

Light of Truth

James Wilson
305 So. View Ave.
John 1:94

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

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THE CONFLICT PAST. A PLEA FOR THE SCIENTISTS.

LYMAN C. HOWE.

I have read with interest and profit the articles by Samuel H. Terry upon the relations of Spiritualism to science, as presented in the attitude of its representatives. In this last, "The Impending Conflict," Brother Terry seems to regard the critical doubting attitude of scientists as something to be met and overcome, as if it were inimical to the healthful growth of knowledge in scientific fields. There is in human nature certain tendencies which often act against a fair investigation in any line of discovery against which a prejudice exists in the mind of the investigator. It is not, however, the scientific attitude. Science never dogmatizes. It never assumes the possible or impossible and denies the right of further scrutiny. Men may do this, but insofar as they do they are not representatives of science.

But it is in keeping with true science to question, criticize, doubt, and ask proof, and, when it is offered, to sift it unmercifully, and spare nothing that savors of error because agreeable to our wishes or previous convictions. This is what makes science reliable. Every theory is open to review and reconstruction. It must fit the facts, and when new facts change the aspect of the theory they must be respected, and if need be the theory must be modified to meet the new revelation. The great lights of science have usually adhered to this cause in their specialties, and made signal progress thereby. But out of their accustomed beat they are as liable as other people are to act upon prejudice, from conclusions upon insufficient data, and dogmatize against reason. But this attitude, so often manifested towards Spiritualism, has been rapidly changing for the better during the last decade. The "bitter contest with the Materialism of the scientists" is not so much a thing of the future as the past, if we may judge by the tendencies so apparent all around us. Brother Terry may think the articles in the *Psychical Review* by Prof. Dolbear indicate a "bitter conflict." But twenty years ago it is doubtful if Prof. Dolbear could have been induced to notice the subject at all.

I do not know his antecedents on this subject, but judging by the general trend of thought then and now, and classing him with the great body of recognized scientists, it is fair to presume that twenty years ago he would have thought Spiritualism beneath his notice. What he now writes on the subject is liberal, though critical, and in the nature of his mental training it could hardly be expected that he should discount his long-trusted standards to accept the, to him, incredible claims of a system predicated upon phenomena and experiences to which he has all his life been a stranger.

As president of the Society for Psychical Research he grapples with the problems that confront him in the same spirit of fearless questioning and careful sifting of theories presented by Spiritualists, that has served him so well in his eminent achievements as a physicist; and, while some of his objections are not, apparently, well taken, and some of his reasonings on psychical subjects may appear to Spiritualists superficial, if not absurd, he presents many points in a light that Spiritualists can not afford to ignore. We need more of the scientific spirit among us, and more exact and thorough methods, as well as more care in reporting phenomena upon which the world is to judge us. A few cases of loosely reported experiments, and exaggerated statements, sifted and analyzed by competent critics, exposing the random and unreliable habits of our witnesses, imitate a contagious distrust of all we report, and the most pains-taking and thoroughly accurate scribes are thus discredited by common consent, because of the company they keep. If the skeptical criticisms of trained scientists should serve to check such exaggerated statements as are often found to be unworthy, the cause of Spiritualism will be the gainer. If all witnesses are put upon their mettle, and all inaccuracies eliminated from the testimony upon which we build the science of sciences, the objections of critics will become obsolete, and instead of a "bitter contest with the Materialism of the scientists" we shall find a happy agreement and co-operation. Of course, there are pig-headed negationists who stubbornly refuse to vary their dogmatic denials, and these are often noisy denunciations of every thing spiritual. But they are not scientists. They may have a smattering of science and in a general way be quite clever; but they are always narrow and one-sided. In splendid contrast with such mental strabismus and moral weakness stands such man as Prof. Oliver Lodge of the British Association for the Advancement of Science. In his address before the section of Mathematics and Physics at Cardiff, August, 1891, he struck the key-note of a new dispensation in science, by urging upon that body the importance of a forward movement in the direction of psychical investigations. He urges that "the doctrine of ultimate intelligibility should be pressed into other departments also," and adds, "At present we hang back from whole regions of inquiry and say they are not for us." "Facts so strange that they have been called miraculous are now no longer regarded as entirely incredible." This address from such a

man—the peer of Tyndall, Huxley, and Darwin—delivered in such a place, to such an audience, is a significant sign of the times. It is an index of radical changes now rapidly enlisting the ablest men in the world in the study of Spiritualism, for call it by what name they will, and handle it as gingerly as they please, talk around it, obscure it in the shadow of scientific antecedents and graveyard classics, it still remains that all studies involving the mysteries of life and the possibilities and potencies of the human mind apart from the normal, sensuous, mechanical aspects of the body are Spiritualism pure and simple. But we need not quarrel with them in the use of terms, nor trouble ourselves about the varying conclusions they reach. The whole drift of tendency is towards a scientific recognition of Spiritualism, by the acknowledged leaders of scientific thought, and the establishment of its central claims upon an enduring basis that will compel the respect and final acceptance of the whole civilized world.

Letter from Mrs. H. S. Lake.

To the Editor of the LIGHT OF TRUTH.

My recent work in Anderson, Ind., may interest some of your readers and hence this communication.

It is known by many that the Spiritualists of that city have succeeded in building a temple. This enterprise is due to Mrs. Caroline Hilligosa, seconded by her husband, Dr. G. N. Hilligosa. They were able to impress a few of their townsmen and women with the idea that it would be a good and sensible movement to furnish a home for the public presentation of the phenomena and philosophy of Spiritualism; and, in less than twelve months from the inception of the idea the structure was dedicated, and has now been in use two years. It is a pleasant, neat, commodious "church," seating six hundred. A speaker feels much encouraged to note with what interest and in what numbers the people take advantage of the opportunity which is here presented to listen to the old, yet new story of immortality. The building and lot are valued at seven thousand dollars, I believe, a sum not sufficient to oppress, depress, or impress any with an idea of difficulty in maintaining it. Thus far (while there are quite a number of Spiritualists in the town who do not believe in the erection of "temples" and do not attend its services), the work has gone on with regularity, and with few drawbacks. The supporters of this society seem to be as much respected in the community as are members of the churches, and the press extends the same courtesy accorded to other denominations.

During my engagement I met Joseph King, the materializing medium from Michigan, and attended a seance by invitation. The usual voice, form, and other manifestations occurred, and left an impression of genuineness and satisfaction on the minds of those who were present.

There are quite a number of earnest and capable workers in the city, I am told, who are unfolding their various medial powers. But, as in other localities, at present, a great and overpowering question of material maintenance is being constantly brought forward for nearly all classes of the community to consider. The Nemesis of a new social order is stalking everywhere, and, like Barquo's ghost, will not down.

It is true that during my absence in Anderson the phenomenal test medium, Miss Gaule, of Baltimore, brought out two extraordinary large audiences at the meeting place of the Spiritual Alliance, in Cleveland, and that a charge of twenty-five cents was made at the door; but it is equally true that persons who can not think along the lines of economic reform and industrial revolution, can listen to and appreciate a person communicating from a departed loved one; and that to secure this opportunity they will, for a goodly number of times, invest money which they may really require in some other direction. But, sooner or later, the terrible pressure brought about by bodily being in a physical world will force them back to an everyday realization of certain facts, which may have been temporarily forgotten. So it came about that even the fifteen cents charge at the door did not deter an audience of two hundred and fifty from assembling on the evening of the 10th to listen to a lecture from the undersigned upon the "Social Evil," and I think I may be justified in reporting that those who were present declared—many of them—that it should have been published in full and scattered broadcast.

A reporter from one of the leading dailies was present, and though he took copious notes and stated that it was a vivid presentation of the subject, yet he knew and said that his copy would be rejected. And so it was. The truth is the social structure is so rotten that fear is felt on every hand lest a word or a breath should cause it to collapse.

Seances will not save it. Nothing except a revolution from the old moral, industrial, and social code can prevent the cataclysm already at our doors. You have done well to publish the article by J. R. Buchanan, entitled, "Danger Ahead!" We as Spiritualists have something to do in the reconstruction of the body politic. We have no right to ignore the vital question of industrial equity, a solution of which stands in the very fore front of human progress.

This I attempted to show on the evening of the 1st, when an audience, which was not large because of a severe snowstorm that had swept furiously over the city for the entire day, convened to listen to the second of the course on "Moral Obligation."

This is a world wherein we are to learn how Justice may be married to Love, and the latest formula, which the earth-brain has caught, has been called NATIONALISM. Print it in large letters Mr. Editor, and proclaim that angels, archangels, and cherubim are more interested in the quality than in the quantity of our immortality.

MRS. H. S. LAKE.

Pastor of the Spiritual Alliance, Cleveland, O.

A SPIRIT PICTURE

A Negative Taken by a Kodak.

A Wheeling, W. Va., news item says: The appearance of the "astral" in spirit encasement of a man who had been dead more than a year, in a photograph made with a kodak, was the cause for the almost total suspension of animation on the part of Mr. A. Allen Wheat, of this city, lately. He had made a lot of photographs of people and things about the home of his wife, near Danville, Va., and had sent them to the kodak factory to be developed and received them back several days later. Among the lot was a group composed of his wife, his father in law, Capt. Haase, formerly of the Baltimore & Ohio Railroad, Miss Maud Halcolm, and his brother-in-law, Master Charles Haase.

The picture was taken at the home of Capt. Haase, about ten miles from Danville, and was made by the usual pressure of the button. When it was taken the party were ranged about the veranda of Capt. Haase's residence, the sun was shining brightly and Mr. Wheat, who operated the camera, was stationed about forty feet away. Miss Halcolm, who lives near Capt. Haase's residence and who is a friend of Mrs. Wheat, called on the day in question, and as it was the first time she and Mrs. Wheat had met since the death of Miss Halcolm's brother, Charles, they naturally talked about him considerably.

After dinner the party repaired to the veranda to make the picture. Nothing unusual was noticed by anyone, and no further thought of the picture was given by Mr. Wheat until he opened a package from the kodak factory, when to his amazement he found a perfect likeness of Charles Halcolm standing immediately back of his sister on the veranda.

The figure of Mr. Halcolm and his head are four times as large as those of the other persons in the picture, although he is further away from the camera, being in the extreme background. He wears the clothing he wore in life; a stiff hat, tilted back to show his forehead, as was his custom; a turnover collar, with a small black bow tie, and a white shirt. He appears to be coming out of the double doors at the back of the veranda, although the picture shows the doors to be closed. He is smiling and appears to be in the best of humor.

Mr. Halcolm died under ordinary circumstances of typhoid fever a little more than a year ago. He was not a spiritualistic believer, nor was he interested in such things. His family were not spiritualistic people, nor is Mr. Wheat, or others who were present at the time the picture was taken.

Mr. Halcolm was well known among a certain set in Wheeling, and nearly all of them have seen his picture to-day and recognized it. Hundreds of others have seen the wonderful picture to-day, and several photographers who have been called are unable to give any explanation of the phenomenon.

Mr. Wheat, who made the picture, is the head of the firm of Wheat & Hancher, the leading jewelers of the city, and a man of stability and merit. He is not a photographer, and merely took the camera along on his recent visit to get some views of his wife's homestead. The negative plate is in his possession, having been sent back by the people who developed the pictures. It shows the same figures as the photograph.

The fact that the figure of the dead man is so much larger than the others is one of the mysteries.

Go to the Midwinter Camp,

At Winter Park, Fla., over the Queen and Crescent Route. It is over 100 miles shorter than any other line from Cincinnati to Florida. It is the only line running solid vestibuled trains from Cincinnati to Florida. Its trains all run through the blue grass region of Kentucky, down the wonderful valley of the Emory River, along the banks of the Tennessee, and across the famous battle fields of Mission Ridge and Lookout Mountain. It passes through the wonderful Southern cities of Harrison, Chattanooga, Atlanta, and Macon. In fact, to the tourist it is the most interesting route that can be found, and a trip in its superb trains, through its ever-changing scenes of interest, is one of the most delightful to be found on this great continent. Ask for tickets over the Queen and Crescent. W. C. Rineason, G. P. A., Cincinnati, O.

Some people can not be moved by principle. Nothing but prejudice or favoritism will induce them to combat a wrong or do an act of justice. There is no spirituality in such a soul.

A HOT SHOT.

The League for the Protection of American Institutions Issues a Timely Address to the Country.

THE PROPOSED XVI. AMENDMENT.

The objects of the League are to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriations of public funds. The National League is absolutely unsectarian and non-partisan in character. It is proposed to secure an amendment to the United States Constitution prohibiting sectarian legislation by the States. The amendment, in form as submitted by the Law Committee, has been adopted by the Board of Managers.

The proposed form of the XVI. Amendment to the United States Constitution is as follows:

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for the services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control.

Here is the address issued by the National League:

The practice of nations in the support of schools where the union of Church and State prevails furnishes no precedent for the United States. We are not looking to monarchies for instruction concerning the best training of youth to fit them for citizenship in this Republic.

Popular suffrage here rests for its safe exercise upon the character and intelligence of all classes of the people. The Republic for its own preservation has established and must insist upon maintaining a free common school system of education.

It must be maintained without compromise. It is the only institution capable of converting the dangerously heterogeneous elements of our population into a safely homogeneous citizenship. The tax for the maintenance of public schools levied upon all citizens, whether they have children or not, is for the public good and not for private benefit.

The State opens its schools with equal advantages to the children of all its citizens. Its laws make no distinction as to the creed of the individual in the choice of its teachers. In the State of New York no compulsory law exists requiring the attendance of children upon the common schools of the State.

The State does not deny the right to parents, organizations, or Churches to establish and maintain private or parochial schools at their own expense.

A movement, however, with audacious demands and specious claims has been initiated in the State of New York for the division of the public school funds on sectarian lines, and it is announced that the same program is proposed for all the States.

That this has mainly in view, selfish and not public ends is shown by the fact that the movement is being pushed almost exclusively by a single religious denomination, which, for many years, by its chief authorities, has been assaulting the public school system. A few of its more liberal representatives have tolerated the system, and have sought in many ways to control it. Every compromise, however, between sectarian and public schools which has previously been tried, has invariably resulted in the humiliating surrender of some vital principle of public school education.

It is undoubtedly true that a majority of the citizens of even the denomination making these demands prefer the public schools for their children and patronize them whenever free to do so. It is unquestionably true that a full proportion of the teachers in these public schools are attached to the Church which by many of its officials antagonize this common school system.

It is auspicious for the Republic that the demands made are now plainly set forth and clearly defined. There is now no opportunity for the compromising citizen or politician to evade responsibility. The question is not, Are these common schools capable of improvement?

The questions presented by the proposed bill and which now demand an answer, are:

1. Shall the whole principle on which the common schools rest, i. e., the right and duty of the State to educate impartially its own children for intelligent citizenship, be surrendered to its enemies?

2. Shall the common schools be disintegrated and destroyed by the dispersion and use of their funds for sectarian ends?

3. Are our citizens in favor of the union of Church and State in the most dangerous possible form of such union, viz., in the fundamental and elementary education of future citizens?

These questions now demand an answer and must be permanently settled for weal or woe. We believe they will be settled in the interest of the whole people, and not in the interests of

any one class of our citizens, however specious their claims or urgent their demands.

The National League for the Protection of American Institutions, whose objects are stated in article II. of its constitution: "The objects of the league are to secure constitutional and legislative safe guards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriations of public funds"—this organization, unsectarian and non-partisan in character, with a constituency of hundreds of thousands in all the States of the Union, composed of the foremost of public opinion in their respective States and communities, and with the various American patriotic orders representing over two millions of voters, and patriotic Americans, native and naturalized, of all parties, co-operating with it, proposes to contest vigorously in all the States and in the National Congress this organized assault upon our cherished American institutions.

We have been seeking, thus far with good success, and propose to continue to seek, the amendment of defective State Constitutions, to bring them into harmony with the principles involved in the proposed XVI. Amendment to the United States Constitution, which the National League has formulated and is advocating.

We believe that these principles incorporated in the organic law of the Nation and of the States will produce the following results:

1. Preserve the integrity of the funds and the fair and impartial character of the American free public school system.
2. Eliminate religious controversy from political questions and issues.
3. Secure and perpetuate essential separation of Church and State.
4. Destroy the intimidating power of ecclesiasticism over both citizens and law makers.

We shall call upon the forthcoming New York State Constitutional Convention to formulate an amendment to the State Constitution prohibiting sectarian appropriations, and to submit it to the people for a separate vote, in order that this important question shall not be complicated with other issues.

We appeal to all loyal American citizens to co-operate in every feasible way in the defence of the American free school system, on which the safety of the Republic and the peace and prosperity of its citizens so largely depend.

Written for the LIGHT OF TRUTH.

SPIRIT TELEGRAPHY.

H. M. ROBINSON.

This phase of mediumship, though at present probably less known than many others, is no doubt destined to become soon widely known; and one, too, that can not fail to convince many skeptical minds of the truth of immortality. It was my good fortune a few days ago to meet at Hamilton, Ohio, Mr. W. E. Cole, a gentleman who has within the past year or so developed this phase of mediumship. A telegraph instrument precisely the same as is used in telegraph offices is inclosed in a small, solidly constructed box, the top and bottom of which is thick, heavy plate, the instrument being firmly riveted to the bottom: the box when closed representing a pair of slates hinged together, except that the depth of the box leaves a space of about two inches, giving room for the instrument to work. Two small wires passing through the edge of the box connect with a small battery standing on the table by its side. The box when closed of course precludes the possibility of the key being touched by any mortal hand. After the instrument and battery were placed on the table, the medium went into another room while I wrote several questions on small slips of paper which I carefully folded and placed in the box with the instrument. Then the medium sat down by the table, placing his fingers on the top of the box, while I sat directly opposite with my hands resting on the table.

In about a minute we heard the sound of the telegraph, and the message was read off by the medium (who is a skillful telegraph operator) by sound, the same as is done in ordinary telegraph offices, and which I wrote down as it was read by him. I received full and intelligent answers to all my questions. The first was by one of my own guides, who gave his name in full to the message. The next was given by my wife, who has been in the spirit world about seventeen years, then one from my mother and my daughter, and lastly, one from my Indian guide, "Blue Fire." Altogether the answers made about four pages of closely written matter.

Any person, no matter how skeptical, could see that there was no possible chance for any fraud or deception. Mr. Cole is a worthy man and a good medium.

Besides this phase of spirit telegraphy he is also a good independent slate-writing medium.

Journalists have many little ways of testing the true charity of people—even to those who preach it. Any little neglect on our part unearths the hatchet at once, and the man in exposed in his true light.

FROM CONTRIBUTORS.

NATIONAL SPIRITUALISTS' ASSOCIATION.

Reply to D. F. King's Charges.

A CLEAR STATEMENT OF FACTS.

WASHINGTON, D. C., Dec. 12, 1893.

D. M. KING—Dear Sir and Brother: The article published recently in your paper, *Spiritual Advance*, on National Organization, by reason of the errors and misleading statements which abound from the commencement to the ending, demands a refutation, although it is with difficulty I am able to keep pace with the duties devolving on me, as we are now overrun with work incident to the requirements from the numerous Spiritualist societies throughout the country that are applying for charters and documentary matter and information.

You state that you are sixty years old, and I regard it as singular that you are now studying your long record as a Spiritualist in order to injure an association by misrepresentation, and abuse which you helped to create. Let me quote your words in the communication as taken by the stenographer, page 129: "Mr. D. M. King—I desire to state that I want for a reorganization, I want for reorganization because I wish to see fair play, and in order that this may be fully discussed. In saying this I wish to state that almost all of that constitution I could fully and completely adapt."

I have just received a letter from a well known lecturer, with an application for a charter, which is the second he has sent in the past two weeks and I quote: "I am very sorry to read the article by D. M. King and J. W. Dennis, but it only makes me more determined to go on and work for the National Association." I have received others of a similar character. You know, Brother King, that the unholly persecution of a righteous people most often tends to bring its advantages and benefits to the front, and stimulates its growth rather than destroys it, consequently it is possible that your onslaught may be beneficial rather than have a tendency to crush this spiritual association into oblivion.

But to the point and the facts:

1. It was not Mr. Hall, as you state, who called the first meeting in this city relative to the propriety of holding a convention at Chicago, but the writer, who invited Mr. Hall and others to assemble for the purpose of listening to a proposition, to which there was unanimous assent.

2. They did not proceed to elect Brother Edison, as you state, as president, but as chairman of the committee, and myself as secretary of the committee of five, selected to appeal to the Spiritualists of the country, to ascertain if the disposition was favorable to a National Convention under delegated authority, and in accordance with the business principles which govern such large bodies of a religious, moral, or scientific character, and of which large numbers meet here every year. The expression from all sections of the country being almost unanimous, the committee then issued the call for delegates to assemble at Chicago, and you know that this convention represented the first, largest, and most complete delegate body of Spiritualists that ever convened for the purpose of organization.

3. You state if the purpose of the convention had been strictly adhered to we would have now a National Association with over one thousand members. Now, Brother King, the applications already received for charters from this duly constituted and legalized spiritual association represent a very much larger number of members, and they are daily coming in with constantly increasing impetus. Your statement that we can not have an association without membership is technical, and we refer you to the numerous bodies already in existence where the membership is composed of societies represented through selected delegates. The individuals convened were not considered as members except so far as they represented societies. Naturally in an incipient organization or convention there may have been a few of the delegates admitted to the floor who did not really represent societies, but if any, they were few in number, and the next convention assembled under the present constitution could not permit any irregularities, as the association is now a duly constituted legal body, which it was not at that time.

4. Your inference that the convention has not, through its selected trustees, appointed an executive committee with necessary sub-committees, and is not providing for the necessary business is misleading and not in the least warranted by the facts. We are now working earnestly for the grand upbuilding of our cause by organizing new societies under the National Spiritualists' Association, and imparting information daily to all sections respecting the necessities that govern their conditions; and it would as foolish to you to know how much we are doing in this respect, but you will soon hear something roll along over the country, Brother King, and find we are by no means asleep. You will in a few days hear of a spiritual jubilee which will leave its impress upon the pages of spiritual history, and in January we will gratify you with the publication of the many societies that have already become identified with the National Spiritualists' Association. Oh, no, no golden opportunity has been lost, as you will find.

5. You refer to other bodies styling themselves National, one of which is your Religious Stock Association. We disclaim any intention to make this a body of a similar character, but it is properly a national executive body, and now let us see if we are not national, representing as we do the coalition of societies from thirty different States, (see constitution and act of incorporation) and which designate clearly that we have organized as a religious body as well as a business association, and which is the character of all national organizations of a religious nature. No body can be more national in character than this organized with your help at Chicago, when you never called this in question, nor any of the other matters alluded to.

6. You appear to think that the Chicago Con-

vention ignored the rights of all delegates, which no one at that time thought of, nor yourself until the present. This is ridiculous. If such has been the case why did you not then raise your voice to make it known? On the contrary, Brother King, you manifested acquiescence in the entire proceedings, and for any one to participate in the deliberations of a representative body without protest, and afterwards attempt to denounce its proceedings, savors of a change of heart which we favor only when it is in the right direction.

7. As to your inference that we would ignore any spiritual association, whether formed as State organization or otherwise, it is not to be considered, as no such intention has been manifested, nor would be tolerated. We can not conceive how such an idea could have found lodgment in your brain, as there was no action of the convention nor any of the Board of Trustees to justify such a conclusion.

8. You state that (you) I, or we, sent home nearly three hundred of our best spiritual speakers without membership. Now, this is ridiculous, for we sent nobody home. When the convention had accomplished its entire purpose (although it was not carried out just as I wish some others would have favored in a business way, still, as *Spiritualists*, we were bound to submit) it adjourned *sine die*, and they, the members betook themselves home of their own volition, and not before they were ready, and with few exceptions entire unanimity marked the proceedings. We refer you to the report which is now in the printer's hands and will soon be issued, 4,000 copies having been ordered, and many still coming in.

9. Yes, we can truly reply to the question: "Is your society a religious institution?" Yes, Brother King, it is the aggregation of many religious societies, and conscientiously we can say it. While we shall not attempt to decry your Religious Society, organized as National, but confined to your State, we refer you to the declaration in the act of incorporation, which distinctly states that the object is for the purpose of religion—to promote religion, morality, etc. Your statement is improperly misleading in this direction.

10. You state that your plan has stood the test (as a religious stock association, but it is only three years incorporated), and we are glad of it, for we wish prosperity to each and every Spiritualist association, whether a part of the National Association or not, and we shall not at any time imitate your example of trying to break up or impede the progress of any. We should consider such motives as low and base, but on the contrary, we shall wish all Goodspeed, and lend a helping hand when required. You sneer at the idea of joining an association forty-three years behind the times, the first having been organized in 1851, and which resulted, you state, in much good. We believe, Brother King, that any society or association for the promotion of Spiritualism may do some good, and yet you question whether the combined action of the Spiritualist societies in the country may do good through this National Association. Why, Brother King, we can show you that we are doing good *every day*. You must recollect that you are 1900 years behind the times of Jesus of Nazareth, the greatest historical medium, and yet you can do good, and why not we? And there are many who will come after us who will continue the work of doing good. No, Brother King, not behind the present times, but perhaps abreast of the times, and I am afraid of your time. The results have already proven that great and inestimable good is to flow out of the proceedings of that most important and harmonious convention.

One thing more, Brother King, and I have done. If ever there was a movement of any kind whatever that emanated from the spirit world, this organization can lay pre-eminent claim to this foundation. For I stand ready to testify in the latest hour of my earth life to the fact that the numerous documents that have been put forth from first to last, anti-dating the convention and since, have come to us from an inspirational source, and without any exercise of any study or will power of my own, and these have originated with me, except such as have come from Brother Barrett, our President, and we are in a position to know whereof we affirm. The greatest spirit demonstrations in exhibiting the force of spirit upon matter and in communications that I ever experienced I am nightly receiving in the rooms of this National Spiritualists' Association.

It was ever thus. Many men with many minds often differ, but we do have a right to feel vexed while working so hard as we are now doing to build up Spiritualism through this important channel, that we should be so glaringly misrepresented by an old time Spiritualist. Why did you not vent your feelings at the convention? It seems that you must have but recently experienced a change of heart. But it will not work, Brother King. Go and stop the flowing of Niagara, make the earth cease its revolutions around the sun, obliterate the light from the universe, but do not attempt to crush the spiritual impetus which is as certain to advance Spiritualism to the acme of human hopes as you are to become a denizen of the spiritual realm. I regret that you should thus place yourself as an *obstructionist* to the cause, while we conceive it a duty to assist any and all honest efforts to advance it in every possible way. It is sad that you should resort to such unfounded statements as we have shown to impede our progress, but come and see us and sit with us a day, and you will then be convinced that you might as well attempt to dam up the Nile with bullrushes as to try to defeat the spirit world in carrying forward this work to a glorious final consummation. Yours fraternally,

ROBERT A. DIMMICK.

Prejudice is born of envy or jealousy and often constitutes the outgoing or dying emotion of an inherited evil. It feeds on hating somebody or something, and finally blooms into what is called patriotism or a jealous love for one's country, and ends in devotion to family and loved ones—individual rather than universal love.

MY DOUBLE.

BY THE EDITOR.

Whatever that second self—which can be seen at a distance, whether awake or asleep—may be composed of, I am not able to state. But that we can at times project our so-called double to a distance away from our physical self I have sufficient reasons to believe true.

One afternoon, when finished with my writing, I leaned back and began to think intently of a gentleman with whom I had had, on numerous occasions, a friendly discussion on mediumship—being a clairvoyant and something of a physical medium.

My reasons for thinking of him so especially on this occasion was because I had the intention of calling on him before going home that evening. I wanted to read something to him, which I had written—something on mediumship which I thought would interest him.

This was about half past four o'clock. My hour for leaving the office was five o'clock, so I had half an hour to make ready, lock up my desk, etc.

At five o'clock I left the office and directed my way to the gentleman in question—a cutter, by the way, and but a few blocks distant from my office. I was there in a few minutes, and, as was my habit when calling upon him, walked unceremoniously up to where he was in the habit of standing and manipulating the shears and tape-line—namely, at a long table in the rear of the store.

As I approached him he turned and stared at me. When I reached him I held out my hand, as usual, to shake with him. He did not extend his hand to me, as he generally did, but smiled and looked at me quizzically.

"What's the matter?" I asked, half smiling myself, but with a mixture of curiosity and wonderment.

"Well, is it you, in fact, this time?" asked the cutter.

"I don't understand," was my reply.

"Well, I'll test it," said he, extending his hand and taking mine. "Yes," continued he, "this time I can feel you—a half hour ago, you fooled me."

"That sounds mysteriously interesting," said I, "explain yourself."

"I'll tell you—sit down." I took the seat offered, and he went on as follows:

"About half an hour ago, I suddenly began to think of you, and the next moment I saw you enter the front door. My first impression was that I had caught your influence preceding you. You walked up here as usual, extended your hand, which I took, or attempted to, but grasped a shadow instead. I was so shocked that I jumped back, thinking it was your ghost, and that you as a mortal had died suddenly."

"That is strange," I replied, "my intention was to come here. I had it in my mind about half an hour ago, and was thinking very intently of you for a few minutes."

"That accounts for your double or your spirit being here," interrupted he. "Being clairvoyant at that moment I saw you as you are in the flesh, and being a little noisy outside I thought nothing of not having heard you walking."

I then recalled that for a moment while thinking of this gentleman in connection with the intention to call, I was lost in what one would call a reverie or a day dream, and which may have aided or been the cause of the mind projection I too remembered then that for a moment I imagined myself dropping in on him as usual, walking up to him, and extending my hand—all of which he graphically depicted as having seen clairvoyantly.

This is not the only instance where my double has been seen. Others have made similar reports to me as this one, but not of so marked a character and so shortly following my intention of calling on them. But all those who have claimed this were clairvoyants. Whether it could be seen by others is a question, though records show that doubles have been seen by a number of persons at one time, proving that they must take on materiality enough at intervals to be seen as mortals or materialized mortal spirits.

Thus we can readily see why test mediums occasionally describe mortals at their seances. Nearly all mortals can sufficiently lose themselves in abstraction momentarily to wander away from the body, and by thinking of certain places or persons, project themselves thither, and thus be mistaken for spirits by clairvoyants. But to make this account for all the phenomena is jumping to erroneous conclusions, which can be proved to the contrary by the actual spirits that are seen in connection with the mortals, and proves that man is already as much a spirit in earth life as he ever will be—only minus a body of flesh in the future life.

Light and Dark Seances.

(To the Editor of the LIGHT OF TRUTH.)

Last night wound up a series of spiritual seances given at my residence, at Anderson, Ind., J. B. Johnson being the medium. Mr. Johnson is a trumpet and physical medium of more than ordinary power. He gave both the light and dark seance on each evening to surprised and interested audiences.

Different from most mediums he sits on the outside of his cabinet in plain view of the sitters, while the invisible inhabitants of the other world manifest their power within the cabinet by beautiful playing of instruments, answering questions that are asked by the sitters, raising an umbrella to the top of the cabinet, and holding it over those that were sitting in front, and whirling it around rapidly and throwing it out into the audience, raising a large dining-room chair, which was in the cabinet, to those in the circle. Ornaments were made from paper, by means of a pair of scissors that were placed behind the curtain, besides many other good tests.

At the conclusion of the light a dark circle was instituted in which nearly all who were in the room received messages from friends dear to them that have passed into spirit life. These seances were a grand feast for those that were investigating Spiritualism. We have no hesitancy in speaking in highest terms of Mr. Johnson as a true gentleman and powerful and convincing medium. S. J. DREYSHIRE, M. D.

SHE WAS CONVINCED.

(To the Editor of the LIGHT OF TRUTH.)

Feeling it my duty to vindicate the Right and uphold the truth, especially where one of my own sex is being traduced, as it was in the case of Mrs. W. L. Thompson of Quincy, Ill. Knowing Mrs. Thompson as well as I do, I can speak from knowledge. I will here give some experience which I had at her seances. I was a firm adherent to the orthodox faith, being a member of the Church. Some five years ago I lost my husband. A few months after his death I was induced through some friends to attend a seance of Mrs. Thompson. Knowing that she knew nothing of my past or my husband, or how I had lost him away, I attended a seance with a friend, to see what these poor deluded creatures (as I thought) did at a spiritual seance. After all was ready I was given a seat just behind the circle. The light was sufficient to see all that was going on in the room. After singing some familiar hymn about in the same manner as we do at our Methodist prayer meetings, I saw the curtain of the cabinet open and a lady step out, most beautifully draped, calling upon some one of the circle and holding quite a chat. A number of both men and women came from the cabinet, calling upon different ones to the seance. I thought I could see through it all, but one thing I could not understand. Knowing Mrs. Thompson to be a woman of very limited means, and all the female forms coming forth being dressed differently, some of the most costly fabric, and the men in the same manner, I wondered in my mind where she got that clothing from?

That seance aroused my curiosity, and I was anxious to see more. I attended her next seance with the same results as the first. The third seance I attended, after several forms had appeared, the curtain parted and there stood my mother, giving her name, and beckoned for me to come to her. Oh, I never will forget that evening! There stood mother, although I had seen her body laid in the grave years ago; but there she stood as in life, talking to her child as only a mother can. Who dare say to me that I would not know my mother? From that evening I date my conversion to Spiritualism, for I know of a truth that I have seen.

In a later seance my husband came to me. I also fully recognized him, as did others in the circle who knew him. The latter were called upon to see him, and each one fully recognized the form to be J. D. Darvey in full dress. I examined him closely. I had laid him away with his breast-pin on, as well as cuffs and buttons. The pin and buttons had a peculiarity about them that I would know on sight. There he stood wearing the same articles. Who could doubt such evidence?

Excitement at this time began to run high, outsiders accusing her of fraud. To settle this her controls ordered her to give a test seance. They ordered the room that she used for a cabinet to be cleared of everything, even the carpet being taken out, and carpenters ordered to see that the room was clear of any holes or trap-doors. The evening of the seance there had been invited about twenty persons, most of whom were non-believers. There was a certain attorney and doctor to see that the cabinet was fraud-proof.

Two ladies took the medium in charge (I being one of them) and made a thorough examination of her clothing and person, and reported to the audience our examination, finding nothing about her that she could use to deceive anyone. The gentlemen reported the cabinet fraud-proof in a few minutes the medium was controlled and the seance began. I think this was the grandest manifestation of spirit power ever witnessed by anyone. In that room sat Mrs. Thompson surrounded by only bare walls, nothing larger than her handkerchief that was white, and yet there came from the cabinet forms, both male and female, robed in the most gorgeous manner. I would here ask any thinking person where these things came from? We say emphatically they were not in the cabinet, and no person living could get to the medium without being detected.

I have been taken into the cabinet often (as have many others) by my spirit friends and saw and felt the medium in her chair. When in the cabinet I saw around the medium as high as four forms besides the one that had taken me in. Of ten spirit forms come and conversed with friends in a foreign tongue when we know Mrs. Thompson can not speak or understand any language but English. I think I have given enough to satisfy any intelligent person that she is a pure, good, and honest medium. MARIA DUREY.

Spirit Raps, Clairvoyance and Trance.

One evening we retired immediately after supper, wives Leah Fox Underhill in her remarkable memoirs of early Spiritualism, while sitting on the bedside (now on the floor) deliberating what best to do, we were suddenly started by a tremendous knocking overhead. We implored them to remain there, but no sooner was the request made, than a sound slap was given to each of us by an invisible hand. A second slap was given to Katie when she said: "Oh, look!"

We all saw what seemed to be the form of a large man, lying across the foot of our bed, breathing irregularly, and apparently in great distress. His gurgling manifestations were terrific, and produced a sensible vibration. We plied him. While we were contemplating this figure, another slap came upon Katie, and she fell to all appearances lifeless. We were greatly alarmed. We knew nothing of clairvoyance or trance at that time. We took a glass and held it to Katie's mouth, but could discern no signs of life. We were about to call for aid when she groaned. Finally she raised her head and pointed at something which she afterwards explained. We asked many questions. She described the tragedy at Hydesville, and when out of her trance, she wept for a long time. When she became more quiet, she recited about thirty verses of poetry, of which the last line of each was: "To be with Christ is better far." The denouement may be found in "The Missing Link of Spiritualism." See adv. in another column.

WONDERFUL VISION.

A Missouri Boy's Miraculous Recovery.

Enclosed please find extract from *Archeologia*, St. Louis, recording a very remarkable occurrence in the Northwestern part of Missouri. I thought it best to send it to you as it is one of the many incontestable proofs of spirit ministrations and communion between the seen and unseen worlds. The circumstances surrounding the incident preclude every idea of doubt. The age of the boy, the presence of regular physicians attending him; the fact of finding the healing remedy hidden beneath the snow under the moss as indicated by the writing on the slate, and the quick recovery of the child from the lockjaw, all are evidences which bear a grand testimony to the truth of spiritual communion with the loved ones beyond.

ST. JOSEPH, MO., December 1.—A miraculous recovery is reported in the family of Alex. Gilpin, a farmer, living north of this city. Gilpin's little son Thomas, twelve years of age, was stricken with rheumatism last June and since that time his body and limbs were all drawn out of shape. The pain became so severe last week that on Thursday he was attacked with lockjaw. Drs. Martin, Kerr, and Jeffries could do nothing to assist the sufferer. Thursday afternoon the boy went into a cataleptic state, and then for two hours lay as one dead. When he revived he was unable to talk, but wrote on a slate to his parents that he had been to heaven and seen his two dead brothers and sister. He said they told him to have his parents go to a certain field and at a particular place scrape away the snow, when they would find a bed of moss and under the moss would be found some roots which they were to boil and make an ointment of. To please the apparently dying boy the parents and neighbors went to the place and found everything just as the boy claimed. The roots were made into an ointment and applied. A couple of hours later the lockjaw disappeared and Friday morning the boy left his bed as well as ever.

Written for the LIGHT OF TRUTH.

Gratifying Trumpet Seances.

MRS. JAMES LONG.

Mrs. Seery Hibbitts, of Mauncie, Ind., the most wonderful and satisfactory trumpet medium that ever visited Ft. Wayne, Ind., has been with us recently.

A description of the personal charms of the medium will be read with delight by her hosts of admirers. Mrs. Hibbitts is a beautiful woman; small in stature; very unassuming; and has a lovable disposition. The grace, air, and naturalness of the medium as she takes her seat in the circle without a look of fear of skeptics at once assures all present that she does not manipulate the trumpet with anything but the unseen power of her organism.

On this occasion the large parlors of two floors in a private residence on one of the most fashionable streets of Fort Wayne, Ind., were thrown open and hundreds listened to the most convincing tests ever given. Those present were mostly strangers, never having sat in a circle before.

The medium has the finest controls ever heard, the foremost being Dr. Sharp, whose presence will never be forgotten by anyone having the pleasure of hearing him. Sweet angelic Katie Kinsey, Red Leaf, Yellow Flower, and others, all controls, were in all circles all the time. Dr. Sharp opening and closing every circle besides being there constantly and speaking often. No prima donna ever sung as Katie Kinsey sang "Marguerite" and "Sweet Spirit, Hear my Prayer," singing three or four times at each circle, besides giving poems.

Red Leaf outdid himself by asking a man who was eating candy for a piece to take to a lady in the circle. The gentleman put a piece in the end of the trumpet and he carried it across to a lady and put it in her hand.

A business man here sat for the first time, when a voice came to him and said it was his father. After asking a number of questions the gentleman said, "Did I do anything to you as you laid in the casket?" The voice said, "You kissed me and opened one of my eyelids." The man said, "It is true, I was small at the time and wanted to see if my father was really dead."

A young lady passed out a few weeks ago and her mother sat in the circle, when the voice came and said, "Mother, mother, I am not dead. I am with you all the time." The mother could hardly find words to question, when the voice said, "The watch." The mother said, "You had no watch." The voice said, "I asked you for a watch before I left. I wanted to see the hour I passed out and I want to tell you so you will know I still live." The mother was nearly prostrated, as it was true she had called for the time piece. She gave many other such tests to prove she still lived.

A man in the circle had been quite deaf for sometime. His father's voice came, and as others told him he spoke, he said, "Father, I can not hear you." The father said, "My son, I will make you hear me." He then passed the trumpet over and around his head and said, "Now, can you hear me?" He heard and conversed with him, and so a his mother came and they conversed, she giving grand tests, and his hearing is restored.

A bright little spirit, Myrtle Smith, came and said, "Grandma is not here, but I must come anyway." Then she gave grand tests, completely converting one lady (a skeptic) by betting her every thing she had in her purse, and to the next circle when the grandparents were present she came and brought her little brother, Ralph, and they both talked at once, and to each other. Then the great grandmamma came and spoke in German, and Myrtle said, "Oh, she is too dumb. I don't know what she says." Then the three trumpets talked with their relatives, all being heard at once, Myrtle going to all friends in the circle. She was blind on earth, but she says now she can see, and she went around the circle, telling each one of different articles they held, and their manner of dress. All in the circle received tests that were convincing.

Before leaving the city the medium offered to hold two large circles in a hall for the benefit of the poor which was gratefully accepted. The only fault with this medium is she can not stay as long as the whole city wants her to, as her duties at home and vicinity are in such demand.

SPIRIT M.

Questions answered by Mrs. M. T. L. We have a number of questions asked by our readers, and we will endeavor to answer them as far as possible. In the next issue we will have a special number devoted to the answers to these questions. All answers will be as brief as possible.

REPORT.

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SPRIT MESSAGES.

Questions answered by Spirit John Morgan, Mrs. M. T. Longley, medium.

We have a number of mediums employed for this department who are at stated seasons for spirit messages specially intended for our readers and taken down by an amanuensis. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be made to Spiritism; must contain our regular policy, be impersonal, and have the name of the medium attached. Information under these circumstances cheerfully given. All communications concerning this department must be addressed to Light of Truth, or C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[J. W. Eppard, Frankton, Ind.] If spirits live on the odors of this world, what would be the result if there should be failure of the material that makes these odors?

ANS.—Only such spirits as live in close contact with the physical life of this planet subsist on its emanations, and there are comparatively few. It is a great mistake to think that all spiritual intelligences must derive their subsistence from the aromas that arise from the earth. As spirits advance in spiritual knowledge and power they depend less and less upon the things of this world of yours for their happiness, satisfaction, or comfort, and more and more upon their own resources as developed spiritually. The materials of earth that generate odors, magnetic emanations, and subtle essences, however, will probably never become exhausted while the globe remains a habitable planet—if one source or object of supply is cut off, another will take its place. But if all emanations from earth should cease it would probably have the beneficial effect upon spirits who linger here, of compelling them to look for something higher as a means of subsistence. A man cast upon an isolated island, where no game is found, will be obliged to subsist upon the native fruits of that spot, and the food thus provided by nature may prove to be more healthful and beneficial than the grosser forms of food he has been accustomed to. So, a spirit, deprived of the form of food he has gathered from your earthly kitchens, may find a more helpful and spiritualizing food in the natural productions of the spirit realm.

QUES.—[James Rosenberger, Philadelphia, Pa.] Is there an ocean named the Father of all Waters in the spirit world? Is there a sun called the Sun of all Light? Is it day in the spirit world when it is night in our world?

ANS.—The most intelligent spirits recognize the existence of many solar orbs similar to your sun. The spiritual world that belongs to this planet earth is lighted by illuminations, not only from your physical sun, but also from its spiritual counterpart. It is never dark in the spirit country—when it is night with you in one part of the earth, it is day in another, but in the spirit world it is always light. The only darkness and gloom spirits experience is that caused by the murky emanations of their own gross habits and desires which surround them like a cloud, but these disturb and obscure none but those who generate them. The sunlight of the spirit world is clear, refugent, and exhilarating, but never oppressive. Even if the external light were withdrawn the self-luminosity of exalted intelligences would lighten the dark places and kindle into beauty their pathways. There is a natural scenery in the spirit world, and many mighty seas, any one of which for grandeur of power and magnificence could be called "The Father of Waters," if one desired to name it so.

QUES.—[J. L. H. Kingston.] Were all the Atlanteans destroyed by the catastrophe referred to in your message in the LIGHT OF TRUTH November 25th? If not, are there any of the same or kindred races at present existing? Were they white or colored? Are any of their ruins, monuments, etc., still extant? Within what degrees of longitude and latitude was their country? How many centuries ago did the final catastrophe occur? Are the spirits of the Atlanteans in reach of modern spirits? Could they be interviewed, so to speak, by the latter? Are your statements with regard to the Atlanteans based on positive knowledge or hearsay?

ANS.—Atlantis, as a continent, was destroyed by a sudden catastrophe, caused by a planetary change. Of course, all its inhabitants were destroyed with it, for the continent sank in mid-ocean, being analogous to Australia in size and construction, off the west African coast in about longitude 30° and latitude 40°. A remnant of the race may be found in Causasia, a friendly relation having existed between that region of Europe with Atlantis before the latter's destruction. They were a white race of the fairest kind, stately and handsome. Nothing remains of the race to indicate their style of architecture, unless traces may be found among the Caucasians. The time of the catastrophe can not be computed, but it is between twelve and fifteen thousand years ago. Some of the original Atlanteans may be met at seances, but it is of rare occurrence. Of course, they can be interviewed, but be careful of conditions, both mental and physical, so as not to be imposed upon. Not so much by tricky spirits, as by your own or the medium's desire to get information. Beware of auto-suggestion in Spiritism. Rather trust to a materialization for information, when such comes through a medium you know as a friend. Our information is based on hear say, of course. But from an Atlantean who has been in the habit of visiting our circle. The only positive knowledge one can have is by experience. Only Atlanteans themselves have positive knowledge of the subject at hand.

QUES.—[An Enquirer, Jackson, Mich.] So many claim poverty produces a spiritual growth in mortals that otherwise could not be obtained. Is it so with those that feel so rebellious over their condition, where they are aspiring to do so much good work which they are unable to accomplish?

ANS.—While the conditions of poverty and of material deprivation assist some natures to grow spiritually, we can not say that all are thus benefited by them. We have found this in the life of experience that the wisest ones grow in spirit—and this wisdom can be attained while one is on earth—the more he is satisfied that the words of the body are less than the seeming words of man. Yet it is hard for an individual, who loves his fellows, sympathizes with suffering and who sees many ways where he might relieve the necessities of others if he only had the

means, to be cramped by poverty while he witnesses others, who have large possessions, living in luxury and ease, untroubled by the needs of others. Unless, like the Nazarene, he has a great spiritual endowment within that enables him to recognize the living powers of truth at work for man's redemption, he will be apt to grow cold and rebellious, and to become dwarfed more than enlarged in spirituality from the experience of poverty and want.

QUES.—[Mrs. M. S. K. St. Lawrence, N. Y.] Why is it that in some places a person's disposition changes for the worse to be nearly the opposite of the natural disposition? In fact, so much so that the person hardly can believe it to be their own individuality?

ANS.—This is probably due to the fact that the individual is placed in an atmosphere which does not assimilate with her own, and which is foreign to her nature. Antagonistic environments, the lack of nutritious magnetic elements in the home atmosphere, and the need of an inspiring, stimulating spiritual force in the immediate surroundings of a sensitive may produce the effect in disposition as the questioner describes. Nevertheless, one should seek expressly to cultivate a cheerful, contented spirit, struggle against the tide of antagonistic elements, and try and make the best of existing circumstances, silently invoking the aid and blessing of good spirits that spiritual growth may not be quenched amid the trials of the daily life.

QUES.—[E. B. St. Louis.] While going through the process of becoming magnetic, as laid down in Miss Jackson's book, the room being dark, a brilliant light of a white color, having a wavy motion, appeared on the ceiling of the room. It was of irregular shape, about two by three feet in size. There were dark spots in the lighted patch. Was there any meaning in this phenomena?

ANS.—We should judge this to have been an exhibition of awakening clairvoyance. It was probably produced by the aid of intelligent spirits. Would advise the friend to sit for medial development. Perhaps other appearances may form until faces and other manifestations may be shown. The magnetic emanations of the latter are sometimes seen as patches of vapor or light, according to their luminosity.

QUES.—[From University, Cal.] Will some good and wise spirit, who attends your circle, tell me why a spirit of evil attends me, impressing every one against me, when all my thoughts are for good, and my only desire to do good? Even my best intention is turned to evil. I feel there is some law that governs these things, and it seems as though I must find help somewhere.

ANS.—Evidently the friend is not located in the environment suited to the best expression of the indwelling spirit. Some mortals are so unfortunate as to be constantly misjudged and misrepresented. It seems to be a sort of destiny which they have to encounter, and it is not always the case that they are attended or pursued by evil spirits. All one can do is to continue to think and express good thoughts, to be sincere, honorable, and charitable in judgment and criticism, not to exhibit that super-sensitiveness which displays a selfish taint, in acting and looking as if abused, if not especially noticed and commended, but to show only such traits as are generated by the cordial, cheerful spirit of good will unto all men.

QUES.—[J. L. H. Kingston.] Is cancer contagious, otherwise than by direct contact?

ANS.—To one who is extremely sensitive and in a receptive, passive condition any form of disease—cancer included—can be communicated without direct contact with the patient. The law of psychometry reveals this beyond the shadow of a doubt. Professor Buchanan, in his work—psychometry—"The Dawn of a New Civilization" explains this clearly. We recommend its perusal to all those interested in the subject.

QUES.—[J. L. H. Kingston.] Violent articles against all or some forms of Christian religions are frequently found in the spiritualistic press. Is that right? Can it serve a good purpose? Do you not think that earnest and honest religionists are thus turned away who might otherwise have further investigated and become converts?

ANS.—We do not approve of attacking any form of religion in a violent or vituperative manner. There is truth in every form, though its light may have become clouded by the mists of error and dogma that have clustered about it. To our mind, the proper attitude of those who have the greater degree of truth toward those who are in error, is to present what they have, calmly, logically, patiently, giving a reason for the knowledge within them, seeking not to destroy the old until they have at least presented a plan of the new temple of religion and of truth. Many sensitive souls who have embraced Christianity, because it appeals to their devotional and trusting natures might be yearly won to Spiritualism by a wise and tender approach, who become disgusted with those among us who rave and rant at theological teachings, and violently denounce all that which the church-going man or woman has been taught to hold as sacred and divine. A more moderate and charitable method of these minds could just as well be adopted, which would win far better results.

QUES.—[J. L. H. Kingston.] Can you explain how it is that so many mediums are controlled by Indian guides? It is also reported that Indians very frequently materialize at materializing seances. Why is this, for their numbers must be few on the other side of life, compared to those of other races?

ANS.—Although there are millions of Indian spirits, numbers have nothing to do with the case. Indians have strong magnetic forces which they know how to conserve and utilize. Their nervous energies are not used up as rapidly as are those of our own race. They are more even in temperament, have strong self-control and understand how to control others. Indians also know how to utilize the magnetic and physical emanations of mediums in the production of spirit phenomena. They serve as protectors to their instruments, shielding them from the encroachment of adverse magnetisms from either side of life, and supplying them with a cheerful, stimulating magnetism when exhausted by their work. We never knew a person who is under the control or care of an Indian spirit to be oppressed by evil influences. We mean a medium who is sufficiently developed as to be under the guidance and intelligent control of an Indian spirit will not be afflicted by disturbing or malicious spirits who fasten upon him and prey

upon his magnetic forces as a complex body upon the prey, for the Indian force is all powerful to protect, and though it is possible these may be new and then an exception to this rule, we believe the rule holds good.

QUES.—[Id. S.] How shall we communicate the conflicting statements of two spirits upon the same subject?

ANS.—An intelligent spirit does not claim to know all there is to learn on any subject. He will give you his opinion from his own standpoint of observation and experience. An honest spirit will not mislead you by indulging in personal speculations and theories upon the subject before him, and present them to you as facts. He will explain why his conclusions have been formed and leave you to judge upon the logic and reasonableness of his remarks. Two spirits may not see a subject or an object from the same plane of observation. One may be better qualified than the other to convey knowledge to you. For he may have been a more close student and observer than the other has been, but it will be necessary for you to reserve the right of private judgment and of exercising your common sense in dealing with spirits as you would with mortals, and if the statements of two spirits upon the same question conflict, seek to ascertain whether they did not occupy different planes of observation, and if one does not view the subject from one side, while the other intelligence discourses upon it from a different aspect. Remember, also, friends, that it may be your own limited perceptions—that are unable to be hold the whole truth, or to understand the whole revelation—which produces the seeming discrepancy between the spirits.

SPRIT MESSAGES.

Nellie Bennett.

I want to send a message to my dear papa and mamma, and I bring baby Gertrude with me. Grandma takes care of us, and helps us to come. Mamma, I want you to give my dollie and playthings to some little girl who has not got any. Then, dear mamma, you will not see them, for they make you think of me, only to cry, which makes me feel bad; for I love you and can come to you, but you can not feel me or see me. Tell papa he misses little Nellie, for when he comes home there is no Nellie to bring him his slippers and then he thinks of me as being put away in the cold ground. Dear papa, I want you to know that I am dear Nellie still, and can see you and touch you, but you don't know that it is I. Some time, grandma says, you will understand. Your little Nellie. My papa and mamma live in Lebanon, O.

Will Chapin.

Dear loved ones in the home, I bring you all my New Year greeting. The evergreen of love and holly of affection I twine around you all. I can not, like in other days, place the kiss of love upon your cheek, or tender into your hands the little chosen gift of remembrance; but all my spirit love I bring to you. Do not allow your thoughts to go back to the past, of which the holidays are an anniversary. For what you called death to me was being born into light and knowledge of truth. And what happiness for me to bring into the home this beautiful light, and have you all know and feel my presence, knowing that I aid you and comfort you. On New Year's day let each soul join in harmony with the heart and voice and sing the dear old melodies that I like so well. Let music and brightness reign in the home that day—all care and shadows banished. Let the New Year come in with one glad pen to every heart. To dear father, mother, sister, baby Harold, and Mr. D—do I bring to you all my New Year greeting.

Cornelius Evans.

Please give my name, it may reach my father and mother, James and Clara Evans, living in Hastings, Minn. I want them to know I am not dead; but in the home often, bringing my spirit love ever to them. I hope they will yet understand this law of returning.

Willie and George Greenwood.

Willie and George want to send love and greetings to those in the home, and say to them how happy it has made us feel to know and realize of the good spiritual feast they have been having. We come to you whenever we can and aid you; do not be discouraged. In time all will be made right—as you understand more and more the conditions to give for development. Will you not be happy when we can manifest to you through your own power and mediumship? Do not be sad when the holidays come and go. We will be with you in spirit, and try to cheer and make you happy. Grandpa Greenwood is with us and sends love also to our father and mother, William and Sarah Greenwood, of Weldon, Ill. From Willie and George Greenwood.

Hiram Rust.

I want to send through the LIGHT OF TRUTH a message to my daughter, Marion, in Chicago. She knows and understands this beautiful truth of spirit-return; but there are others whom I wish to convince that we can and do return to earth to do good and assist them. I want to tell them of the beautiful homes over here awaiting them. I wish to have them know that by every kind act, every noble, unselfish deed, every effort to better their own condition or that of others they are being prepared for a higher and happier life. Ever cultivate charity toward all humanity, not forgetting those who are or do wrong as they do so from ignorance and need light. Be merciful, truthful, honest; do right, because it is right; do good, because you love the good; for in so doing you are beautifying and making more perfect your spiritual home. Hiram Rust.

Alfred E. Chaffee.

Oh, my comrades, life has been a long march to some of you of the old 13th Wisconsin Battery. And yet on the spirit side I think we could muster the largest company at roll-call. We often gather around you at your reunions and camp fires, and listen to you, always feel grateful when a comrade is kindly spoken of and remembered. Some times we see the gathering tears of sympathy as the old times are brought back to your memory. Here there is one more comrade, the one who will still be in the struggle for so-called death will be the victor. What matters where the body lies, whether in a trench or in a comfortable coffin? The soul, the spirit, will live and go to spirit realm, where each one of you shall take up your work and go marching on in the ranks of knowledge and wisdom, ever progressing higher, having for your commander Truth. Be ever ready for the last march in life, and when the sentinel death calls you to halt, be assured, old friends and comrades, will greet you from the spirit world and bear you to your home. I send this message to Dick Green, of Palmyra, Wis., Henry H. Cock, of Stoughton, Wis., Charles Smith, of Racine, Wis., and all comrades in Company A, 13th Wisconsin Battery. I was Second Lieutenant, Company A.

James B. Thomas.

I want to send this to Uncle Joe Muggrege. He will inform those whom I still love in earth life. If you, Jimmie, is helping me to come. I find that Spiritualism is true. I laughed at it in life, now I am sorry for it. Tell my wife, mother, and sisters that I still live and can come to them if they will give me a chance. Do not mourn for me, the old body was full of suffering and amounts to naught, but the spirit will live on forever. I often come in the home and try to make myself known. My wife and children are as dear to me as ever. And I should protect and shield them as ever. My home where my mother and sisters live is in Newport, Ky. I passed out in Cincinnati a few months ago. John Blair Thomas.

John Clark.

I am desirous that this communication should reach my wife, Ella, living in the city of Chicago. I send her my love and greeting, and am often in the home. I try to make them feel my presence. I want to ask her if she does not think Frank has improved, and is much better since the treatment, all will come out right if they continue to make the right conditions for the spirit world to do their work.

George Livingston.

While in the earth life I did not know of spirit communion with mortals. Like many others I looked to and believed in the teachings of the Church. I come back to those that are near and dear to me, hoping to reach them in some way. I want to prove to them that death does not end all. I wish them to understand and know that I reach out to them with love and care the same as I did while in life. Oh, that every one could know this grand and beautiful knowledge and teach it every day while in the mortal sphere. How great would be the result of such work. So I come to send a message to my wife and three children in the home. Ellen, learn this beautiful truth, teach the boys that they may in turn teach it to others. I passed into higher life in the city of Sandusky, Ohio, in April, 1893.

VERIFICATIONS.

[To the Editor of the LIGHT OF TRUTH.]

As the ever welcome LIGHT OF TRUTH arrived I took it up—as eager as a hungry wolf does a sheep—to find some relief in my sorrow and trials, for I have been sick for four weeks and was discouraged generally—especially in obtaining no results at our home circle for manifestations. I thought I had been deserted; but oh, the joy and comfort when I read the message from my son Henry in your issue of 16th. There never was a more true message given. All he says is correct, and I am truly thankful for the assurance it gave me that man must not cease hoping—the darkest hour being before dawn. My entire family also send grateful thanks for the message. GUSTAV THIESE, Akron, O.

[To the Editor of the LIGHT OF TRUTH.]

In the Message Department of last week I find a message from Mrs. Dr. Fraer, who resided here for a number of years. Mrs. Fraer was well known in this city and her friends were legion. The message is couched in her own characteristic language. The names are correct; her daughters, Carrie and Florence, are both living here, having married a few years ago. Mrs. Clemens was the mother of Mrs. Fraer, and the little Forence spoken of, was her grandchild. Your printer evidently made a mistake in the word "bodies," which should have read "babies," as Mrs. Fraer in her message evidently referred to her infant grandchildren. Mrs. Fraer was an earnest advocate of Spiritualism. The lady was killed in Marion, Ohio, by being run over by a railroad train while driving a buggy across the track. In the same buggy was her mother, Mrs. Clemens, who was severely injured. It was thought the latter would recover and the writer had no information of the passing over of the estimable mother of Mrs. Dr. Fraer until he saw it in the Message Department. Mrs. Fraer has often said to me that she would do her utmost to verify the truth of spirit communion by returning after her transition. She has kept her promise. PAUL R. ALBERT, Chattanooga, Tenn.

[To the Editor of the LIGHT OF TRUTH.]

Through a friend I read a copy of the LIGHT OF TRUTH dated December 16th, and looking it over I came to a spirit message purporting to come from William Wright. As my father was of that name, please allow me through the columns of your paper to express my opinion. In the first place allow me to state that there is nobody we know of living in Cincinnati that ever knew any of the family whatever. My brother, Mortimer, was killed by the cars at Winona, Minn., December 19, 1872. My father, William H. Wright, died in this city June 18, 1883. I recognized them fully and consider it a wonderful feat. If I had been called upon to give an account of them I could not have done any better. Surely it must have been the spirit of my father that spoke those words; it could not have been any body else. W. H. WRIGHT, Whitewater, Wis.

Little Things.

MARY HARRIS KARR.

Are the little things growing?
With the grasses, only growing.
Now and then, a daffodil face,
Less the reason, for shining.
With the grasses, why hiding
All their beauty, their sweet grace?
Is the star so softly shining,
In the river how reflecting.
When the night time comes on,
Less a star becomes more other,
Coming nearer, shiner brighter,
Toward the coming of the dawn?
And the little violet straying
Through the meadow, with daisies playing,
Rippling, laughing, dancing on;
To it how a thing of beauty,
Discreet, laughing all its day,
As I believe each small endeavor,
Given to love in whomsoever.
You may meet, that needs no care;
I search not one jot or tittle,
Of the worth for being little,
And its light will shine somewhere.

Written for the LIGHT OF TRUTH.

ASSISTING DARK SPIRITS.

DR. D. WINGGARDEN.

The only knowledge we really have is what is derived from experience, and it is our duty sometimes to give it to profit thereby. I will here give a letter for publication, which was written to me by a spirit whom I knew well, but had not seen for fifteen years. It reads as follows:

DEAR FRIEND: I will write a few lines to you, hoping you will receive them all right. I am an old friend of yours, but you will not know who I am until I sign my name. I have never come to you before in this way, for it is something new to me, and I do not know how I do this, but, as I think, your hand moves. This life is a strange one. When will a man die? I have passed through what they call death, yet I find myself with all the loves and hates and likes and dislikes of life still active. When will the death come that will set me free from this body of conditions? I do not find either a hell or a heaven. If I could find either I would know just where I am. I am not suffering from any meanness that I have done, but am tied fast. What is it for? You know I was a good Christian while on earth, and did what I thought right. I prayed for deliverance, and heard a voice say: "Arise and go until you find a light, and then you will get help." I obeyed the voice, and I was led by some strange power to your place. I saw a light, and as I approached it, I saw it was an old friend that I had met many times in church. I remember you well; it was at Molesworth, Canada. My name is Mrs. Watson. We kept a store, as you must remember. They told me I committed suicide by hanging myself. Dear me, I do not remember it. The last I remember was that Mrs. Lamhead came in. I was behind the counter. I did not know when she went away. They tell me now this is 1893. Dear me: where have I been since 1881? Have I been sleeping in the grave so long? Can this be the resurrection? If so, why do they not all come up? Well, this life is a strange thing; it is like a dream to me. I feel now as I did just before my death. Will you help me out? Now, here comes little Annie Mitchell, who tells me she has been in spirit life nine years. She says she tried to wake me, but I did not believe I was dead when they buried me. I wish I could have my body dug up again. Yes, I could use it; it is all there yet. Do you think I can? Who will give me a new body? Will Christ, our Savior? I have prayed, but he does not come. What have I done? Why does he not come? Is this Michigan? Have I to give up all I know and start from nothing? Who will guide me? Yes, I will follow you. How will I pay you for your trouble? Can not I thank God for this? (After some advice she continued.) Winggarden, I feel like an angel with wings. I feel so light and happy; my soul is full of blessings for you. "Praise the Lord."

This was written October 1st. Since then I have had it verified. This lady's husband is a Methodist preacher, and is still alive. They are respectable people. I suffered much while the influence was on me. My experience with spirits is that no two go out of the body alike, but I would advise all to live right, and do right, keep the mind right, then when we are waked over the river we will know where we are, and be able to go on with the work begun here.

The South is American.

In last month's *Arena* a contributor sets forth under above caption, that in the percentage of native born over foreign born the South is more American than the North. New York, for example, has 35,000 foreign born in every 100,000 of its citizens. In percentage of the vote it is 38. In Illinois it is 36; in Michigan 40; Wisconsin 52; Minnesota 38; North Dakota 64; Nevada 51; California 50 per cent. In the Southern States it stands, Tennessee 3 per cent; Kentucky 7; Alabama 25; Mississippi 2; Arkansas 3; Virginia 3; West Virginia 5; North Carolina 66; South Carolina 2; Georgia 2; Florida 11; Louisiana 10; Texas 14. Massachusetts has about twice the foreign born population that the whole South has; New Jersey about as much as the entire South; New York about four times as much; Pennsylvania nearly three times; Ohio, one-and-a-half; Illinois nearly three; Michigan, Wisconsin, and Minnesota each about 500,000, and California about 360,000—the whole South having only 380,000 foreign-born citizens. Connecticut has 60,000 more, Rhode Island nearly as many foreign born as the entire south.

As a hint to those who are seeking legislative favors, we would say that rant and ineffectiveness never accomplished anything in those quarters. To bring law-makers to your terms, you must attack them with a higher influence than they are able to give out—that is, conquer them by a higher psychic law than they possess as a body. Ranting at them only wins their disrespect, and your propositions will be treated as anarchistic.

CORRESPONDENCE.

New York Notes.

The Psychical Society's Meeting held on Wednesday evening, December 14th, was well attended and the exercises were much enjoyed by all present.

Mr. Wilkes Booth Leggett, the Shakespearean reader, rendered with artistic effect, "Hamlet's Soliloquy." Mrs. Herby gave her spiritual science, which was highly interesting. Mr. Eastland offered a few remarks. Mr. J. B. Connelley announced the extravaganza of the winter, to be given during the holiday season, and each one money wanted at this period would go a long way towards feeding the hungry, and clothing the naked, and providing shelter for the homeless.

Mr. Harlow Davis unexpectedly put in an appearance to the delight of the large audience, and after a few words of explanation in relation to his plans and future prospects, gave some excellent tests.

Mr. Fletcher spoke at Fifth Avenue Hall on Sunday, December 17th, on "The Powers of the Spirit." This is his last lecture, and he is highly spoken of, as giving clairvoyant descriptions at the close of each lecture.

Mr. W. I. Colville lectures in the same Hall every Sunday evening, and has been so long in the city, that he is well known to all who attend his lectures. He is at present delivering no less than ten to twelve lectures per week in New York and Brooklyn. The fountain of his inspiration never runs dry.

Carnegie Hall rostrum is occupied by Mr. J. Clegg Wright. Sunday morning the subjects were as usual taken from the audience. "Nash's Ark," "Widowhood vs. Parkhurst," were the themes selected for consideration, and were handled in a masterly manner. The afternoon meeting was well attended. Mr. Wright, Mr. Randall, Dr. George Wright, Mrs. Williams, Tingley, Mrs. Henderson and others addressed the audience. Mr. Striker gave tests.

Mr. Wright's evening lecture was pronounced remarkable. Many subjects were treated, and a large audience listened without weariness for one hour and three quarters to the eloquent speaker.

Every Wednesday evening from January and February Mrs. Ada Payne will occupy Carnegie Hall and give exhibition of her most marvelous mediumship.

A movement is on foot to establish a camp meeting on the banks of the picturesque Hudson River. This will be so near to New York City that its success is almost certain. It is believed that this meeting will open this coming season. Circulars are now being sent to all who are interested in all that heart could wish, and its proximity to the great metropolis gives it assurance of a liberal patronage.

Enclosed please find the address of the Fox Memorial Association (already published by us September 1st).

It will be seen that the intention of the association is to erect a temple to mark the epoch or advent of modern spiritual manifestations, an event which is beyond all dispute the most important that has ever taken place in the history of this planet.

The Fox Memorial Association has assumed the expense of the final interment of the mortal remains of the two Fox sisters.

Funds are being contributed for that purpose by the friends of those who appreciate the heroic struggle of these early martyrs of our cause. The association has had donated to it a large number of copies of the book, "The Missing Link," which is a history of the Fox family. This remarkable book was written by Leah, the elder sister, and is a concise and well written history of the strange times and early work of many who were among the first to espouse the cause. The Fox Memorial Association now offer this book for sale at whatever the friends of Spiritualism may be pleased to give at or above \$1.50 per copy. The book will be sent postpaid to any address on receipt of the price. It contains nearly 500 pages and is illustrated with fine steel portraits of the entire Fox family.

The amount received will be applied to the Burial Fund of the Fox sisters, Marguerite and Catharine. Address: MARG. A. GRIDLEY, Sec'y of the Fox Memorial Association, 119 West 41st street, New York City.

Mrs. Stinson Smith has just finished a series of very interesting talks that she had been giving at the elegant residence of Mrs. J. R. Lowther, 62 West 97th street. The talks were on the subject of the fulfillment of "Divine Truth," and were of a highly spiritual nature.

Mrs. Smith is a clear, concise speaker and possesses the faculty of keeping well to the point. Her delivery is remarkably fine. She is a wonderfully magnetic woman, and to be in her presence is to feel an uplifting of one's higher nature. Her talks not only sowed good seed, but already an abundant harvest has been reaped.

At her Thanksgiving talk Mrs. Smith was presented by the ladies with a gift of money in gold as a thanks-offering to prove to her how highly they appreciated her.

After repeated urging Mrs. Smith finally consented to continue her talks after the holidays.

BERTHA SPENCER.

Among the various meetings established in this city for the spread of truth, no one is doing more effective work than Florence Rich White at Spencer Hall, 114 West Fourteenth street. Mrs. White is one of the best known mediums in New York, and her public platform work has been the means of convincing many of the most hard-headed skeptics. She is seconded in her work by Prof. Theo. F. Price, who has made a host of friends in the liberal ranks as a speaker.

New York is fast becoming like ancient Athens where multitudes of thinkers were gathered together for the purpose of advocating and discussing some new thing.

For a long time New York was very conservative, it is therefore gratifying to see the city awakening in spiritual interest and taking the place which her importance demands.

Three of our best known speakers, J. W. Fletcher, W. J. Colville, and Theo. F. Price in able discourses preceded the tests by Mrs. White on a recent Friday evening. Mr. Price took the rostrum first, his subject being "Inspiration." He was treated in his usual interesting and earnest manner. Mr. Fletcher followed, speaking at some length on the duty of spiritual societies toward each other. Mr. Colville, who followed, regaled the audience with a story given him by the audience, and "What is spirit?" was offered, which was treated clearly and scientifically.

Spirit, he said, was the real entity and the real moving and shaping power of the material world, therefore out of the unseen came the seen; out of the unheard came the heard.

Mrs. White's tests were numerous, and all more promptly recognized.

ALVIN SUMMERFIELD.

Dorchester, Pa.

In the close of Mrs. Adeline M. Gladig's engagement in Washington, D. C., with the first Society of Spiritualists on December 1st she returned home to spend the first week of the new year at her beautiful and peaceful country home in this city.

On Wednesday, January 3rd, she will be "at home" to her friends to celebrate the twenty-fifth anniversary of her wedding. No made, but flowers and merriment will be the order of the day. Her home is in the heart of the city, and is a most beautiful and peaceful country home in this city.

A FRIEND.

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W. C. RINKERSON, G. P. A.

Staples, Minn.

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My subject, "Spiritualism, the religion and harmonic science of humanity," was well received. I am engaged to speak and give tests, etc., for the remaining Sunday of December.

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