can fail who try. Every writer is in part and parcel responsible for the thoughts he sends out, and will reap as he sows, if but as a voice within, stirring his peace of mind—the primary indication of a psychic law operating outside of matter. Of course, we, too, may be tripped by a cunning, sagacious who has a grievance; but as long as he has not become persona non grata, we do not feel that we should afflict our readers with any earthly controversy that it may stir forth. Reason, charity and reverent must govern in such matters, and we will do our part to restore the equilibrium. Trusting that our readers will sustain us in this new departure, we remain,

THE EDITORS.

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MYSTERIOUS DISAPPEARANCES.

Every now and then some one mysteriously disappears off the face of the earth. No trace or clue to the missing one can be found. What becomes of these people? They disappear as completely as if the earth had opened and swallowed them up. We have had inquiries from persons in differing places, each of whom has lost some friend in this indescribable manner, and asking for news of them through the power of mediumship. A case in point is that of a man who was seen wending his way homeward in the early twilight, across an open field. The surroundings were such as to make his face and form clearly seen and recognized by those who knew him. In an instant when about half across the field and within sight of his home, he disappeared; no one knew how or whither. There was no trace or bog in the dry, hard soil of the open place in which he was seen; examination of the spot revealed no opening into which he might have plunged.

In the years that have passed since then the man has not been heard from. No one knows of his fate. Now the question is, did the parties who testify to having seen him crossing the field really see this man in the flesh, or was it his double? Had he already met with some cruel fate, had he been the victim of accident or foul play are he was thus seen by his neighbors, and was the appearance to them, but a projection of his spirit body which they could not follow to its journey's end?

There are many instances in which persons in their normal senses, full grown and intelligent, have suddenly disappeared, leaving no trace. The mystery of such an occurrence is appalling. Of course there are many who commit self-destruction, others steal away to unknown parts for purposes of their own; still others are decoyed away, waylaid or murdered, and their fate remains unknown. But besides all of these there is now and then some person who seems to have really disappeared from earth independent of any of the natural means that might be used for their taking off. What becomes of such? Can material bodies be suddenly dematerialized and the indwelling spirit set free? Is there, can there be an exception to the general law and rule of death that now and then affects a human being and enables him to escape from the body without meeting with any of the usual forms of death? These are interesting questions for science to answer through her savants.

The Light of Truth, as all our readers know who have kept pace with it, has had a hard battle to fight, being flanked by foes on its material side when least expected, but never vanquished. Its staunch supporters and many friends have always stood by it in the hour of need and rescued it from an apparent impending fate on various occasions. But its hour of triumph has come at last and it will now live to see better days. Its improvements henceforth will be marked and steady, and nothing but a general calamity will be able to shake it. No doubt our friends will be pleased to note this fact and join in the delights of our good fortune. Our new home is in accord with our needs and conveniently located. Friends may address us hereafter at the corner of Front and Randolph streets, Columbus, O., and make money and express orders payable to the Light of Truth Publishing Co.

Chlorine carbide, the remarkable new product from which so much is expected as a source of medicine, is reported to have been tried by a Paris physician, Dr. Guinard, as a local application for cancer, the result being relief and probable cure.

MEN OF POWER.

Ripened experiences should bring wisdom and power to human understanding and calculation. The man of 50 years or thereabouts who has mingled with the world and kept in touch with progressive thought, whose mentality is keen and judgment sound, should be in his prime and should have before him years of vigor and intellectual strength in which to achieve some of the richest and best things of his life. A statesman need not expect to gain the acme of his inherent powers until he has rounded out the half century. Now, but young men who are brainy, who are progressive and alive to the needs of the times, can make their mark in senate or in council; but as a rule the soundest and ripest experience and wisdom, that which produces cool judgment and sound conclusions, that which is not carried away by impetuous ardor or by undue enthusiasm, come with the later unfoldments and the acquired knowledge of those who have gassed the half century of life.

We believe in giving the younger generation every possible chance to develop their brains and to make their way. We believe in progressive movements. We believe that neither old-fashioned conservatism on the one side, nor up-to-date extreme radicalism on the other, can be the rock upon which modern industry and prosperity are to be erected; but that a well-balanced brain, a sound, logical, reasoning mind, that is up to the needs of humanity, the demands of the times; one that is sufficiently conservative to hold on to the bulwark and strength of our noblest institutions as founded on the principles of law and order; and at the same time one that is sufficiently progressive to cast off from worn out systems of intolerance, or such as would hold the people in servitude of any kind. Is the man wherever he may be found, to lead the people out of the wilderness of error and of poverty to a higher conception of justice and of liberty. If such can be found among the young men, God grant that he may appear, but if only those of ripened judgment and experience can produce such leaders let us look to them for help and strength.

APOLOGETICAL.

We owe our readers an apology for tardiness in bringing this issue to press, but we trust its handsome appearance will suffice to alleviate the sorrow caused by missing their weekly visitor. Moving so large a plant as this, naturally involves a loss of time, and we may say patience—ours as well as the readers'; and none can be more anxious than we to be on time for our advertisers, sake, whose indulgence we also crave, and promise that neither will endure any loss whatever. Our readers will receive an extra paper on their subscription, and our advertisers an extra insertion to make up for the loss. We may be late again next week on account of unforeseen building repairs needed in the placing of our extensive machinery, but we will become stationary in good time to run out the old year as smooth as ever, and then give our readers the best Spiritualist paper ever published since the advent of our cause. In the mean time we trust our old stand-by will continue their interest in our behalf by sending in their dues promptly, soliciting new subscriptions and retaining copies of the new paper to their friends wherever they may be in country or city, the United States or foreign lands, and hope with us for the best results—financially and spiritually.

The bison is becoming extinct in Russia, as in America, the carefully protected herd of the forest of Biełogorze, in Lithuania, having dwindled from 1,900 in 1865 to less than 500.

A COMPLAINT AND ITS RESULTS.

A reader at Trinidad, Colo., writes that upon reading the "wonderful" account of a late state-writing seance, he wondered if he could obtain a test of this phenomenon by preparing his states at home and sending them to the medium by mail.

Addressing the medium he received a reply not in harmony with his sublime idea of Spiritualism and lost confidence in it. Now he appeals to us to recommend a "reliable" one.

No doubt this gentleman regards mediums as superior to ordinary humanity, and was shocked by the commercial spirit displayed—the medium offering him an "oil painting of flowers between the states for \$2 extra."

Of course, experienced Spiritualists know that this means a longer session and draw on the medium, and would naturally sympathize with our correspondent, but can do nothing more. Mediums are but mortals, with the same needs we have, and we must judge them accordingly—however utilizing the effects of mediumship for our own spiritual welfare and letting the mediums look out for their own future salvation.

Spirits come to the investigator, not the medium, and we receive from them what we give to humanity. If we deceive in business or social life we will be deceived in turn—like mediums like—however pure or just the medium is; but when we are just or honest we obtain the truth through the most depraved medium—the latter being but an instrument for spirit communion, just as the transmitter is an instrument for telegraphic communication, whether made of gold or brass. The only "reliable" medium we can recommend, therefore, is an honest heart; desire for truth and confidence in ones own wakefulness, not to be deceived by fakirs. Of course, enthusiastic investigators will outgrow those through whom they receive tests, and we know of no other mediums than those our correspondents write about.

REMOVAL.

Many of our patrons are still making their money orders payable in Cincinnati, despite the notice in last issue that we had removed to Columbus. Please avoid this, as it saves us the trouble of sending these orders down there for collection. Make bank post office and express money orders payable to the Light of Truth Publishing Company, 112 and 115 N. Front street, Columbus, O.

TO OUR EXCHANGES.

Our contemporaries are kindly requested to change our address on their mail sheets to 112-115 North Front St., Columbus, O.

We also extend the hand of fellowship to all, and trust that the future will lead us to a harmony of results and unity of purpose in all things material and spiritual.

There are others. Under the caption of "Home Again" The American Non-conformist announces that the poet has returned into the hands of Prof. C. Vincent, from whom it was purchased some years ago. Professor Vincent is well known to many of our readers, who, no doubt, will respond to the "howdy" which he extends affectionally to all old friends.

A compound of carbon and boron produced by heating boron and carbon in an electric furnace at a temperature of 1800 degrees, has been found by M. Moissan to be harder than the diamond. It will even cut the diamond readily, and is likely to be used for purposes of cutting glass and other hard materials.

(Published the First of December, A. D. 1896,
and Every Month.)

Light Of Truth,

A Weekly Paper Published by

The Light of Truth Publishing Co.

WILLIAM J. HILL, and A. E. MURPHY,
Editors.

225 N. E. STREET, COLUMBUS, O.

VOL. XIX. DECEMBER 1, 1896. No. 2

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CRISTIANITY.

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No doubt this gentleman regards mediums as superior to ordinary humanity, and was shocked by the commercial spirit displayed—the medium offering him an "oil painting of flowers between the shades for \$2 extra."

Of course experienced Spiritualists know that this means a larger seance and draw on the medium, and would naturally sympathize with our correspondent, but can do nothing more. Mediums are but mortals, with the same needs we have, and we must judge them accordingly—however utilizing the effects of mediumship for our own spiritual welfare and being the mediums look out for their own future salvation.

Spirits come to the investigation of the medium, and we receive from them what we give to humanity. If we behave in business or social life we will be rewarded in turn—like attractive like—however pure or just the medium is; but when we are just as honest we should the truth through the medium, the degraded medium—the latter being an instrument for spirit communion, just as the transmitter is an instrument for telegraphic communication, whether made of gold or brass. The only "reliable" medium we can recommend, therefore, is an honest heart, a desire for truth and confidence in our own wakefulness, not to be deceived by fakes. Of course, enthusiasts and neophytes will subscribe those through whom they receive news, and we know of no other mediums than those our correspondents write about.

RECOMMEND.

Many of our patrons are still making their money orders payable in Cincinnati, despite the notice in last issue that we had removed to Columbus. Please send this as it saves us the trouble of sending these orders down there for collection. Make both post office and express money orders payable to the Light of Truth Publishing Company, 225 and 226 N. Front street, Columbus, O.

TO OUR EXCHANGES.

Our contemporaries are kindly requested to change our address on their mail sheets to 225-226 North Front St., Columbus, O.

We also extend the hand of fellowship to all, and trust that the future will lead us to a harmony of feeling and unity of purpose in all things material and spiritual.

There are others. Under the name of "Home Again" the known New York correspondent announced that the plot has returned into the hands of Prof. C. Vincent, from whom it was purchased some years ago. Professor Vincent is well known to many of our readers who, no doubt, will respect the "howdy" which he extends alternately to all old friends.

A compound of carbon and neon produced by heating boron and neon in an electric furnace at a temperature of 5000 degrees, has been found by M. Moisson to be harder than the diamond. It will even cut diamond readily, and is likely to be used for the purpose of cutting glass and other hard materials. It can be produced in pieces of any size.

ALL SPECIES DISTINCT

*Vibratory Waves in Nature.—
Harmonic Tones Produce
Life Forms.*

Several years ago, after closely studying the geometry of sound waves and other phenomena whose causation were vibration, I came to the conclusion that all designs in life in the flora kingdom, as well as of organic life—were the result of sound waves—or vibratory action on matter.

Patient thought and observation results in a theory, as a rule, then the student must invent an apparatus which will demonstrate his theory, or do by mechanical means what nature does in its wonderful way. This takes years sometimes before such demonstrations can be made.

After I had reached the above conclusions I began to experiment in every conceivable way with sound waves to bring about some result which would be an irrefutable demonstration of my biological philosophy "that all designs in nature are embodied vibratory waves" capable of being resolved to tones of a certain pitch and volume. It took over two years of study before any real satisfactory result was attained, and this has only recently occurred. Since the manner of demonstration is made and original with me, and not yet fully ready for the public, I am only willing to give a general idea of the experiment and results.

I had made some cylinders, similar to those of the phonograph, on which were recorded the sound waves of the scale in a circle; then another which had records of chords of 2, 3 and 4 tones. These I place on a rotating machine having a repeater; the same as is used on the phonograph. By attaching the cylinder holder to a motor run by the water from a penstock, I am able to run the apparatus and cylinder around indefinitely. I take a large mouthed bottle and place over it a piece of paraffined drumhead, stretching it tightly, first cutting out the bottom of the bottle. I then make a solution of a chemical substance containing lime and sodium. This liquid I put in this bottle, resting the same on the paraffined bottom. Putting the bottle in a "rest," where it is securely held, I attach a trumpet (such as is used in phonographic uses) to the repeater, and thus I increase the volume of the sound; then by attaching another trumpet to the first—both large ends together—I condense this volume and intensify the sound. The small end of the latter trumpet being curved so as to bring it underneath the drumhead of the bottle, so close that a thick piece of paper can be easily drawn between them. Having the solution in the bottle, and starting the water motor, the needle of the repeater runs in a constant circle of the record of a certain tone or chord, and vibrates the tone onto the drumhead; this is reverberated into the solution, and after running this tone for 5 to 8 days, the molecules of the solution begin to cluster around the sound wave so closely as it runs up the liquid, that it becomes plainly visible.

Certain tones form designs of the zoophytes or seaweeds and are limited to a certain number. The lower the tone in octave and pitch the more sweepingly long are the branches, while the higher the tone the more compact and finer are the lines of the design. The design of zoophytes and ferns are made by tones and chords in the second three octaves of the scale as given on the piano. The designs of coral formations are formed by the first three octaves, while the designs of clams, star fish and primitive flora designs are made by the last three octaves of the piano tones. The tones on

the cylinder are made by the voice, not by an instrument. A clear and cultivated voice is necessary for good results. The lower designs as shown by the diagram is sound waves of a species zoophyte and very common along the southern coasts. Nature does not make them more perfect than does this experiment. The higher tones run in spirals, like snails, clams, etc. The clam wave is an eccentric wave, has a foci at one end, then runs out elliptically, continuing in this manner, making a perfect design of a clam.

In this experiment it can be seen that every sound wave is divided into six smaller or sub-waves. The same as a scale is divided into seven tones. Six of these sub-waves are faint, and are only step tones to the seventh—the full tone—which becomes distinct. This again occurs with the next line of the wave.

A remarkable thing occurs in this experiment, and it is this: The proportion of the chemicals used will be responsive only to certain tones—say A, B, C, then it will not form any design for D, but the solution must be varied as the tones change, while in the chords a much different solution is necessary. In other words, the "chord" which is vibrated into it, or else no sympathetic action is aroused. This proves my theory formulated several years ago, that atoms have their tones and form into compounds according to harmony. It is well known that in organic chemistry there is a property of matter, which is not possessed by inorganic elements. This "property" is revealed by this experiment, because a solution made from the inorganic substance or elements, will show no result whatever, excepting a faint crystal formation, while the elements which have passed into the vegetable kingdom, and used here, will form the designs mentioned. It will take many months to research to complete this work, which is likewise of vast importance, since it is a demonstration of my theory of biology, which is at variance with Mr. Darwin's, who held that all species originated from two to four progenitors, while I hold that all species are original and evolved as such.

Then again he suggested that the designs in life and nature were caused by their environment, while I hold that designs in life are the result of force becoming enveloped by matter, and as such a dynamite entity expresses itself in motion. The environment, of course, would govern the tone thus enveloped or sent forth, consequently the life animated and generated in a certain environment, would develop an organism conducive to unfolding in such environment and grappling with its conditions. This experiment proves my philosophy, while that of Mr. Darwin has never been capable of demonstration in a mechanical way.

One part of this experiment clearly proves that as the elements evolve from out of the mineral kingdom and earth strata, and are influenced by light, heat, cold and atmosphere, they acquire a scintilla of a property which chemistry does not reveal, nor which has any bearing on the weight nor chemical nature of these atoms. This property I have concluded is an ether phenomenon; a spiritual acquisition, and increases the atom's energy. As the elements reform from the crystal forms into coral, from coral into zoophytes, from thence into the lower order of sea life, clams, snails, starfish, they acquire a greater volume of this vibrant energy, and are thus more susceptible and plastic, being more responsive to the higher and finer forces which form the higher designs of higher species of life and organizations. We finally reach the animal kingdom, then man, in whose organism are atoms that have all at once passed from the mineral, vegetable, and finally into the spirits

Cure Consumption and Lung Troubles

Medical Department
T. A. SLOCUM COMPANY,
(Incorporated under N. Y. State Laws)
MANUFACTURING CHEMISTS,
181 and 183 Pearl St.

NEW YORK, Oct. 10, 1896.

Editor of Light Truth—I have an absolute remedy for Consumption and all Throat, Chest, and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE TWO BOTTLES to readers who will write me their express and postoffice address.

Sincerely,
T. A. SLOCUM, M. C.,
183 Pearl St., New York.

Dictated by T. A. S.

This proposition is good any time. When writing the Doctor, please state you read his letter in the **LIGHT OF TRUTH** and greatly oblige—THE EDITOR.

The New York Recorder says: "Knowing his remedy as he does, and having unbounded confidence in its beneficial results, based upon experience, the great Chemist considers it his religious duty—a duty which he owes to humanity—to donate his infallible remedy. There can be no mistake in sending for these free bottles—the mistake will be in overlooking the generous offer. T. A. Slocum is without doubt the most eminent Chemist in America. He holds thousands of testimonials endorsing the Slocum System of Scientific Treatment from sufferers greatly benefited and cured."

ualization and refinement. It appears to me that man can spiritualize the elements that he consumes of the vegetable kingdom, as well as can the monkey species and other animals who thrive on a vegetable diet, and that the consumption of flesh by man has been the perversion of a former custom, or an act of his previously depraved state, to which he still clings because he is today a being reveling in the realm of taste, appetite and sensations, instead of temperance and knowledge. Yet I believe in letting each one outgrow these tendencies in a natural manner, rather than an enforced abstinence, which instills a craving liable to be dangerous as an inherent craving in offsprings, caused by injudicious parents.

It naturally stands to reason that our physical organism is much influenced by the kind of food we indulge in, or by what enters the system. I have good reason to differ with the physicians of today who administer medicines to patients whose energy or vitality is low, and these medicines are mostly composed of elements taken directly from the mineral kingdom, and which lack the quality of organic chemistry which makes the medicine sympathetic with the patient's system. But in this case the patient must part with his or her energy sufficient to 'vitalize' the elements, bring them up to a possible standard with those of the body before they can be of desired benefit, whereas, were they taken from the vegetable kingdom, they would at once be fitted for their mission by bringing their 'property' with them.

Then, again, there is a school of medicals who "would not inject animal substance into the system," simply because it is animal. I prefer the latter to the former, and believe they will be found even more 'energetic,' hence more desirable than those medicines made of mineral substances of like chemical nature. I mention here the two extremes—the mineral and anti-animal medicals.

Electricity is used by Dr. Lawson Tait, of Birmingham, Eng., to arrest bleeding in surgical operations. A platinum wire, insulated in burnt pipe-clay, is enclosed in the blades of a pair of steel forceps, or some similar instrument, and a current of suitable voltage is passed through it from the street main or from a portable battery. The artery is seized and compressed, and in a few seconds its tissues are so coagulated and its walls agglutinated that further passage of blood is rendered impossible. Ligature for either artery or vein is made unnecessary.

Remember our new address, 313 and 315 N. Front street, Columbus, O.

A SCIENTISTS' CREED.

1. To the man of scientific attitude, time has no beginning and space no bounds. All phenomena have existence in terms of these.

2. Two eternal elements constitute the basis of all things and all worlds: matter and energy (spirit). Each appears in different forms—matter as oxygen, carbon, iron, etc. (some 72 in all); energy as gravitation, cohesion, chemism, electricity, life, etc.

3. The eternal energy in things controls itself and all of the ends of existence. It is "God," yet not an anthropomorphic being, as the old outlook conceived; for it can not be described in human terms. It is everywhere, the basis, the essence, the mold, the upward pusher of all form and life.

4. The earth and the stars are but phases of existence, are evolutions from other forms of moving matter. In their once fluid, now solid strata-crusts, is to be found the record of their present formation.

5. In the fossil life of the strata and in the stages of present individual life from ovum to maturity, are to be read the transitions of life and the laws of its development—the one-all-comprehensive law of evolution.

6. Ages and eons, not years and centuries, are the units for expressing the time ratios of life on the globe.

7. Man, the most complex life form, and the one with the broadest consciousness, is subject to the same laws. His antiquity is very great; and in his primitive condition individual and social development were largely controlled by environment.

8. With the age of high reason, i. e., broader conscious comprehension, came the possibilities of civilization.—Boston Investigator.

A new German substitute for glass paper is called "steel wool," and consists of threads of shredded steel having sharp cutting edges. Among the advantages claimed are that it cuts more quickly and uniformly than sandpaper, that it does not gum or clog and that its flexibility adapts it for smoothing elaborate carvings and other uneven surfaces.

It is the medium which carries to every nerve, muscle, organ and fiber its nourishment and strength. If the blood is pure, rich and healthy you will be well; if impure, disease will soon overtake you. Hood's Sarsaparilla has power to keep you in health by making your blood rich and pure.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

MISCELLANEOUS.

The Freeman's Duty.

Arise! every freeman, arise,
To the height of your duty as men,
Put party aside and be wise,
And vote as your duty you kin.

Again comes a time that will try
The soul of each man in the land,
When partisan leaders will vie
In putting their votes in your hand.

Stand up in your might, and assert
Your God-given right to be free;
'Tis noble and brave to desert
A party whose vices you see.

No man is a patriot true,
Who cares more for party than right,
And no party service is due
Which brings on your country a blight.

Your reason and conscience should be
The autocrats only allowed,
To them alone bended your knee,
Your head to them only be bowed.

No one who is manly and brave,
On other's opinions will dote,
And none but a coward and slave
Their dictate will take how to vote.

The ballot box shrine is defiled
By votes, either purchased or sold;
He's a Judas, or Esau beguiled,
Who gains thus "free silver" or gold.

Rise! freemen, rise, and "quit you like men,"

Your ballot hold sacred and pure;
Stand firm to your duty, and then
Our country's salvation is sure.

DR. DEANCLARKE.

Soldiers' Home, Milwaukee, Wis.,
Oct. 12th, 1896.

THE TALKING DRESSER.

An Occult Novel Combining the Practical With the Philosophical.

CHAPTER V. REVELATIONS.

There was a quiet air of refinement. We felt that we were becoming each day more accustomed to our pleasant new surroundings. There was not the elegance of our first home, yet we began to feel a deeper sense of security and habitativeness. So one faculty after another began to be brought into birth or use. I fear, had we been allowed to remain among so many gay and mirth-loving young folks, we would have become quite giddy, and even fallen in love with some one, before our character were half formed. How silly I might have become with all those love tales of the young folks and the mentally inflaming loveletters?

"Oh, my little friends, we have been quite fortunate after all." "So you see," said the dresser, "how many things exist to make or mar our lives and characters; so like instruments of music that may produce sweet strains or harsh ones. Let us be observing of all good things."

So they all agreed to do their fullest duty and learn of wisdom. To Nannette was given the pleasant task of placing within the shelves the articles she desired. How delightful to contemplate after all the years of happiness and sadness! It is a pleasure to revert to the sweet memories of past times, when all of the tender thoughts that filled our hearts, minds and souls, return to us in the silent hours of thought that come to all! How softly she hummed sweet snatches of airs which I quickly committed to memory. "Sweet May Blossoms," "Ivy Wreaths,"

"Song of the Stars," "She Who Is In Heaven." Then from "Marguerite" and other sweet words and airs did she teach me. I owe her so much, for often, very often, in days gone by when I was alone, with only my few silent friends, we would repeat the words. After a time we learned to sing duets together, and afterward we even made love to each other. How dainty the boxes! Kerchiefs and other small articles were placed in my keeping, and how fondly did I treasure them all, for gentleness was dear to me.

What delight the little chair had in rocking Nannette. She was so full of spring and nerve; sat not down like so many others do with a heavy thud dull enough to ruin or break the rocker or to snap the back in twain. Nor would she place her feet upon the rounds, to mar or scratch them. How sweet and pretty the bright bows of ribbons with which she adorned us—and how often she said "How I love you all." And it was not for one moment doubted, for the tender care she gave us was like a dear little mother, too, who teaches so many sweet and tender things, never to be forgotten, no matter what the unexplored years may have in their keeping. Nothing can efface the early recollections and impressions of the young, for the heart is yet so fresh and pure; the tablets of memory are so white and clean. Nothing has as yet become dull or tear-stained. Who that can not recall from out the vast store house of language, some sweet, tender words spoken, or some dear beloved face or form that must exist to him or to her for evermore!

I began to feel the heroism of this family, as I began to get a deeper knowledge of some of their lives which had been in many ways very sorrowful. I began to feel within my bosom a sincere pity and desire to aid them. I wondered what I ever could do, for was I not considered by all only an inanimate object? Often there came visitors and children from the city who sat in this chamber, which was large, airy, light, and pleasant. Oh, how the golden sunlight streamed in around splendors into this cheering home, so invigorating to our lives! I wonder how anything can exist without its vivifying and life-giving rays? How we began to pity the dear little city children, so pale and wan, who came to see us at times. For, think of the places in which some of them pass their lives; no wonder they are short ones!

I have just learned that some cruel and killing things, which are called microbes and bacteria invade all damp and dingy places; carpets and everything that is not aired and sunned freely every few days. Oh, it must be dreadful to live with such things, when there is an abundance of what they call God's sunlight. And God is something that is most wonderfully good; for Nannette often speaks it softly and sometimes kneels; yes, she often kneels, and her voice is full of something that makes us all feel more than could be spoken in any words; and tears sometimes come into her beautiful eyes, and often she would stand by my side and look at me and then into the glass, and would say, "Oh, mamma, dear mamma, if you only could see me sometimes, if you could but feel and know how things are with us all; we do not want to complain, for it must be best so; for God has called you away. Yet poor papa and brother Robert and Fanny, and I want so to be with each other. And dear little Olive"—and then she quite gave way to grief—grief for one so young and pure! A grief which even touched the heart of the glass. This soulful prayer which we had learned to reverence, yes, and to even love, for another faculty had been given us, and I was glad. Not that I loved to see the young heart

torn and bleeding, I would not have you think this, but because there came to me a desire more noble and tender than had ever been touched in me heretofore. I also began to pray, though I could not put myself into the same attitude physically; my thoughts could nevertheless ascend.

CHAPTER VI.

Fanny was the loving elder sister of Nannette, who had a dear little child whom all loved most tenderly. The young husband was talented and good when himself, but I shudder even now to tell it. But owing to the terrible demon of drink; maddening, brutalizing, debasing, heart-breaking demon which fills, with rankest poison, the many cups of sorrow, too keen for mortal lips to speak their bitter, blighting, devastating horrors, which kill the soul; no other demon so dark, nor one that commands so many cruel attendants; for all degrading servants of evil become his. Sooner or later, all goodness, justice and reason must leave when the dark enemy of drink has once become firmly attached. And though I do not think some of the methods of destroying evil is at the high end of the time, I mean as uncle David says, this temperance crusade; for I have heard much said upon this very important subject by good Aunt Dorathea, and you all know that I could have little effect by speaking of it; yet, I must have the true moral courage to do my duty, as a warning to others, by telling them of this one sad and truly deplorable case, which even after so many years brings to my heart and eyes the tears of pity for the true hearts which it nearly caused such sad, sad waste of what should have been their happiest years. He was intelligently gifted; blessed with a fine physique; well educated; of good and noble people; perfect save for this one great sin—this one destroyer which added to the sorrows of a loving mother and was crushing out the life and love of his sweet young wife and darling little child. Oh, how we tried to make him understand this fact when I had met him. He was so handsome, and could be as good and tender as a loving woman. He knew well that he was a slave to this demon, yet he was in its toils, by an inheritance from his father, grandfather and back still farther—each generation becoming more deeply its slaves. Sweet little wife! How she loved and trusted him once. But promises were made only to add more sorrow. He could no longer hold any position. Once the trusted cashier of a large banking house; next bookkeeper; then down, down by degrees; then nothing but the dishonored man; dishonoring his manhood more each day—dishonoring his child and its young mother. Her love that was once so much to him had no more power over him. Why did he ever take that first fatal drop? Had not his pleading mother told him how she had left home, parents, wealth, everything for his father? Had he not been strong? Then why did he ever touch or taste this demon which became to him so irresistible so all-powerful, and the deadly foe? Then, oh take heed, take heed, young man, I pray!

The powers of God were manifest through Aunt Dorathea, and the erring one at that supreme time of trials.

"Good morning," Aunt Dorathea! He was fully conscious of his terrible condition. "Good morning." Her heart was full of woe. Then each was silent for a few moments, so I was a witness to this very sad and distressing scene. After an interval of a few moments during which period with deep emotion and sorrow, the husband looked up and said, "Yes, it is all too true. I should be confined somewhere. I am a moral wreck and am beyond redemption. This terrible evil is in

every fiber of my being. It is needless to try me again; yes, needless."

"Oh," then said Aunt Dorathea, "I cannot give you up as lost, though something must be done. We dare not bring more misery into this world which is now groaning in pain. But you are yet so young. Be once more as you were—can you not for one moment grasp your great God-given and immortal responsibilities. Be once more determined to conquer. Be firm. Pray for aid. Do not throw away your life. You cannot get away from your real self; you will only be in greater torment. Oh! Goodloe, it is my last appeal; save yourself and save poor Fanny and our dear little ones. It is never too late. Have we not been kind and patient with you?"

"Yes," said he, "too kind." Then they each sat down, she with a light upon her sad face; he, with his hands clasped across his breast and eyes closed.

A mighty power seemed to come over us all at that supreme moment. The feeling that I was a Nazarene and a savior; and that there was a mighty power for all—even the worst of cases; for we breathed, I trembled with this mighty power within me. I, too, felt like a loving mother, who must save her only child from some dreadful wreck. I swayed, I moved, I snapped in my endeavors to get nearer to the poor, tortured man. Each now arose. They, too, were deeply thrilled. He spoke first in anguished tones, saying: "Oh, my God, my God, I feel the might of thy divine and saving grace, yet am so weak. Thou dost indeed not forsake thine erring and sin-stained children of earth. My soul tells me that thy love and mercy liveth for ever. And, oh, aid me, loving Father, thou alone canst save me. Oh, mother, forgive me for all the sorrows I have caused thee, and mine own dear ones, and all of my friends. Forgive me good Aunt Dorathea, I will once more be true and faithful, devoting henceforth my life to better deeds. I feel thy bounteous love; my soul has been awakened by the prayers of the just. I am strong and repentant at last.

(To be Continued.)

A GRAND OPENING

Henry Upsall, a jeweler of Watseka, Ills., writes of what to him was a "grand opening," but of spiritual truth, revealed through a test slate-writing seance as follows:

"I screwed three slates together, sealed every screw with sealing wax and stamped them. This was done in my store in the presence of four skeptics. I then took these slates to Chicago, to Mrs. M. L. Gillette of 218 Forty-second street. She promised me a sitting in a few days, and told me to keep the slates in a dark place during the interval. When the time for my sitting arrived I placed my watch on the slates and held fast to them without their leaving my sight for a moment. The medium sat opposite me during the sitting. In 30 minutes raps within the slates indicated that the spirits had finished. I took the slates home intact and did not open them until I could do so in the presence of the men that helped me to seal them. It was a grand opening. Four sides of the slates were written full. One message was written in gold. A white dove was painted on a part of one side with a scroll in its mouth and bearing the message, also written in gold: "Behold I bring you glad tidings." Furthermore, there were two crushed roses between the slates—counterparts of those in a vase on the medium's table—these roses being effects of materialization."

Mr. Upsall also enclosed a copy of the seal used over the screws. It is about an inch in diameter, and was that of his own business, which no other could possess.

TEST CONDITIONS

Imposed on Both Mediums and Three Convincing Spirit Messengers Through Psyche.

The following is a report of a test seance held at the residence of A. D. Palmiter, 33 Grove street, Petosky, Mich., given by A. A. Finney, the traveling trumpet medium. Mr. Finney has been holding seances here for the past six weeks. Saturday evening, Sept. 26, was set for a test seance which was conducted as follows: First the room was thoroughly searched by the committee to see that there were no trapdoors or secret openings. Finding none the doors were securely fastened and the keys carried by the committee. There is only one window in the room and that a large square one that can not be opened. After everything was secure the medium was fastened in a chair by sewing tape around his ankles and then to the chair legs. His hands were also securely fastened with tape and sewed together and then sewed to his pants legs so that he could not raise them. The tape was then fastened around his neck and sewed to the back of the chair so that he could not raise his head forward. The sewing was done by two of the committee, the color of the thread being unknown to any but them.

When the medium was bound the committee turned their attention to fastening the members of the circle which numbered about 17 of Petosky's best citizens. This was done by sewing tape around the wrists of each sitter and sewing securely to that of his neighbor, forming a complete circle and then sewing the wrists fast to the gentleman's pants legs, so that none were able to raise their hands or move out of the position in which they were placed. After this a small stand was placed in the center of the circle, and two trumpets and a guitar were placed thereon. The committee then retired to another room, carrying the light with them, shutting and bolting the doors after them and leaving the medium and sitters in total darkness. The members of the circle then joined in singing and presently the trumpets were raised from the table and the well known voice of Johnnie Williams, the control, was heard strong and clear, and the guitar also floated around and up to the ceiling over the heads of the sitters and played upon, keeping time with the singing. Every now and then they touched the heads and faces of the sitters. When the committee again entered the room they found the medium and sitters fastened exactly as they had left them, but the stand was tipped over and both trumpets lay on the floor and the guitar lay in the lap of one of the sitters. One of the most skeptical of this circle sat with his feet on the back rounds of the medium's chair, and affirms that the chair never moved during the seance and that the medium could not have moved as he was securely fastened to the chair as well as to the carpet. A number of prominent persons in this city have been convinced that this phenomenon does actually occur without the physical aid of this medium or any person in the room or circle.

The names of two of the committee who have signed this report are A. D. Palmiter and L. A. Labadie.

X RAYS

Prejudice is not principle. Intelligence governs the latter, ignorance the former.

Music is one of the most powerful agents in the civilization of mankind. It is not annihilation of human passions which builds character, but the curbing of these passions.

The new address of the Light of Truth is corner of Front and Randolph streets, Columbus, O.

Via the Talking Board:

Three Convincing Spirit Messages Through Psyche.

I addressed, in writing, the following question to my spirit guide, General George Crook, formerly colonel of the medium being unaware of its being a test seance:

"Was my story read to the boys at their late reunion at Gallipolis, O., and if read, how was my allusion to you as my spirit guide received?"

Ans.—George Crook. Dear Comrade and Friend: I am so pleased that you did not hide your light under a bushel. It has an influence on those, who will do likewise, and ere long your efforts will be rewarded. This knowledge, which will free men from bigotry, ignorance and superstition, is spreading faster than you are aware. I have for some days been very close to you and tried to impress you how I was proud to see that you were still the same fearless soldier, only in a different battle, in the past when the shackles were removed from four million of bondmen. You were ever ready at duty's command, and now your work is almost done and you will rest with loved friends and comrades gone before. I will ever be your guide.

Whether the article was read I do not yet know, though Psyche pointed to "yes" when I mentally asked the question.

Lot. Dear Brother: This is strange to me. I have just learned. I am not dead. Mary, God bless her, showed me the light. Good bye.

This spirit, my brother-in-law, a good and intelligent man, goaded by unhappy family relations, committed suicide some eight or ten years ago. This is the first communication I ever received from him, nor have any of his friends known his whereabouts or condition. Mary is my daughter, many years in spirit land. As I had not thought of him for many weeks this message was startling.

MESSAGE NO. 3.

"Karl Haspel: I saw what you wrote; good for you. I wish I had paid. Good-bye."

This spirit is my cousin, who died at the Soldiers' Home near Dayton. He had hesitatingly manifested once before. He alludes in "good for you" to an article printed in the Xenia Gazette a few days ago, in which I gave my very unpleasant experiences at that institution. His second remark refers to a sum of money I lent him, which he was unable or unwilling to repay, proving that every wrong not righted in this life will harass us in the next.

E. LINDNER.

THE SPRITE.

I saw a ghost.
And thus spake he:
"I am the shade
Of your dead tree."

"From Life I came
To Him I passed
By striped Man
Mere matter classed."

"Now which is free,
Tell if you can,
This merry ghost
Or wooden Man?"

I must confess
I stood in need
Of sound advice.
For I was tired.
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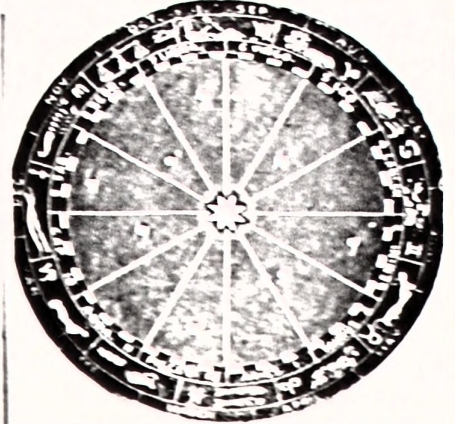
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Philological Analysis of the
Original Human Speech

Babylon [its modern spelling is retained advisedly. Babel, the fearer, the coward. Lebab, the shower, the wise. U and i are often fused into y. Arian speech has no y] signifies one that is always tremulously fearing and also scaring others with a captivating intimation of the riskiness of his own or the other man's moves.

Babuil-on, waverer he, coward he, waverer looker.

Babu-il-on, womanifier he, scarer he.

Babu-ilon, the scarer, moulder he, the fearing one, slayer he. [Ilo, clay. Ila, or iva, a piece of cultivated land.]

Babuil-on, of the afraid, watcher he.

Ba-bu-il-on, of him who killed both, moulder he.

Money powers' attorney in Eden's tree killed the independence of Adam and Eve by curtailment of their supplies through their submission to the allurements of gold or intrinsic value—money manufacture.

Ba-bu-il-on, the fear of murder has driven the idler; has driven the money god into confusion of the language of Aryan industry.

B-a-b-u-i-l-o-n, the worker for independence would the praiser of the promoter of learning not consider.

The money power calls gold promoter of learning and praises the money function, which it received from the father of legar acumen and the mother of greed. [Eva, eater; E-ua, the eater individualizes himself. The Bible proves everything it touches. Its perversion for gratification of selfishness causes useless disputes and worldly horrors.] Control of its limited quantity draws production of labor. History of wars and religious blood-sheds suggest the quality of gold praisers' good hood.

N-o-l-i-u-b-a-b, is Hebrew reading and means: The annihilator of regard for enlightenment of labor is killer of instruction and a promoter of swindle. Those are two of the many possible translations of Babylon in either of the readings.

Law began in Eden [Eden, E-den, eater screened. E-den, eaten, eater. Also food is eaten] and was made to take and hold producers' wealth. Galatians, Ch. III, 11: But that no man is justified by the law in the sight of God, it is evident, for the just shall live by faith. Introduction of money and land monopoly.

By the snake, or gad ushered in man, or wealth possessor made laws which are the life of their makers and executors, but no guide to the just, whose walking therefore is by faith. And the law is not of faith, but the man, that does them, shall live in them.

Law brings substance to its administrators and faith to obeying taxpayers. Money is the root of all evil, made by the law, condemned by the Bible, but nourished even by priesthood. Law gives comfort and plenty to its monopolists by Jacob's compulsion to drudgery.

Galatians, Ch. III, 13: Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangs on a tree.

The producing masses are hardly blamable for their hanging on the cursed money tree, because they are taught adoration of gold and its paraphernalia by their spiritual and intellectual guides so systematically and subtly that their teachings strongly savor of a malicious intent.

The sting of death is sin, and the strength of sin is the law. II Corinthians, v. 56.

Labor is the allegorical Christ, which is dying of crucifixion for original sin or idling of financial and landed non-producers. Why should the law be a curse to man or producer of wealth? Because it compels him to give his labor for money or fruit of the industrial tree of knowledge of good and evil.

How are they who hang to that tree redeemed from the curse of that law by Christ or everlastingly crucified labor? By appropriation of labor's blood or produce through the power of money, which is the fruit of that tree planted in land and living from it by help of the law, which measures all products of labor with gold. Why is the curse on all who hang on the tree? Because of the common senses and Bible's sweeping condemnation of selection of any individual produce for national or international money. [The people, their possessions and power to exchange without restriction are the only ideal basis to all evidences of indebtedness.] But is not this curse rather aimed at those who are crucified and hung? Christ is said to have been crucified. Is he cursed? Ask the preachers!

Or, do the souls, who were unjustly but legally murdered, deserve a curse? Honest toil is a curse in the minds of most velvety hides, though it produces the riches, they draw by means of the fruit of the trees to which labor is nailed, by the four beasts described by Daniel. [Dan, day, jel, created. Past participle, transitive from sin, si, je he used or created enlightenment. Proclaimer of light.] Ch. 7. They are:

1. The money power with its control of land by secular and church law.

2. The armed force on the side of wealth.

3. The government, with its legislative, judicial, executive and financial wings.

4. Churchianity, with the Ten Commandment—horns, out of which came up the other little horn, or Romanism that plucked up three of the former commandments:

O, Belshazzar!

O, Peeler! O, Simulator!

Mene [Accusative from Jes, Jeckel; past participle of techem, I run. Uphati, to push, to bepush. Upharsin, continual oppressor] mene, techel upharsin.

Reversed it is: Razzashleb [Raz, apart. Raz, reat, to cut in two. Zash, you see. Leb, shower. L-e-b, only eater would he be] reconolterer. Raza-shleb, duckdiver, fat people waddle like a duck. Nizrahpn lekel, enem! enem! No watch cry paraded I wipe out, I annihilate.

(To be Continued.)

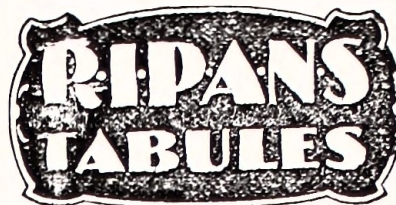
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Gold, nor silver, as money has any intrinsic value, but like all commodities, it is subject to the law of supply and demand. It fluctuates in value, and to that extent it is an unjust measure of value.

It is sometimes claimed that "a dollar is always a dollar." That is true. A dollar is always equal to itself.

So a beaver skin was always equal to a beaver skin of the same value, but when the price of beaver skins went up, the price of wolf skins and all other furs went down, when the beaver skin was the measure of value.

And so it is with gold and all kinds of money. If it is in great demand and the supply is not correspondingly increased, its value will go up. And as the value of money goes up, the values of all commodities will go down, for money is the measure of value.

The total volume of money in circulation becomes the measure of value of all the products of labor, as well as of labor itself.

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This proves that it is the value of gold that has been enhanced by the extra demand made upon it without corresponding increase in the supply. The supply has increased, but not equal to the demand. The general average of prices now as compared with 20 years ago is sufficient proof of this.

Return to the system of the fathers. Restore to the people the true bimetallic system inaugurated by Hamilton, Jefferson and Washington, and then all over this fair land poverty will have no abiding place. Peace, happiness and prosperity will reign in every home, and joy in every heart.

A. O. HOYT

PRACTICAL OCCULTISM.

I was so much interested in reading A. F. Tindall's lecture in the Light of Truth of the 26th of September that I determined to make an attempt at the first seance I attended. Oct. 4 the opportunity arrived. Three good mediums were present. The lecture was first read and then we tested that part of it where it said: "I will give you a rough idea of a talisman. Draw an outer circle and write the names, etc." which we did, following the directions as given. We darkened the room so that we could not see each other. We sat around a table and placed the paper with the circles on it and with the names written as directed. In about half an hour we got the spirit guide. A pencil was put into her hand to write the name which (he said) I may not utter, but which I will write some other time for you. He did write the name. It was "Carabs" or "Carebs." He then went on to describe that he had lived many hundred thousands of years ago; was the head of a great nation of giants, 16 to 18 feet in height. I never was so excited in my life. His language was very much after the style of the lecture, which I consider the most wonderful I ever read. I am more mystified than ever in Spiritualism. It is so different from the common run of religious systems. If this guide is right we have got only one A B C in Occultism.

T. C. STICKNEY.

SILENCED, NOT DEFEATED.

I claim for the last time a short space in the columns of your paper opened to the voice of the people, to say a few words anent the last two communications of Mr. John Rutherford. I am not entering a plea for "Reincarnation"; the subject, I know, is distasteful to Light of Truth; but even if it were not, a controversy with Mr. Rutherford would be a wasting of ink and paper.

That gentleman does not produce a single solid argument against the Spiritualist conception of a plurality of existences, which he confounds with the doctrines of Theosophy. He decides, upon his sole authority, that "the spir-its teaching, 'Reincarnation,' are lacking in all lofty intuitions"; that "the mind (i. e., the mind of all reincarnationists, Mrs. Richmond, Paul Avenel and myself included) which has implicitly trusted to ancient dogmas or has been hypnotized by false notions can not divest itself of these all at once"; not one of us "has ever comprehended the Spiritual Philosophy as a whole"; we are "seduced by doctrines which have no reality outside of a morbid imagination." How utterly unanswerable!

Mr. Rutherford alone possesses the true light; we, poor "noodles," grope in the darkness of the "subjective" state!

But I do not propose to defend our position; I merely wish, in answer to inquiring friends, to declare that the inventor of that elegant term, "repositing," has effectually silenced my guns. In order to meet him on his chosen ground I should have to depart from the rules of controversial courtesy by which I have been governed during my forty years' experience as a writer for the American press.

P. F. DE GOURNAY.

Astronomers are not yet all agreed as to the causes of the variations of color and of brilliancy exhibited by many stars. In the constellation Cepheus, in the northern sky, there is a star named Delta Cephei, which, in the course of about three days, alternately gains and loses a large part of its light. The spectroscope has proved that Delta Cephei consists of two stars revolving around one another in a very elliptical orbit, although they never get far enough apart to be separately visible from the earth. Even when viewed with a telescope their light is blended into a single disk, although if we could go near enough to them we should find that they are, in reality, millions of miles apart. When brightest, the united light of the twin stars is two or three times greater than when faintest. One of the explanations recently offered by astronomers to account for these changes is that one of the stars composing Delta Cephei, has a very thick atmospheric veil, consisting of clouds of condensed metallic vapors, and that when the stars draw near to one another in their orbital motion the increase of heat dissipates the obscuring veil, and permits the star to which it belongs to shine with a splendor which it cannot obtain when its rays are interrupted by its envelope of clouds. It is hard to believe that inhabited worlds can exist in the neighborhood of such a pair of suns as that.—Youth's Companion.

An investigation to determine whether Roentgen rays can start, accelerate or retard chemical change has given negative results. Differences in radiographs of a European hand and a Hindoo hand are supposed to be due to opacity of the skin pigment of the latter.

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