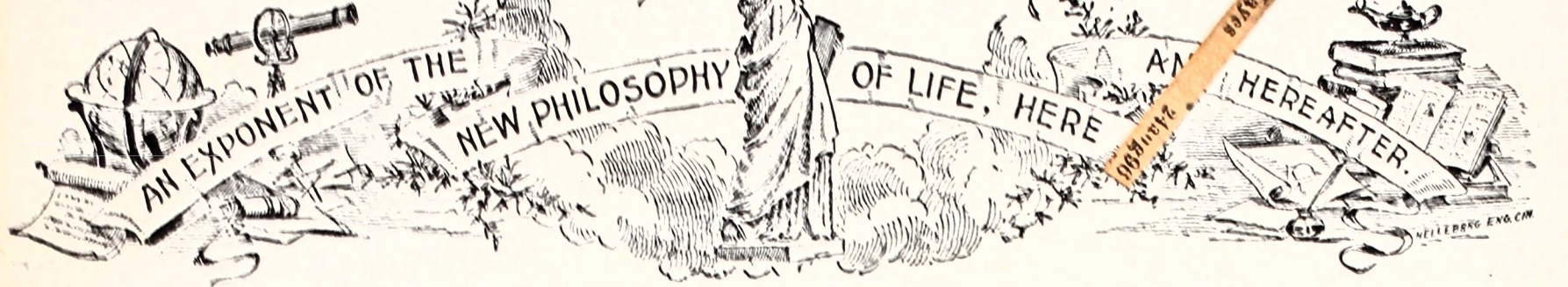


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WHAT IS SPIRITUALISM?

The Answer Philosophically Expounded.

An Anniversary Address Delivered by Alice C. Barry at Philadelphia, Pa.

Mr. Chairman and Friends: We are here to celebrate the crowning event of the nineteenth century. Forty-eight years ago there came to the world, unheralded and unbidden, strange and mysterious sounds that have vibrated to the farthest parts of the earth: whose intonations like a bell striking upon the atmosphere have reverberated to every land beneath the sun, bearing the one message they are not dead, but alive.

We will not insult your intelligence by presuming for a moment that you are ignorant of those facts that are the incontrovertible proofs of a continued existence after the mortal form falls away, and is folded within the welcoming arms of mother nature. True, there are still a number in the world who call themselves Materialists, having no knowledge of or belief in a life hereafter. But their numbers are yearly growing less, and before Spiritualism is another forty-eight years old a man will be ashamed to acknowledge himself a Materialist—ashamed because it will imply that he is deficient in discernment—in spirituality—in intuitive perception, in a knowledge of the facts that are in the world that elevate a man and make him something more than the animals at his feet.

The time was when it was almost an honor to be a Materialist. It meant that the individual possessed more and a better quality of brains than his neighbor; that he could no longer be pacified with the flimsy absurdities that were without fact or foundation. He was probably a scientific man, a geologist reading an indisputable record upon rock and soil—a record that did not correspond to the one found in that supposed infallible book, the Bible—he said that this earth supposed to have been created about six thousand years ago in the space of six days, was in reality hoary with the uncounted ages that it must have known before human beings could exist upon its surface. Then again the astronomer gazing into the vast expanse of space discovered that this ball of earth upon which God was supposed to have concentrated his mighty energy was comparatively but a puny planet whirling in space with its millions upon millions of sister planets. Yes, it was an honor to be a Materialist. The man was beginning to grow, to know something. Great ideas of thought surged through his awakened intelligence. He had passed the point where he could believe in the childish, vengeful tales of Moses and the prophets. His mind could be no longer satisfied with the little stories and fables that held in awe the trusting souls of his ancestors. But beyond this he could not go, a great and impenetrable darkness enshrouded him. The time had come when the veil that hung between the spirit and mortal must be rent asunder, and it was. Forty-eight years ago a great revelation came to

man, a mighty influx of spiritual power began pouring in upon the world, crowning this nineteenth century with a glory no other century has ever known, and the man who to-day believes that all there is of nature is that which can be discerned by the natural eye, and that out of this all life begins and ends is behind the times—away behind the times. There is no longer any excuse for a man to be a Materialist. There are facts in the world to-day, and these facts have done more to uplift man from the darkness of Materialism than all the steeped edifices under the sun, and these facts that are the indisputable proofs of a continued life beyond this mortal sphere are to be found in Spiritualism and no where else. They are not unfathomable mysteries doled out by a selfish priesthood—they are for all humanity without regard to color, clime, or condition any man may possess them and make them his own.

Spiritualism takes a man by the hand and instead of telling him that he is but a sinful worm crawling in the dust of God's footstool, corrupt and filled with all unrighteousness, it bids him look up into the very face of his creator, assuring him that he is a nobleman of nature, that within the earthly casket is an immortal soul that is a spark from the infinite itself, that every power of body, soul, and mind are given him to make use of, that there are no heights to which he may not climb, for all the universe is his, eternity is his, he is not a glowworm sending out a spark through the dark night of time, but a companion of the worlds of space; aye, more, he will bloom in the splendor of immortal youth when the stars of heaven go out and are dissolved.

Spiritualism embraces all there is of man and the universe, revealing their relations—physical, spiritual, moral, and intellectual. It is the science of life here and hereafter. It is the science underlying all others. It carries you to the beginning of things, to the first expression of life; for even then man and his immortality was comprehended by the infinite and the forces of nature have worked unceasingly in the direction of his evolution.

Spiritualism was born on American soil—the land that rocks its children in the cradle of liberty. It was borne up on the breast of the same mother that has given welcome to the oppressed and downtrodden sons and daughters of earth. America has given to the world a system of government surpassing all others. It is for us also to give to the world a system of religion superior to all that have preceded it.

Spiritualism is a religion presenting to man a just view of his relations to his brother man, pointing out to him clearly his duty and his destiny. It makes no compromise with the superstitions of by-gone ages, or the prevailing errors of the present era; bidding man follow the path of light that leads to the innermost chambers of the source of all light where deep after deep is unfolded to the soul as it gazes into the unexplored realm of spirit.

All past history has demonstrated the fact that the human race has been wrongly instructed with respect to those subjects which especially need to be understood.

Man has been recognized chiefly as a physical being. The unlimited powers of his spiritual nature have not been comprehended. His education has been

exceedingly defective, consisting mostly in the accumulation of external facts and the arrangement of crude ideas on the basis of a superficial authority. But Spiritualism is rapidly bringing the world to a position where it can comprehend and appreciate the truths that pertain to the interior life, through its influence man is beginning to understand that he has a spiritual as well as a material nature.

Imperceptibly to the mind of the mass, a change, silent but powerful, is taking place in the realm of human thought. The intellectual rubbish which has served as a bar to human progress, is being removed by the efforts of the struggling soul to enter into the sphere of eternal truth.

The time is here when men feel the need of something higher than mere external and superficial forms of thought when the education of the soul is being recognized as the basis of all true reform.

Spiritualism places a man on the firm foundation of justice and reason, demanding that he rely on himself, and seek salvation by and through his own exertion. The man is his own fruit, and to himself he confesses his sins if he has any, he knows that Jesus did not die for him nor did God create a monster in the form of Satan to torment him.

Did you ever think, friends, how man's conception of the power he calls God grows with his growth and his power to grasp something of the mighty universe that lies around him? You know there was a time, not so many centuries back when men knew little or nothing of astronomy or geology, the construction and organization of the globe upon which they lived. They supposed the earth to be a flat plain and that the stars were held up by glass tubes in which they revolved. The sciences were unknown mysteries to them, life was small and mean and narrow, and their God was fashioned after the same pattern. They gave to him attributes, like unto their own. They gave him all human passions—as love, hatred, revenge, cruelty, hesitation, doubt—a tyrant having a love of homage, praise, flattery, and adulation, like unto any poor mortal. They represented their God as being in person like themselves with eyes, ears, mouth, hands, and feet, and as one writer puts it, if they had found themselves with tails they would have given one to their imaginary God. The mentally and spiritually expanded brain of the nineteenth century knows that the power called God is the central source of all life, all intelligence, all love. That every atom in the great universe of matter is subject to immutable, unchangeable law. That the soul of every creature that ever lived or even shall live is forever allied to this infinite intelligence.

This is what Spiritualism teaches. Yet there are those who would narrow its domain to raps, table tipping, slate-writing, trance, and the various phases of medial manifestations. Why, you might as well represent the mighty ocean by a drop of water, or the glorious sun by the twinkling stars, as Spiritualism by these phenomena.

Yet these are not to be regarded lightly. They are the tests of spirit identity of which the world has so long stood in need.

Spiritualism is a thoroughly practical religion, it gives a man to under-

stand that if he wants to be happy hereafter he has got to live right here. It is a religion to live by, and not to die by. It civilizes a man. It tells him to cultivate his brains and use his reason. The individual who has not been born into Spiritualism can not understand what Spiritualism means. It must be felt and lived and breathed in every thought and act of life; it can not be bought and sold, or put on like a Sunday coat and hung in the closet on Monday morning. It is a garment suited to all times and occasions.

Spiritualism is a system meeting the wants of the people, entering directly into their social, intellectual, moral, and political lives—it shakes hands with the humblest toiler, and is not abashed in the presence of the high and mighty. Through it the world is beginning to understand that justice is the highest form of love. That the awful orthodox religion, located somewhere down below, where two-thirds of humanity were to be consigned to eternal punishment, is a grand theological myth, and the sooner the world knows it the better. But don't think that sin and wrong-doing does not find its punishment; it is as sure as any other law acting in the universe.

An old colored woman I once heard of had a better understanding of the truth than she was aware of. When her pastor asked her if she believed that the wicked would be burned in brimstone, answered, "Deed I do." "But," persisted the questioner, "there wouldn't be brimstone enough for all the wicked." "Deed there would, every man carries his own brimstone with him."

According to the philosophy of Spiritualism a man's brimstone is his conscience, and he carries it with him—ever deed, aye, every thought is indelibly registered thereon, and when he has so far outlived and risen above the mistakes of life that he can forgive himself he will have no need to ask forgiveness of any God.

Friends, I have seen many times people come into spiritual meetings with the idea that all there was of Spiritualism was the receiving of messages from their departed friends. That in itself is wonderful and beautiful, for it proves that we live after death, but that is only the beginning; after this comes the philosophy, and it is as deep and broad as the universe.

Like all other great movements it has had its frauds and false prophets. You will find the Judas and the Peter and money changers. There are those that have clung to it like barnacles to a ship seeking to gather in the shekels by counterfeiting its phenomena, and for this reason some nice people are looking askant at us, but, friends, there was never yet any good thing in this world that the rascals did not try to imitate. Why? that hub of the universe, the almighty dollar, has been counterfeited time and again. You will even find "In God we trust" on it, but you never heard of the man or woman foolish enough to refuse a genuine dollar on that account.

Now you ask if Spiritualism be true what good does it do?

Why it proves to a man that he has got an immortal soul, that is a spark from the great soul itself. It proves something else. It proves that a man can not live a selfish life, preying upon his brother man, grinding him down in poverty under the heel of oppression.

Continued on Ninth Page.

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

A RIFT IN THE PSYCHICAL CLOUD.

Holding Telepathic Commerce With the Dead.

W. W. HICKS.

Mr. Richard Hodgson, as some of my readers must know, has attained some celebrity as a "student of the occult" with particular reference to the claims of Spiritualism. He is also a leading member of the Psychical Research Society, and secretary of the American Branch.

In the April (current) number of *The Forum* Mr. Hodgson presents the latest results of his investigations, and presumably speaks with the approval and authority of his society. It is not the first time that Mr. Hodgson has informed the world through the media of *The Forum* of his pursuit of truth in "occult" lines and his success or failure therein, but it is safe to say that this, his latest report "Glimmerings of a Future Life" exceeds in interest and value all previous essays.

Conceding to Mr. Hodgson and his society sincerity of purpose and ardent love of truth, it is now in order to extend to them hearty congratulations, coupled with a reverent reminder of the great Master's assuring pledge: "For he that seeketh findeth, and to the knocker at the door, lo! it openeth." Long, persistent search in this case, has resulted in rich and promising findings and personal spiritual reward which should greatly encourage the earnest searcher, and impart beauty and dignity to the individual and society life, and increase the value of its opportunities and labors henceforth.

First of all, Mr. Hodgson confesses to an important change of opinion respecting the genuineness of the mediumship of Mrs. Piper, who, for the past eight years, has submitted herself to the joint critical supervision of Prof. James and himself in their efforts to obtain proof of life beyond death, and through whose mediumship the great demonstration came. That supervision was in strict accord with the "scientific method" or requirements of the Society for Psychical Research, both in England and America, which gives added weight to the results declared. Confidence in the genuineness of the phenomena and in the trustworthiness of the medium was of slow, and it would seem, painful growth—but it did grow apace until no room was left for doubt.

This point settled, and it can not be over emphasized, the result of honest investigation is easily foreseen.

It is interesting to follow Mr. Hodgson through the bog of unbelief, disbelief, and a fine mosaic of speculation or to the reluctant admission of what should be a ringing note of gladness.

It appears that the hypothesis held by the Psychical Researchers in their final relations with Mrs. Piper, was that of imposture on her part, now dubious, apologized for, and strangely excused in the statement that nearly all "public mediums" are given to that sort of thing.

The apology must be accepted, of course, in the good faith in which it is offered, but its beauty and sweetness are marred by the accompanying thrills. Beyond question, very many persons do publicly assume "mediumship" as a cloak for evil deeds, and as a serviceable livery after the method of Simon Magnus; but many more are the genuine and the sincere, by whose good fruits they are known; while thousands more are "mediums" much in the same sense as Mrs. Piper, equally worthy, equally gifted, and as easily found—by the true seeker. However, Mr. Hodgson now dismises the imposture hypothesis as inapplicable to Mrs. Piper's mediumship, and his testimony is good. He says:

"That she passes into a genuine trance in which the dominant personality is not the waking Mrs. Piper, and in which proof of supernormal knowledge is given—I regard as fully established."

For years Mr. Hodgson and presumably his society held to another hy-

pothesis in this case, viz.: "That of auto hypnotic trance, in which a secondary personality of Mrs. Piper either erroneously believed itself to be, or consciously and falsely pretended to be, the 'spirit' of a deceased human being, and fictitiously represented various other personalities according to the latent ideas of some of the sitters."

Like the buffer of deep sea waves, whose ship has gone down, hopelessly grasping at phantom support, Mr. Hodgson seems still to hold on to this hypothesis; but between gasps he is forced to admit that while it might be "theoretically applicable," it is not "practically satisfactory."

That is to say, it will not bear you up and on. It is a phantom support. Unquestionably. For it must be plain to most thinking folk that to accept such an hypothesis as "auto"-hypnotism acting as the intelligent master of ceremonies for "a secondary personality" which should blithely scents from the living and the dead "according to the latent ideas of some of the sitters," (on-lookers), would be to tax the credulity of the truth seeker beyond the most extravagant demands of the fetish or of the mahatma of occidental Theosophy.

No. All this reverent clinging to effete hypotheses and exploded theories by Mr. Hodgson and his fellow students must be accepted and excused as a sort of perfunctory humor offered to the memory of dependencies which were never more than vagaries of heated imagination. Dead selves and dead things may thus together pass away and the new self, in the new light, rejoiceth as the strong man to run the race. The radical, if not happy, change of mind—conversion if you will—wrought in Mr. Hodgson is declared by him to be the necessary result of manifestations purporting to come from a deceased friend—Mr. George Robinson—through the mediumship of Mrs. Piper.

My readers will be pleased to learn something of Mr. George Robinson.

Mr. Hodgson's account of him and his manifestations is very interesting, especially from the Psychical Research Society's viewpoint; but in nothing do they differ from hundreds and thousands of records of spirit return equally well authenticated and as methodically tested, that are the daily blessings and comforting assurances of spiritual Spiritualists throughout the world.

In saying this I must not be charged with attempting to weaken the force of Mr. Hodgson's statement that "the evidence of this continued personal existence manifested through Mrs. Piper's trance is much stronger, taken altogether, than any other case that has ever been recorded in history."

Thankfully accepting his pronounced testimony, so emphatic and unequivocal, I simply say that it is based on no higher order of manifestations than one of daily occurrence in consecrated homes of consistent Spiritualists throughout the world.

I am not willing to concede that the conditions created and maintained by the Society for Psychical Research, while proper, careful, and protective against fraud, are more painstaking and thorough than those sought and established by intelligent, devout Spiritualists themselves.

While in the flesh Mr. George Robinson was personally known to Mr. Hodgson. They had, in an intellectual way, many points of contact, and ties of friendship and sympathy, although not closely associated, and used to discuss together the great unsolved problems of Being.

Mr. Robinson once, *incognito*, attended a seance with Mrs. Piper, but there is no evidence that he was seriously impressed by what transpired.

Mr. Hodgson states that Mr. Robinson lived without faith in a future life, and the presumption is that he shot death's rapids in that unsettled condition.

In a discussion had with Mr. Hodgson some time before his death he declared that, should he be the first called to test what lies beyond this life and should find himself "still existing," he would endeavor to prove the fact to his friend on earth.

He faithfully kept his word.

Four weeks after his release by death he sought to communicate through the "control" of Mrs. Piper, and succeeded in giving his name and the names of several intimate friends, including persons present.

Through the "control" a number of important facts were given tending to prove his identity, and accounting for the mission which he had undertaken. He called attention to certain articles, once his property, in possession of one of the company present, giving circumstances relating to them, which, after verification, added to the value of the testimony.

One person present was wearing a pair of studs which once belonged to Mr. Robinson, and which had been taken from his body after death by his stepmother, (the spirit said,) and by her given to his father, who, in turn, gave them to the friend present as a memento of his son. It was true; but the particulars thus given were not known at the time to the friend nor to any other persons than those named, and were verified in every jot subsequently.

At this point Mr. Hodgson says: "Unfortunately, but necessarily, the most important evidence tending to show that George Robinson was in some way 'communicating' can not be published. It concerns the confidential remembrance of friends, dealing not only with personal matters pertaining to George Robinson alone, but with incidents of a private nature relating to other persons living."

Accounts of several impressive manifestations are given by Mr. Hodgson covering considerable time and many meetings, in which Mr. Robinson abundantly demonstrated his continued existence, also his ability and privilege to take a practical interest in the affairs of his kindred and friends who were still stumbling along in this material world—at many of which meetings Mr. Hodgson was present and took ample notes.

It does not appear that the phenomenon of materialization occurred at any of the meetings.

The particulars given in the article under view are of a character to awaken deep interest, to "strengthen weak hands and confirm feeble knees," and to impart great impetus to honest investigation where the convincing light has not yet penetrated. Naturally, one would inquire into the effort of all this upon the Society for Psychical Research and upon Mr. Hodgson.

For several reasons it would be interesting to know but it is not all important. The great thing is the record of attested facts presented.

Investigations conducted by that society, presumably under strict test conditions, through a series of years, have reached a point where all its hypotheses and all its theories which either deny or explain certain phenomena, no longer hold, and can no more deny nor explain.

The investigator, pursuing his task in a cold, unsympathetic, "scientific" way is at last confronted with a condition and with manifestations for which he can coin no names, and which are unadjustable and beyond classification by any knowledge he possesses. The wisdom of the world is set at naught. The hypotheses of science, so-called, are shown to be too short and limited, and puerile. Facts announce themselves belonging to spheres as yet unrecognized and unmapped by the human intellect that question or denies the spiritual universe; facts which awe to silence, (a pitiful confession of incapacity), the danger of the soul's immortality; facts which, when interpreted by the philosophy, adjusted and classified by the science of Spiritualism, demonstrate and enrich the present experience of immortality in each accepting, capable soul! The investigator, in this case Mr. Hodgson, confesses what? This: A spirit comes and talks with him: proves his identity by undeniable signs: recalls events and circumstances known only to the two: piles proof on proof in disproof of a mutual conviction once held: proof on proof in demonstration of the truth of that which both had held in contempt as unmitigated fraud.

Further: This spirit goes outside of personal relations with the investigator, and proceeds to discharge intellectual and moral obligations to persons known to the spirit alone, which persons, being summoned, admit all that the spirit declares, and thankfully acknowledge the helpfulness of the revelation by whatever means obtained.

Submits, does this spirit, to all kinds of tests, each time becoming more and more expert, now speaking through the "control" of the medium, and anon us-

ing her hand to write swiftly out the message—bearing throughout in every line characteristic marks of diction and thought; always getting closer and closer to the exacting investigator, until every device, every "scientific method," and every hypothesis, to the last refuge of persistent unbelief is exhausted, and can no further answer make or question raise? This encompassed what sign does Mr. Hodgson make? In this glorious corner, what will the Society for Psychical Research do?

If they do not reverently acknowledge, and fall prostrate before "the light which lighteth every man who cometh into the (spiritual) world"; what explanation can they offer?

In the article under view, Mr. Hodgson, near its close, faces this question, but his word is timid, begrudged, almost apologetic. There is admission, much admission, but not that perfect surrender and submission which the thoughtful, sympathetic reader hopes and expects to witness. Over caution in acknowledgment of truth is often its crucifixion.

A certain school of "scientists," when driven at bay, always seek cover behind some convenient "hypothesis." But Mr. Hodgson's stock of hypotheses have all been swept away as so many "refuges of lies," or else they are no longer available.

Only "suppositions" are left, and of these but two. I will state them in Mr. Hodgson's own words: "One is telepathy from the living; the other would include also telepathy from the dead."

He adds this confession: "I have myself been driven to the latter—a form of the 'spiritistic' hypothesis."

I will not question the courage of this arrival—not enter upon a discussion of its value, we point out its natural relativity to the manifestations which forced its utterance. It is a surrender to the majority of truth with only slight appreciation of its fullness and grace. But this will come, doubtless. For one, I am grateful and thankful. Thus has the knowledge of truth come to Mr. Hodgson, and to the Society for Psychical Research.

It has been a long time breaking in and breaking through. It has had a hard task driving the researchers into the refuge and confession of ~~being~~, undevout, "scientific method"—is a—"Telepathy from the dead."

The remote, as well as the central, tones of human thought have been penetrated and enlightened, meanwhile. The mountains have been brought low and the valleys have been exalted, the while.

Deep has answered unto deep in harmonious responsiveness, while many a denied messenger spirit, departing from the barred door of the Society for Psychical Research, sorrowfully lamented:

"Of feeling all things show some sign
But that unfeeling heart of thine."

In distant, for gone days it was ever so. Witness that matchless threnody of plying love which wailed itself out from the heart of Jesus:

"Oh, Jerusalem, Jerusalem,
How often would I have gathered thy children,
As a mother bird gathereth her brood under
her wings.
But ye would not—oh, thou that killest the
prophets, and stonest them that are sent unto
thee!"

All is now changed.

At last we are permitted to hail a movement toward the acceptance of the truth, and its public confession, among the rigid, frigid, honest, but exacting, Psychical Researchers of our time, and behold! they are holding telepathic commerce with the dead! There we leave them, well assured of what must be, only venturing the suggestion that to hold the truth half-heartedly or in unrighteousness, is a dangerous as well as an unprofitable thing to do.

Oh, Lucifer.

To the Editor of LIGHT OF TRUTH.

In April 4th number of your very instructive journal is a "Letter to a Clergyman," by Moses Hull, in which he states that "the meaning of the word 'Lucifer,' a word which, by the way, does not occur in the Bible, is light-bearer."

I think it is an oversight of the Doctor. In Isaiah, xiv., 12th verse it reads: "How art thou fallen from heaven, O Lucifer, son of the morning!"
Geo. Wigg.

Written for the *Light of Truth*.

WAS IT SPIRIT OR MORTAL?

Who Produced the Thought Transcribing Machine?

SEANCE AT AN INVENTOR'S HOUSE.

O. W. HUMPHREY.

Many people read of Mahatmas, Madame Blavatsky, astral shells, etc., and mentally consign the writers to the confines of an asylum for the insane. If these same writers would only employ a plain, commonsense way of telling things, the "average individual" would speedily become intelligent on those subjects, and be able to distinguish between moonshine insanity and solid facts.

Recently there has appeared in the prominent journals of the day a description of a wonderful invention called the "Thought Transcribing Machine." It is claimed by the inventor, Mr. J. B. Emmer, Jr., of Washington, D. C., that the thoughts of a person can be made known by coming in contact with this delicate apparatus, through the law of vibratory force. This is truly remarkable, but Koenig's X rays have paved the way for the belief of almost any thing, and there is no telling what will come next. Mr. Emmer happens to be the inventor of the long-distance telephone, but little less remarkable than a thought-transcribing apparatus, so due credit may be given him for his assertions.

But what have these things to do with Mahatmas and ghosts, which latter, in the popular mind, are closely associated with graveyards.

It so happens that in the spring of the year 1905 the writer received a friendly invitation from Mr. Emmer to become a participant in a spirit seance, to be held at his house. Having heard rumors of strange doings, acceptance was not slow, and promptly at 5 o'clock a number of ladies and gentlemen had assembled to see and hear what might transpire.

About three years previously Mr. Emmer's brother-in-law, Mr. Frank Craigie, had departed from this kaleidoscopic realm for mansions in the skies. There had been a slight misunderstanding between Frank and Mr. Emmer regarding the marriage of the former to the latter's sister, because Mr. Emmer considered both too delicate in health and immature for betrothal. Frank's wife soon followed him, fully verifying Mr. Emmer's foresight. Mr. Emmer now felt very sorry for his action, although he had been right, and his peace of mind was much disturbed. As he was walking the street one day, he met a friend who engaged him in conversation and related a peculiar experience he had had in a spiritualist way. Mr. Emmer went home and told his wife, remarking that he thought the gentleman was a truthful man and of good judgment, and he would himself go to a spiritualist gathering. So, on the following Sunday evening, he promptly presented himself for admission at the door of the old Grand Army Hall on Pennsylvania avenue. The medium of the occasion quickly informed him that Frank came to him as a spirit and stated that he bore no ill will toward him; on the contrary, he would be the means of bringing him good fortune. Mrs. Emmer shortly after this went to a medium who received writings in closed envelopes. She received a communication from her deceased sister. Frank also "materialized" at this medium's home and promised to do so at Mrs. Emmer's if she would comply with the proper conditions. She duly conformed with the requirements, and soon shadowy forms appeared, and other undeveloped phenomena took place, until finally solid semblances of human beings presented themselves for recognition. Frank made himself known by means of independent writings. Mrs. Emmer's magnetic force serving as the means of transmission, in which he gave instruction, warning, and advice.

With this explanation I will describe what occurred, referring to notes taken at the time.

Very few spirit mediums "materialize" forms unless screened from view. No photographer develops a photo-

graph unless he goes into a dark room. The analogy is not perfect, but it serves to illustrate a law or principle not perfectly understood.

A piece of drapery was fastened across one corner of the little room where the seance took place, after those of the party who were so disposed had carefully examined the spot, behind which Mrs. Emmer took her seat. She was in a delicate condition at the time, which must be taken into account when reading what follows. The room was small and led into a kitchen, open to inspection. The light was from an ordinary gas jet, in this kitchen, and cast its rays through the open door. It was slightly dimmed. A newspaper could have been read without much trouble.

GHOST NO. 1.

After the preliminary exercises and a song, silence was observed, and just as the ladies began to get a trifle nervous the form of a young man, wearing a tightly-buttoned sack coat, his hands in the pockets of the garment, was seen to silently emerge from behind the drapery where sat Mrs. Emmer. Imagine the sensation to the nerves! It was a genuine ghost! As he reached the doorway where the light shone through, he paused, then passed out into the kitchen. I noticed that, as the forms reached this doorway, the light seemed to give them a shock, just as an electric battery would a mortal, and they seemed to make an effort to overcome this shock, the same as one would catch his breath facing a strong wind. The form, as I said, went into the outer room or kitchen, where he, or it, remained for perhaps sixty seconds, during which time my nerves, and I presume those of the rest of the invited party, were stretched to a high tension. Then the figure noiselessly returned and disappeared, vanished—that is the only way I can describe it—at or behind the curtain.

THE AEROMATIC GHOST.

A queer looking nondescript now presented itself, clothed in male attire. Its feet were bare, however. Passing across the room where we sat, till he reached the opposite wall, he threw himself into the position of a boy about to turn a hand-spring. Up went a pair of slim bare ankles, the light shining full upon them, with a soundless, snaky movement. Anything more weird and uncanny can not be imagined. Then his feet touched the floor. Up and down they went, with a peculiar, jerky, bing-like motion at the hips, as if he were an automaton, not the slightest sound being audible when the feet touched wall or floor, until, apparently tired of his sport, he rolled on the carpet, and then arose and returned to the curtain. Let anyone, without practice, attempt to perform this feat of balancing and observe the discomfiture and racket that would ensue. Not even an expert could avoid a shuffling noise, more or less noticeable. What, then, can be the opinion of those disposed to be critical, when the statement is repeated that Mrs. Emmer was about to become a mother.

THE CADAVEROUS GHOST AND THE LITTLE GIRL.

Perhaps five minutes now passed by. I do not know the exact time. Then came a ghost entirely different in appearance. He was an elderly man with a beard on his face and wearing a frock coat. His ankles seemed to be clad in white leggings, like those of a French fustian. I do not understand this. None of the figures spoke. X-rays are an apparent contradiction to the ordinary phenomena of light. Another analogy. This spirit made a bee line for the kitchen. In this kitchen we had stored our hats, overcoats, cloaks, etc. Returning, he had on his head a Derby hat. In his hand he held a beaver. A rocking-chair stood near the open door, within say three feet of the sitters in his proximity. A little child, a girl, stood not far from the spirit. He quietly picked her up and seated himself in the rocker, taking the little tot on his knee. Then he began to rock, appearing to enjoy our amusement. The child's hair was caught up by a pink celluloid comb, looped-shaped. This the spirit took in his hand, and, reaching out to a gentleman, placed it on his head, causing him to present a ludicrous appearance. The beaver hat was also transferred to the nearest cranium, which it adorned with

becoming grace. Thus he sat for perhaps ten minutes, possibly twenty. We looked at him with all our eyes. He had the appearance such as a man would have who had long suffered from illness, or was just beginning to take on the red and yellow leaf—that is, his arms and legs looked shrunken, and his face cadaverous. Finally he arose and slowly ambled to the battery which generated the force sufficient for the time being to enable these inhabitants of another world to take on the material shell.

THE BURLY GHOST WHO ELBOWED AND SHOOTERED.

Like magic a burly, powerfully built figure now advanced, with a quick, decided step. Straight forward he came, without hesitation. We sat around a table. He hustled up to this table and commenced to elbow and shoulder the sitters without ceremony. Everything was instantly confusion, and smothered laughs and nervous giggles, interspersed with whispered ejaculations, greeted the ghastly ally. Nothing daunted, our jolly friend made the circuit of the table, until he reached a young lady at the farther extreme. Pausing, he clasped her beneath the shoulder blades and raised her from the floor. Her weight was certainly one hundred and forty pounds, but she was lifted with the lightness and grace of an infant.

THE GHOST WHO DOMINATED THE TABLE.

On his heels came a tall, slender young man. It is my impression that the preceding spirit had not yet left the vicinity of the table when this successor sprang lightly upon it. He held in his hand a long roll of paper. With this he good humoredly tapped first one and then another, turning quickly here and there. I arose from my seat, standing on my tip-toes, and, as I am somewhat tall, and he stooped slightly, my eyes were on a level with his chin, so that I could closely observe his features. He had a long thin nose, an unusually sloping forehead, and a mustache just beginning to sprout. Dancing about he at length scrambled off. By this time everyone was in hearty good humor, and not a bit afraid.

THE LADY GHOST

So far, we had only gentlemen as visitors, but now came, with graceful demeanor, an appearance clad in the garb of the fair sex. With a charming sweep of the arms, and an undulating pose of the body, she seemed as if waiting to be greeted. Some one passed her a fragrant American beauty rose. This she held to her nostrils with an air of delight. I observed particularly that her hair was *combed* and flared about her shoulders. The ladies will appreciate my statement when I say that Mrs. Emmer's hair was smooth and worn *simply* *combed*. This final phenomenon of the evening wandered about the circle and then went the way of those preceding her.

Thus passed an evening, the like of which may only be found in a tale from the Arabian Nights. No language can describe the uncanny character of these visitants, human and yet not human, according to our understanding.

All this time Mrs. Emmer sat entranced. So far as she was concerned, she might as well have been at the North Pole or in the Tropics. I heard a faint voice emanating from the region of the curtain, which I was informed was Frank Craigie, Mr. Emmer's brother-in-law in the spirit world. One thing is certain. His grammar was exact. It was that of an educated man. I distinctly noted that the construction of his sentences was not of the form used by Mrs. Emmer. I had in my coat pocket a bill-book containing papers, as an experiment, I passed this to Mrs. Emmer behind the curtain. Not a ray of light was there. Yet instantly she stated the nature of its contents, reading correctly the first words of a newspaper article, which I kept in memory and afterward verified. She is a tall, somewhat large woman, with generally poor health. Her speech is slow and somewhat hesitating. She "wait" for a year without intermission and without regard to the thermometer before success attended her efforts; but strange to say, since the birth of her second child not a single spirit exhibits its ghostly presence in her domicile. Why, I can not answer. On a subsequent Sunday evening I was again invited to

attend a seance at the Emmer's home. We sat for three hours, but no apparition gave the slightest indication of its presence.

Spirit presences may not now present themselves in material form in the Emmer household. Nevertheless, channels for communication may exist. Thought transference in the material world is a known fact. Mind impression from the spirit realm may not be an impossibility. Cathode X rays penetrate apparently opaque surfaces. Whose mind wrought out the delicate and intricate mechanism of Emmer's thought recording instrument? The long distance telephone is a magnificent gift to the world. It is Emmer's production, but did Emmer's brain bill upon the ideas involved in its mechanism? Ask Mr. Emmer and he will tell you that such men as Faraday and Ben Franklin transmitted these ideas. Mr. Emmer has been obliged to struggle for his daily bread; to do anything he could turn his hand to. Spirit Frank Craigie told him in his first test message that he would advance his material welfare. In the blending conditions of the two spheres, mundane and supermundane, spirits, it would seem, are obliged to battle with and overcome the same difficulties that are incident to the lot of mortals. Business jugglery wrested the benefits that should have been Mr. Emmer's from him. The long distance telephone should have been to him a fortune. Strewer wills than his domineered his judgment, and powerful magnates intimidated his will. These human anomalies have absorbed his rightful possession of a valuable patent, and Frank Craigie's promise still remains unfulfilled. The latest marvel of spirit ingenuity and patient, persevering effort, the thought recording mechanism may prove to be the reward he has so long hoped for and not obtained.

This article was requested by the editors of two prominent New York papers. Presumably the nature of Spiritualism was too strong for their patrons. The editors were courteous in their refusal to publish. Presumably they agreeably brushed the subject matter, or could reading it with interest from beginning to end. Their readers would have done the same if they had sufficient courage to make it believe them. The limited space available was published at the time of their acceptance in the *Light of Truth* and other class papers.—O. W. H.

The Latest X-Ray Matter.

The standard Crookes tube proposed by Prof. Elton Thomson consists of a glass bulb containing two concave aluminum discs mounted at opposite sides on wires secured to the glass, with a V-shaped sheet of platinum supported in the center of the bulb by a third terminal that can—if desired—be used as an anode. Such a tube can be used with any of the various sources of electric currents employed for generating Koenig rays. It is maintained by Dr. Papin that all substances under the influence of the Koenig rays become in turn secondary radiators of these rays, and this, it is pointed out, may explain the apparent reflection some experimenters have observed. In pictures obtained with magnetic rays by Prof. J. S. McKay, the subject was simply laid on the film of a sensitive plate between the magnet and its armature. Both permanent magnets and electromagnets—capable of lifting 1 to 100 pounds—were successfully tried, and subroettes were obtained with exposures as short as five minutes, substances that are conductors of electricity proving the most opaque to the magnetic radiations.

STRAY THOUGHTS.

Reaping and sowing are synonymous with cause and effect—spiritual as well as material.

The affections which often follow selfish acts give the close observer reasons to believe that nature is intelligent.

Spirits misrepresent themselves to us in proportion as we do the same before the world through vanity or pride—like attracting like.

The prejudiced are often horrified at the weakness of the Intemperate, unconscious that they are equally sensitive to temptations in other ways.

It is impossible to convince a man of a truth which he dislikes.

CORRESPONDENCE

Letter From Mrs. Longley.

The Tramp Question—High Taxes—Prof. Jordan—Anniversary at Pasadena and Long Beach.

Beautiful Pasadena is one vast garden of orange blooms and roses as I write. The mountains raise their heads in silent grandeur—sancrowned by the golden light of heaven—and view with calm serenity the smiling valleys at their feet. Nature here is bountiful in her products of orchards and soil and fruits and vegetables that might tempt the palate of an epicure, a sound. One who has no care as to how the wherewithall to secure these tempting viands and other necessities of life may well enjoy such a clime and deem it little less than paradise. But there are those who look upon this favored garden, as a place of hardship as well as of beauty, and the scenes that delight the eye of fortune's sheltered children, are not so attractive to the forlorn ones who tramp the country in search of work and bread.

There have been many such in this locality the past season, and the problem has been what to do with them. An ordinance making it an offense against the law subject to fine and imprisonment for a hungry man to ask for food, consequently Pasadena has of late been pretty thoroughly rid of "tramps" so called. Most of those who came to our doors earlier in the season and who were supplied with food were not of the ordinary tramp sort, but intelligent men seeking work and were willing to put their hands to any kind of honest toil. Men who had come to California expecting to find something to do, and who had spent their last dime for necessities, while hoping against hope that employment might be found. As there are more workers in the field than there is work to be supplied, some one has to suffer, and we have seen many instances of such distress.

The passing of an ordinance that forces the "tramp" to move on does not solve the problem what is to be done with the evil. It only removes the poor man to some other scene of begging or crime. Something should be done in his behalf. Roads might be laid out, parks constructed and many needed improvements made in this and other sections of the United States under the supervision of the Commonwealth that would furnish employment to all these needy ones.

Appropos of the question of the unemployed, an article appeared in the papers of San Francisco not long since of which the following extract is the summary.

SAN FRANCISCO, Jan. 21.—Desperate with hunger and cold, Thomas Kelly walked in front of a policeman yesterday and deliberately broke a window. He was arrested, of course, he wanted to be. The young man was respectable, that was apparent from his bearing. That he was hungry, ravenously so was shown by the eagerness with which he attacked the food given him at the Police Station. He had no money and no jewelry, and was locked up.

Later.—Kelly has found friends and has been released from custody. Dr. Schlesinger read of the young man's misfortunes and called to see him at the City prison. The doctor said he would give the young fellow a home until he found work, and he was released.

The Dr. Schlesinger mentioned is our own Dr. Louis Schlesinger the grand test medium who has convinced thousands of immortality. His good work in such cases as this is not always so widely chronicled as this has been. Subsequently the doctor wrote me that a prominent business man of San Francisco had given young Kelly employment and that he is now well cared for. I wish that every case of destitution could end as well.

Taxes are high in the Golden State—notably so in this county. The poor man has to suffer thereby. He must pay a percentage on his humble little

silver watch, or on the typewriter, or whatever instrument he has to enable him to earn a livelihood. Fancy a poor woman being taxed for owning a sewing machine by which she earns her bread. Yet she has to pay the tax. We of the East wonder at and condemn such greed.

Prof. David Starr Jordan, President of Stanford University, has been lecturing throughout this part of the State. Prof. Jordan is noted as a specialist in the classification, etc., of the fish of the Pacific. He is a man of broad culture and of liberal opinions. It was our good fortune to listen to one of his discourses on a recent Sunday morning. A most practical and helpful lecture it proved to be, pointing out the useful things of life and how to accomplish or to attain them. Prof. Jordan however, is too liberal and too unsectarian for all the minds of this slope, as witness the following letter of protest printed in the Los Angeles Times by one who is too cowardly to affix his name to his screed, and who shelters his identity under the appendix, Observer.

KEEP THEOLOGY OUT.

LOS ANGELES, March 28, 1896.—To the Editor of the Times: The Teachers' Association, which has just adjourned in this city, is a dignified body and one worthy of the highest respect of intelligent citizens. Many worthy and learned gentlemen addressed these hard-working and energetic public servants, giving them invaluable aid and instruction. But there was one address delivered last year and another this year by Prof. David Starr Jordan, parts of which deserve severe criticism because of the disposition of the gentleman to go out of educational matters to pound orthodoxy and criticize faith and belief in the supernatural. This is the second time this scholarly gentleman, engaged to speak on educational matters, has taken occasion to discuss theological matters before our esteemed teachers. We have no disposition to throttle liberty of speech or freedom of conscience, but there is an eminent fitness in the time and place for the discussion of theological questions. Theological questions should be kept out of public school affairs. Any man who deliberately introduces these subjects before an association of this nature is unworthy to be invited to speak a second time whether he fills a chair in Berkeley or not. OBSERVER.

The learned President of Stanford University is however too independent to be affected by any such wail as the above, and pursues his course with no uncertain sound. Stanford University has won the case which the courts have recently adjudged against the government, and California is to be congratulated that this great seat of learning will continue to stand as a means of liberal education for the young, and as a lasting memorial to Mr. and Mrs. Leland Stanford and their spiritualistic tendencies. Mrs. Stanford is still in the body doing her good works in her own way, while her husband and son guide and protect her from the spirit-side of life.

We have been privileged to participate in the observances of the Forty-Eighth Anniversary of Spiritualism. Sunday evening March 29th at the meeting of Mrs. Elliott in Pasadena the exercises were devoted entirely to the commemoration of our Anniversary. The program consisted of instrumental music by a local artist, singing by Prof. Longley, also by Miss ——— a discourse concerning the message and the mission of Spiritualism by the guides of Mrs. Longley, a very fine original poem written for the occasion by Mr. Fellows, and remarks appropriate to the occasion by Mrs. Elliott. A very enjoyable evening was passed by spirits and mortals alike.

On Tuesday evening, March 31st, Mr. Longley and myself participated in an Anniversary meeting at Long Beach. It was a happy occasion. The meeting, under the auspices of Susie M. Johnson, proved a most successful affair. The little hall, decorated handsomely with great stacks of calla lilies and other beautiful flowers, was well filled with an attentive audience. Prof. Sparklin and Mr. Longley rendered sweet spiritual songs with stirring effect. The guides of Mrs. Longley discoursed upon the ever glorious theme of Spiritualism. The Rev. Mr. Haworth, of Long Beach, followed in a similar vein, and Miss Johnson made pleasing and exalted re-

marks. The event proved all that could possibly be anticipated by its projectors and managers. It was conducted by the "Thought Exchange" club of Long Beach. The latter city is a charming little city by the sea, where the roar of ocean waves gives variety and tone to the usual sounds of human life. Miss Johnson lives there and so does the Rev. Haworth; the latter is a new comer to the ranks of Spiritualism, an earnest worker, and a brainy man. He conducts the "Church of the Golden Rule," where Sunday services are held for the general uplifting of the people. Prof. Sparklin is a helper to the minister in his singing and general work. Eastern Spiritualists need no introduction to Susie M. Johnson, one of the pioneer workers and missionaries upon the spiritualistic platform, a grand speaker and a noble woman. She is now located at Long Beach where her influence permeates the community for good. I am sure that her many friends will be glad to learn of her whereabouts and that she is, as ever, engaged in good works. Our love is extended to all friends. M. T. LONGLEY.

Pasadena, Cal., April, '96.

Mr. J. Frank Baxter's Success in Erie, Pa.

On Sunday, April 19th, Mr. Baxter lectured in Erie, Pa., in the forenoon in Jarecki Hall, and in the evening in the Opera House.

An unsolicited report, and by the editor himself, appeared in the Erie Dispatch the next morning as follows:

"When Prof. J. Frank Baxter of Chelsea, Mass., was introduced at the new Park Opera House last evening he was greeted by a very large audience. There was scarcely a vacant seat in the parquette and dress-circle, and the balcony was filled, with people still entering."

"Professor Baxter opened the evening's program with two very beautiful songs, which he sang in a sweet tenor voice."

"His lecture was on 'The Value of Phenomena,' and while not acknowledging the supernatural or the miraculous as related in the Bible, it argued that if things thus ascribed did occur they were the results of natural causes. The lecturer took the position that the Bible was the more or less correct history of events, written by inspired men and tinged by their opinions. Therefore he never felt justified in quoting the Bible to sustain his Spiritualism, nor did he necessarily accept ancient opinions as true; yet he felt free to quote often the facts of Spiritualism as paralleling the Bible's spirit stories, and so enabling him to present the latter as probably true."

"The speaker arraigned as inconsistent and unreasonable those who would accept the spirit stories of the Bible and turn their backs on the modern phenomena. In their regard for the scriptural stories, they, of the Christian Church generally, had allowed reverence for the book to supersede or set aside their reason."

Spiritualism has been adversely criticized by its enemies on account of the morals of some of its acceptants and its mediums. Spiritualism, while a religion in its eventual bearing, and while a philosophy to the thinker, is, in its first appealing, a series of phenomena, a science, and ought not to be condemned because of the morals of any of its adherents, or some of its mediums, any more than the science of astronomy, or geology should be condemned, because of the immoralities and bad tendencies of believers in those sciences, and in instances of even famous scientists themselves. Spirit mediumship is not a matter of morals, of education, or of religion, but rather solely of organization and adaptability. Spiritualism is a matter of phenomena and facts, and finds men and women as they are. Accepting and rising above the phenomenal plane into its philosophy and teachings, then individuals are bettered, ennobled, and quickened to true manhood and womanhood."

"At the conclusion of the interesting lecture the speaker exercised his gift of mediumship, not as a matter of test so much as for the satisfaction of spirits which he alleged he sensed present psychologically, and in the line of duty he felt devolved upon him; and also in order to reach, in part, the eager demand of the people."

"The medium's presentation of the presence of many persons deceased, (names given in the paper's article)

easily recognized by characteristics, as well as names, was intensely interesting, and that of Rev. Dr. ———, whose eccentricities and love for his daily companion, his little shaggy Scotch terrier, was wonderfully realistic, and the doctor's benediction was so characteristic it was pathetic, and greatly impressed the audience of over a thousand interested people."

"Professor Baxter's lecture was scholarly, and was placed on a very high plane of thought. He is a man of splendid stage appearance, dignified, and graceful in his arguments, methods, and manner."

"The professor was born in Plymouth, Mass., and was a school teacher for about twenty years, and has been lecturing constantly since 1877."

Mr. Baxter was the recipient of marked attention in the city, and left with the best wishes of the Spiritualists, and a hope that Erie may have the benefit of his ministrations in some future lengthy engagement effected through the immediately interested parties."

Mr. Baxter is engaged as speaker at the Connecticut State Convention, May 2d and 3d. VIDEX.

Denver, Colo.

Public interest in Spiritualism was never stronger in this city than at the present time.

April 6th the Independent Spiritual Church and Starlights Ladies' Auxiliary celebrated the anniversary in Unity Church—postponed from March 31st on account of illness of President Barrett, concurring with a severe snow storm. Intelligent and interested audiences listened with wrapt attention to the inspiration of the hour. Between the sessions the ladies served a most delectable repast and won great praise in their bounteous provision and courteous attention to guests."

The evening services opened by a procession of the Lyceum children. After congregational singing, Mrs. J. Langdell delivered a soulful invocation followed by a Bible selection by Dr. S. L. Hard. The main address of the evening was by the pastor Dr. G. C. B. Ewell. A recitation by Miss Darline Hewitt, one of our Lyceum band, was fully appreciated. Mrs. Loe F. Prior followed with tests that were fully recognized. Mrs. G. W. Kates was touched by an inspiration of power that brought many flowers of thought to our hungering soul's needs. Miss Lella Davison contributed most sweetly in song. Dr. Ewell followed with the anniversary poem."

Tuesday evening found a large audience assembled in Douglass' hall to listen to the tests given by Dr. Ewell and Mrs. Prior. It was one of the most satisfactory seances ever held in our city."

Wednesday afternoon and evening Starlights Ladies' Auxiliary entertained its many friends with H. D. Barrett its guest of honor."

In the evening Dr. Ewell surprised even his familiar friends with some marvelous tests followed by words of wisdom and love from Starlight to her many children, as she delights to call members of the Auxiliary."

On Thursday a spiritualistic wedding took place at the house of Mrs. Prior, the contracting parties being Robert Gillan and Mary Schwartz of this city. Master Starr L. B. Ewell was the ring bearer, followed by the Misses Leola and Mildred Prior as maids attendant on the bride. The ceremony was performed by Mrs. L. F. Prior, assisted by H. D. Barrett and Dr. G. C. B. Ewell. Mrs. Douglas sang "I choose but Thee." Refreshments followed and a most enjoyable hour, filled with hearty congratulations and warmest wishes, for the newly wedded pair. S. L. HARD, M. D.

Floodwood, O.

Sunday evening, April 11th and 12th, we had with us Tony Starr, of Murry City, the boy medium, who gave us a grand meeting under test conditions. His wonderful tests have done much to arouse the people of this place to the fact that Spiritualism is a reality and that our loved ones from the other side can and do return to and give us words of comfort. The tests were so great we could scarcely realize the truth; but before retiring all were truly and thoroughly convinced of Spiritualism. We hope for his return to our society in the near future."

A Legal Test Seance.

On Thursday evening, March 20, 1890, Mr. A. A. Finney, of Fort Wayne, Ind., whose phase of mediumship is trumpet and gulfar work, gave a test seance at the residence of Dr. A. J. Keeler, in the presence of some of the best citizens of this city, with perfect success. Members of the three learned professions, among many others, were present to witness the result of the test. The circle was composed of investigators who did not accept or deny the genuineness of spiritual phenomena but who were impelled, by reason of the thoroughness of the test, to admit, at least, that the phenomena actually occur.

The medium was fastened to the carpet of the room by sewing an end of a strip of cloth to it, and the other end encircling his ankle, and then sewed securely to his trouser's leg. Both feet were fixed in this manner. His trousers and vest were sewed together in three different places. His vest was also sewed together in front and closely around his neck. His coat was fixed in the same manner. The rear legs of the chair, upon which he sat, was fastened to the carpet with strips of cloth and securely sewed to the carpet. Two other strips of cloth were fastened to the back of his coat closely under his arms, and then tied with a knot to the back of the chair. These knots were then sewed. A cord of tape was passed about his neck, and fastened to the back of the chair, which compelled him to sit in an erect position. The sleeves of his coat were then sewed to the legs of his trousers, just above the knees. And, lastly, a strong tape was passed around his wrists, and one tied to the other. These sewings were all made with a green color of thread, undistinguishable in the gas light, and unknown to any one there, except one individual.

He then arranged the circle about him, and each one therein had his wrist securely tied to that of his neighbor, and then this union fastened to the chair behind, thereby making it impossible for the sitters to get their hands forward, without breaking or untying the fastenings.

Two trumpets and a gulfar were then placed on a small stand, distant from the medium about four or five feet. After this, the lights were extinguished, and in a short time thereafter the trumpets and gulfar arose from the stand upon which they had been placed, and floated in mid air, to the ceiling of the room, over the heads of the sitters, with the gulfar playing and voices apparently speaking through the trumpet. The phenomena occurred in different portions of the room, and distant from the position of the medium.

When light was again admitted, the committee who fastened the medium and all the sitters but themselves (who were fastened by one who afterward left the room), found all knots and sewings that had been made previously to the extinguishing of the lights, were untouched, and that neither the medium nor sitters had stirred from their positions, and that the peculiar green thread still held the medium. We further observed, owing to the fastenings of the medium and sitters, that neither the medium nor sitters could have been, in the least, by any possible chance, instrumental in the occurrences of the manifestations.

It was truly a strict test, and one that should satisfy any mind of ordinary or extraordinary intelligence that the phenomena, in such a circle, may actually take place without the physical aid of either the medium or any of the sitters, and contrary to that alleged by many persons who have not, or to a slight extent, witnessed any of the so called spiritual phenomena.

We think it fair to Mr. Finney to make this statement, together with the result, and think it should have its due weight, for the reason that this report is not made by so called believers in Spiritualism, but by common, ordinary, intelligent observers and investigators of the truth of the phenomena.

HARRY F. FRANK, J. P.
ELMER LEONARD,
Attorney at Law.
J. E. K. FRANK,
Attorney at Law.
H. I. SMITH,
Attorney at Law.
C. J. MCLEAN,
A. J. KESLER, M. D.
J. EDWARD EMBRY,
J. W. GARMAN.

Synopsis of Program for the Haslett Park Camp.

Sunday, August 2.—10.30, Opening Address, Hon. O. P. Kellogg, of Ohio; 2 p. m., Lecture, Julia M. Walton, of Williamston, Mich.

Aug. 4.—10.30 a. m., General Organization of Camp Work; 2 p. m., Julia M. Walton.

Aug. 5.—10.30 a. m., Reading Circle; 2 p. m., Lecture, E. Payne Hopkins, of Owosso, Mich.

Aug. 6, Indian Day.—10.30 a. m., Conference; 2 p. m., Lecture, O. P. Kellogg.

Aug. 7.—10.30 a. m., Lyceum; 2 p. m., Lecture, E. Payne Hopkins.

Aug. 8, Woman's Day.—10.30, "The Old Woman," Marion Carpenter, of Detroit; 2 p. m., "The New Woman," Anna L. Robinson, of Port Huron.

Sunday, Aug. 9.—10.30 a. m., Lecture, Marion Carpenter; 2 p. m., Anna L. Robinson.

Aug. 10.—2 p. m., Parliamentary Congress.

Aug. 11.—10.30 a. m., Conference; 2 p. m., Lecture, Anna L. Robinson.

Aug. 12, Children's Day.—10.30 a. m., Exercises by the Children; 2 p. m., Lecture, Anna L. Robinson.

Aug. 13, Mediums' Day.—10.30 a. m., Conference; 2 p. m., Lecture, Anna L. Robinson.

Aug. 14.—10.30 a. m., Lyceum; 2 p. m., Lecture, Rev. James DeBuchananne, M. D., Ph. D., of Kansas City.

Aug. 15, Pioneers' Day.—10.30 a. m., Remarks by Pioneers; 2 p. m., Lecture, Dr. James DeBuchananne.

Sunday, Aug. 16.—10.30 a. m., Lecture, Dr. James DeBuchananne; 2 p. m., Lecture, Dr. James DeBuchananne.

Aug. 17.—2 p. m., Parliamentary Congress.

Aug. 18.—10.30 a. m., Reading Circle; 2 p. m., Lecture, Dr. James DeBuchananne.

Aug. 19.—10.30 a. m., Mediums' Meeting; 2 p. m., Lecture, Dr. James DeBuchananne.

Aug. 20, Soldiers' Day.—10.30 a. m., Conference; 2 p. m., Lecture, O. P. Kellogg.

Aug. 21, State Association Day.—10.30 a. m., Lyceum; 2 p. m., Lecture, A. E. Sheets, of Grand Lodge.

Aug. 22, National Association Day.—10.30 a. m., Reading Circle; 2 p. m., Lecture, Hon. L. V. Moulton, of Grand Rapids.

Sunday, Aug. 23.—10.30 a. m., Lecture, Hon. L. V. Moulton; 2 p. m., Lecture, Hon. L. V. Moulton.

Aug. 24.—2 p. m., Parliamentary Congress.

Aug. 25.—10.30 a. m., Conference; 2 p. m., Lecture.

Aug. 26, Memorial Day.—10.30 a. m., Reading Circle; 2 p. m., Lecture, A. E. Sheets.

Aug. 27.—10.30 a. m., Conference; 2 p. m., Lecture, Moses Hull, of Chicago.

Aug. 28.—10.30 a. m., Lyceum; 2 p. m., Lecture, Moses Hull.

Aug. 29.—Association Meeting, Election of Trustees; 2 p. m., Lecture, Moses Hull.

Sunday, Aug. 30.—10.30 a. m., Lecture, Moses Hull; 2 p. m., Lecture, Moses Hull.

G. F. OTTMAR, Acting Mgr.

Providence, R. I.

The People's Progressive Spiritualist Association held a grand celebration here in honor of the Forty-Eighth Anniversary, addresses, music, and recitations being the order of the day.

On Sunday, April 12th, Mr. Wm. Hale, of Boston, occupied our platform, and delivered a very able discourse on the "Transmission of Thought." Mr. Hale also read a poem entitled, "What is Spiritualism?" and rendered two very fine solos. Before closing the services, he also gave some very fine tests, which were pronounced correct. The child vocalist, Miss Ollie Hunter, sang two solos, which were appreciated by all.

On April 5th Mr. and Mrs. C. M. Cooley of this city occupied the platform, Mrs. Cooley singing two solos and giving an Easter address. Mr. Cooley presided over the meeting in absence of the president, and made interesting remarks.

Mr. F. H. Rosece, the celebrated clairvoyant of this city, has been carrying on these meetings in B. T. Hall, with little assistance for the past nineteen months, and has made a grand success.

See notice of Randolph's "After Death," a book for reasoners on pre-historic evidences of planetary history.

Lake Pleasant, Mass.

Although it is very early in the season, campers are arriving daily, and several cottages are already opened. Among those who arrived last week, and have opened their cottages for the season, were Mrs. M. J. Stewart, of Broadway; Mrs. Della Slate, Mrs. J. A. Steele, Mr. J. J. Gurney, and Mrs. Emma A. Hopkins, accompanied by Miss Lizzie Danforth, of Montague street; on Owosso street the cottages of Mr. Geo. Vaseo, W. S. Henry, and Mrs. Sabin Jackson are occupied, and the Home Comfort House, Mrs. Reed tells me, is open for guests. Messrs. Squires and Conant visited the grounds on the 20th, and inspected the hotel, preparatory to putting it in thorough condition for guests by June 1st.

Through the courtesy of Mr. J. A. Watson, of the Fitchburg R. R. Co., the \$3.75 excursion tickets from Boston to Lake Pleasant and return, good until November 1st, will be on sale June 1st, and the \$3.25 tickets, good until August 31st, will be on sale June 15th. The camp-meeting association and campers greatly appreciate this early issuance of excursion tickets. The clerk of the association will exchange all excursion tickets for return checks during the season.

President Dally has announced that he and several directors will visit Lake Pleasant on May 1st, to close all delayed arrangements for this year's convention, and requests that every director that can will attend the meeting on May 1st.

On the Highlands, Mr. A. C. Carey has opened his cottage, and is busily employed beautifying his extensive grounds.

An unusual amount of building is going on for so early in the season. Dr. Keith is having his cottage thoroughly renovated, and Mr. A. A. Frail has purchased the twin cottages on Montague street, and has had them raised, newly roofed, and practically rebuilt. Those cottagers intending to have repairs done this season should start early about it, as next month will be a very busy one for all the local builders.

Circulars will be out May 10, 1890. Address me at 603 Tremont street, Boston.

ALBERT V. BLINN, Clerk.

Anderson, Ind.

It may interest some of your readers to learn that the Spiritualists at Anderson are not entirely dead. We are very proud of our Lyceum, held at Madison Ave. Temple, every Sunday morning.

This winter the Lyceum board—officers and teachers—met once a month and selected subjects for lessons for the month. We found our school more interesting since trying this plan, each class talking on the same subject at the same time. Our subjects are of course relating to the philosophy of Spiritualism, and it is astonishing how well the children understand the same. We have four groups, each having its own banner and its own badges. We have been unable to find a paper for our children and have decided to attempt to publish one here with Mr. Wm. Stanton as editor. The Ladies' League have started the letter chain, hoping thus to assist in raising funds for this purpose. Once started we hope to put it in other schools as the children all want a paper. If any of your readers feel enough interest in this, they can send as little or as much as they feel able to Mrs. Fred. Macomber, Cor. 5th and Hendricks Streets, Anderson, Ind. Every mite will be thankfully received. Our school will meet the neighboring school at Chesterfield camp first Sunday in May. The Temple is not quite paid for, on account of which the society has felt much crippled this winter.

Mrs. John Lindsey of Grand Rapids, Mich., occupied the rostrum during March. She is an inspirational and test medium, her services were very pleasing. During the other months of this year the society have held conference meetings and received some lectures by home mediums, namely, Mrs. Smith, Mrs. Brown and myself.

Mr. Barnes who is now a resident of our city, is giving a cabinet seance at the Temple every Friday night, which we hope will do much good.

LUCIA MARIA THIRIAUX.

Randolph's "After Death" offers gratifying reading for the intuitive thinker. Price \$2.25. For sale at this office.

AN EASTER SERMON.

Rev. Minot J. Savage in his Easter sermon to a large Boston audience gave utterance to thoughts that somewhat startled conservative thinkers, and led many to inquire into the particulars. Many ladies thus took up the subject and commented upon the same—the strongest comments, however being the extracts, among which were the fundamental teachings of Spiritualism, such as are generally known, and which spoke for themselves in thundering tones.

A few excerpts are the following: "Death is simply a natural phase of life * * * is not the end of individual existence. * * * We pass through it and out and up and on. * * * We do not go into any under world, nor ascend into any heaven. * * * Nor do we go out as disembodied thought. Such would be something inconceivable. * * * The departed live in space and occupy space as much as I do. Nor are they unclothed, but are clothed upon. They possess bodies more real than these, thrilling with an intensity of life, of which at present we can not conceive. There is no scientific knowledge to discredit a belief like this. It is perfectly rational. * * * The greatest forces are invisible and intangible. It is only the tiniest part of the real world that we can see with our present eyes. It is only the smallest part of the infinite vibrations of the universe that produce in us the sense of hearing. If we had ears more acute we could hear the flowers open. It is not that there are no vibrations, only our ears are not adapted to take them up. So the vibrations, which produce the sense of sight, there is an infinity of them throughout the universe, only our eyes at present are not adapted to being affected by them. * * * The result of our thinking and feeling, loving and hating, builds our psychical body. This is released from the outward shell at death, as a butterfly from its chrysalis, and life goes forth and enters upon another stage of its career, and we enter on that life just what we have made ourselves."

Cold Facts.

This is a complete history of the causes that have made paupers of the American people.

It is all about money. It tells what it is; its value as gold and silver; why coin is and bullion is not money; the various kinds, and their uses.

It gives the history of the greenback; its saving power; what it has done and can do for the country.

It tells about bonds; public debts; credits; and bank manipulations.

It shows tables of decline in silver since its demonetization; tables of outstanding paper money; of that in circulation; of public debt; of failures and speculations, and all that hinges on money.

Those who wish to learn how to vote, read this book. Price, 10 cents. For sale at this office.

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Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation.

More skill is required, more care taken, more expense incurred in its manufacture.

It costs the proprietor and the dealer but it costs the consumer less, as he gets more doses for his money.

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More people are employed and more space occupied in its laboratory than any other.

More wonderful cures effected and more testimonials received than by any other.

More sales and more increase year by year as reported by druggists.

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Message Department.

Questions Answered by Spirit JOHN PIERCE,
and Spirit Messages Received Through
MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierce—and individual spirit messages are given by each returning intelligence as can be determined all of which are reported by an amanuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address: Light of Truth Publishing Co., Room 7, 412 Race Street, Cincinnati, O.

Report of Seance, April 7, 1896

(Specially Reported for the LIGHT OF TRUTH
By J. M. A. Becker.)

INVOCATION.

Oh Thou Supreme Spirit—divine soul of all life, we rejoice in a consciousness of Thy being. The ineffable splendor of Thy presence hounds the world with light as we catch the luminous on hat streameth downward into our souls. We realize that Thou art the parent of all existence; the creator of all that is; from whom springeth every degree of power and of intelligence; and, as Thy children, we turn to Thee seeking instruction and understanding. We desire to learn more of the things of the life; to know more of this vast universe and its laws; to come in touch with science, and to gain glimpses of her great truth—that our minds may be quickened to higher thought and comprehension, and that we may be able to dispense unto others who seek for knowledge which shall instruct and strengthen their minds. We desire to come under the influence of high intelligences who delight to do that which is helpful to humanity. We know that these intelligences are filled with a spirit of love and sympathy. It is within us we would see cause, for, if we would associate with angel-ministrants of peace and love, we must fit ourselves for such companionship. We ask, Thou Divine Spirit, that the souls who assemble here from the higher life anxious to reach their mortal friends with instruction and consolation, shall be given power to accomplish their end. May those who have the opportunity to express their thoughts to earth, be strengthened and made glad by this mission of love, and receive light and strength that will quicken their minds with new thoughts and give unto their hearts some needed good that they may go forth like message-bearers of peace into homes and unto hearts of earth who may seek their influence and be uplifted thereby. May those who are here in the mortal receive a benediction from the hour and its purpose; may they come into closer sympathy with the pure in heart and holy ones who are gathering from the higher life to minister unto other needs. May they all be benefited by the hour. We thank Thee for all the privileges and opportunities that are ours, and we ask that we may continue to move on in company with the hosts on high, ever reaching upward to greater light. Amen.

Questions and Answers.

Ques.—[S. H. M., San Jose, Cal.] When two or more persons of different views on religion or politics are conversing, are their spirit friends brought in contact with each other, and do those that are in error become enlightened thereby, and thus become the educators of their earth or mortal friends by impression?

Ans.—Where two friends of earth are conversing upon any subject of special importance it is very likely that the spirit friends of each will be present, and so closely within the atmosphere of the mortal friends as to understand the trend of thought, and also to, perhaps, if need be, catch ideas from the opinions which are passed. These spirit friends of the mortal may also impress their associates of earth with new ideas or loftier thoughts than they have before possessed and thus assist in stimulating the minds of earth, and give information of importance upon the subject in hand. It sometimes happens that the spirits themselves can be instructed by the trend of thought and exchange of ideas which pass between the friends of earth who are in communication together. Unless the spirit friends are in utter harmony with the mortals, and are, at the time, upon the same plane of vibration they will not be likely to assist those who are discussing their affairs on this side of life, or to gain knowledge from the same; if they are in sympathy with the mortal friends and occupy the same plane of vibration they all may be assisted, and, perhaps, enlightened by the associations of the hour.

Ques.—[S. H. M., San Jose, Cal.] When we awake up in spirit life will we find that we have received much of our education while the mortal body was resting in sleep, and that we had unconsciously to our physical senses spent much time with our spirit friends in what we now call the spirit world?

Ans.—Yes; there are but few individuals on earth, but what frequently during the hours of bodily repose come in close contact with their friends

in the spirit life, and many of earth even visit the spirit world and take observations of its surroundings, conditions and general modes of living of its people. Many of you receive information of spiritual importance during the hours of your bodily slumber; many of you enter into contact with your spirit friends, gaining knowledge and also consolation for your griefs by such associations. Much time is spent by the spirits still incarcerated during the hours of the night in gaining that which will be of future benefit to the spirit in its unfolding and in its search for truth. Owing to the limitations of the flesh, to the grade of vibration which the spirit is subject to in coming into contact with the material bodies in reaching out through the same for experiences in the mortal life, one seldom retains a very close hold upon the spiritual experiences which he has passed through during the hours of sleep; that is one seldom retains upon the memory sufficiently of these to transmit them to the external atmosphere, and, therefore, but fragments, so to speak, of what seems to be strange dreams float in external consciousness, but when the body has been sloughed off, and the spirit arises in its strength in the other life, it will be enabled to gather up these memories of past associations and to arrange them in such a manner as they have been presented to him as distinct pictures of what he has passed through in former times.

Ques.—[S. H. M., San Jose, Cal.] When we are kind to a little child, or do a kind deed to a man or woman in need, do we thereby gain the love and influence of their angel guides?

Ans.—Most certainly. If you are kind to an orphan child the spirit parents of that little one are attracted to you, and extend their love and kindly feelings, seeking to repay you in some manner for that which you have extended to their little one. And so it is in any direction when you extend helpfulness to the unfortunate, even though it be but a simple and gentle word, or whatever of aid you may proffer unto whom of need, you not only bless your own soul by the largeness of its spiritual offering, thus unfolding the higher graces of the inner life by the very deed itself, but attracts to you the spirit friends of the recipient of your bounty, and these spirit intelligences are grateful; they desire to help you; they wish to extend to you such an influence and protection as will guard you from ill and bring forces of strength and beauty to your life, but even if these are unable to bring particular benefits, so-called, to you their souls will give their benedictions which will flow out to your lives in beautiful light from the spirit world.

Ques.—[S. H. M., San Jose, Cal.] What are your views about the "Labor Exchange" plan that is starting up in our country?

Ans.—From what we have heard of this new system of co-operation we are favorably impressed with its usefulness to the laboring class generally. We are watching the movement, as it is looking for something of practical outgrowth from its present almost incipient condition, which will be of lasting service to those who are most in need of such a system of exchange and of fraternal co-operation. The laboring classes may be greatly benefited in such practical ways as will reach their very lives, their homes, their families, all that they hold most dear, and from such a system of exchange as this there may go out a condition of prosperity and peace which will go far toward bringing forth the longed for time of plenty and of happiness to the human race, at least in such localities as where this is maintained.

The following correspondents are answered in brief:

T. A. W., San Diego, Cal.—Advanced spirits on earth, or in the higher life, regard the Bible as the word of God only as any other work which records something of the life and history of human beings is also the word of God. The Bible, to our view, is a fallible work, written by many individuals upon a variety of subjects, each writer giving his own view and recording to the best of his ability the events and circumstances with which he deals. We know of no intelligent spirit who has advanced above old superstitions and ideas of theological assumptions who looks upon the Bible as a special word from any infinite source.

C. W. McL.—The medium who has been

sitting for development, and who has received intimation of spirit presence is the party for whom the instructions were intended; that is, "A" is certainly the medium, "B" serving only as an amanuensis in the case.

J. A.—Your experiences in your sitting are produced by the electrical currents set into operation by spiritual forces who desire to develop mediumship for physical manifestations. It might be well for you to sit in company with two or three genial friends with whom magnetic properties predominate. We are not familiar with the work you mention and its author, but we will not decree what is beyond the range of possibilities, as we do not know. It is our opinion that nothing what finite minds can conceive of, or imagine, is beyond the bounds of possible occurrence.

N. B. Y., Gainsborough.—Your experiences in sitting for development indicate the possession of strong mediumship, which is developing the clairvoyant phase, and also a tendency toward materialization. We certainly advise a continuance of your sittings. Much will depend upon the degree of harmony in your environments and in yourself, with the spiritual forces that attend you; and also to the ratio of your magnetic vibrations, whether the latter phase can be stimulated into active manifestation or not. We believe that, in time, you will observe a decided increase in your mediumship, the effects of which may enable you to give positive demonstration of spirit presence unto others.

Mrs. J. H., Nebraska.—Evidently there is a lack of requisite magnetic power in your organism or environment which prevents you from giving the same mediumistic demonstration that you once did. We judge that you need the addition of some element in your circle which will supply the needed power to your spirit friends. If you can secure the attendance of two congenial and harmonious friends—male and female—at your sittings, who are rather magnetic by temperament, we think that you will be assisted in the development of your powers. If this can be done, and you continue unable to receive signs of spirit presence, which you formerly did, it might be as well to suspend your sittings for a while at least.

G. H. A., El Paso.—The condition you mention is undoubtedly produced by spirit influence and is hypnotic in its effects upon you. The intelligence that thus operates upon your organism probably desires to develop your mediumistic qualities that you may be used for the transmission of some thought or power from spirit to mortal life. It might be well for you to sit with two or three congenial friends once or twice a week for an hour, in a dimly lighted room, for the purpose of developing your latent medial powers. If, at such times, you should hear the voices as you do at night, mention the fact to your companions, and repeat what is said to you that you may, in this way, gratify the spirit intelligences, and, at the same time, stimulate your own mediumship. Of course, it is always wise to invite the presence of good spirits to give their protection against the encroachments of those who are mischievous or inclined toward only earthly things.

H. Y. Lab.—You have clairvoyant powers, and your spiritual perception in other directions is good, only needing a little more of stimulation from the spirit side with helpful magnetic forces on the mortal side to be brought into exercise. We think you exhaust too much of your nerve aura during the cares and duties of your business life, and, consequently, have but little reserve force for the service of your spirit friends who desire to develop your mediumship. It might be well for you to take a few lessons or treatments of some congenial and competent magnetic healer and psychic teacher, whose influence would be helpful to you. Your anxiety would, in a degree, detract from your vital force, and retard rather than assist in your medial development. We desire to aid you, but we feel that you should either take the course mentioned or sit semi-weekly in a circle with two or three congenial friends of both sexes, who could assist in forming a battery of vital magnetism for your spirit friends.

Miss P. E. M.—There must be some

good reason or natural cause for the occurrence which you mention. Possibly the man thus affected had become so exercised over his declaration that a physical disturbance of the brain or nerve centres was produced, causing the result mentioned; or he may have been stricken down by some spiritual force sweeping into his atmosphere with malignant power. We believe there are very few cases of the kind, but whenever they occur it must be in accordance with some natural law.

Spirit Messages.

JOHN M. SPEAR.

Good afternoon, Mr. Chairman and friends. When I am in my spiritual surroundings I rejoice in the presence of good friends who are busy at work for human welfare; and in beauty and peace which environs me to know that I am in heaven because all its conditions are harmonious and sweet, and "harmony—or order—is heaven's first law," and when I come here and feel the influence of spirituality that abounds, I know I am still in heaven, and that is therefore not a locality, but exists wherever we or others exercise an influence of peace and concord which of itself generates a happy and heavenly state. I was present at the last circle with friends who, in years gone by, have labored nobly and well for our cause, and I would like to have spoken on that blessed day, March 31st, but I was very well pleased to allow others to make themselves known, and await my time. And today is the time in expressing my word of greeting and good will to all the dear old friends who are still plodding along the earthly way. I send my greeting to each one and tell them, that although the way seems long, it has its close, and there will be found on the spirit side that which will make their hearts sing. It seems to me that scarcely a day passes but some bright soul that has held up the banner of Spiritualism, or of progress, manfully and well, comes to the higher life; they are dropping by the way as the leaves are falling in autumn time but, unlike the leaves, they do not wither and crumble to dust. I lived a good while, but was glad to go and to find myself awakening spiritually with renewed energies on the other side of life. But I am at work again. Spiritualism is a great word. As I look upon its progress and realize how it has marched on for forty-eight years without a sign of weakness or of failure, I feel that it is a giant of strength and potency and that what the world has seen of its powers is only an instance of its possibilities which are unfolding year by year, and which will yet in greater fulfillment astonish humanity beyond its own belief. I believe that within the next few years Spiritualism will give such revelations of the immortal world to mankind that science itself will stand astounded and be obliged to recognize its claims and its revelations that will be given through scientific methods of research and discovery; and then will find that Science itself is only another name for Spirit, and that operate as one and are governed by one law, and that spirit in reaching out through science may yet reveal itself to the tangible, palpable senses of human beings. Thomas Gales Foster came here with me and desires me to give his love and greeting to the old friends and co-workers and to say that he is still at the front, doing what he can to forward the cause of Truth.

EMELINE MARKHAM.

My mission at your meeting may seem a selfish one, for I am not known to the world, and my few remarks will probably have no interest to the many. I am in hopes to reach relatives and friends who live in St. Paul, Minn., and I have been told that if I would come here and say a few words, I might be able to reach them, and perhaps give them some enlightenment. I do not mean that they are not spiritual minded for in a sense, they are, but they do not understand what comes to the soul after death of the body, and I wish them to know that life is so real and natural, that it seems to those who live here just as substantial as earth-life. I have tried many times to get to Frank and George, but somehow, I always failed. At times I seemed almost to succeed, for I seemed to give them impressions of what I had to say, but they could not realize that it came

from a spirit, and so I found that I must come through some mortal avenue to express what I wished to say. Now, I ask my friends, when they learn of my return, to go to some good medium. I have something interesting to say, something for their welfare and connected with the affairs with which I was connected before I passed from earth.

GEORGIANA NORTON.

I have dear ones, not in this state, but down East, in Portland, Maine. I have tried to manifest in some such way as this, and have been to different mediums near my home, but I only partially made myself known, not fully; I could not give my name though I gave some things that I thought might identify me. There has been sadness and grief in the home within the past year; it has brought clouds and sorrow, and it has seemed to weigh down one who is near to me with such trial and pain that I feel that I must make an effort to speak and give consolation and hope. I think that these can be given, for there is hope and prospect of a brighter day and a clearer light coming. I give these things to one who is near and dear to me and who reads your paper, and I am sure that the one bowed down with pain and sorrow, will learn of my return and, I trust, be made happier by the word which I bring from the spirit-life. I bring love and affection, and expressions of sympathy from the dear ones who are with me and who have had their trials too. None of us are without some degree of sorrow and pain; all have had discipline in their earth lives and conditions though they have reached the realities and opportunities of the spirit world. All these experiences which were theirs are in the past, and I know I have had my share, but I realize it was all right, and I would not change it if I could, as I feel that I would not have been as strong nor as happy as I now am, had I not passed through the shadow in the years of my mortal life.

GEORGE HOFFMAN.

I am pleased to meet you friends, and although a stranger to you all, still I feel to call you friends because I feel such a friendly, happy influence going out from your home to those who are here from various quarters of the spirit-world. I am not known to fame, nor to the world at large, and I am only here on a little private errand of my own, but I shall not take much of your time. I have a friend in Dayton, Ohio, who is very much interested in Spiritualism in fact quite a believer. I think he has had some occult experiences of his own that have led him to look into the subject. He is a professional man and known very well in his community, and I do not know whether or not he will care to have it known that a spirit comes publicly through the press to communicate with him, so I will not call his name, though I feel very sure that he will see my message, and at least in his heart, respond to it. That good friend of mine has had strange experiences and some have been rather bitter and he has wondered what it has meant and to what it all tends. I am not a prophet, nor the son of a prophet, nor do I attempt to be an oracle to reveal hidden things, but I do think from my observations that these conditions and experiences through which my friend has passed are all doing a good work for him, for they have brought new light and understanding to his mind, and it seems to me that they are all tending toward an enlargement of his powers and a widening of his field of labor and of observation. I think that my friend will make a change in his surroundings and do his work in other places where these inner promptings and spiritual guidance that come to him independent of any other soul may be outwrought for unfoldment. My friend will understand; he will learn in some way that I came here, and perhaps, he will respond to me. I shall know if he does. There is a little affair connected with his private life that I would like to talk over with him because I think I could give him some new light upon it, if I could see him in private. I am looking about for the opportunity to have a talk with him.

CELESTE.

As the sweet chimes of silver bells make music to the listening air, so do the thoughts of angel-friends reaching out in waves of tenderness to those of

earth, make impressions upon the spiritual atmosphere of life. I have been with many dear ones of the spheres, reaching out in thought to the loved ones on the mortal side waiting for years to have them respond to the silent influence and to the gentle tokens of affection that have come to their lives from the immortal realms. There were hours when it seemed as if they had become quickened sufficiently to receive and understand the tone of love, and the approach of the dear ones to those on the earthly side, and again, all seemed dark. The way was not clear to us and they would not realize that we were with them. But I am in the right place, it was well for me to go when the summons came; my friends did not think so; they grieved for me, because they said it was so sad that I should have gone over. I think it was well. Some individuals live their full lives in a score of years; others, perhaps, may take three score and ten before they can gain the experiences they need, or give back to the world that which is within them and that it ought to have. I have a sister who is studying Theosophy and other occult subjects. She has also been interested in Spiritualism. A friend is loaning her your paper and she is now looking for some word from the heavenly world, and she hopes it is true that spirits can communicate with mortals, and so I am attracted here; I bring violets that she loves well, and pansies too, and many other sweet delicious flowers that inspire the emotion of love and affection that I hold for her in my soul. The dear ones are with us that have gone before, and in the time to come she, too, will know that there is no death. I will simply call myself Celeste.

Lotela comes to speak for spirits gathered here who desire to make themselves known to their friends.

JACOB DOELGER.

The first is a man about fifty years old; he seems very anxious to communicate with some friends. I think he has a partner of his on the mortal side for he has some matters in his mind that he desires to communicate concerning affairs of interest here. He does not understand this spirit return, but he is trying to learn it because there is a medium in New York City that he was directed to (I think the name is Weeks, or something like that) that he thinks he can communicate through with his friend on these important points. His business was that of a brewer, and he was quite well known in New York. I think he must have suffered a good deal; there seems to have been some trouble with the heart, and he has had Bright's disease, or something of that kind, and was ailing longer than people knew. He is very anxious to come and help his friend and hopes that he will give the opportunity in his own home.

GEORGE W. CUTTER.

A gentleman from Somerville, Mass., desires to send good cheer and encouragement to his dear companion, and to tell her that he is doing his best to bring an influence to her in such matters as she has in mind which she would like to have him understand and that she would like his opinion in regard to them. But I do not get into such clear rapport with him as I ought to, to get his message; it comes to me in waves of impression, for he does not speak. He has come here in response to a wish and the mental desire on the part of one on the mortal side and wishes me to say it is all right; matters will be arranged and brought about to a satisfactory end; he also sends his love and wishes it understood that he is satisfied with the spirit-world, that he is entering upon conditions of labor which, he feels, will be carried on to a successful result. Sometimes he hopes to come and give a message direct from himself when he can get the necessary strength to express his thoughts as he desires. There is a spirit with him (I think it is a relative) that is interested in mortal affairs. His name is Peter. There is still another spirit with him who gives the name of Sarah.

S. C. L. HECKMAN.

Here is a gentleman about seventy-five years of age and wishes to make himself known in Freehold, N. J. First I hear the name of Carl that belongs to him, but he has a good many names I think. He has not been out of the body long enough to have a very clear un-

derstanding of the spirit life, and yet is glad to be freed from the old body. I get the name of S. C. L. Heckman. He was a business man and full of vital activities. He brings a positive influence. He was in the confectionary business. He too, would like to communicate when the right time comes, for he has something to tell which he feels is of importance to those interested.

SARAH RAYMOND.

A lady comes now, bringing a sweet influence, and yet she feels a little anxious as she reaches out to mortal life. She expresses concern about her daughter, and asks me to send a message of love and encouragement to Emma from mother's heart. She says, My dear child, I know the clouds have been very dark about you and the shadows have oppressed you; yet there is light ahead. Changes are not far away; changes have come since mother went, and I too, have felt at times that if I could put my arms around my dear girl and press her form close to my heart, it would be a consolation to her and strength as well as comfort to me. But I too, have sorrowed from my side, and was unable to accomplish what I wished. There have been other changes which I have been glad to see and I know that matters will soon shape themselves that will make affairs still better for all concerned. I wish to say that I have found peace, and a sense of freedom has filled my soul. I come back with joy. It is only when I think of the trials of the dear one here that I am sad. I am from Hoosic, N. Y.

FLORA CARTMILL.

A group of beautiful spirits are here today; they are united together, and wish to send the love and greeting home. There are three lovely girls and a boy, and the boy wishes me to say that his body is all straight now and every member of it in full power in the spirit-world. They come with lilies and roses, which they weave into garlands of love for those who are nearing the higher life, and who will not go through the valley and the shadow of death with fear or trembling, but will pass on through a beautiful gate of light and peace, with songs and rejoicings in their hearts because of the knowledge they have of the life that is to come. Great and bountiful will be the compensation for they have fought the good fight, and have been faithful to the cause of Truth. These words are spoken by a lady who gives the name of Flora Cartmill. She asks to send this message to Tulare, Cal., her father is Dr. W. H. Cartmill.

FANNIE FALEY.

A lady says she would like to send a message of gratitude to her sister Mrs. Hall, of Austin, Illinois. She has also friends in Chicago. She says, "I cannot fail to express my pleasure and surprise at the beautiful life that opened to me when I passed from earth. Mother gave me greeting and she had many things to show me as I entered the home that had been waiting for me, and I desired to return to tell what a greeting I received, but I knew they could not understand it, and must wait as I did till they enter the spirit-world. I had my troubles and some of them seemed hard to bear but I look back to them now as only stepping stones in my life and I am trying to work in some way so as to be able to help others that are in need. The lady gives the name of Fannie Faley. I think she was about forty five or forty six years old.

LIZZIE DAVIS.

A little girl gives the name of Lizzie Davis. She was about eleven years old, and wishes to send a message to Kittle Davis on the mortal side that lives in Hartford, Conn. She would like to tell her that she has taken lessons in singing and music, and that she is as happy as she can be. She wants to let her mother know that her child is not dead, but is with her many a time. The spirit shows me a star made of little white roses and in the center is the letter "L" made of small pink rose buds. I think that is something that was brought by some dear one and put upon her casket when she passed away.

FRANK REED.

A gentleman comes to you now, who says: "I am thankful for Spiritualism; it brought great comfort and instruction to my earth-life, the latter years

of which were in a great measure brightened by it. When the summons came that took me from the body, I felt within my soul the light and peace that can only come from the knowledge that we have performed our duties as best as we could. My companion had been my helpmate and my stay in the closing hours, and I felt only the consolation and affection that could come from such a faithful soul as she stood by me until the last, and when I severed the bond that held me to this world, and opened my eyes among those who gave me welcome, I still turned back in loving thought to the dear one, and realized that she was as much with me in spirit as though I was still by her side in mortal life.

VERIFICATIONS.

George F. Simpson, who gave a message in your paper, I was well acquainted with, having spent many a pleasant vacation in his family, whose names are given so accurately. Mr. Simpson was a good man in every sense of the word, and had his purse been as large as his heart no one would have suffered. He gives the names of his friends who are living; also those who have passed on. I verify his message at the request of his wife, to whom it was a great comfort, and should have written before had I not been very sick at the time it was given.

A messenger of love,
Fraught with celestial power,
Came from realms above;
He broke the golden bowl,
He loosed the silver cord,
And bore to its reward,
A faithful, loving soul.

— MARGARET A. C. HUTCHINSON,
Melrose Highlands.

In justice to the spirit, Sarah M. Thompson, who manifested through the medium, Mrs. Longley, on March 24th, reported in your paper No. 16, I am of the opinion that the message reads much like this beautiful medium would express herself while in earth life. It is shew how first actuated me to think that the futurity of our existence after we pass out of our bodily form, is a fact—in messages given through her organ of speech thirty-one years ago, and all she predicted then to me proved true, although I received it with the eyes of a skeptic, and considered all brain fictions. She was a noble woman and an honest medium.

LEWIS J. KOHN.

Cleveland, O.

The Best. The Rest. The Test.

There are two kinds of sarsaparilla: **The best—and the rest.** The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.

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The Lust of Gold.

The fate and condition of the miser was recently illustrated to our notice in a forcible manner when, in our presence, a trance medium was controlled by the spirit of one James White who had lived in a miserly manner for many years, hoarding and scrimping and saving, until he had secured a large sum of money, which he at last secreted and which none of his successors had found.

The spirit came in a most abject and pitiable manner, crying for his money, begging that it be returned to him, shivering as with cold, and presenting a most forlorn appearance. Every gesture and tone and manner of the entranced medium were that of the miser. The sitters present lost sight of the instrument and only beheld the poor, shivering wretch who cried for his funds, so life-like and startling was the spectacle. For an hour the scene continued, teaching a most important lesson to all who witnessed it, but finally the spiritual guides of the circle succeeded in leading him away to a new condition. We were then told that the spirit wife of the miser had long sought to draw him away from the earth and from the guardianship of his money, which still reposed where he had buried it, and which for a long time he, as a spirit, had been guarding, refusing to leave the spot where it lay. That the poor lady had at last, in desperation, sought the presiding intelligence of the LIGHT OF TRUTH circle and besought his help, and that a band of spirits had been sent to secure the man and to bring him to the medium—himself a powerful magnetist—whom later he controlled. And thus, through the magnetic aura of the united forces of spirits and mortals engaged in the good work of liberating earth bound souls from bondage, the miser received a vitalizing sense of his true status and was started upon an upward road of remorse and progress.

It would be impossible for tongue or pen to depict the scene in all its solemn and significant importance. One must be the witness of such to comprehend it, but we are sure no one could gaze upon it without receiving a lesson which he could not soon forget.

Later in the same seance the medium was entranced by another spirit. This time his features and manner assumed the guise of a pompous, self-satisfied, and intellectual man of the business world. In tone, address, quality of financiering advice that he proffered, and in every detail the spirit appeared what he claimed to be, an English banker whose house had gone down under his manipulations and who, when

the shock came, chloroformed himself to death.

Here too was a spectacle for the thoughtful. A man of education, culture, keen penetration, and of worldly position had, through his love of gold, dishonored himself and his family by rascally dealings in the money world, and had finally sent his spirit from the body only to find himself more unhappy than before. He said that he used chloroform to put himself into an everlasting sleep, but that he had failed in his purpose for he had been unable to sleep and to forget his past for a single moment in the years that have elapsed since he did the deed.

Lust of gold had wrought a terrible condition in the lives of both these men. The stories of their past which we learned were no fancy sketches. They bore the ring of truth and the stamp of reality. Misery, discord, woe, the record of sin, the spectacle of unrighteous greed were all portrayed by these visitors from another world. It were enough to make one pause and think—in the midst of the mad rush for wealth and worldly position and power—whether it profits a man to gain the whole world and imperil the peace and freedom and happiness of his own soul perhaps for ages to come.

Individualism.

Individualism is a good thing. Perhaps too much can not be said in its favor. The person who is strongly individualized knows what he wants and is not afraid to express his opinion upon it. He is positive in conviction, energetic in action, and full of vital courage. The individualized person can be aggressive when occasion demands, and he is ever ready to act on the defensive if any cherished opinion or principle of his is assailed. Such persons are progressive as a rule, they keep along with the advance of times, and frequently lead public sentiment upon forward questions and movements.

There is much to be said in favor of cultivating individualism as a factor in the development of self-reliance and of personal manliness, but on the other hand, individualism may run to extremes and develop a self-captiousness and self-conceit that makes its possessor a very disagreeable person. One who is so strongly individualized that he is constantly thrusting his opinions—in season or out of season—in the faces of his fellow beings; who is so afraid that he shall be deprived of his individuality that he will not yield an inch to the views of others but maintains his position in the face of logic and of argument, who will not subscribe to any declaration of principle, or unite with any organized body, becomes, instead of a progressive spirit, a bigot who is willing to see a cause or a grand movement held back and its forces scattered or wasted, rather than to have any system of co-operation of means to end, adopted for the good of all. Such a man will always oppose organization, he will stand upon selfish ground, and seek to force his views upon the multitude. Organization he affirms means the adoption of a platform, it means crystallization of principles and ideas into a formula, it means destruction to individual action, and a hundred and one other things he declares organization means, which it does not include at all.

"In union there is strength," and in the co-ordination of human activities and purposes power is evolved for the accomplishment of grand results. Among Spiritualists, co-operation is

sadly needed. A thousand forces are wasted in our movement that might be utilized for effective labors for human welfare if they were properly consolidated. Every attempt on the part of any State Legislature to pass bills restrictive of the rights and privileges of the people might be quashed without the least difficulty if Spiritualists were organized for business purposes. Medical bills, mediums' laws, and other measures looking to the curtailing of human liberties could never be enacted in any State if the N. S. A. was powerfully sustained by the Spiritualists of this country.

"Spiritualists can never organize," some one cries, "they will not agree upon a set of principles, or a common platform, for each is so individualized, and has such personal opinions that they never can be brought together as a unit." We do not believe this is true. That there are some intensely selfish persons in our ranks who will not agree to harmonize with others, we believe but that the great mass are unwilling to co-operate for the general good, we can not admit. Let them once be shown that they can unite on common ground for the support of high and pure principles, and for the protection of the whole body spiritual, and at the same time retain all that individuality which prevents them from apeing the customs and clinging to the errors, legends, and traditions of the past, holding fast to personal freedom of thought and action, and we believe they will be ready to come into line as a unit for organized labor in behalf of the cause.

Individualism is a good thing when it does not run into selfish bigotry. Co-operation is even better since it springs from an unselfish desire to bless the whole rather than from a personal ambition to favor self.

The Classics.

A student can now secure the highest degrees of scholarship at the great English University of Cambridge without of necessity having to acquire a knowledge of Greek. Indeed, there is a growing sentiment among intellectual minds in relation to the advantages—or otherwise—derived from the study of the "dead languages," and the more advanced and vigorous intellects are admitting that one can acquire a fine education and become fully equipped for the purposes and experiences of life without spending years of his time in mastering and practicing the ancient tongues.

This seems to be a step in advance of old time lines of thought but one that inevitably must be made, since the world is turning out so many brainy men of letters, of scientific thought, of business ability, and of artistic skill who are deficient in classical training and study—many of whom indeed have not even received a modern college course, but who have developed genius and talent, business instinct, and qualification without the aid of masters or universities, and who are "self made" men and women in every interpretation of the term.

MR. C. E. GOODRICH, editor of the *Belize* (Br. Honduras) *Independent*, passed to the beyond April 15th. He arrived home about 5 p. m., and told his wife that he would shortly pass over, having received an impression to that effect on the way. Before a physician could be summoned his body was lifeless, with calmness pictured in its features. Mr. Goodrich was a devoted Spiritualist and advocated his belief through the columns of his journal.

The Mourning Habit.

Nothing so truly indicates the progress of Spiritualism as the decadence of the old-fashioned mourning customs and the wearing of crepe. That depressing influence which is felt by every thoughtful person who enters a Church or audience room to observe funeral customs, is having its effect, and this, coupled with the knowledge which comes with increased intercourse, socially and spiritually, is breaking down the rigorous, debasing mourning habit.

It is no mark of respect for the dead which finds its expression in a garb that shocks the finer sensibilities. Were the dead really dead and beyond recall there might be some sense in it, but a recognition of the living presence of the departed carries with it no sombre mourning habit.

If we know anything about the after life, we know that the departed who lived righteously here are infinitely removed from the hard, stern, and cold realities of this outward evanescent existence, and the mourning habit is, therefore, a travesty; while if they did not live good lives here, our mourning customs will not aid them: any, and are for this reason senseless.

Fashion now decrees that the mourning veil may be worn or not. Fashion says that bereaved families need not confine themselves so closely to their homes. Fashion says less crepe and rigorous mourning observances may be indulged in without offense to the dead.

Very good, and it is to be hoped that her decrees will continue to mitigate the hardships attending the burial of the dead. The rightful place and time for mourning costumes and grief, if we must have them, may be found at beds of parturition.

There, and not amidst the flowers and incense of the altar which speak of release, should the prayers for grace and guidance and hope be offered up, for with the best that can be done for the pulling infant its life is marked with uncertainty. Not so the dead. The element of uncertainty is with them removed, and even in those rare instances where death seems the most cruel and remorseless, we can not avoid the conviction that the change works for the better with those who pass through it.

Spiritualists should set a living example along these lines for the more frivolous victims of fashion and Mother Grundy. Flowers and vines should become more and more the symbols of death, and if the garb must bear a part in any outward observance, let it be of white and simple in make up. Let song and praise and a contrite heart attest the respect we owe to those who have gone on and forever cease to robe our bodies in black and shut our houses and ourselves away from the great throbbing heart of humanity.

Thanks.

The LIGHT OF TRUTH has appeared in a new and more desirable form than formerly. It has been changed from a quarto to a book of 16 large pages, and each ably filled with intelligence germane to the new philosophy of life, here and hereafter. We have enriched our columns from extracts from this publication on several occasions. Call and examine a copy of the paper. We will forward subscriptions for our readers gratis, only \$1.00 per year.

The above appears in the *Dodge County Republican*, of Kasson, Minn., a large eight-column-to-a-page weekly, published by U. B. & B. A. Shaver—one of the secular papers that the friends may patronize and feel that they are in the hands or sympathizers.

Theosophy.

An exchange informs us that "Abbott E. Clark, of San Francisco, lectured recently in the Universalist Church of that city upon Theosophy. He explained Spiritualism, Hypnotism, Christian Science Healing, and Psychism on the ground of Theosophy, and presented his explanations. He credited the mysterious astral light, of which Theosophists talk so much, with the whole of the power of Spiritualism, and defined mediums and psychics generally as filled with this radiance. He declared that the use of hypnotism for the subjection of the lower nature was justifiable and proper, but denounced the purposes to which it is sometimes applied."

We take no exception to Mr. Clark's conclusions if he recognizes Theosophy as a branch of the tree of Spiritualism, but if he defines Theosophy, which can be only a branch, as the tree itself, and Spiritualism as but a part of the tree, we do decidedly object to his interpretation.

That the mysterious astral light of Theosophists is the spiritual radiance of the soul, and that mediums and "psychics" are illuminated by it there can be no doubt, but that the communications and manifestations received through mediums are the result of that light only, operating upon their own mental forces, and not the product of unseen but individualized spirit entities, is open to question. Spiritualism goes deeper into the mysteries of being, solves more sensibly the problems that affect humanity, reaches the heart and soul of mankind with stronger power, instructs and stimulates the thinking faculties with more profound judgment, and gives a grander reason for and significance in life than Theosophy ever dreamed of doing or can do.

Spiritualism can not be explained on Theosophical grounds. Attempt it and various questions concerning the immortality of the race, and the identification of personal entities through mediumship—all of which has been attested time and again—will arise to confront and confound the teacher who tries to settle the subject upon the power and virility of the "astral shell."

Our Theosophical friends, like ourselves, have many things to learn before they can be competent to teach of the magnitude and significance of spirit. But it is something to find human minds in the Church discussing these subjects, and to have the Universalist Church of San Francisco, or any other place, opened to such a discussion shows that by and by all subjects pertaining to human thought and growth will be canvassed within its walls.

A Pebble in the Drift.

A woman leading three children, respectively nine, seven, and five years old, wandered into an uptown police station in New York City last Sunday and asked the sergeant to lock her up, as she was weary and starving and she was afraid she would steal to get food for her children. For two days she had wandered the streets foodless, sleeping in an old furniture van one night and in a hack standing in a stable the other night. She had been evicted from a tenement—that arch enemy of civilization—her goods set on the sidewalk, whence they were stolen.

"Come unto me ye that are weak and heavy laden and I will give you rest," does not appear to have been spoken for the victims of a conscienceless metallic plutocracy. Next.

The Coming Campaign.

We are on the verge of another presidential election. The questions of tariff and money are plainly perceptible on the crests of the political waves.

Partizanship rather than policy has been the rule in the former issue, but experience has shown up the errors in such a course, and reason has assumed sway. Protection is needed, but it must be universal, not sectional. The planter needs it as much as the manufacturer. To admit produce free and not articles of manufacture would be class legislation—especially now that shipping facilities have reached perfection—and ruin the mainstay of our interior commerce and with it all manner of business. Opposition to protection will cease as it includes the planter and food producer generally.

The money question has not yet quite reached this ultimatum. It is like the former used to be. But extremes are needed to reach the truth, though policy is playing a great part in the mental warfare. It is either not old enough to assume partizan dimensions, or it is not a question for the common mind to toy with—a question that politicians can handle with partizan effect. In that respect it is a more dangerous one in the hands of unprincipled diplomats. Nor is it a question of compromise to be trifled with by partizan legislators—a make-believe to catch voters. Financial panics are worse than revolutions or wars, for they are attended by prolonged sufferings with no excitement to expell them as in the former.

All theories offered so far may be right from certain standpoints, just as the protectionists and their opposers were before they understood each other. But until that time there will be more or less mental agitation, which, however, will lead to the truth if partizanship can only be kept under foot. The latter blinds to the truth and prolongs the agony. Let calm judgment and reason, therefore, be the rule in the coming campaign.

THAT the message of Socialism, whether of good or evil import, is not a fact of the future but a present imminent force, is being attested by the large bodies of people, many of them women, who are looking into the construction of our system of government and the various social and industrial institutions abounding. New York has a Woman's Political League which has been intensely interested in a series of lectures on the message which the higher Socialism brings. These women belong in the highest walks of life in the Metropolis, and while they may not all accept the ideas of the new gospel of social economy, they are intensely alive to the importance of looking into its salient features. Of one thing there appears to be no doubt, and that is the seething unrest and dissatisfaction abounding which have their foundation in the present merciless system of rapacity. Whether Socialism in its higher ideal form will remove the dissatisfaction and bring the needed relief or answer the problems now vexing the master minds of the world is neither here nor there. The fact is that society is facing it and anxiously learning its portent, and this is, perhaps, as much as ought to be looked for at the present time.

—A merely sensual person is a brute; a merely religious one a fool; a merely intellectual one, a monster; but in combination we have a seraph in embryo.—Randolph's "After Death."

Cure Consumption and Lung Troubles

The Slocum System of Scientific Treatment

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

NEW YORK, April 25 1896

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

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

Dictated by T. A. S.

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

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

The Law Does This.

The liquor traffic in New York City in scheming to evade the new law, has succeeded in opening hundreds of saloons in that city on Sundays wider than ever. They are now licensed hotels and feed as well as poison their patrons. The customer enters, buys a sandwich, and calls for what liquor or beer he wants, while the police look on powerless with a law in their grasp supposed to be sufficiently effective to keep the saloons closed on Sundays.

So much for the narrow bigotry which essays to legislate morals into and appetites out of the people.

MANY people are prone to think that the enormous sums expended in advertising evidence prosperity, but nothing could be farther from the real truth. While judicious advertising of one's business is always proper, necessary in fact if he wishes the public to know him and what he is doing as a business man, still the wanton waste of hundreds of thousands of dollars in extravagant display and boom and hurrah so frequently observed, only show the straits to which large interests are being driven by the gormandizing competitive system which prostitutes men's spiritual natures and transforms them into automats with a single instinct, and that to feed rapacity. The public is almost invariably fooled by this method and buys on the strength of the hypnosis exerted by the advertisement rather than on the quality of the articles purchased and finally wakes up duly humbugged.

THOSE who persist in finding fault with this paper seem to forget that they are receiving something of far greater value than its quotation price. At two dollars a year, we could do a hundred percent better, but it would also do a hundred percent less good in the world, as the majority would be debarred. Its subject matter could not be improved upon at any price, for we have the best writers in the ranks as our contributors; and those who know anything of journalism also know how to appreciate the gift they are getting.

THE Governor of New York has signed a bill which compels all railroads in that State to carry bicycles as baggage free when the riders are passengers.

A most wholesome law which ought to be copied in other States where the wheel has become a fixture.

What is Spiritualism?

Continued from First Page.

and be forgiven, and go to heaven to be coddled in the bosom of father Abraham. He can't plot and plan to destroy the life of another, or a half dozen lives if he is so disposed, and swing off into glory at the end of a rope. I tell you, while these sanctimonious fables are warping and twisting the minds of humanity there is need of Spiritualism.

While under the very spires of great cathedrals and within sight and sound of gilded homes there are hovels not fit for dogs, and little children and old men crying for bread there is need of Spiritualism.

While innocent babies are being born in miserable dens of crime and drunkenness, to become blots upon the face of the earth there is need of Spiritualism.

While there are Cubas bathed in blood and nations' clutching at each other's throats there is need of Spiritualism, and its pure white banner shall float in the breeze until slavery, sin, and misery are banished from the earth. Until humanity with one accord exclaims as did Thomas Paine, "All men are my brethren, the world is my country, to do good is my religion."

—The *Philosophical Journal* of Chicago has taken into its embrace the *Herald of Light and Progress* of California. This trinity will be known under the caption of the first-named, with branches at San Francisco and San Diego, Cal. We wish it success.

Materialization in the Light.

To the Editor of the LIGHT OF TRUTH.

On the evening of April 8th at the house of Miss Nellie Barnes, the well known medium for materialization, there was a seance held in honor of the medium; it being her birthday, which, for a wonderful demonstration of spirit manifestations is seldom seen in the present age. There were assembled nearly forty friends, thus assuring one necessary condition for good results, harmony; and the verdict of all was that, of the manifestations seen there, may have been those to equal it, but none to excel it. Full-form materializations occurred while the medium was outside of the cabinet, and in a light so strong that the face of the spirit was seen and recognized by friends, the spirits announcing their names in a tone of voice so strong as to be easily recognized.

In this age of doubt and skepticism such evidences are deserving of the highest endorsement, and mediums who prove their mediumship under such conditions merit the highest praise. Miss Barnes is a lady of high spiritual character, highly accomplished, with wide experience in her field of chosen work, and one who, by her charm of manner and gentle disposition, is a splendid minister of the truth, which is her happiness to give to humanity. Her present address is 210 W. Twenty-first street, New York City, where, we understand, she is to remain for some time. S. VAN BROCKLIN.

MISCELLANEOUS.

Written for the LIGHT OF TRUTH.

The Tyrant Past.

GRANT WALLACE.

Pale Progress staggers, and is lame,
So laggard drag the thoughts of men;
Still 'heretics' feed the wrathful flame,
And souls are chained to the Has Been.

Bow to the Past—or, rising, bleed!
For looking forward Jesus died;
Still as of old, by law and creed,
Behold Th' Unusual crucified.

Go, seek the creeds your fathers sought;
Muffle the brain and bend the knee;
But as for me, in deed and thought,
For evermore I must be free.

Shout with th' satisfied, major crew
Whose shriv'ling souls haunt fleshly graves,
I'd rather father a thought that's new,
Than king it o'er such coward slaves.

Written for the LIGHT OF TRUTH.

PRIMEVAL CAUSATIVE FORCE

Life from the Standpoint of Vibrations.

JAMES B. BELLVILLE.

In your issue of February 1, 1896, I find an article from B. F. Sliter, taking note of my article in your issue of January 4, 1896; and after acknowledging the soundness of my premises as recognizing the grandest truths of nature, which nature herself abundantly suggests, he then suggests: "Would it not be well, however, to adopt more simple terms or names for this trinity, and to define their character and functions?" I would say in reply to this, that in giving names or terms of expression by which to recognize any specific thing or idea, it certainly is advisable to use words or terms that will express the highest idea of the attributes of the thing or idea under consideration. I must say I can find no terms or words or combination of words as expressive of the primal thought as omnipotence, omniscience, and infinite love, or primeval energy, primeval intuition, and primeval affinity. And if friend Sliter will read my forthcoming articles in the LIGHT OF TRUTH, he will find ample explanation.

In this trinity we have a solid basis for a sound cosmic science; and as there is a trinity in everything, we can find many trinities of force in the ascending scale of cosmic science, but they are only the conservation of force (energy), and must be referred back to the primeval energy for their authority. I am much gratified, indeed, that I have at least found one who can sympathize with me in the search for truth, and I hope we may be able to keep up a healthy, sympathetic feeling and action in the line of the higher thought; also believing that he has the charity and the sense of right to accord to all the right to think and speak their own convictions.

Upon this thought I take the privilege of making a few remarks and criticisms on his article. I will first notice his hypothetical trinity of Life, Spirit, and Matter. Matter is fleeting phenomena—an effect of a cause, the degradation of ethereal vibration, and can not be a primeval factor in the cosmic forces of nature. Man, as we recognize him, is a dual being, and we speak of him in such terms by which we recognize him; viz., soul and body, spirit and body, mind and body, life and body. Life is the soul-force manifested; life and spirit are one—a part of the all-life, the soul of the universe, the universal consciousness, and is so recognized by our best thinkers. Now, as each of the above expressions of man's duality comprehends the whole man, it is evident that they are the same thing. Hence, the aforesaid trinity of cosmic force is reduced to one factor; viz., spirit, the unit of life, the one universal consciousness, without units or simples, the infinitude of atomic vibratory force, which always existed and always will exist—without beginning and end, and whose medium is the universal vibratory ether—the mediate source of

all life, all light, all force, from which all things come and to which all things go.

All material things are but the variations and degradations of ethereal vibrations. All living nature are particles of the one universal consciousness, the omniscience; and as matter and spirit are inseparable, it follows that particles of matter are particles of consciousness. Hence all matter is essentially alive. But there is the ever recurring question: What is matter in its last analysis? Scientists tell us it is a point of indivisibility, a position, without form or dimension.

Is it something, or is it nothing? It is the unknowable, the unthinkable, beyond the limit of human conception, the infinite unit of vibratory life. Yet some continue to ask: What are atoms? What their shape, and do they float in an ocean of something? I answer: No. They are the ocean itself—the infinite self-existent; they have crossed the border line between matter and spirit. Let us stop, however, ere we get dizzy. But this need not deter us. There are large possibilities yet in store for us.

Now, I must go back and give friend Sliter another little friendly notice. In scanning over his article, I find some very fine ideas advanced, and some I can hardly accept without further explanation, and somewhere I think he somewhat complicates himself in rather contradictory logic, else I fail to analyze his language correctly. He asserts positively:

"There are no new types of life. All that now exists ever have and ever will exist." "Space is filled with countless millions of worlds producing countless millions of conditions, each condition producing some life-type individuality." Of course, in accordance with the new condition—and yet nothing new, this new condition, with all its new life-types, always did exist.

"We know that the earth has been inhabited by vast numbers of life-type forms that are now extinct." Yes, extinct, and yet are living and ever will live.

"And it is certain that different ones are appearing." And yet nothing new.

Mr. Sliter, in reference to matter, says: "Matter is divisible into simples or elementary substances." "It never compounds except through the agency of spirit." Now, I will just add that matter never exists without the agency of spirit; that matter and spirit are inseparable; they are of the same primeval source, if there be any source. Matter, as chemically analyzed, consists of many chemical compounds. Our chemists chop up bits of matter, and some of the pieces they call simples or elementary substances. The fact is, there are no chemical simples. The trouble is our chemists have not learned how to resolve them. There is nothing absolutely simple but an indivisible atom of life vibration.

Again Mr. Sliter says: "Spirit is that substance whose normal state or condition is mode of action." Now, this presupposes that spirit may be or is sometimes relegated to a state or condition of abnormality. This I can't accept. Spirit is unchangeable in its essence. This same definition of spirit applies with equal force to life as to its mode of action, and two things having exactly the same attributes are not two, but one. Hence life is spirit and spirit is life.

Mr. Sliter says: "It (spirit) is divisible into simples." I hope the writer will give the complete analysis of spirit, and tell us what its simples are, and we will try to give them their appropriate names. As for electricity, magnetism, attraction, gravitation, they are elements of force. The life is the soul-force of all things—of vegetable, beast, and man, and of all the lower forms of matter as well. There is nothing but what has some degree or grade of force, and that is its soul.

In friendship I submit these remarks, hoping Mr. Sliter will accept them thus, and criticize his own logic, and then criticize mine; and if I have done him an injustice, he will please attribute it to my misunderstanding of his logic.

The soul not bound by creed or dogma is the only true free citizen in the realm. Remail your LIGHT OF TRUTH to the unnaturalized and disfranchised within the sphere of your knowledge.

1896 for the LIGHT OF TRUTH.

A Few Words from the West.

J. J. MORSE.

The multifarious duties that make up a busy life have, these past four months, pressed so thick and fast with their calls upon time, brain, and hand, that a continual desire to crave the hospitality of the columns of the LIGHT OF TRUTH for a few—it is hoped not unwelcome—words has remained ungratified until the present moment. Each week this journal reaches me, one among the most welcome visitors from the field of spiritual journalism, and every number provides interesting as well as profitable reading. Welcome as this paper was, neat in appearance and creditable as it has ever been in its mechanical, editorial, and literary departments, in its present shape it is so handy in size and so much improved in appearance by its recent alteration that one really wonders why we liked the old "blanket sheet" form so well. There is, however, a good answer. The contents were so uniformly good that the readers did not stop to consider the old and cumbersome form of the paper. The history of our spiritual papers has been, in the main, a record of perseverance and anxious care, mixed with that "hope deferred" which "maketh the heart sick," until only a firm faith in the good work ultimately triumphing sustained those who put their hands to the plow, determined to do or die. But success usually comes to sustained determination, and when added thereto is a due heed of the laws of evolution and adaptation, as has been the case with this product of the sunny South, the final triumph is sure to come, and the neat and handy form, and most acceptable literary contents, of the LIGHT OF TRUTH as it is to day, marks a new era of prosperity for its directors and pleasure for its readers. Long may your light shine forth the truth for our people, is a sincere prayer, that it is hoped may pardon the pun that is involved in its utterance.

In the issue before me, for April 4th, there is contained so much good material that it is difficult to select any particular portion as being more commendable than another. But, certainly, the articles upon "The Sources of Christianity," by my friend William Emmette Coleman, stand out conspicuously. I venture to predict his contributions will act as a mental febrifuge to many a heated critic of Christianity; for the sober presentation of historical fact, and the able marshalling of authorities, *pro and con*, which characterizes all Mr. Coleman's labors, is sadly needed upon a topic of which so much is often said, but upon which so little seems to be really known.

Equally instructive in another direction was Dr. E. D. Babbitt's article upon the much talked of cathode or X rays. This latest achievement of scientific discovery will have manifold consequences to practical medicine and operative surgery, and, when it has been brought to perfection, will save an enormous amount of pain and life long agony. It will enable neural and cerebral phenomena to be studied as never before, and enable the surgeon to wield his knife free from the hazard and uncertainty so often accompanying its use at present. But one point I would like to place a special emphasis upon, in this connection, is the fact that the "new" light may happily become the means of abolishing all pretense for the continuation of that scientifically sanctioned horror called vivisection. When the living human body can be explored, and its parts examined in action, surely there will be none hardy enough to plead for the continuance of the scientific torture chamber, wherein the humbler members of organized life are variously cut, probed, baked, burned, par-bolled, suffocated, starved, poisoned, maimed, dismembered, and what not other iniquities besides wrought upon them, all, forsooth, in the name of science. Such science seems, to my unsophisticated mind, as unscientific, as that religion was irreligious, that sought to advance its ends by the nameless cruelties of the Inquisition. By the way, a fact generally overlooked, is that the Crookes' "tubes" used in this matter are the invention of Mr. William Crookes, F. R. S., Eng., himself a Spiritualist, and the present president of the London Incorporated

Society for Psychical Research. I have at various times been the witness of the phenomena of these wonderful tubes at Mr. Crookes' home, shortly after he had perfected their construction.

A few pages further on was the Message Department, the medium for which is Mrs. M. T. Longley. It is some years since I met her, in Boston, when she was then Miss Shelhamer. I have, though, a very agreeable recollection of a petite, pleasant faced and dark-haired lady, whose pleasing personality and sensitive nature must eminently fit her for her peculiar line of work. Should I get into her section of this lovely state, I shall certainly do myself the pleasure of calling upon her. I hear many good words of her in this city, especially from our mutual friends, Dr. and Mrs. Julia Schlessinger.

As I have no desire to give the editor cause "to put on airs," or swell round feeling his hat is several sizes too small for his head, I must say here, that, too my mind, the gem of the paper was the opening leader, "Spiritualism, vs. Sensationalism." It is just possible, however, that the editor may not have written it, as many a wise editor refrains from thinking he has a heaven-born capacity for writing all his readers, and in his paper; but, editor or not, the article is excellent. There is too frequently a desire to make societies pay; i. e., to get a crowd of outsiders to dump their dimes and dollars into the treasury, the Spiritualists thereby experiencing a feeling of relief that the financial strain is easier in their own cases in consequence. Whereas, it seems to me we should pay for our religion ourselves. If numbers are too few and means too scanty for a hall, either wait until you are numerous and rich enough, or else meet in a quiet form, privately, if needs be. Sensationalism has not been an unmixed blessing, as any one can see. Its effects have been unsatisfactory alike in my own country as well as in this. Clear-cut, undeniable evidences of spirit return should always be in order, to supplement the lecturer's work—not to supplant it. If we admit inspiration, and that our unseen friends have weighty words to say to our suffering, distressed, and trial-tried world, give them a chance to say it. Even now a healthier tone is arising, and, as the writer of the article under notice says, "the reaction will take place in the processes of evolution. Like all other partial evils, it is bound to be merged, sooner or later, in the universal good." But the educational is a necessity of the times, if, as a movement standing for the best in man's life, and the improvement of human society, it is to impress the times as a reform factor to-day.

Now, when I took my pen in hand, I intended to tell you something about our doings here; that is to say, concerning the growth and prospects of the California Psychic Society, and here I have been just making a running commentary on the contents of the last number that has reached me! My excuse must be I was so pleased with the paper that the more I wrote the more I found to say, and even now all that has been said is but a little of what could be said; still, as long articles are the bane of an editor's life (I know just how it is, for I have been there myself), my pen had better stop, and in the near future I will tell you about us all, and our doings. Suffice it to say just now, that our past has been prosperous, our present is satisfactory, and our outlook for the future most encouraging.

Accept, then, Mr. Editor, for yourself and staff, as also for your readers, the fraternal greetings and hearty good-wishes of the English fellow worker whom a kindly fate has wafted into the pleasant sunshine of California's wondrous climate, here in dear old Frisco, as those who know and love it fondly call this city besides the Golden Gate.

CATALOGUE FREE.

Send For Our Book List.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this office.

*Self-consciousness, intelligence without rationalization.

THEOSOPHICAL

We do not hold ourselves responsible for the ideas expressed under this caption; and, having invited advocates of Theosophy to a hearing, we believe counter-arguments to be out of order during the interval—unless in the form of high-truths that speak for themselves, the only true method of elevating one's own cause—and written for our other department without reference to this.—Eds.

THEOSOPHY.

According to the Century Dictionary, it is a "knowledge of things divine; wisdom concerning God; a philosophy based upon a claim of special insight into the divine nature, or of a special divine revelation. It differs from most philosophic systems in that they start from phenomena, and deduce therefrom certain conclusions concerning God, whereas Theosophy starts with an assumed knowledge of God, directly obtained, through spiritual intercommunion, and proceeds therefrom to a study and explanation of phenomena."

Schaff Herzog's Encyclopedia says: "Theosophy is distinguished from mysticism, speculative theology, and other forms of philosophy and theology, in which it bears a certain resemblance, by its claims of direct, divine inspiration, immediate divine revelation, and its want, more or less conspicuous, of dialectical exposition. It is found among all nations—Hindus, Persians, Arabs, Greeks (the late Neo-Platonism), and Jews (Kabala), and presents itself variously under the form of magic (Agrippa), or vision (Swedenborg), or rapt contemplation (Boehme)."

Encyclopedia Britannica says: "It is characteristic of Theosophy that it starts with an explication of the divine essence, and endeavors to deduce the phenomenal universe from the play of forces within the divine nature itself."

American Journal of Psychology says: "Theosophy is but a recrudescence of a belief widely proclaimed in the twelfth century, and held to in some form by many barbaric tribes."

Brande and Cox, Dic., Sci., Lit. and Art, says: "The best known names at this day of the theosophic order are those of Jacob Boehme, Madame Guyon, Swedenborg, and Saint-Martin. Schelling and others, who regarded the foundation of their metaphysical tenets as resting on divine intuition, have been called Theosophists, but with less exactness."

N. and Q., 7th ser., XI, 127, says: "From the end of the year 1783 to the beginning of the year 1788 there existed a society, entitled 'The Theosophical Society, instituted for the purpose of promoting the heavenly doctrines of the New Jerusalem, by translating, printing, and publishing the theological writings of the Hon. Em. Swedenborg.'"

[Thus we see that Theosophy has a history, with a reference that is worthy of consideration. Like all truths, it has its enemies, both within and without its ranks. Those within, no doubt, like ours, are its cranks, so called; those who know too much about it for their own good and that of their cause—individuals whom the best element wish were not of them. But we shall permit Theosophists of the present day to tell their own story, and have, to the best of our knowledge, invited those whom we believe capable, to speak in behalf of their cause. Trusting that this may meet with favor generally, and be accepted as given; viz., the desire to interest another branch of spiritualistic readers in this country.—Ed.]

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THE LIGHT OF TRUTH CO.

Slate-Writing in Stockton, Cal.

A New Medium Producing Wonders.

To the Editor of the LIGHT OF TRUTH.

When Dr. Stansbury passed on to spirit life, we thought Fred. Evans would be the only one on this Coast that could give slate-writing under strictly test conditions, but my attention has just been called to a lady medium who seems to have that phase with nearly the power of those two gentlemen; and she is a Pacific Coast product, having been developed up in Washington.

She is Mrs. Brockway, of the "Brockway Family." On her arrival here, hearing that I had had a good deal of experience in getting slate-writing under test conditions from Fred Evans and Dr. Stansbury, that had been widely published, she sent for me to come and test her powers in that line. I accepted the invitation, and this is the result.

She wished me to make my own conditions as to slates and how to fix them. I had one pair that had been in my possession seven years. They were hinged together to swing both ways, and had a Yale padlock attached. There was writing on one side, which came through Fred Evans when they were locked, the key in my pocket, and slates lying on the floor four feet from him and me. On the other side was writing from Stansbury, which came with the slates hanging on the chandelier while we sat at a table under them. I rubbed the writing off from one side, locked them, and kept the key. The medium held on to one end of the slates while I held the other. Time, about noon.

On one slate was written, inverted: "Friend Bowdoin—We write on these slates to let you know we can write on locked slates as well as any." Signed, "Medium's Guide." I had to hold it up to a mirror to read it.

On the other slate was written: "Continue on; this is a positive fact, we can come. These are the strongest mediums we have ever met.—Dr. Grant."

I then took another pair of my own slates, cleaned them off, and while I held them together, the medium melted sealing-wax and dropped on the four corners, while I imprinted my own private seal on while it was warm. We held the slates as before in broad daylight, and they were not out of my hands a moment till I opened them, when I found the following writing on them:

"Dear Brother Leon—Again I come to you to-day. I come to say although the depression in business and your affliction in deafness gives you a double burden to bear, and everything a discouraging aspect, you must not give up. We are often with you, trying to cheer you by impression. Persevere, and a brighter day will soon come to you. Tell Charles to go on with his plans, and all will be well. Your brother.—Elliot Bowdoin."

On the mate to this slate was a picture of an open Bible, with a dove holding an olive branch over it.

On one lid was printed: "Be good"; on the other, "Do good," below which was written upside down: "Friend B, we see in your aura that you have been an earnest advocate for the cause of truth, and we sketch the above for you, for we see that has been your Bible.—Zenobia, medium's guide."

"Yes, we are progressing fast.—Dr. Stansbury."

The following writing came on a pair of slates that were not sealed together, but held together in my hands while the medium held on to one end of them:

"Friend Bowdoin—Your hearing will be no better on this side of life; but when you come with us you will not need it.—Your old friend, Dr. Grant."

Col. Hopkins, of S. F. (whoever that may be), wrote: "Do justice by these mediums with your pen." He appended the masonic emblem, the square and compass enclosing the letter G. This was appropriate to me, but how he found it out I don't know.

My wife wrote: "My dear earth husband—Oh, how rejoiced we are to come to you in this way. Love to all.—Fannie B."

From J. J. Owen: "Well, my friend, I would like you to compare my signature with this one. The guide is writing this, but I will sign it.—J. J. Owen."

Some of these names I had written on a bit of paper folded to a pellet, and put inside the slates.

From Judge Cavis (ex-postmaster): "I feel it different here than I expected.—J. Cavis." This signature is on the wooden rim of the slate.

From N. W. Cole a pioneer friend: "I can not see much of a change for you at present.—N. W. Cole."

In my experiment with this medium there wasn't the slightest appearance of trickery or fraud of any kind. She seemed willing to allow me to make the conditions to suit myself as to tests, and I found her fully equal to the best I have ever sat with. Has only been before the public about a year. She has a son about twenty years of age, who is a medium for physical manifestations. At one of his evening seances Dr. Stansbury wrote 450 words on a small slate (4 x 7), explanatory of the method of getting slate-writing. I had to use a magnifying glass to decipher some of it. L. M. BOWDOIN.

Locating Mines Through the Sense of Feeling.

The *Keystone* (S. D.) *Miner* of April 17th contains the following: "Dr. A. W. S. Rothermel, of Brooklyn, N. Y., who visited Keystone this week with the party of Holy Terror stockholders, is, to say the least, unique in his methods. That he can, and has, during his visit made an accurate drawing of the workings of a mine without previous knowledge, or the trouble of inspection, is true; also that from the examining a piece of ore, he told from what part of the mine it came. That he professes to locate an ore body where one exists, and to know whether a mine will prove a paying proposition or not, is also true. It is also said that parties who have followed his advice have proved his predictions true. He is said to have located ore bodies on the Holy Terror property, and also on the Golden Summit, owned by the same parties. He visits the ground alone and determines the locality of the ore body by his own peculiar methods. Dr. Rothermel says there is nothing in his method that does not conform to natural laws, or that is incomprehensible to those who observe the action of the forces of nature. Whether he possesses the power of sight through hundreds of feet of solid rock, or has a more powerful means of application of the cathode rays than Roentgen or Edison, or some other power unknown to ordinary mortals is beyond our ken. That he is not a blind guesser or a fakir is in evidence in the fact of his being in the employ of such practical business men as Mr. J. S. George and his associates, who judge him from his success in the past. Of course it will be said the man is a humbug, but in the light of many incredible scientific discoveries which have been made during the past twenty-five years, we have learned that he only is a fool who believes only that which he can understand."

SCIENTIFIC MISCELLANY.

It has been noticed in Germany that lightning often passes harmlessly through the ore and molten iron of blast furnaces to the earth, instead of being attracted to the lightning conductors. The suggested explanation is that the aqueous vapor and carbon in the smoke column offer a better conductor to and through the furnace charge than is afforded by the rod outside.

In an investigation of copper zinc alloys, U. G. Charpy has tested eighteen different mixtures in various ways. After annealing, it was found that the physical properties varied quite regularly with the proportion of zinc, the rigidity of the alloy increasing with increase of this metal to 45 percent, and the maximum toughness being reached with zinc at 35 percent.

Some French biologists have collected evidence that the tuberculosis so common in parrots is derived from their human companions; and it has been further shown that the parrots in turn may transmit the disease to man.

Mountain-sickness is found by Prof. Zuntz to be due more to lessened activity of the heart as a result of overstimulation than to the diminished pressure of oxygen at the higher level.

PSYCHOMETRY.

To the Editor of LIGHT OF TRUTH.

I wish to acknowledge through the LIGHT OF TRUTH the accuracy of psychometric readings given by Mr. Franks and Mrs. Henderson to Mrs. Helen M. De Long, and to myself respectively at Carnegie Hall, New York City, April 12th.

The horse mentioned by Mr. Franks was and is the favorite of Mrs. De Long, and over which at present a controversy does exist as stated by the medium, who also said that the horse would come back. This is correct in every particular, as the favorite is to be restored to his rightful owner.

The matter is replete with interest; suffice it, however, that Mrs. De Long extends thanks and due appreciation of Mr. Frank's powers in this direction, which any one sufficiently acquainted with the details, would unhesitatingly pronounce worthy of more than passing mention.

Regarding the psychometric reading given me by Mrs. Henderson at the same time I will say that I handed the medium a Caribbean sea bean, worn as a watch charm by my father, C. O. Gott, before he passed to spirit life. Mrs. Henderson at once said she felt a rocking sensation, as though she were being tossed about in a ship, and felt like singing "Rocked in the Cradle of the Deep," which was a favorite song of my father's. I have since learned that while serving as a band-master of the First Massachusetts Cavalry Band in the late civil war, Mr. Gott was at one time embarked on a transport ship bound for fortress Monroe, and, as the expedition reached Cape Hatteras, they encountered a severe storm. My uncle, Orlando Gott, a member of the band, was mortally ill, and my father was obliged to sing "Rocked in the Cradle of the Deep," to him, as this seemed, the only way to quiet and soothe his last moments. He died just as the ship reached the warf at Fortress Monroe, and was buried there on the beach. I knew of the circumstance of the death of my uncle, but never knew of the fact of my father singing that song to him until I related my experience to my mother, whereupon I was told of it. Had I been aware of the wonderful truth of the reading I could have thanked Mrs. Henderson then and there, but trust that this will compensate, in a measure, for my not doing so at the time. RUDOLPH GOTT.

Another of the Thousand.

To the Editor of the LIGHT OF TRUTH.

Allow me to express great gratification at the change of form of the LIGHT OF TRUTH. It is now nearly as large as the *Christian Register* and at one third the price. It is easy to publish a paper too large. Wide mineral veins are apt to be of low grade ore.

The suggestion you make in the paragraph at the bottom of page 8, "The plea in behalf of enthroning ignorance in Spiritualism," etc., and the suggestion in the paragraph near the bottom of page 10, "There are many who try to be radical," etc., are eminently sane.

I am very happy to see the contributions of Wm. Emmette Coleman again, and the present form of your paper is much better adapted to the use of those who wish to preserve complete files on account of such contributions. Wishing you the amplest success in the promotion of the cause of truth and human welfare. JOSEPH T. DOWK.

One of a Thousand.

To the Editor of LIGHT OF TRUTH.

Allow me to congratulate you upon the changed appearance of your valuable paper. The present form is "up to date" and does credit to the enterprise that produced the change, and of course I like it.

The contents of the Forty Eighth Anniversary number is splendid, and the leader under this caption will immortalize the writer whoever it may be. I should like to give credit to the whole quartet of editors, but the ear marks are too apparent to divide the honors "when amity rules among men, God has been found." I trust that day is approaching. E. W. GOULD.

Lynn, Mass.

At the Cadet Hall Spiritualists Association, Sunday April 13th, Mrs. Ida P. A. Whitlock was the speaker and medium. In the afternoon she delivered an eloquent address on "Spiritualism and Materialism," followed by a test seance which proved very interesting to the audience. The evening lecture was a most able effort on the subject, "Is Life worth living," and was highly appreciated by her hearers. The test seance which followed was filled with evidence of spirit presence. The singing by Mr. and Mrs. Kelly was a pleasing feature of the evening's entertainment. At the close of the services much satisfaction was expressed that we were to have the pleasure of listening to Mrs. Whitlock on the following Sunday.

MRS. A. A. AVERILL, Sec.

The Spiritualists of Lynn held two very interesting services Sunday at 33 Summer street with good attendance. At 2:30 developing, healing, and test circle. Mrs. Melissa K. Hamill presided at the piano. Mr. T. P. Gurney, of Brockton, gave very instructive remarks on "The voices of truth within us." Mrs. E. F. Murray, Mr. W. H. Rounseville, David Shepard, and Mrs. D. E. Matson relieved many and did some remarkable curing through magnetic treatments and spiritual power; they also gave a large number of tests and spirit messages. Mrs. C. B. Hare, Mrs. M. C. Murray, Mrs. Belle Hancox, and Mrs. Ames gave remarkable tests and spirit communications. Spirit raps and other manifestations were given through the mediumship of Edward F. and Frank M. Murray—satisfactory to all.

At 7:30 p. m., appropriate selections were rendered by Lena and Elsie Burns and Miss Smith. Mr. W. H. Rounseville gave instructive and interesting remarks on "Mediumship." Mrs. D. E. Matson gave well chosen remarks on "Condition," followed by tests and spirit messages. Mrs. C. B. Hare then gave one of her remarkable test seances of an hour's duration, giving many tests, spirit names, and communications, and in every case received a ready response of recognition. Then Mrs. Annie Brennan gave quite a number of tests and spirit messages, all said to be correct.

Tuesday evening, at Mrs. Dr. M. K. Dowland's meeting at 130 Market street, there was a very interesting meeting. The services opened with fine and appropriate selection by Prof. Bert J. Richardson on autoharp and harmonica. Dr. C. W. Goodrich spoke on "Cures by spirit power." Mr. Pierce spoke on "The knowledge of spirit communion." Mrs. A. Woodbury, of Boston, then gave a large number of remarkable tests, readings, and spirit communications. Mr. W. H. Rounseville spoke on "Harmony among mediums and Spiritualists," and Mrs. Dr. Dowland closed with well chosen remarks. T. H. B. JAMES.

Buffalo, N. Y.

During April Oscar A. Edgerly was our speaker and test medium, occupying the rostrum of the Spiritual Temple at the meetings held under the auspices of the First Spiritualist Society of this city.

That the work of Mr. Edgerly's guides was appreciated by our people was amply manifest by the fact that this was his fourth engagement of a month with our society.

Mr. Edgerly's lectures were described by his audiences as being "grand," and I am sure that all who listened to his utterances that fell from his lips (while entranced) must have concluded that he was the recipient of inspirations that have their source in the minds of exalted and highly progressed inhabitants of the higher life. Mr. Edgerly's ability as a trance speaker and test medium, coupled with his genial, social nature makes him a very efficient worker for the cause of Spiritualism. I trust that societies throughout the country will appreciate the above stated fact and keep him constantly at work.

Mrs. Ida P. A. Whitlock will officiate at the Temple during May. We are looking forward with pleasure to her coming.

MRS. J. H. R. MATTESON.

If you want to learn how to vote intelligently read up the many questions in COLD FACTS. Price ten cents. For sale at this office.

El Paso, Tex.

Notwithstanding the fact that El Paso appeared to be a barren field for the cause of Spiritualism, we have had sent into our midst under peculiarly unfavorable circumstances, a psychic, who has, by and through his guides, rattled the dry-bones of thought, and revived and clothed with new garments the skeleton of Spiritualism.

Dr. J. L. Meyer is a forcible and logical inspirational speaker, aided by influences of a rare degree of intellectuality and power, in spite of the fact that there were many discouragements he has flung to the breeze the banner of Spiritualism in El Paso. With assistance of a few staunch standard bearers who determined to bear the heat of the day in the way of financial burden, and who have the doctor's most grateful thanks.

The subjects of discourse are original in conception and handled in a brilliant and masterly style, commanding the attention and respect of the brightest minds and most cultivated people of the city, who have been impressed by the depths, breadths, and profoundness of the spiritual truths presented so forcibly. Each lecture is followed by tests of a most convincing nature, full names being given and recognized.

Dr. Meyer has a versatility of gifts seldom enjoyed by any one person, and when he goes from here to other fields through Texas we bespeak for him a cordial support and a hearty God speed in his work. Any society desiring his services would do well to communicate with him.

Mrs. M. F. PHILBROOK.

Bay City, Mich.

Prof. P. O. Hudson of Bay City, Mich., will conduct the musical department of the Orion Lake Michigan Camp Meeting this season. Prof. Hudson intends to institute a school in music every morning, giving full and complete instructions in reading music. He will use as a text book the "Spiritual Hymnal." All those intending to sing at this camp meeting which commences June 9th, should procure a "hymnal" from the LIGHT OF TRUTH office.—Corr.

Do Not do This.

Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

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SPECIALIST

Does what others only claim. He comes before you with no wonderful offers or self-assumed titles. He offers no tests to the inquisitive or doubting. But if you are ill—if you are suffering with chronic lesions which physicians have pronounced perfectly curable if placed in their hands and a good fee remitted in advance and have then failed to receive a cure he would make you the following offer:

Send your name, age, sex and leading symptom, in your own handwriting, and he will at once return you a correct diagnosis of your case, if curable.

If this is satisfactory he will take your case and

MAKE NO CHARGE FOR TREATMENT

till you are cured. Are you ill? Are your friends ill? If so, can you, can they, overlook this beneficent offer?

Write name and address plainly, and send this day to

J. A. BURROUGHS, M. D.,
SAN DIEGO, CAL.

Richland, Mo.

I write you a few lines, thinking it might be of interest to let our Spiritualist friends in other parts know that a few of us out here in Pulaski county are seeking for more spiritual light, and trying to "let our lights shine." Although we have been meeting with much opposition, we are still "gaining ground." New circles are being organized in this and adjoining towns, and a great many who were formerly our persecutors are now asking for more information on the subject of Spiritualism.

J. R. COOMBS.

Mr. Coombs is the gentleman who has been writing spiritual articles for the Register, a weekly paper under his charge, and was compelled to cease for reasons not his own. Narrowmindedness is still rampant among some way-back people, and unfortunately exert an influence in their community which is effective—conceit ruling. But such power generally ends in dementia or imbecility—the counter-influence of natural law on human arrogance. Mr. Coombs will yet be the best man in the race for human regard and representation.—Ed.]

New Orleans, La.

On March 24th Prof. S. W. Edmonds made application to the board of directors of the New Orleans society of Spiritualists for ordination, and by a unanimous vote of the members of said society was declared elected to receive a letter of fellowship. The ordination service which was very impressive was performed by president Geo. P. Benson, M. D. on Sunday evening March 29th, at 321 Camp street at the close of our lecture. Brother Edmonds replied upon invitation in his usual forcible style of delivery, by a few well chosen words, closing with a poetic improvisation under the inspiration of a guide. On April 5th he received his final charge and the letter of fellowship placed in his hands in the presence of many of our best people of the Crescent City.

DR. H. C. ANDREWS.

Rev. S. W. Edmonds writes a glowing account of the anniversary, celebrated in the Crescent City at the new hall of the N. O. Association, No. 321 Camp St. The exercises opened with "Only a thin veil between us," by the choir, followed by a poem read by the secretary, Wm. Brodie.

President Dr. Geo. P. Benson delivered the anniversary oration, and as usual touched the hearts and intellects of his hearers. His remarks were principally directed towards entertaining the investigator by defining Spiritualism in its generic sense and relating its history. In closing, however, he revealed its higher philosophy and spoke to the elders in the cause.

Mr. H. Grabau introduced the "tumblerphone" and brought forth some unique as well as pleasing music. Miss Minnie Plot recited and exhibited evidences of marked elocutionary genius.

H. C. Andrews and the writer gave psychometric readings.

The Ladies Auxiliary prepared refreshments and had charge of the social which closed the festivities.

In 1854 there died in New York a celebrated Methodist parson, who, no sooner got to the better country than he went to singing and shouting and disturbing the people generally—being in search of the "Lamb" without finding him. Being met by a friend ten years after, he was asked why he was not as zealous as of yore. "Oh," replied he, "that's all nonsense. I've hung my harp on a willow tree, and there it may stay till the crack of doom. I have progressed, and am taking my first lesson in true Christianity by helping mankind practically. Such and other like interesting episodes in Randolph's "After Death." For sale at this office, \$2.25.

Special Notice.

Mary T. Longley, M. D., medium for the LIGHT OF TRUTH, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

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Have you a feeling of weight in the stomach—Bloating after eating—Belching of Wind—Vomiting of Food—Water-brash—Heartburn—Bad Taste in the Mouth in the Morning—Palpitation of the Heart due to Distention of Stomach—Cranked Mouth—Gas in the Bowels—Loss of Flesh—Fickle Appetite—Depressed Irritable Condition of the Mind—Dizziness—Headache—Constipation or Diarrhea?

Then you have

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In one of its many forms. The one positive cure for this distressing complaint is

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Rev. Dr. Edward L. Clark, pastor of the Central Congregational Church of Boston, says: "I have used Ripans Tabules with so much satisfaction that I now keep them always at hand. They are the only remedy I use except by a physician's prescription. They are all they claim to be."

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Co., No. 10 Spruce St., New York. Sample vial, 10 cents.

HOW TO Draw Your Spirit Friends Around You, With Talisman. 10c. silver and stamp. Prof. J. Hilling, 1 Essex St., Somerville, Mass.

PSYCHOMETRIC READING.—Send 15c in silver, and stamp, lock of hair, and own handwriting, and receive a trial reading. 50 cents for regular reading. Address MINNIE BRABANT, 4 Miller st., Belfast, Me.

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Answers to questions, tests, description of spirits, instructions for psychic development and readings. Send a letter in your own handwriting and enclose \$1.00.

MISS LUCY MYER, Waynesville, Warren Co. O. N. B.—I have worked in the psychic field 25 years without material pay, now in straitened circumstances I am obliged to ask a little recompense.

HOW TO Become a Medium in Your Own Home. Will send a pamphlet giving instructions, delineate your phases of mediumship, and give a spiritual song-book. All for 25 cents. Address MRS. JAS. A. BLISS, 4921 Calumet Ave., Chicago, Ill.

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"Cold Facts" will be sent to any address on receipt of price: One copy, 10 cents; 2 copies 15 cents; 4 copies, 25 cents; 20 copies, \$1. Address LIGHT OF TRUTH PUBLISHING CO.

TWO LECTURES

BY DR. J. H. RANDALL.

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Experiments—Sense Delusion—Auto Suggestion—Obsession—Catalepsy and Somnambulism—Therapeutic Possibilities—Psychological Treatment. Price 25 cents. For sale at this office.

SOCIAL UPBUILDING

Including Co-operative Systems and the Happiness and Ennoblement of Humanity. By Dr. E. D. Babbitt. Price, postpaid, 15 cents, 10 copies \$1. For sale at this office.

St. Paul, Minn.

A program of unusual merit was successfully carried out here before the largest audiences that ever gathered in this vicinity. The committee on speakers gathered together the leading lights of the Northwest and offered other attractions in the inspirations of Walter Howell and J. C. F. Grumbine. The platform was profusely and beautifully decorated with palms, potted ferns and choice cut roses of red and white. As the celebration was one in which the sister city of Minneapolis joined, many friends from that city rallied to the standard. All the pioneers of the cause in the two cities were present. The Chairman Mr. Maxwell, opened the meeting with an apt and eloquent address, followed by others.

At 3 o'clock in the afternoon joint addresses were made by Mrs. Leper, Mrs. Aspinwall, Mrs. Braun, Mrs. Lowell and Mr. Grumbine, which were thoroughly enjoyed by the large and eager audience. At 8 o'clock Mr. Grumbine gave a characteristic address on "The evolution and inspiration of Spiritualism" which was listened to by an audience of over six hundred people. Mr. Howell followed and in a brilliant and humorous vein satisfied the audience with a lecture that was both timely and powerful. The ladies served lunches in the pleasant dining room and gave room for a social intercourse which all enjoyed. The local press reported at length the meetings.

Canton, O.

It was our pleasure to go with Mr. Dell Herrick, the trumpet medium of Akron, O. to the pleasant farm-home of Mr. Lewis Conger of North Fairfield to hold a seance. There had never been anything of the kind ever held in that neighborhood and to say that they were surprised puts it all too mildly. The ever-faithful Tim was soon talking and the guitar was soon playing and floating around the room. The talking was good. The friends and neighbors were so well pleased that they urged Mr. Herrick to give them another night and on the second evening the talking was even better than on the first. Mr. Conger received two as fine tests as any reasonable person could ask for. One was from an old friend that used to play for dances when a young man; the other from his brother who passed to the spirit world years ago; and from their daughter Julia who passed over a year ago.

During the second night Dr. Firestone came and gave them a fine talk. In the afternoon all went up stairs and had a family sitting with Mr. Herrick. It was a regular love-feast. C. C. P.

OBITUARY.

Mrs. Phoebe Randall of Monroe, Ohio, passed to spirit-life April 15th, 1896, at the ripe age of 77 years. She was a woman that was greatly loved by all in the vicinity in which she lived, and was ever ready to administer by kindly deeds and watchful care to the sick and afflicted within reach of her large circle of acquaintances. Her life was one of usefulness, and full of love and charity for all, no unkind word escaped her lips. For many years she has been a devoted and constant Spiritualist, and her pleasant home was a harbinger of rest to the speakers that came to advance liberal thought and spiritual growth. Brother Randall passed to spirit-life several years ago, and was only waiting to welcome her home in sweet bonds of affection and love. She leaves one son, two daughters and several grand children who greatly mourn her loss, but are blessed with the thought of a happy reunion in their spirit-home. The funeral services were happily conducted by O. P. Kellogg, and the large attendance that crowded the church showed in what high esteem she was held in the community where she had spent such a long and useful life.

Mrs. O. P. K.

NEWPORT, KY.—The Ladies Aid will meet at the residence of Mrs. Mattie Koehn, 1543 Cutter street, Cincinnati, next Thursday, at 2 o'clock. Next Wednesday evening services will be held at Hayman's Hall, Fifth and Monmouth streets, Newport. Mr. Galvin and other mediums will be present.—H. Neri, Sec.

History, science, and philosophy of money is related in a little book called "Cold Facts." Price only ten cents. For sale at this office.

CHICAGO SCHOOL OF PRACTICAL ASTRONOMY.

169 Jackson Street. Extension courses given in all parts of the world. Write for terms. Occult astronomy specially treated.

MEDIUMS AND LECTURERS.

Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Mrs. E. J. Demorest, inspirational speaker and test medium, gives full names and delineations. Can be addressed at 2028 Wylie Ave. Pittsburgh, Pa.

D. W. Hull, Norton, Kas., holds himself in readiness to answer calls for lectures, funerals, and discussions anywhere within easy range in Colorado, Nebraska, or Kansas.

Ex-Rabbi Samuel Weil, of the Free Religious Association of Bradford, Pa., may be engaged during week days to deliver lectures in the vicinity.

Mrs. A. E. Sheets' permanent address is Box 833, Grand Lodge, Mich., where parties wishing her services as speaker, or to attend funerals or weddings, can apply.

Owing to financial disaster the society at Milwaukee was unable to continue during May. Any societies wishing any Sundays of May and June please address J. C. F. Grumbine, Geneseo, Ill., at once.

Rev. Geo. V. Cordingly, the inspirational poet, lecturer, and test medium, can be engaged by Churches or societies for the balance of 1896-7. For terms address him at his permanent home, 5210 Ridge avenue, St. Louis, Mo.

Lyman C. Howe is engaged to lecture in Boston, Mass., for May, and will answer calls for week-evenings at acceptable points. He is yet free for June and July, and the last ten days of August. Permanent address, Fredonia, N. Y.

Rev. S. W. Edmunds, inspirational speaker and psychometrist, will answer calls to lecture, conduct funerals, and perform marriages in the South and Southwest during the summer, autumn, and winter of '96. Terms reasonable. Address 2433 Front street, corner Second, New Orleans, La.

The Kates-Singer Quartette will fill June dates in Nebraska, Kansas and Missouri. During July they will be in Michigan, Indiana and Ohio. And will also hold special meetings at all the camps they can visit. With music and song, their lectures and tests will have an entertaining setting. Address G. W. Kates, 2259 Stone street, Denver, Colo.

G. W. Kates and wife, as lecturers and mediums, assisted by Joseph and Walfrid Singer, as musicians, would like to arrange engagements with societies East and South next fall and winter. They will be able to give interesting meetings, and will greatly help local societies employing them. Their terms are liberal. Address G. W. Kates, 2259 Stout street, Denver, Col.

Societies in Iowa, Northern Missouri, and Western Wisconsin and Illinois can obtain the services of Carrie Fuller Weatherford, trance lecturer and test medium, for June or September. Terms very reasonable. Will respond to calls for week night lectures and for funerals from localities near Omaha. Address 209 South Twentieth street, Omaha, Neb.

Dr. J. H. Randall, who has for many years been almost constantly employed by Spiritualist societies, well known as an inspirational speaker, writer, teacher, and healer of ability and power, and until recently a resident for several years in Chicago, where he was often employed, is now residing in Clyde, O., and will answer calls to lecture and attend funerals wherever desired.

Prof. P. O. Hudson, the Balladist and Violinist, and composer of our fifty Spiritual songs, can be engaged this coming season by societies and camp meetings, and for funeral occasions. Prof. Hudson is a good vocal director as well as an orchestral leader. He has songs for all occasions. Societies wishing his services, write for terms and address, O. Hudson, Bay City, Mich.

Mediums and Healers Directory.

Public and private mediums of all phases of mediumship. Magnetic Healers, Inspirational and Trance Speakers, Electricians, Mental and Spiritual Scientists, etc., in the United States, can save time and increase their business financially, in a direct way, by sending in their business cards at once for an add in the new Directory, entitled "The Universal Emanatorium," for April, May, and June, 1896, issued quarterly. The first edition goes to press the 22d inst. For terms, etc., direct letters of inquiry (enclosing stamp) to the publisher, and receive in return mail full instructions in printed form.

Address G. G. W. VAN HORN, General manager and Publisher of "The Universal Emanatorium," 480 W. Madison St. Chicago, Ill.

MOTHERS KNOW

that there are certain epoch points in every human life when nature calls for assistance. The babe before it is born asks her for strength and nutriment, while, after it is born, it requires in the sweet stream it craves, power to grow, healthful repose and easily digested food. She can provide all this if she takes

PABST MALT EXTRACT
The Best Tonic

than which there is none so pure, so full of food and strength, so sleep-producing. At druggists.

GRAY HAIR REDEMPTION

Free from lead, silver, sulphur, and all poisons. It will restore, gray, faded, blonded or ruined hair to its youthful color. It is not a dye—no staining scalp. Will not make the hair spotted green and reddish, as others do. 25 and 50 cents. Sent by mail. Two-cent stamps taken. Will last for months, and leave the hair soft, curly, beautiful, clean, and natural. Send two and four cents extra for postage. Address MRS. ANNA CONNELLY, 1215 Mount Vernon St., Philadelphia, Pa.

Healing and Astrology.

Send full name, leading symptoms, lock of hair, age, and \$1, and receive directions for home cure and an astrological reading by "Achaladial." Address W. H. APPERLEY, D. M., Logan, Utah.

OBSESSION. Obsessing influences, hypnotic and psychological conditions, mental or physical, removed through the occult power of Mrs. M. Bergen, Morgan Hill, Santa Clara Co., Cal. Communications strictly confidential. Consultation fee \$1 and postage.



When you buy a **SPIRITUALIST BADGE** You want the one worn by the officers of the NATIONAL SPIRITUALIST ASSOCIATION, the Editors of the Spiritualist papers and the leading Spiritualists of the U. S., Canada and British Columbia.

It is well and substantially made of gold and hard enamel, ornamented with hand engraving. FULLY WARRANTED and sold in different styles at from 75 cents to \$5.00. You can get them from the Spiritualist papers or direct from the manufacturer. Send for illustrated circulars with reading of the emblem.

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ALUMINUM TRUMPETS.

The only trumpet giving perfect satisfaction, being very sonorous makes it superior to tin, the least sound made plain and distinct. Only one third as heavy as tin. Will not corrode. Recommended by hundreds of mediums. Made in two and three sections, 36 inches high; weight 4 oz. Price \$2. Tin trumpets 75c. Trumpets made to order. Sent anywhere, securely packed, on receipt of price. Address WM. A. MURRAY, 107 E. Sixth street, Newport, Ky.

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Clairvoyant and Psychometric, From letters received, enclosing 50c, two stamps, lock of hair, age, your own writing. Advice given, spiritual questions answered, your mediumship and temperament delineated. Trial reading 15c.

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D. M. BRABRANT. Child Medium, Will give readings from lock of hair and own hand-writing. Terms 25c. Address D. M. Brabrant, No. 4 Miller street, Belfast, Maine.

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Livery and Boarding Stable. Horses kept on one week, day or month. Horses and Vehicles for hire. New 740, 742 and 744 Betts Street, Betw. Cutter and Linn, CINCINNATI, O. TELEPHONE 7618.

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In all chronic and acute diseases. DROPSY successfully cured. Also all kidney diseases, and those of a rheumatic and nervous origin. Stamp for reply. Office hours 10 to 1 a. m.; 5 to 7 p. m. No. 820 Elm Street.

KNOW THYSELF

Your horoscope and delineation 50 cents; with diagnosis of disease 10 cents extra. Postage stamps not taken. Send sex, date, month and year of birth, with cash, to HARRIET N. READ, 19 P. O. Box 321, Yonkers, N. Y.

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FREE DELINEATION AND DIAGNOSIS.

Send five 2-cent stamps, date, month, and year of birth, sex, and handwriting; you will receive a correct diagnosis of your disease and a brief psychometric delineation free. DR. E. A. READ, Box 321, Yonker, N. Y.

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A half interest in my Hair Grower.

I have made a discovery whereby I can grow a full head of hair on the balding head; cure any case of dandruff or scalp disease to a dead certainty. I want a Partner with Capital to put this new discovery upon a larger scale. Sample sent upon receipt of \$1.50. Address

Geo. W. Schoenhut, ELDORA, IOWA.

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Chemistry of Life.

Send lock of your hair, state age, sex, whether married or single, your leading pain, and three 2-cent stamps to

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for spiritual examination and outline of proper treatment. Terms reasonable.

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The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie everything. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject.

The college is chartered, and confers the title of D. M. on a handsome diploma. Send for circular to E. D. BABBITT, M. D., LL. D., Dean, 282 Main street, East Orange N. J., a delightful suburb of New York.

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Dr. Fellows' Booklet will tell you how to do this.

It's a neat little book and will tell you more about SELF-ABUSE, LOSS OF MANHOOD, WASTING DISCHARGES, VARICOCELE, &c., than any other book published.

It sets forth the terrible consequences of these complaints in a clear, honest manner, and gives a simple effective cure—an outward application. Price of booklet, 10 cents. Address

DR. R. P. FELLOWS, Vineland, N. J.
And say where you saw this advertisement.

"Dr. Fellows is an educated gentleman and a learned physician. His booklet is written from a scientific standpoint and can be looked upon as authority."—LIGHT OF TRUTH.

COLD FACTS is a book that warms you up to a live issue of the day—the money question. For sale at this office; price ten cents.

Written for the LIGHT OF TRUTH.

LIGHT IN DARK PLACES.

ELLA LUCY MERRIAM.

Creeds are disappearing. The altar lamp is waning. Priestcraft is losing its power. Human souls, pregnant with unnumbered possibilities, trembling with desire, quivering with pain, tortured with fictitious fears are being revealed to us.

The cross, the resurrection, and the emblems and rites of the past are becoming merely historical events and tokens, while the necessities of to-day are speaking more and more plainly for our recognition and attention.

One soul in spiritual darkness, one heart breaking with sorrow, one moral nature being contaminated with baneful influence is more worthy our vigorous aid and our loving care than all the red tape and paraphernalia of a superficial, superstitious system of atonement through blood, burnt sacrifices, or penance of any description.

The cry of woe; to day ringing through our land of plenty is a mockery at the cant and assumption of the Christian era.

The gibbet, the jail, the almshouse, the overcrowded insane retreats and thickly strewn cemeteries, all, all are crying witnesses of the shallowness and sinfulness of a religion that for 2,000 years has rendered possible such a condition.

To-day men and women are crying "What shall we do to be saved?" from starvation? But their feeble voices are stifled and suppressed by the overpowering wall of greed, of ill-gotten gain, by man's inhumanity to man. If creed could do it, if atoning blood could supply the remedy of costly churches and priestly robes, and great Church power could suppress and prevent all the suffering and "roll away the stone" from the benighted spirits of men and reveal that bow of promise, that a religion of love, of deeds, and of loyalty to principle would do, it would have accomplished it long ago.

There has been too much heaven seeking beyond. Too much throne worshipping, too much holy water and communion wine, too much virtue attached to absolution by and through specie payment, too much loud praying and psalm singing unaccompanied by soul effort.

We need to "wake up" from this depleting lethargy, this delusive dream. We must behold our fellow men, of the same mold and calibre as ourselves, and know that what we feel they feel, what we need they need, what we dread they dread, and what we ask they are seeking.

We must, in just such a sense, love them as we love ourselves. God will take care of himself, but these dear, helpless, untutored, agonizing mortals need light and wisdom, need love and sympathy, need a heart to help, not a battle. Oh! why can we not meet on this common ground? Why can we not join hands in the toilsome conflict of earth? We need not be godless to do this. The great love of infinitude will buoy us up and march us on, and widen and uplift our pathway in such an endeavor. We will grow more attractive and lovable, more efficient and constant. The world will take on new proportions and significance. Hearts will cling to and love us and that heaven and those heavenly melodies and associations that we have dreamed about will assert themselves and cause our beings to thrill and rejoice and bound as no far off Paradise could ever begin to do.

To love in this way is to live; to love in this way is to become illuminated and to bask in our own illumination. This is not poetry, it's stern fact. It's the primitive lesson in happiness, the first letter of the progressive alphabet, but it's beautifully, grandly, and eternally true.

ORDINATION BLANKS.

We are having a fine certificate of ordination engraved with formula suitable for all societies.

They will be sold in sums of 25 with names of organization and State printed extra on each order.

Price \$2.50 for the set—a life time's supply.

Single copies \$1.00.

For sale at this office.

Written for the LIGHT OF TRUTH.

"CASUAL THOUGHTS."

Ethical and Practical.

WARREN SMITH.

There has just passed my window a fellow human in fetters and chains, escorted by a man who has the visage of a savage. As these parties came under my observation I seemed to get a clairvoyant glimpse of the realm of causes producing these untoward effects, and, Oh! how my soul went out in sympathy to these helpless victims of ignorance and hereditary deformity! I scarcely was able to tell which of the two was the most pitiable—the man with the gun and savage face or his prisoner in chains. Both were equally criminal. True reform means improved generation. The true born child will never become a charge to the State or County. Criminals and paupers are bred, not postnatally made. An insane man becomes temporarily sane, is discharged from the asylum, and goes home and sires three or four more subjects for the asylum later on. So with the convicts graduating in crime in the penitentiary. When term of sentence expires he returns to society, with the aid of the woman he has degraded, hatches out a whole brood of prison birds. This must be stopped or the trend of the race will be criminally with an ever increasing momentum. Persons showing positive insane or criminal tendencies should be prevented by heroic agencies from poisoning the generative fountain from which the stream of human life perpetually flows. This would be harsh, but justified by the law of self preservation, of which society and the individual knows no higher.

APPRECIATIVE.

To the Editor of the LIGHT OF TRUTH.

Permit me to say briefly that I think the recent change in form of the LIGHT OF TRUTH is a decided improvement, and I hope and trust your subscribers will appreciate the change sufficiently to make a united effort to largely increase its circulation. I am quite sure that each one can, if they will make the effort, manifest their good will by securing an additional subscriber. It is a wonder that such a paper can be afforded at the low subscription price of one dollar with out loss. It can only be done by an adequate list of subscribers. Hoping that your labors may be duly appreciated. F. H. REMIS.

Please state that the poetic quotation closing my article in issue of March 28th is from Lizzie Doten, and those quoted in issue of April 18th are from Whittier. In the MSS. they were intended to be in quotation marks. F.H.B.

To the Editor of LIGHT OF TRUTH.

Under Test Conditions.

To the Editor of LIGHT OF TRUTH.

Those in search of an honest materializing medium may find one in Mrs. Jennie Darrell. If we can judge by our own experience with her. She remained in Marshall, Texas, long enough to give two seances in my parlor, each of which was attended by an elegant audience of some twenty persons, of all beliefs. The medium demanded absolute test conditions, when the ladies present went with her to another apartment; divested her of her apparel, and attired her in a black shirt and cloak by one of the sitters, she was brought to the cabinet, which had in the interim been pulled to pieces by the gentlemen, and declared good.

With a fair light the seance commenced. Forms of all sexes and sizes appeared—babes, big men and women of various sizes appeared, to the delight of many and the satisfaction of all.

Mrs. Darrell is a crank in her demand for the closest scrutiny of her every movement and act, and the greatest skeptics say, "I don't know whether it was spirits or not, but I know it was not the medium; that was not possible." And many are confounded.

BEN. C. COOLEY.

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