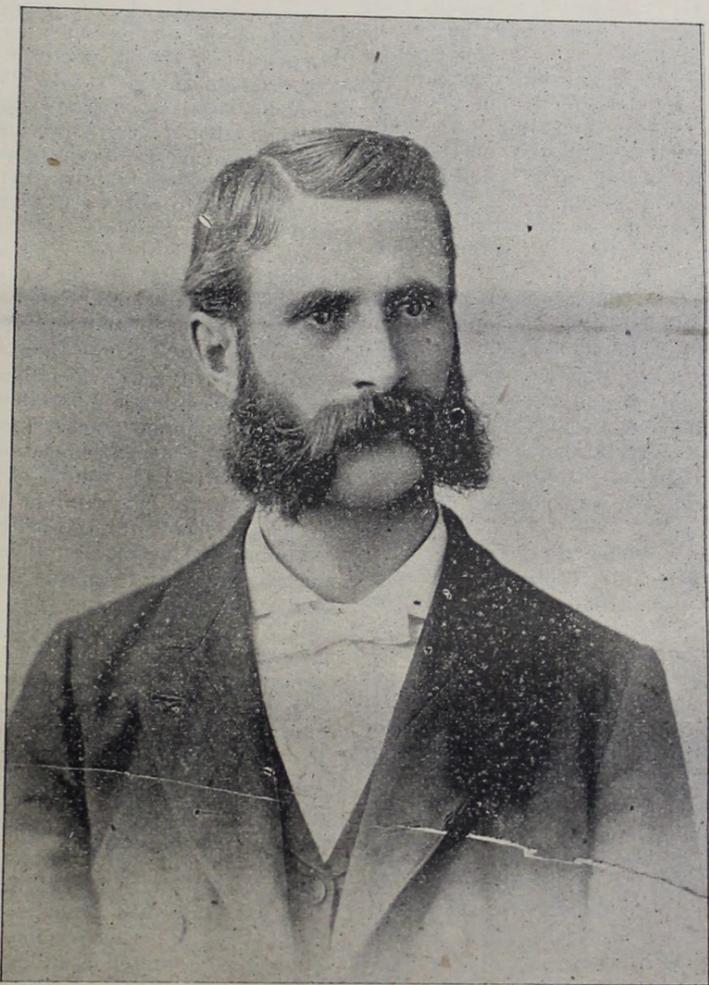


Light of Truth

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F. CORDON WHITE.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COL'S. O.



SPIRITUALISM AND SOCIAL DUTY.

Address of Dr. Alfred R. Wallace, F.R.S., Before the International Congress, London, July 23, '95.

Friends and Fellow-Spiritualists—For the last 16 years my attention has been given to other subjects than Spiritualism; and less than three years ago, in a new edition of my writings on the subject, I have restated my firm conviction as to the reality and importance of our inquiry and the worthlessness of all the arguments of our opponents. I have, therefore, nothing whatever to say to you as to Spiritualism itself. But I will take the present opportunity of laying before you a few observations on what appears to me to be the relation of the beliefs we hold as Spiritualists to that subject which now mainly occupies my thoughts—how to raise the bulk of our people out of that terrible slough of destitution, grinding life-long labor for bare subsistence, and shortened lives, uncheered by any of those refinements of art or enjoyment of nature which are essential to the development of what is best in humanity. In a work published a few weeks since I have given ample proof that such is, today, the condition of a large proportion of our people, notwithstanding an increase of wealth and of wealth-creating power unequalled in the history of the world, and adequate, if properly utilized, to give not only abundance of all necessities, but comforts, luxuries, and ample leisure to all. On these matters, however, I will now say no more, but will ask your attention to a few remarks on what I consider to be the relation of Spiritualism to social duty.

The old doctrine as to the nature of the future life was based upon the idea of rewards, and punishments, which were supposed to be dependent upon dogmatic beliefs and ceremonial observances. The atheist, the agnostic, even the Unitarian, were for centuries held to be certain of future punishment; and, with the unbaptized infant, the Sabbath-breaker and the abstainer from church-going, were alike condemned to hell-fire. Beliefs and observances were then held to be of the first importance; disposition, conduct, health and happiness were of no account.

The new doctrines—founded almost wholly on the teachings of Modern Spiritualism, though now widely accepted, even among non-Spiritualists—are the very reverse of all this. They are based upon the conception of mental and moral continuity; that there are no imposed punishments; that dogmatic beliefs are absolutely unimportant, except so far as they affect our relations with our fellows; and that forms and ceremonies, and the complex observances of most religions, are equally unimportant. On the other hand, what are of the most vital importance are motives, with the actions that result from them, and everything that develops and exercises the whole mental, moral and physical nature, resulting in happy and healthy lives for every human be-

ing. The future life will be simply a continuation of the present, under new conditions; and its happiness or misery will be dependent upon how we have developed all that is best in our nature here.

Under the old theory the soul could be saved by a mere change of beliefs and the performance of certain ceremonial observances. The body was nothing; happiness was nothing; pleasure was often held to be a sin; hence any amount of punishment, torture and even death were considered justifiable in order to produce this change and save the soul.

On the new theory it is the body that develops, and to some extent saves the soul. Disease, pain, and all that shortens and impoverishes life are injurious to the soul as well as to the body. Not only is a healthy body necessary for a sound mind, but equally so for a fully-developed soul—a soul that is best fitted to commence its new era of development in the spirit world. Inasmuch as we have fully utilized and developed all our faculties—bodily, mental and spiritual—and have done all in our power to aid others in a similar development, so have we prepared future well-being for ourselves and for them.

All this is the common knowledge and belief of spiritualists; and I should not have thought it necessary to restate it, were it not that our creed is often misunderstood and misrepresented by outsiders, and also because it is preliminary to certain conclusions which, I think, logically follow from it, but which are not so generally accepted among us.

It seems to me that, holding these beliefs as to the future life and what is the proper and only preparation for it, we Spiritualists must feel ourselves bound to work strenuously for such improved social conditions as may render it possible for all to live a full and happy life, for all to develop and utilize the various faculties they possess, and thus be prepared to enter at once on the progressive higher life of the spirit world. We know that a life of continuous and grinding bodily labor, in order to obtain a bare existence; a life almost necessarily devoid of beauty, of refinement, of communion with nature; a life without adequate relaxation, and with no opportunity for the higher culture; a life full of temptation and with no cheering hope of a happy and peaceful old age, is as bad for the welfare of the soul as it is for that of the body.

If the accounts we get of the spirit world have any truth in them, the reclamation and education of the millions of undeveloped or degraded spirits which annually quit this earth is a sore burden, a source of trouble and sorrow to those more advanced spirits who have charge of them. This burden must, for a long time to come at all events, necessarily be great, on account of the numbers of the less advanced races and peoples still on the earth; but that we, who call ourselves civilized, who have learnt so much of the secret powers and mysteries of the universe, who by means of those powers could easily provide

a decent and rational and happy life for our whole population—that we should send to the spirit world, day by day and year by year, millions of men and women, of children, and of infants, all sent there before their time through want of the necessary means of a healthy life, or by the various diseases and accidents forced upon them by the vile conditions under which alone we give them the opportunity of living at all—this is a disgrace and a crime!

I firmly believe—and the fact is supported by abundant evidence—that the very poorest class of our great cities, those that live constantly below the margin of poverty, who are without the comforts, the necessities, and even the decencies of life, are nevertheless as a class, quite as good morally, and often as high intellectually, as the middle and upper classes who look down upon them as in every way their inferiors. Their condition, socially and morally, is the work of society; and in so far as they appear worse than others they are made so by society. What should we ourselves have been if we had had no education, no repose, no refined or decent homes, no means of cleanliness, which is not only next to, but is a source of, godliness; surrounded by every kind of temptation, and not unfrequently forced into crime? And a direct consequence of the millions who are compelled to lead such lives are the millions of infants who die prematurely—a slaughter a thousand times worse than that of Herod, going on year by year in our midst; surely their innocent blood cries out against our rulers, against all of us, who choose such rulers; and more especially against us Spiritualists, who know the higher law, if we do not work with all our strength for a radical reform.

As many of my friends here know, I myself, against all my early prepossessions, have come to believe that some form of Socialism is the only complete remedy for this state of things; and I define Socialism as simply the organization of labor for the highest common good. Just as the postoffice is organized labor in one department for the benefit of all alike; just as the railways might be organized as a whole for the benefit of the community; just as a number of vast industries are organized, more especially in America, for the exclusive benefit of rings of capitalists—so all necessary and useful labor might be organized for the benefit of all.

I ask you to think over this question; and above all things, I ask you to consider the necessity for real and fundamental remedies, not mere palliatives, which have been tried with ever-increasing energy and good will throughout the century, and have absolutely failed. The evil has grown, just as if no such remedies had been applied at all. Charity has increased enormously, and has failed. Now it is time for us to try Justice.

A few years since a talented writer used, and at once popularized, a new term—"equality of opportunity." It expresses briefly and forcibly what may be termed the minimum of social justice. The same idea had been urged by other writers, especially by Herbert Spencer in his volume on "Justice," when he declared that justice requires every man to receive "the results of his own nature and consequent actions"—this and this only. Fundamentally, the two ideas are the same, but "equality of opportunity" is the more simple and intelligible expression of it.

To Spiritualists, who realize that every child born into this world is a living soul, come here to prepare itself for the higher life of the spirit world, it must appear a crime against the world and against humanity not

to see that every such child has the best possible nurture and training to the very least till it arrives at the adult age and becomes an independent unit of the social organism. And to each is due the best, then none can have more than the best, and we come thus again to equality of opportunity.

Of course, many of you will say, "This is impossible. How can we possibly give this equality of nurture and education to every child?" I admit that it is difficult—by no means impossible. It must, of course, be brought about gradually; and when there is a will there is a way. As Herbert Spencer said of another matter—the nationalization of the land—"Justice sternly demands that it be done," and if we, boasting of our civilization, declare that it can not be done, then so much the worse for us and for our false civilization. But it wants only the will. And it is our duty, as Spiritualists, to help to create that will.

But again, you will say, "Where are the means of doing this? We are already taxed as much as we can bear." True, we are shamefully overtaxed; but, instead of increasing the taxes, there is a necessary corollary of "equality of opportunity" which will not only give us ample funds to bring it about, but will at the same time greatly reduce taxation and ultimately abolish it altogether. For, if every child is given equality of opportunity, and every man and woman receives only "the results of their own nature and consequent actions," then it is evident that there must be no inequality of inheritance; and to give equality of inheritance, the state, that is, the community, must be the universal inheritor of wealth. At first, of course, it would only be needful to take surplus wealth above a fixed maximum; and, so far from this being an injury to the heirs of a millionaire, it would be a great benefit; for it is admitted that nothing has so demoralizing effect on the young as the certainty of inheriting great wealth; and examples of this come before us every year and almost every month. This is the real teaching of the parable of Dives and Lazarus; this gives us the true meaning of Christ's saying that a rich man shall hardly enter into the kingdom of heaven.

Now, many who dislike the idea of Socialism—chiefly, I think, through not understanding what it really implies—will perhaps look more favorably on this great principle of "equality of opportunity," since it would leave individualism untouched, would in fact render it far more complete and effective than it is now. For our present state of society is not true individualism, because the inequalities of opportunity in early life are so great that often the worst are forced to the top, while many of the best struggle through life without a chance of using their highest faculties, or developing the best part of their nature. Even Tennyson, whose mind was of an aristocratic bent, could say—

"Plowmen, shepherds, have I found, and more than once, and still could find,
Sons of God and kings of men in utter nobleness of mind;
Truthful, trusting, looking upward to the practiced hustlings-liar;
So the Higher yields the Lower, while the Lower is the Higher.
Here and there a cotter's babe is royal born by right divine;
Here and there my lord is lower than his oxen or his swine."

Equality of opportunity would put all this right; everyone would be able to show what power for good he possessed, and society would be enormously benefited in consequence. At the same time there would be all the stimulus to be derived from individual effort. The man who could surpass his fellows under such equal and fair conditions would be truly great. Some

**The World of Psychics
and Liberal Thought**

In 96 houses which the New York Board of Health condemned in three months, there lived 2,734 persons, or 556 families.

A remarkable example of the displacement of man by machinery is furnished by a new invention in Vienna. By utilizing photography for weaving purposes he is now able in a single quarter of an hour to sliper months or years to complete, according to the size of the design. This will mean the abolition of thousands of handcraftsmen, their place being taken by the photo-electric apparatus. One of the new looms will be on view at the Paris exposition in 1889. In three minutes the purchaser of a silk handkerchief will be photographed by an apparatus in the loom itself; the design photo will be prepared by the same machine, and then it will make a silk handkerchief with the purchaser's likeness woven into it. In not more than half an hour from the time when the portrait was taken the buyer will be able to take away as a memento of the exhibition a handkerchief with his woven portrait, and all for a mere trifle.

It is probable that Victoria will soon follow South Australia in giving women the suffrage, as Sir George Turner, the premier, has promised to introduce a women's franchise bill on behalf of the government.

One of the features of a new hospital building in Berlin is to be a large room in which patients suffering from lung diseases can breathe air artificially impregnated with salt.

Mr. J. J. Morse, in a felicitous speech of welcome to the Americans in attendance upon the great English meetings, said: "We heartily welcome the venerable spiritual pilgrim, Dr. J. M. Peebles, who is no stranger to us, and equally extend most cordial and fraternal greetings to the talented ladies who have accompanied him, Mrs. Jennie Hagan-Jackson and Mrs. M. E. Cadwallader. Through them we express our good wishes and sincere regards to all our brothers and sisters in the great western world. Although the ocean separates us physically, we are united in spirit in the closest bonds of fellowship and concord. We rejoice because of the great progress our cause has made; because materialism is being defeated all along the line, and sectarian intolerance and proudly assumptions are giving place to more rational and truly religious thoughts and sentiments; still, we can not and would not shut our eyes to the great need for social regeneration, or our ears to the cries for justice and liberty of the sad and suffering ones who exist in squalor, misery and woe all around us."

Believers in Christian Science in New York are to have a church that will cost \$175,000, to be paid for by gifts from those whom Christian Science has healed of bodily ailments. One man whose cure is claimed to have been almost miraculous gives \$50,000.

A note from Jay Chapel corrects his allusion to Major General Miles in his article in last week's Light of Truth. It should read now supreme commander under the President, of the armies against Spain.

Reviewing the events of the year 1887, M. Gabriel Buisson, editor of the "Revue Scientifique et Morale de Spiritualisme," says: "In France the Spiritualist movement is on the up grade. There is no town today which does not possess one or many circles, in which the public can gain instruction. Its free philosophy is subject to no dogmas, and subservient to no despotic authority. None of its partisans recognize any infallible authority. They know that it is by progressive steps they arrive at the discovery of the truth, by the experimental study of nature. Spiritualism, then, is essentially supple in its doctrines, for it moves easily along the great lines traced from the beginning by its initiators. Its rigorous methods permit of its boldly proclaiming the immortality of the soul. It possesses that certain criterion which establishes that grand truth beyond the reach of doubt."

The Illinois State Board of Pharmacy recently prosecuted a Chicago firm for selling borax in the grocery department outside of and independent of a department of pharmacy, the justice court as in all such actions, did the bidding of the board of pharmacy, but the firm resisted and proposed to test the right of the pharmacy board and the law by which they assume to govern their business with the public.

"Coming Events" contains the following remarkable statement, says Light. Apropos of the recent Zola affair, it is worth noting that in 1896 he paid a visit to a celebrated voyante, and published in the "Figaro" a three-column account of what took place. He was told that a terrible scandal would take place in two years' time, in which he would be involved, and in the end he would no longer be able to remain in France. A Jew, it was also foretold, would be mixed up in the affair, the whole effects of which would be very lasting. This can scarcely be accepted as mere guesswork! There was an extraordinary coincidence, too, while the trial was progressing, for at the identical time that the eminent novelist was being defended in one court by Maitore Labori, in another and adjoining court a man named Zola was condemned to three years' hard labor for forging the signature of a certain Madame Labori, neither the convict nor his victim being in any way associated with M. Emile Zola or his advocate.

Prince Kropotkin, writing in the Nineteenth Century, in reference to bacteriology and microbes and the efficacy of microbes in enriching the soil, says that we are looking too much only on the soil, as upon an inert mineral mass, while we ought to revert to the true conception, hidden under—"that the soil maintains life because it is living matter itself."

Spiritualist publications in Holland are Veritas, which records spirit communications to the Spiritualistic Broederbond Harmonia. The society also publishes a periodical named "Stemmen van gene Zyde der Graven" (Voices from beyond the grave"), containing a selection of the best communications. The Dutch have a journal, "Spiritualistisch Weekblad" ("The Spiritualistic Weekly"), and two monthly periodicals, "Op de Graeven van Twee Merelden" ("On the Borders of Two Worlds"), and "Het Toekomstig Leven" ("The Future Life").

Following the International Congress in London, the ninth annual conference of the National Federation of Spiritualists was held at Kelghley.

It is alleged that some Baltimore Spiritualists are holding a campmeeting the first ever held near Baltimore, at a place called Hall Springs.

How utterly faith in the communion of saints has died out among men can only be realized by reading and hearing the explanation of those who profess to believe in it every Sunday, and who every weekday employ themselves in ridiculing the possibility of any such thing. There is a much more general faith in communion with the devil than in the communion of saints. For the almost invariable resource of the pseudo-orthodox, when confronted with incontrovertible evidence as to the reality of spirit return, is to attribute it to the devil. The fact that we are but feeble folk, despised by the great ones of the earth, so far from tending to discourage us, ought to be the chief source of our confidence. It is always the weak things of the earth that are chosen to confound the mighty.—William T. Stead, editor Review of Reviews.

There was a rare bit of asininity in a medical certificate made out by a brace of doctors in this city last week on which a woman was adjudged insane. They found that she had "hallucinations of sight and hearing," and that "her malady is supposed to be caused by Spiritualism or attendance at such seances." And away she goes to the madhouse. Well, this is a little better than it would have been two hundred years ago. At that time of Puritanical blessedness and ignorance the poor woman would have been hanged. Unquestionably there are many cases of alleged insanity in our asylums with no better reason than attaches to this one. It is considered au fait. Objectionable wives are easily sequestered in this way, as was the case with the woman these medical prigs adjudged insane. The proceedings were brought by her husband, O Liberty, what shames are paraded in thy name.

WHY THE OREGON IS STRONG.

The battleship Oregon stood the test of the longest voyage ever made by a modern vessel of this kind and capacity. But she was built in the salubrious and bracing atmosphere of California. This should be an object lesson for our naval experts. French and Spanish vessels of this kind—even the best, and most of the latter were built in England—are constantly breaking down by the least strain. Of course the English are not to blame, as the Spanish aura attends the building, and that aura is rotten from way back to the present day. But if our people do not as yet take much stock in this kind of philosophy, they might be given to understand that atmospheric conditions lend a force and power to the working of metals that make it more durable than when prepared in a vicious or poisonous atmosphere, as may be found in older cities or countries. Let all of our battleships be made in California and we will have the best in the world, unless the rest of the world finds another California.

The emperor of Germany believes himself ruler by the grace or will of God. An American commander gave thanks to God for victory over the Spaniards at Santiago. If the emperor is not a hypocrite he must see that God is not unkindful of the Americans, and that the gift of aim is worth as much in time of war as a crown is worth in time of peace. Or does he believe that God is a German and only favors him?

TALKING PICTURES.

Closely following upon the invention of the telegraph, comes that of the kinemicro-phonograph. A communication from Paris to that effect is published in "Neue Spiritualistische Blätter" and in the "Uebersinnliche Welt." The new apparatus consists of an ingenious combination of the kinemato-graph and of the phonograph, both perfected in different ways, and so admirably connected as to reproduce sound and motion in absolute simultaneity. Moreover, every person in the audience will be provided with a so-called mikrophonograph, an instrument devised by Berthou, Dussand and Toubert, which will be acoustically "fed" from the principal phonograph, and by means of which each word will be equally distinctly transmitted to each hearer. Thus the public will, in the near future, be enabled to witness the accurate reproduction of whole dramatic entertainments, and not only to see the moving images of the actors, but to hear the words, spoken or sung with appropriate expression, and with or without instrumental accompaniment, corresponding to the respective parts represented.

DEDICATED TO PROF. A. P. AOSEROD.

"Our Spirit friends are near."

Though billows roll and winds may blow,
While on life's stormy seas I go
I fear them not while here below—
My spirit friends are near.

Though oft I languish in despair
And view temptation's gilded snare,
Sweet voices wafted on the air
Remind me they are near.

In vain I seek, yet seldom find,
Virtue, love and truth combined;
Vanity controls the mind—
Yet spirit friends are true.

Dark clouds my vision may obscure
And burdens I can not endure—
Yet through it all I feel secure
While spirit friends are near.

Though adverse winds may often blow
And toss my frail craft to and fro—
What joy it is for me to know
My spirit friends are near.

Earthly friends oft times deceive
And death my aching heart grieve,
Yet for them all I will not grieve—
My spirit friends are true.

Oh spirit friends, dear spirit friend,
We pray your blessings to extend—
The chain of ignorance to rend
And spread the glorious truth.

Portland, Ore.

PSYCHO.

If Germany's interference in the Philippines were legal there would be no more war. The interference being based on the simple fact that German citizens must be protected, also gives England the right to interfere with our attack on Porto Rico or Cuba, as both of these countries have Englishmen among their inhabitants. Why did Germany attack Paris at its time? Who interfered to protect citizens from every nation on the globe? Our German neighbor must be getting very near-sighted.

Pride always carries a shabbiness in its atmosphere that cannot be unnoticed by the intuitive or spiritual minded. What it tries to hide in one way it betrays in another.

For affluence to preach honesty to the poor is like a man without a stomach preaching against eating as an evil habit.

It is better to be dependent on honest money than independent on ill-gotten money.

Nature's prohibition acting through human discord produces a perverted emotion known as jealousy.



QUEEN CITY PARK—LOVER'S LANE.

QUEEN CITY SPIRITUALIST CAMP MEETING.

At S. Burlington, Vt., From July 24 to Aug. 28.

The campmeeting at Queen City Park, S. Burlington, Vermont, convenes from July 24 to Aug. 28. The talent engaged is composed of Mrs. A. W. Crossett, E. W. Emerson, H. D. Barrett, Lucius Colburn, O. A. Edgerly, F. A. Wiggin, Rev. B. Fay Mills, Mrs. Tillie U. Reynolds, Mrs. Sarah A. Byrnes, Mrs. Sarah Wiley, Mrs. Morse Baker, J. Clegg Wright, Mrs. H. P. Ressegue, Mrs. Emma Paul and Alonzo F. Hubbard. Address Dr. E. A. Smith, Brandon, Vt., for circulars.

INDIAN SPIRITUALISM.

There is a tradition among the Ottawa branch of the great Algonquin family, believed to this day, that, centuries ago, their first parents migrated westward from the seacoast, near the mouth of the St. Lawrence river, and settled in the valley of the Ottawa river in Canada, where they lived for untold centuries, and that the main village was at a place they named Ketchi-nebis-sing, which name it still bears. There a daughter of the chief of the village went down to the lake to bathe one morning; leaving her infant boy tied to a flat piece of wood as was the custom. On returning to the spot where she had left her child, he could nowhere be found. Distracted she ran back to the village; frantically screaming that her child had been stolen. The villagers turned out and searched long and well; but not a trace of the child could be found.

A few days after this young lovers sat on a mound near the spot where the child had been lost, and while they were kissing and making love, they were startled by hearing, deep in the ground beneath them, an infant crying

and sobbing as if its heart would break. They ran in great haste to the village, and reported what they had heard. All the inhabitants believed that it was the lost child which had been heard crying underground. The old chief called together all the magicians—as is the custom to this day where the Indians are not under the influence of Christianity—to hold a seance, for communion with the unseen spirits to divine what had become of the child. I will here briefly describe the manner in which Indians proceed to receive communications from the spiritual world, as I have myself witnessed.

Poles 10 to 12 feet high are set in the ground in the form of a circle, from 6 to 8 feet in diameter. The top of the lodge is left open. The sides are tightly covered with birch bark or the skins of animals. A fire is built close to the lodge for the purpose of enabling the spectators to light their pipes as they generally smoke during the strange performance. All being ready, a low, tinkling sound is heard, like several small bells at a distance. With a rush on comes the leading performer, carrying a magician's little flat rattlebox, somewhat like a tambourine. He sits down by the fire, and begins by telling his audience how he can call up spirits of the dead, as well as those yet living in the world, and that any present can ask them questions and receive true answers thereto. He next sings a peculiar song, which can scarcely be understood. He then either goes into the lodge by crawling under or sits outside with the audience; throwing his blanket or some other clothing over the top of it. Immediately the lodge begins to shake, like a creature of life with an ague chill. Then is heard in the lodge a sound like that of a distant, strong wind sweeping through leafless trees, and intermingled with strange voices. When questions are asked by any one

present they are always answered in an unknown tongue; but, luckily, among the spirits there is also a special interpreter to explain what the spirits say.

According to the tradition above referred to, when the performance closed a party was sent to the lake to dig near where the lost child was left by its mother. They did so; and as deep down in the ground as they are tall they found the remains of the child in a carven, from which fled, through an underground channel into the lake, a spirit monster. The magicians then declared that the country was ruled by Man-ichl-Manlin, the evil one, who was an enemy seeking to do them all the harm possible; that all the misfortunes which had befallen them came from that source alone; and that their only means of safety was to seek a new land toward the setting sun. Thus it was that those tribes of the Ottawa moved westward along the northern limits of Lake Huron and Lake Michigan and all about Ot-chip-we-ki-tchi-gami (Lake Superior) where many of them remain to this day.—Mr. Simon Pokagon in July Forum.

COMFORT TO DOUBTERS.

Is life a failure? Is immortality a delusion? Is spiritism a fraud? Are all the phenomena upon which all religions are founded produced by the mediums, as is affirmed by A. M. in his comments on the Seeress of Prevo-st?

All the evidence we have of a future life is through spiritual phenomena. It has been fashionable to denounce these phenomena as fraud, but that they do occur is now generally admitted. On the field of battle now is the contention that all are produced by the mediums, not by the spirits. It is well to recognize this, and carry the discussion forward from this point. Here the question arises, Do phenomena occur entirely beyond the power of any medium or independent of them? Thousands of intelligent people have witnessed them occurring in a manner unknown and incompre-

hensible upon any other theory than that of communication between the intelligent personalities of this life and those who have passed out of this and are existing in another sphere.
J. C. M.

[Life is only a failure to those who make it so, man being his own arbiter. Immortality is a fact, and proven through Spiritism. The phenomena upon which religions are founded are spiritual, whether they be the effects of disembodied spirits or mediums. But they are spiritual for all that, and prove the existence of a spirit in man. That some mediums have the ability to give force to the phenomena is true, but when accompanied by tests, so-called, spirits are in control. When phenomena occur extraneous from the medium they are purely spiritual—more so than when in connection with a medium. Such are independent speaking, nocturnal apparitions, rapping, etc., as may occur in circles held for the purpose, but more frequently in dwellings that furnish the needed conditions for these effects. Matter, per se, then becomes the medium, as will be the case when the world generally becomes more spiritualized. But because there are instances of independent phenomena materialists feel to attribute it all to matter, chance or fraud.—Ed.]

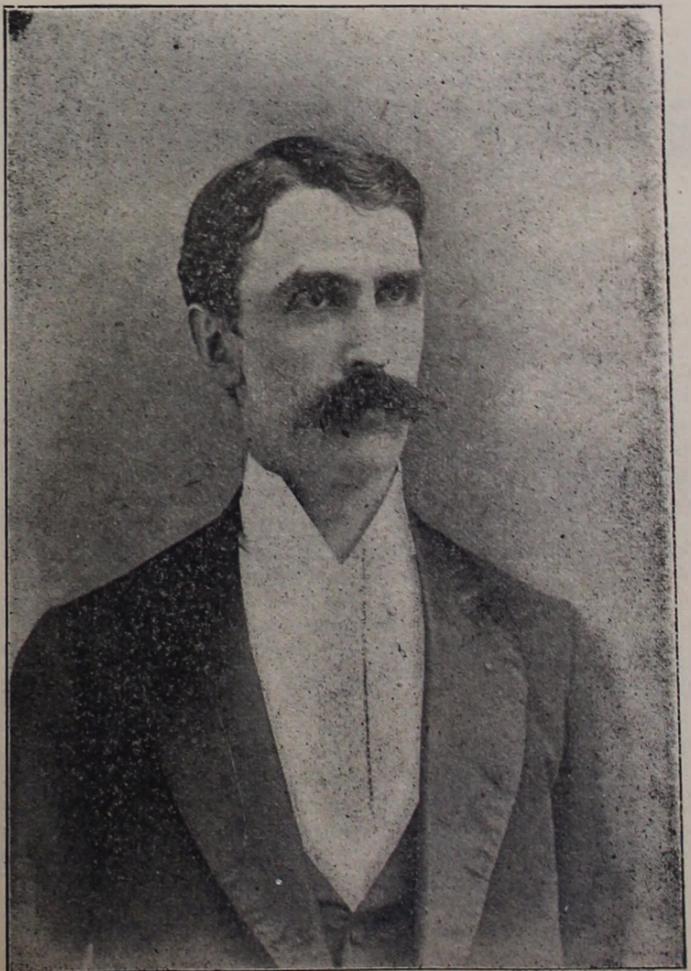
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PROF. H. D. BARRETT.



TILLIE U. REYNOLDS.

ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number XX.

By Moses Hull.

In chapter 32 Ezekiel tells us of the fearful condition of those past generations who had spent their earth-lives as some were then spending theirs. He tells the people of woes that shall come upon them; and how the strong and the mighty of past ages shall speak to them out of hell (sheol, the place of departed spirits), when they shall go there. He says "Ashur is there and all her company; his graves (hells) are about him; all of them slain, fallen by the sword; whose graves are set in the sides of the pit, and her company is round about her grave, all of them slain, fallen by the sword, which are come down uncircumcised into the nether parts of the earth." Thus he goes on for ten long paragraphs. I wish the reader could read this in the light of the Septuagint Greek, or even in the light of Modern Spiritualism. He would find these graves are hells, or conditions; and that the "nether parts of the earth" are earth-bound conditions. In fact the whole statement is intended as a description of the condition of those in the spirit world, of those who lived in this world as many were living for whose benefit he was writing.

I have little doubt but that if Ezekiel was understood, he is, in the main, correct. Spiritualism is the only thing that has ever thrown any light on this chapter.

In chapter 3:26 this medium was made dumb for a season, and for a certain purpose. In chapter 33:22 he says: "Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb."

In chapter 43, to the end of the book, the prophet had a series of visions concerning the people being restored to their land, their priesthood and their temple service—prophecies which I think all now acknowledge never were fulfilled. In 43:2-6 he beheld the glory of the God of Israel. It was "according to the appearance of the vision,"—of former visions which he had by the River Chebar. In verse five the spirit again takes him up, and the man (spirit) stood by him.

We next come to notice the mediumship of that prince of Old Testament mediums.

DANIEL THE PROPHET.

This man was justly called "Master of the Magicians." Dan. 4:9. Daniel was the most apocalyptic writer in

the Old Testament; and with the exception of the man who wrote the book of Revelation the most visionary man who figured in the Bible. I have sometimes wondered whether the peculiar method of his development had anything to do with his peculiarities.

Whether Daniel was a real person, or whether he was a character selected by the anonymous author of that book may never be known. If a real person, then there is a lesson to be learned in studying the method of his development; if, on the other hand, he was only an imaginary hero, his history contains the author's idea of the better methods of development.

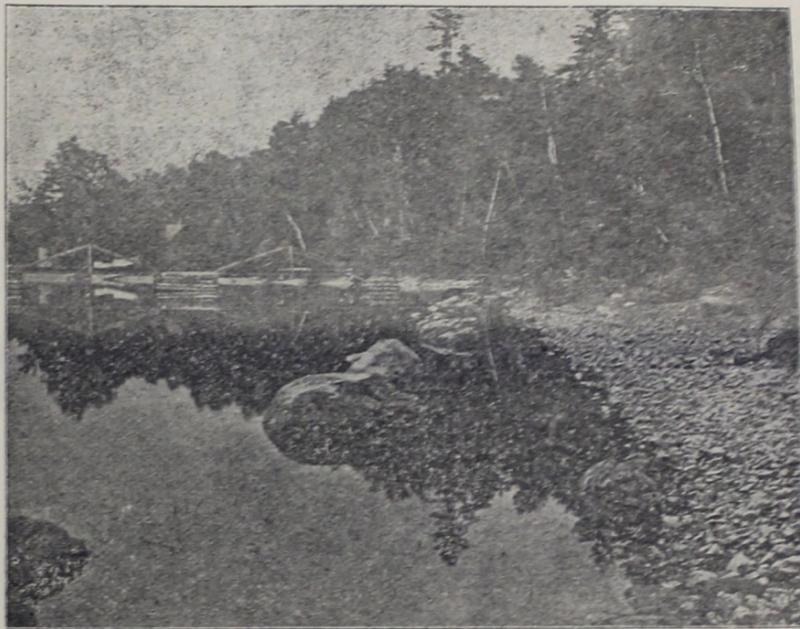
King Nebuchadnezzar is represented to have selected this man and educated him, on account of his being well favored, and skillful in knowledge and understanding of science." If all who appeal to mediums now would select such mediums, and others could be relegated to the rear, mediumship would stand higher than it does.

I spoke of the peculiar manner of Daniel's development; he was, so it is supposed, a Rechabite, who refused to eat meat or drink wine. See Dan. 1:4-8. In fact he and his three friends lived principally on pulse and water. Verse 12.

that by humiliation and prayer they could even now be delivered. As Nebuchadnezzar had been defeated in his plans, and had once been rendered insane, so Antiochus might possibly have a lengthening of his tranquility by showing mercy to the poor. See Dan. 4:27.

If there is a respectable critic on earth today who will deny that the book of Daniel was an anonymous production, written about a century and a half before the Christian era, I have not heard of him.

There are few now, outside of lunatic asylums, who will venture to teach a doctrine on the book of Daniel. Spiritualists take the book as containing the opinions of certain Hebrews of one and two centuries before Christ about certain modes of life preparing certain men to be instruments of deliverance. Daniel was represented to have been a wise and scientific man. (Dan. 1:4-5.) On account of this he was taught the Chaldean language, and was offered many privileges, which he did not accept. Of Daniel and his three particular friends it is said: "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." After the development of these four men through their



QUEEN CITY PARK—LAKE SHORE.

It may be well before we say too much of this man, either as a man or a medium, to offer a few remarks about the author of this book. Whether a Daniel actually lived in the time of Nebuchadnezzar, Darius and Cyrus, in the sixth century before the Christian era, is not known. It is, however, well known that the book of Daniel was not written until in the latter part of the second century before Christ. It is also well known that the Jews refused to admit it into their canon of sacred books. The book is, by the higher critics, called "a pious fraud." By that term they mean that it was a fraud written with pious intent, as many others were before and since; that not a prophecy in it was written until after the events had transpired which it has been supposed they predicted.

The Jews had suffered under cruel monarchs and had apparently been marvelously delivered. Now they were suffering as they had never suffered before. Antiochus Epiphanes had determined to exterminate them from the face of the earth. As the Jews had in former times been delivered from the persecutions of the hard-hearted tyrants, mentioned in the book of Daniel, so it was believed

ten days' fasting it was said: "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten better than all the magicians and astrologers that were in his realm." And Daniel continued even to the first year of King Cyrus." Dan. 1:17-21.

(To Be Continued.)

GOD (GOOD) HAS PAVED THE WAY.

Lift up thy head, oh man,
Behold thy light of day;
Shrink not thy duties here,
For Good has paved the way.

Thy mind may rest in darkness,
Thy soul incased in clay;
Fear not, the goal is near,
For Good has paved the way.

Thou art the full-leaved flower,
Thou art divinest ray;
What care, what fear need borrow
For Good has paved the way.

Oh joy in truth eternal,
No darkness here today;
I trust, believe and know,
For Good has paved the way.

—W. S. HASKELL.

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INFANT HEALTH SENT FREE.

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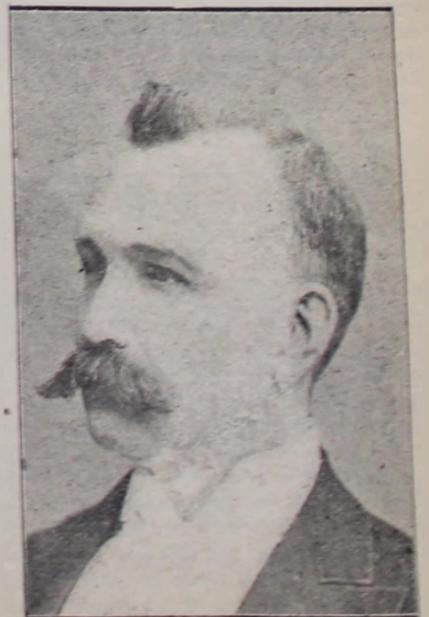
THE SIXTH SENSE.

I have read a number of articles in recent years concerning a sixth sense. The name of this sense, as it appears to me, should be "presence" or soul discernment. It enables the mind to use its latent subjective perception, both during sleep and wakefulness. It is analogous to the faculty of smell. It senses both the presence and character of another individual, whether the latter is in the spirit or physical form—whether seen or unseen by the eyes. This blooming gift is simply the ultimatum of pure instinct. It results from the opportunity which high civilization gives to the subjective mind, in conjunction with the harmonizing effects of American life on the objective or outward individuality. "Presence" enables a person to sense an unseen individual—to see the motives of any one by minor signs—and to excel language. An old sense is apt to be dropped when a new one is born. The sense of smell will decline more or less with the increasing strength of "presence."

Mrs. E. E. Long and Mr. Witty are conducting (separate) circles here, but our hall is unused. Mrs. Long has experienced terrible spells of illness in the last few months.

J. M. HOLADAY,
Council Bluffs, Ia.

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EDGAR W. EMERSON.

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

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MEDIUMSHIP NOT A PLAYTHING.

The investigation of psychic phenomena is a dangerous thing unless purity of motive and keenness of judgment form the governing power of the investigator. The worst enemies spirits have ever found are in the homes and lives of many of those whom the world knows as Spiritualists. There is no way out of this condition except to follow rigidly the pole star of integrity. Spiritualism has yet to be placed upon a pedestal higher than it has ever occupied. Spiritualists must accomplish this largely in the care taken of the nature of those manifestations purporting to be spiritual.

We glory in the grandeur of this gospel. It gives us the capital to withstand the strikes which laborers in the workshops of error are continually bringing upon the world. Outraged conscience rebels at the teachings which hold up an implacable foe under the guise of a friend. Wise spirits declare that friendship, love and truth are our eternal heritage if we obey the rules governing those undying attributes. The whole case is in our hands.

Then, next to the exercise of judgment and caution, lies the duty of protecting, supporting and fostering those who are fit to be the instruments or agents through and by which we commune with the spirit world. This fostering care and education is paramount in the field of psychical research. The ancient Greeks used to protect mediumship by making it unnecessary as well as impossible to commit fraud. The oracles of their temples were never obliged to mix the pure, exalted spiritual truths which came to them, with the dread that perhaps the morrow would find them without the necessities of life. Mediumship is at once the most dangerous and the most blessed of all human attributes, and it ought to be cultivated wisely and well. There ought to be a school for mediums in every state in the Union. Schools where those possessing those latent powers so subtle, which wait them for the exigencies of life, may go and be taught something about the powers they possess, know something about the relations between bodily functioning and brain action, of the process which casts pictures upon the brain for the indwelling spirit to gaze upon and interpret, of the electrical forces governing the mechanism of the body, of the power which enables them to read and describe the surroundings of foreign objects touched by the hand—as in psychometry, of the force which conducts thought from mind to mind. Physicians are learning to telegraph between distant points without the intervention of a wire. Why should not mediums know something about

the subtle alchemy that makes it possible for a thought to travel from one mind to another, carnate or decarnate. These are legitimate studies and no more enduring monument can ever be erected to the uses of Spiritualism than schools of the character here adverted to.

REJOICE AND BE GLAD.

Spiritualists, do you know that you have in your possession the greatest thing on earth? Are you aware that the best and ripest thought of the world is being thrust forward into those avenues which you opened up long ago and upon which no grass has been allowed to grow? The last and best of all the ages is written in the word Spiritualism. We should not at all so much for the name as in glad rejoicing we should herald to the world what the name stands for. Be not disturbed by the shortcomings of people. They have their day. How was it in time gone by when vituperation met the advocate of this great cause? None of the slanderers are remembered. So it will be with those who make merchandise of it now. They are being watched and they will be alonged off.

The better and wiser even among our opponents no longer offer these things as an argument against Spiritualism. The truth is in it and the truth will take care of itself.

Consider the array of talent to which Spiritualism has become the one attractive and last welcomed hypothesis in their dealings with the elusive, all-powerful forces of life! After all other hypotheses have filled their quota in the requirements of investigation there remains a residuum unaccounted for and unexplained. They are driven to the point which divides the physical and psychical qualities of man here from the same qualities in beings which the tremendous import of the thought compels them to hesitate to name man immortal. Man immortal is the master agnosticism of the ages. This is the residuum of the last analysis. To admit the nature of it is analogous to the shock sustained by a polling youth when plunged into a cold bath. And yet, once in, ease and comfort follow.

It is to this residuum that the wise, the critical of earth are being driven. One by one they let go and become immersed in its ample flood. Simpler folk took to it long ago and were called mal-observant and other choice epithets were used in laying them away.

Let Spiritualists rejoice. Their facts need no further confirmation. Enough has been given to keep the world busy for another century. Meanwhile great things will occur.

ONE MISSING.

It is a pleasure to read the comment of our English contemporaries on the success of their recent International Congress. There does not appear to have been any of those drawbacks which characterized the Rochester jubilee, while in both celebrations the dignity and far-reaching importance of the cause were splendidly in evidence. There was, however, one notable name more notable in its absence among the long list of celebrities whose thoughts and eloquence made up the symposium. We refer to Mrs. Emma Harding Britton. We have failed to see any allusion to this heroic and indefatigable medium in reports of the congress. It was in the autumn of 1874, in a little stuffy hall in Buffalo, N. Y., that we listened to the first discourse by a representative medium, and Mrs. Britton was the speaker.

THE SOLVENT WITHIN.

The man who fully realizes the advance he has made upon the thought of his time is he who understands that character and personal power built upon the virtues of another person never could have saved him from himself. If this understanding of interdependence and personal accountability were established in the world at large there would be no such thing as an ossified will, or that fixed determination which ruins the force of will by losing reason in an irrational resolve. To the world of light and love the rugged thinker, however powerful in predetermining his course he may be, turns instinctively to that sustaining power which bends the stream of destiny. The trouble is man has been taught for ages that perfectibility has been his normal endowment, but through a mistake which has conferred spiritual panperism and condemnation upon the entire race, perfection is lost forever and progressive development a contradiction of terms and ideas. As a result of this teaching every theologian of the Christian era has held up before human sin and suffering the filling of a void which, to accept, compels reason to unreason itself.

From out these sloughs the soul forces of the world have been slowly emerging for two centuries. It is a matter of necessity and cultivation, in other words, discipline, and he who earns the encomiums of thoughtful men and of angels must needs cultivate his highest aspirations; he must live above narrow prescribed lines, must make activity correspond to ideality.

"Man is his own star, and the soul that can render an honest and perfect man commands all light, all influence, all fate. Nothing to him falls early, or too late."

There is no fate where the will of man, governed by reason, is set up against the obstacles of his mental and physical surroundings. He changes the decrees of nature by leveling forests and turning watercourses and he slays every demon that preys upon him by the energies of his own being and the necessities thereof. He may be guided. Aye, guidance is an essential necessity of his life. This constitutes that destiny which shapes his ends rough hew them how he may. Will is co-eval with destiny.

WHAT WE SEEK.

We see the avenues of thought extensively portrayed in the popular form of establishing the verity of spirit phenomena—

That in every department of such inquiry the purpose is the direct opposite of that operating in the past, which had for its object the stamping out of these self-same phenomena—

That this labor is another side of the great undertaking on the part of the spirit world to leaven up the incongruities and misconceptions regarding the future life—

That in the church the leaven is being perceived although not under the name of Spiritualism—

That the effects are apparent and that all the church can possibly boast of in the way of reform and nobility of purpose has its origin in the carnative regions of intelligence above the mists and chains of mortal life—

That in the field of science the exception, not the rule, is to term this force other than that which Spiritualists have always claimed for it—

That this is triumph indeed and possesses every encouragement for those who heretofore have felt their hands tied and their work unavailing—

A CHANGE.

Before the spirit began to see the years ago the end of physics was supposed to have been reached. Science and orthodoxy alike worshipped at the shrine of a fog. The only alteration between them was the dimensal and characteristic of the fog.

When a rap from the unseen world echoed upon the sounding board of thought orthodoxy promptly said it was the devil, and it couldn't define the devil any more than it could the rap. Science promptly said it was an abnormal toe joint, and it couldn't define the toe any more than orthodoxy could define the devil. (Orthodoxy still says it is the devil because it can't say anything else. Being orthodox it is done. But science is changing its verdict. Prof. James, who holds down the chair of psychology in Harvard University, is credited with this statement: "The most urgent intellectual need is that science be built up again in a form in which the facts of Spiritualism shall have a place.")

The professors of Harvard in 1884 ridiculed these facts and nearly killed Dr. F. L. H. Willis, our noble co-worker, who was a student there and a medium at that time. His health was shattered and he has been a sick man ever since. Change? Well, yes. What has made it? The persistence and insistence of truth. Like drops of water the constant pelting of facts finally breaks the flintiest intellect. Harvard is getting ready for the new education. When Harvard explains the rap it will fulfill the law of compensation.

INVITING FAILURE.

A preacher in Delaware, Ohio, has been preaching against Spiritualism, finally offering \$50 towards paying any medium who will give a seance at his home, at which a committee named by himself shall be present. If the committee after the seance sees anything in Spiritualism he will be ready to accept their decision and perhaps adopt the faith. Aside from the humor of the thing there is a serious aspect which lies in the woeful ignorance of these would-be dictators who imagine that mighty truths to which painstaking men have given years of their lives to the investigation of, are to be dished out to them like the service at a banquet at so much per plate.

We advise this preacher to use his fifty dollars in improving his mind by learning what Spiritualism is. He will not learn anything by the course he is pursuing. Should a medium be found who can be used to any definite advantage under the terms he prescribes—which is extremely unlikely—whatever might occur will be, in the end, set down as fraud or hallucination. And though he really be convinced against his will, he will be of the same opinion.

The work of Spiritualism does not lie in knocking chips off the shoulders of mouthing preachers. This preacher at any rate has given evidence of his utter ignorance of the Master he thinks he serves, otherwise he would not oppose Spiritualism.

WHO IT APPEALS TO.

A theme that challenges the acumen of such men as Wallace, Crookes, Stead, De Rochas, Coues, Hodgson, Gates, Akaakoff, men whose renown in the world of scientific and philosophical thought glitters with the brightest stars, must have in it something of the profoundest importance, must carry within itself a wholesome message to mankind. Yet all these and scores of others in every high and influential walk of life, are Spiritualists.

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THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

DR. A. R. WALLACE'S GREAT SPEECH.

On another page will be found the address of Prof. Alfred Russell Wallace, to which allusion was made in these columns a week ago. We had not at that time seen the address in full and but meager references to it in our English exchanges. The speech as printed is taken from our contemporary, Light, to whose columns we are indebted for much of exceeding interest ament the recent great Congress of Spiritualists held in London. Light of Truth bespeaks for Dr. Wallace's address a careful reading. It is filled with admirable suggestions and is the utterance of a true prophet. In a word such talk as this is the ever pressing gospel of Spiritualism today. There is, there can be nothing of profounder importance than the subject he deals with, and the whole of our educational work ought to be thrown into the herculean task of establishing those positive remedies which the altruistic spirit of the century has ever demanded as the only way out. Dr. Wallace's address rises to the height of all this demand. It ought to be read and studied by every Spiritualist in the world; not merely because Dr. Wallace has uttered it, but because it is the sentiment and well-spring of inspiration and action now taking hold upon the thinkers of the world touching the curse of enforced poverty and consequent immorality.

WHY.

If Modern Spiritualism is the defusion its misguided opponents say it is, why should the scientist, the moralist and the religionist waste their precious time investigating it? Why should they write volumes upon its principles when every penstroke overturns their preconceived ideas and beliefs?

Nobody ever heard of a scientist investigating optical illusion or prestidigitization for the purpose of settling the problem of immortality. Why, then, should he investigate Spiritualism if it is founded, as charged, upon delusion and humbug?

F. CORDON WHITE.

Mr. White is one of our most popular test mediums in the west. He was born of parents who were Spiritualists and thus a natural medium. He is still a young man, but past the era of temptation, and has to this time no blemish on his character that can injure him or the cause he represents. His home is at Lily Dale, N. Y., though most of the time away from it on a mission of love.

BIBLE SPIRITUALISM.

Moses Hull continues his important papers on Bible Spiritualism in this issue. These papers are of the very highest value in explaining to those whose minds run that way the intricacies of Bible lore and giving to them a rational interpretation. Take Spiritualism out of the Bible and the millions of copies of it now in use are as worthless as last year's almanacs. All in it that is not directly traceable to mythology and paganism finds explanation in mediumship and the intervention of spirits in the affairs of mankind. Moses Hull's work stands alone and unapproached in uncovering these esoteric features so far as they relate to Spiritualism. Himself one of the best Bible students in the world, he sees the necessity of divesting the old stories of their fabulous, unmeaning character and making them intelligible to a large number of inquiring people.

IN BRIEF.

Mary-Eddyolatry is what the critics now call it.

Nothing that pertains to the higher nature of man can be useless.

Heard of wages going up anywhere since the war tax was imposed?

Are you a Spiritualist? Yes. Ever read the Light of Truth? No. Ah!

Have you a soldier friend at the front? Send him the Light of Truth.

Commander Wainwright is a brother of Marie Wainwright, the actress.

We had much rather hear an honest man swear than to hear a pious hypocrite pray.

The rumor factories are now turning out bald narratives about an enmity between Sampson and Schley.

Did you ever study the economic law of the Sermon on the Mount and apply it to your social condition?

Be sure to keep the beacon fires burning for lo! there cometh a day in which men shall glorify the truth.

When you see a good thing in Light of Truth mark it and mail the paper to your friend on the fence, "lest he forget."

The expedition to Porto Rico is en route. Another turn of the winch raising the anchor of hope for an oppressed people.

The National Association of Spiritualists ought to be in exceeding good shape, to judge by the abuse now being heaped upon it.

Paragorically speaking as Mrs. Partington would say, the remedy for Sagasta's trouble is a dose from a bottle labeled "Peace."

Write to your congressman and ask him how he voted on the matter of granting Roman Catholics the right to build a church at West Point.

The school and the museum should go together in the arena of education. There is more for the child in the art of the taxidermist than in the art of syntax.

A St. Paul judge has discovered that Minnesota is without a law to punish "divine healers" and thus one of them, arrested some months ago, has been released.

The burden of President McKinley's proclamation to the people of Santiago province is the sanctity of private property. Evidently a way is being made for the Gorgon of monopoly.

The pope, according to the Paris Temps' Madrid dispatch of July 17, "has charged the papal nuncio at Madrid to renew his expressions of sym-

pathy with Spain and the dynasty, and has also ordered the Spanish prelates to restrain the Carlists."

The printing press is the grandest prayer ever offered up by the necessities of mankind. The steam engine, the locomotive, the telescope and the dynamo, these have done more to save the race than all the sermons that have ever been preached.

We learn with deep regret that the son of Dr. Nellie Mosler, one of our eminent mediums, lies in the hospital at Key West severely wounded in both of his legs. He was with the rough riders and fell in the memorable charge of that heroic regiment before Santiago.

Two immigrants—a man and a woman—were denied admission into the country because they would not get married according to those forms which sanctified legal prostitution. The transformation of the immigration bureau into a matrimonial inquisition is a sight.

When women like Frances Willard and men like Dr. De Witt Talmage endorse a thing, be sure they know whereof they speak, says a Keeley cure puff. As Miss Willard has gone hence her endorsement is of no account, but a good word for the Keeley cure from Talmage speaks volumes.

It begins to look as though there was a humbug buzzing in McKinley's war bonnet. One of the purposes of the war was to relieve the starving Cubans, yet every avenue has been blockaded, no attempt has been made to send them food, and they are left to starve to death.

The newly appointed Russian minister of public instruction has begun the duties of his office by issuing an order to the effect that corsets must not be worn by Russian young women attending high schools, universities and music and art schools. An order of this kind may go in Russia, but think of it at our Vassar. Horrors!

The Baptist Young People's Union of Buffalo, N. Y., at a recent session passed a resolution expressing the hope that in the treaty of peace to be made with Spain, in all the territory which falls into the power of the United States, whether ceded back to Spain or not, religious liberty and religious equality shall be established with freedom of conscience and freedom of worship.

Wonder if there really was a jubilee commemorating the fiftieth anniversary of Spiritualism at Rochester last month! It begins to look as if the whole affair was merely to give a few doppelgangers a chance to reflect themselves. An outsider would quite naturally conclude from these criticisms that without a financial deficit there would have been nothing whatever to talk or write about.

Read the ancient religions of Chaldea, Egypt, Greece and India before you read the religion of Christianity. In this way only can be found the basis upon which rests the whole superstructure of Christianity. Christianity is all of these renamed, plus priestly additions designed to give them power and enslave mankind. Remove priestcraft from Christianity and we have Paganism pure and simple.

Spiritualism is an explanation and a consolation. It adds knowledge to faith and makes whole that which without it must forever remain divided. It destroys only where error blocks the way and renders truth abortive. There is nothing in Spiritualism that any clear-headed man and woman need object to. A spirit of dis-

crimination is requisite to distinguish between Spiritualism and the impostures practiced in its name.

Again has Sunday played an important part in the order of time in which your Uncle Sam is crossing "Spanish honor." The stars and stripes were formally unfurled over Santiago on Sunday, July 17, thus closing one of the most brilliant pages of national history. And to make it all the more impressive a big American ship loaded with food for the starving victims of Spanish misrule was the first to enter the now historic harbor.

Here is the sentiment of a public official, to-wit, the chief clerk of the mayor of Columbus: "The city does not want to be reformed and it will not be. Mr. Baker wants all of the saloons moved out of the city. He wanted all the gamblers moved away, and he wants the courtesans notified to leave. Now he is about the only man in the city that really wants that."

Think of such a creature holding such a position!

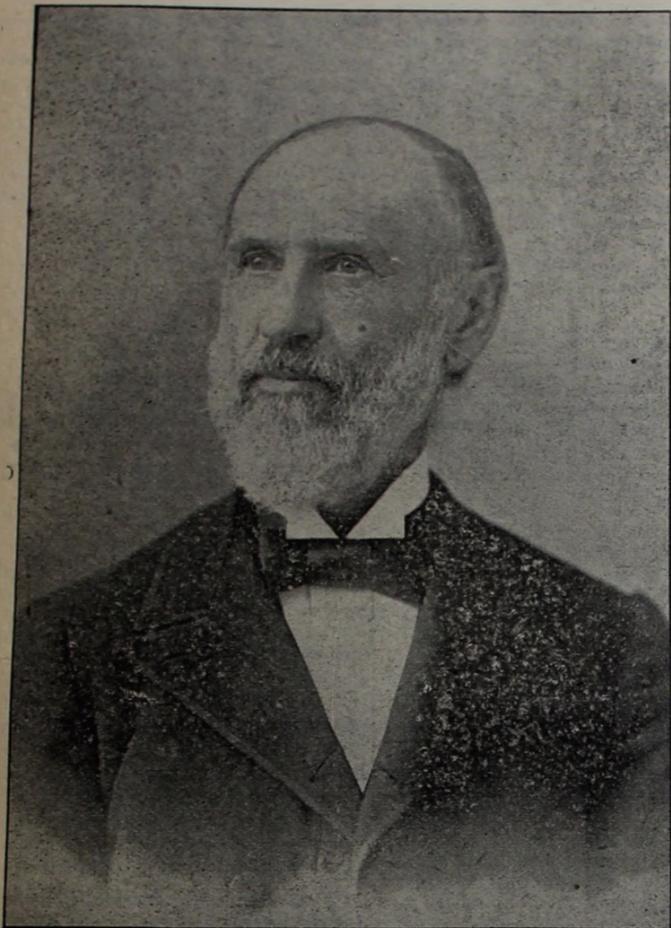
Man's material necessities should be secured to him and that security determined upon his adaptability as a producer. Following this arises the question of education. Education is good or bad where the laws governing the natural adaptability of the individual are improved or ignored. Much of that which is called education is ignorance with a blue aura. This is an unnatural combination and is to be outgrown in the higher education, which molds the mind along the avenues of its inherent possibilities.

It would have redounded more to the bravery of Socrates to have recanted than to live in the memory of the world as a victim to the malevolence of a despot like John Calvin. The truth would have come unpermitted eventually. The best thing Galileo ever did was to recant. He knew that the earth revolved around the sun and would continue to do so whether he denied it or not. If he could have been assured that the earth would stop turning if he was killed there might have been some glory in his martyrdom.

Each conscious, rational soul loves instinctively the true and the good. Somewhere in every crowded hall and barrack of memory there is packed away a jewel which will shine when the light strikes it just the same as if no flth had ever covered it up. This quality, this soul in man we work for, and knowing that it eventually makes the angel of every demon, and that from heights along the azure vaults of ineffable love each soul will some day look backward without a regret upon the darkened places, now lighted up in the recognition of mutual fidelity to each other's needs, we raze, destroy and build anew, labor, aspire and wait.

Be chary about handling goods in Chicago department stores, as you are likely to be arrested for shoplifting. Newspapers are ready to dilate on it and introduce you to the work as a criminal, but not to recall it when proved innocent. There is no sensation in vindication of character—either for the press or the reader. It is all right for department stores to protect their interests by keeping an eye on shoplifters, but when a firm—as recently done in Chicago—persist in persecuting an innocent person because pride (a respectable form of prejudice), would not allow them to lose the case, it is time for honest people to go elsewhere for their purchases.

The lack of love to be affable generates moroseness.

SOME OF THE TALENT ENGAGED AT
MAPEL DELL PARK.

REV. A. J. WEAVER.

BORDERLAND OF PHYSICS.

Col. De Rochas' Paper Before the International Congress of Spiritualists, London.

Excerpt From LIGHT.

The exteriorization of motricity is more difficult to understand, and I can only, in the endeavor to explain it, have recourse to a simile.

Let us suppose that in some way or other we prevent the nervous agent reaching the hand; the latter will become dead, as inert a material as a piece of wood, and it will only come back to life during the control of our will, when we have returned to this inert matter the exact proportion of fluid required to animate it. Let us admit, now, that an individual can project on to a piece of wood this same fluid in sufficient quantity to charge it in the same proportion; it will not be at all absurd to believe that, by a mechanism as unknown to the attractions and repulsions of electricity, this piece of wood will behave as if it were a prolongation of the body of that individual.

Also it would explain the movements of tables placed under the fingers of those who are called mediums, and in general all contact movements produced on light objects by many sensitives, without appreciable muscular effort. These movements have been minutely studied by Baron de Reichenbach; he has described them in five communications made in 1856 to the Academy I. and R. of Sciences, at Vienna.

We can understand even the production of movements necessitating a force superior to that of the medium by the fact of the human chain which places at his disposal a part of the force of those assisting.

But such a simple hypothesis does

not take account of the formation of hands, and we are compelled to supplement it as follows:

The nervous agent diffuses itself along the sensory motor nerves in all parts of the body. We can say, then, that it presents in its ensemble the same form as the body, so that it occupies the same portion of space, and we can call it the "fluidic double" of the man without leaving the domain of positive science.

From numerous experiments, which unfortunately depend only on the testimony of the subjects, it would seem that this double can re-form itself outside the body, following a sufficient exteriorization of nervous inflow, in the same manner as a crystal reforms itself in a solution when the latter is sufficiently concentrated.

The double thus exteriorized continues to be under the guidance of the spirit, and obeys it with even greater facility, as it is now less trammelled by adherence to the flesh, to such an extent that the subject can move it and accumulate the material on this or that part in such a way as to render that portion perceptible to the ordinary senses. It is thus that Eusapia forms the hands which are seen and felt by the spectators.

Other experiments, less numerous, which consequently we should only accept with still more reserve, tend to prove that the exteriorized fluidic matter can be modelled under the influence of the will as readily as clay is modelled under the hand of the sculptor.

We may suppose that Eusapia, in consequence of her passage through various spirit media, has conceived in her imagination one John King, with a well-marked face, and that not only does she take his personality in her language, but that she comes to give his form to her own fluidic body, when she makes us feel with the large

hands of a man, and that she produces at a distance the impression, as in clay, of a man's head.

But if nothing has proved to us that John existed, nothing has proved that he did not exist.

Moreover, we are not alone in the world; there are persons whom I know personally, in whom I have the greatest confidence, and who report facts that can only be explained by the aid of temporary possession of the exteriorized fluidic body by an intelligent entity of unknown origin. Such are the materializations of entire human bodies observed by Sir William Crookes with Miss Florence Cook, by Mr. James Tissot with Eglinton, and by M. Aksakof with Madame d'Esperance.

Well, these extraordinary phenomena, the mere statement of which exasperates the people who believe themselves scientists because they have studied more or less closely a few branches of the tree of science, only appear to us a simple extension of those which we have experienced ourselves, and which it is now impossible to doubt.

We obtain, in fact, a first disengagement of the fluidic body in the exteriorization of sensibility in the form of concentric layers on the body of the subject; the material nature of the effluvium is demonstrated by this fact, that it is dissolved by certain substances, such as water and fat; but, as with scents, the diminution of the weight of the emitting body is, in this case, too slight to be appreciated by our instruments.

The second degree is shown in the coagulation of the effluvium into a double, sensitive, but not yet visible to ordinary eyes.

At the third, and also at the fourth degree, there is something resembling a galvano-plastic transportation of the matter of the physical body of the medium, matter which leaves this physical body, to occupy a similar place on the fluidic double. It has been certified a great number of times, by the balance, that the medium then lost a part of his weight, and that this weight was to be found on the materialized body.

The most singular case, unique up to the present, is that of Madame d'Esperance, with whom the transportation took place with such intensity that a part of her own body became invisible. There remained in its place only the fluidic body of which the double is merely an emanation; the spectators were able to pass their hands through her, although she could feel their touch. This phenomenon, pushed to its utmost limit, would lead to the complete disappearance of the body of the medium and his appearance in another place, as is related in the lives of the saints.

In the materialization of a complete body, this body is almost always animated by an intelligence different from that of the medium. What is the nature of these intelligences? At what degree of materialization can they intervene to direct the exteriorized psychic matter? These are questions of the very highest interest, which are not yet answered, at least by my collaborators and myself.

What we have just said is sufficient to show that the study of psychic phenomena depends on three distinct sciences.

On Physics lies the task of defining the nature of the psychic force by mutual actions which may take place between it and the other simple forces of Nature—sound, heat, light and electricity.

Physiology will have to examine the actions and reactions of this force on living bodies.

Finally we enter the domain of

Spiritualism, when we have to determine how the psychic force can be set to work by intelligences belonging to invisible entities.



E. W. SPRAGUE AND WIFE.

FRIENDSHIP.

Move on, oh world, thy ceaseless, tireless roll,
Thou movest by a will, a will of mighty power,
Thou art material and devoid of soul,
And day and night are to thee as an hour.
The hour that measured is by wordly man,
Who oft does look upon all things, as his alone;
Forgetting that his life of earth is but a span,
And the material he does claim, he cannot own,
For he must leave all things and cannot take
One atom from the world he loves so much;
For all the ties of earth there comes a time to break
And he must feel the messenger's cold touch,
That touch called death, that comes in time to all,
And with an empty hand, man forth must go—
For nothing can prevent his answer to death's call.
That call that all must hear, that call that all must know,
How blessed then the one, who leaves behind
A memory that is loved and blessed by all,
Who dwelleth in the heart and in the mind
Because he ever answered unto Friendship's call.
So Friendship lives! because 'tis born of love
And the freed Spirit, journeys forth, blessed on its way.
By Friendship's thoughts, and ever strives to prove
Friendship to all, for God commands, and he does say,
There is a holy brotherhood, who bound in Friendship's name
Worketh for all, and ever works for right,
And would remove from all, all wrong and blame
And prove the power of love and Friendship's might.
AZUR.



MOSES HULL.

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COMPARISON OF NERVOUS CONDUCTIBILITY AND INTERRUPTED ELECTRIC CONDUCTIBILITY.

By Dr. Edward Brantley.

(From the Revue de l'Hypnotism.)

In the early researches with regard to our nervous system, the similarity existing between its process of functioning and electric conductivity was recognized in the adoption of the term nervous current. It was then supposed that this current was continuous, like that of an ordinary electric circuit. But recent research has shown that the nervous system is formed of independent separate cells or "elements" called neurones, which are only connected by means of ramified extremities. The nervous current is consequently now shown to be propagated by the contiguity of these neurones and to be arrested by their non-contiguity. The nervous system can therefore no longer be compared to the continuous circuit on metallic wires, but presents a strong analogy in its functioning with that of interrupted non-continuous conductors.

It is well known that the electric current is easily transmitted by metals, but is arrested by substances called insulators, such as air, sulphur, paraffine, resins. Another class of conductors may be made of metallic particles mixed with insulating substances, in which the particles of metal do not touch each other consequently, but are slightly separated by the intervening insulating substance by which they are surrounded. These may be called non-continuous or interrupted conductors.

If such a conductor is introduced into a circuit of metal wire, on which a continuous electric current is passing, the current will be arrested and interrupted. But if the current be largely increased in intensity, or if a vibratory current from an induction coil (instead of from a battery) is made to pass; or if an oscillating radiant discharge from a condenser is made, and that even at a distance of 50 yards from the wire, then the non-continuous conductor ceases to arrest even a weak battery current. Its resistance becomes very largely diminished; it becomes sensitized.

The sensitized conductivity thus induced does not terminate with the cessation of the radiant energy that produced it. It persists for several days and even then leaves an increased sensibilization, permitting the subsequent reproduction of similar induced conductivity by a lesser effort; a weaker current.

Such non-continuous conductors may be called radio-conductors, from the fact that their conductivity is induced by the radiant action of the discharge from a condenser at a distance.

It is by the use of radio-conductors of this character in the receiving instrument that wireless telegraphy is now being effected. The insulator used in the non-continuous conductor in this case is simply the air which intervenes between the iron filings used, thus interrupting the conductivity and making it non-continuous as compared with an ordinary metal wire, in which the closely adhering atoms are not isolated or insulated by any intervening air, and present continuous conductivity consequently.

The sensitized conductivity so induced may be arrested by several means; a light shock or an elevation in temperature will re-establish the interrupted condition.

The neurones in our nervous system are situated in their mutual interrelations and behavior as the metal particles in non-continuous electric conductors are. As a shock weakens and interrupts the conductivity in a non-continuous electric conductor, so in our nervous system anaesthesia and hysterical paralysis, traumatic neurasthenia or traumatic hysteria, due to the suppression of the sensor or motor nerve circuits, are produced by traumatism, or the shock ensuing on a severe injury entailing consequent contraction and non-contiguity in the terminal processes of the neurones.

As oscillatory electrical radiations induce conductivity in non-continuous conductors, so do similar stimuli act most efficaciously in effecting the cure of hysterical anaesthesia and paralysis; which infers that this undulatory form of energy induces contiguity or contact in the conducting elements in both cases.

The radiant oscillations produced by discharges of great rapidity tend to induce conductivity in non-continuous conductors; so do they also produce satisfactory therapeutic effects in cases of impaired digestive functions, probably by assisting in re-establishing the contiguity between the neurones which had been impaired from lack of sufficiency of this mode of energy in the organism.

Non-contiguity or insulation may perhaps be entailed by the electro-radiant action causing the etheric sheath of the atoms to swell, and thus separate and insulate them. A shock causes this etheric sheath to contract and thus re-establishes contact and conductivity.

It may be remembered that Dr. Luys and his pupil, Dr. Encausse, have taught that the ganglions and plexi of the sympathetic system are the great storage condensers of the nervous energy in man's organism. Arguing from analogy, it may be possible perhaps that discharges of nervous energy from these condensers may also be of a radiant, oscillatory mode, and induce contiguity in the neurones of our sensor-motor system and consequent transmission. In other words, these ganglions may fulfill a similar function to our sensor-motor nerves as the electric condensers do in inducing transmission through non-continuous conductors. Transmission outwards would entail the activity of the sensor-motor system and the awakened state of relation with the outer world; while transference inward to the sympathetic would entail the suspension of external relations and the activity of subconscious sleep states.

On the other hand, it has been recognized by Drs. Richardson, Hoffman, Montin, by DeRochas and others, that the energy which has been called biomagnetism, sensibility, motricity etc., and which constitutes the basis of thought and of form-transference, is exteriorized and radiated from our nervous system and carries the expression of similar faculties at a distance, as those it normally entails within the organism. If this energy is produced within our own organisms, as above suggested and is simi-

lar to the radiant force by which Mr. Marconi has transmitted messages through space from Bournemouth to the Isle of Wight, may we not have therein the explanation of the basis of thought transference?

QUESTOR VITAE.

A PECULIARITY OF THE SPANIARDS.

The Spanish mind is a psychological curiosity. Hardheaded, matter-of-fact men of Anglo-Saxon or other north of Europe races who find no satisfaction in illusions, but try to look facts in the face, can not readily understand the unmodern Spanish mind. They often say that it does not seem possible that the Spaniards will do this or that, because it seems unpractical or irrational, but that is the way it seems to the practical, rational mind. It does not seem so to the Spaniard who often refuses to see what he does not want to see, who often ignores evils and imagines wealth and success which do not exist and which are not within reach. He will talk about his "honor" when he is robbing the government or planning to poison or to stab a rival.

The full title of the king of Spain recites that he is a king of a great many countries where Spanish rule ceased centuries ago. This fact illustrates the peculiarity of the Spaniards in disregarding facts as they exist both in regard to individuals and nations and talking and acting just as if everything were as they desired it to be. It is necessary to understand this peculiarity of the Spaniards to be able to understand and to appreciate the wit of Cervantes. Don Quixote and his knight, Sancho Panza, impossible characters to the Anglo-Saxons, are entirely realistic to the Spaniard.

There is a deficiency in the Spaniard which unfits him for effective naval service. This deficiency applies to the officers as well as to the men. There is lack of promptness and energy. Delay and dilatoriness are a weakness of the Spaniard. There is also lack of ability to take the initiative and to control and shape affairs instead of being controlled by them. An American officer like Dewey or Shafter is a centerstance. To a large extent he makes and controls circumstances. The Spaniard waits and drifts. There is in the Spaniard a lack of ability to adapt himself readily to new situations and to adjust conditions to his needs. The Spanish mind lacks flexibility and is therefore unmodern and unprogressive. This is observable alike in the educated Spaniard and in the illiterate Spanish peasant. The Spaniard is deficient in mechanical ability and skill, which with versatility are so conspicuous in the American army and navy.

It is necessary to recognize these among other differences between Americans and Spaniards to understand such victories over the Spaniards on the sea as those achieved by Dewey in the Philippines and by Schley and Sampson off the Cuban coast.

B. F. UNDERWOOD.

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PRACTICAL INFORMATION

NUMBER 1.

Questions and Answers

Spiritual Subjects.

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CORRESPONDENCE

NEWS ITEMS.

Verona Park campmeeting opened Aug. 5th.

Moons Hall at Cassadaga today and tomorrow.

O. R. Arnold of Chicago has moved to 232 34th St.

The camp at Summerland Beach opens tomorrow.

George H. Brooks may be addressed at Lily Dale, N. Y.

C. E. Winans is holding seances in Grand Rapids, Mich.

Mrs. Mathilda Cushing Smith has passed to the beyond.

Ashley camp cuts are being prepared for notice in next issue.

Mary Ellen Lease will address the Lily Dale camp tomorrow.

Dr. Schlesinger is still in Texas, giving tests at Spiritual services.

Mrs. N. J. Willis spoke at Thomas hall, Hanson, Mass., on the 31st.

Kingston, Mass., recently enjoyed a lecture from Mrs. N. H. Harding.

The Young People's Union at Cassadaga is promising good results.

Hamilton, O., has a successful society, with Mrs. Dr. Briggs as pastor.

The camp at Freeville, N. Y., opens July 30th and continues two weeks.

Queen City Park Camp has H. D. Barrétt listed for today and tomorrow.

E. W. Sprague and wife at Maple Dell tomorrow, and week following.

The society at South Bend, Ind., has engaged Frank Ripley for September.

Mrs. Eva Pfuntner and J. Clegg Wright at Chesterfield camp tomorrow.

Lyman C. Howe and Mrs. E. L. Watson spoke on Pioneer day at Cassadaga.

Postal card camp notes, not printed elsewhere, will find space in these columns.

Missouri will have two campmeetings this season—at Liberal and Carthage.

Dr. Rexford of Columbus will speak at Lily Dale camp on the 16th and 18th of August.

San Francisco has a medium's association for the protection and care of honest media.

The friends at Calais, Vt., have been holding meetings at the Maple Corner schoolhouse.

The friends at Niantic camp will enjoy the ministrations of Mrs. Carrie Twing tomorrow.

Mrs. Marion S. Soule recently spoke at Pigeon Cove, Somerville, Mass., with marked effect.

The Medium of Los Angeles, Cal., too, is firing hot shot into the frauds that pose as Spiritualists.

Dr. Alice Tobias and Mrs. Jennie Robinson have started a Sunday night meeting in San Francisco.

Camp Progress, Upper Swampscott, Mass., had over 2,000 attendants at one of its meetings recently.

The "Sunflower" is a new Spiritualist paper to be published at Lily Dale this season. W. H. Bach, editor.

Mrs. Mary C. Lyman is holding spiritual services at Memorial hall, San Francisco, every Sunday evening.

How are you getting along with that subscription to pay for the jubilee? Frank Walker's address is Hamburg, N. Y.

Mrs. J. J. Whitney of San Francisco has developed a new phase of mediumship which she calls the "Divine X-Ray."

Frank T. Ripley has been engaged for the Marshalltown (Iowa) camp for the season extending from Aug. 22nd to Sept. 19th.

A number of Spiritualist mediums are conducting a campmeeting on the Harford road above Clifton Park, says the Baltimore Sun.

The Y. P. S. U. convention takes place at Cassadaga, Aug. 5, 10 and 12. Miss Anna M. Steinberg of Washington will act as secretary.

The Spiritualist camp at Pine Grove, Niantic, Conn., is rapidly filling up, and the presence of the soldiers adds much to the life of the place.

Next Tuesday and Friday Prof. W. M. Lockwood will speak at Cassadaga camp. J. Clegg Wright is booked for Saturday and Sunday following.

Chairman G. H. Brooks is proving himself the right man in the right place at the right time, writes "Observer" from the camp at Lily Dale.

The campmeeting at Mt. Pleasant Park, Clinton, Ia., opens tomorrow. Address by Col. J. Freeman, and lecture and tests by J. Frank Baxter.

A correspondent writes that we hold a day of thanksgiving and prayer for victories won in the present war, but that we direct our thoughts to the spirit generals of the last war.

Short items are all we want for this page. Long and weekly correspondences not published. Give us the facts of your camp or society doings in brief notices as per sample on this page.

Mrs. M. E. Godrich, inspirational speaker and test medium of Providence, R. I., lectured and gave tests at the meeting of the Pawtucket Spiritual association in St. George's hall on the 9th.

W. E. and Mary J. Bonney are holding meetings of a progressive and aggressive character at City Park, Blair, Neb., every Sunday at 4 p. m. Co-operation from friends in surrounding towns is desired.—Corr.

J. Marion Gale of Bangor, Wash., writes that it is due to Mrs. Frances A. Sheldon, president W. S. A., to say she is a practical organizer and desires to be actively engaged throughout the northwest in missionary work.

Mrs. Fanny D. Lord and Miss Marcia Palmer, with Miss Helen Gerrish of Medford, Mass., as pianist, have charge of the vocal music at the nineteenth annual Spiritualist campmeeting at Blodgett's Landing, Lake Sunapee, N. H.

A correspondent for the Boston Globe from Lake Sunapee, N. H., says: "Jay Chaapel, the venerable Abolitionist, and colleague of Wendell Phillips, and newspaper man, is at Blodgett's Landing, N. H." His address is there until Sept. 1.

Mrs. Elizabeth Lowe Watson engaged the strictest attention of listeners at Onset yesterday. She speaks again tomorrow morning, with A. E. Tisdale following in the evening. Mrs. Sarah A. Byrnes has Wednesday to instruct the auditors.

Lake Brady had an interesting opening. F. D. Dunakin and Mrs. A. E. Thomas held the initial services, followed by those of Dr. Nellie C. Mosier and Mrs. Carrie Twing. Mrs. Sadie Herick conducted the musical exercises, and Mrs. Lydia Curtis held a healing seance.

Passed to spirit life, on the 7th of July, at her home in Paulding county, Rachel A. Latimore, at the age of 71 years and 19 days. A true Spiritualist, wife and mother. The funeral ceremonies were conducted by F. M. Duncan of Cecil, in an impressive manner.—Ella Woodward.

The campmeeting at Delphos, Kan., is dated for Aug. 5 to 22d. Among the

talent is Will C. Hodge, C. W. Simpson, Rev. A. Wheeler, O. L. Boucher. For circulars address Jay N. Blanchard, president, Rosey Blanchard, treasurer, or M. Blanchard, secretary. May all be joyful and rosy.

The 51st annual meeting of the 1st R. P. Society of Fayette county, Iowa, will be held on the 12th, 13th and 14th of August, one mile southeast of Brainard, and one-half mile west of the Oak Grove schoolhouse, on the farm of L. W. Reed. Mrs. L. M. Lowell is the speaker. Everybody invited.—L. W. Reed.

The campmeeting at Verona Park, Me., opens Sunday, Aug. 5th. Rev. A. J. Weaver delivers the opening address, followed by Mrs. M. J. Wentworth, Mrs. J. K. D. Conant, H. D. Barrett, F. W. Smith and Mrs. Ella P. Hewes, in the course of the season, which extends to Aug. 21st. For circulars and programs address the president, A. F. Smith, Bangor, Me., or the secretary, Mrs. M. C. Donnell, Bucksport, Me.

Transitions: Mrs. L. F. Sawyer, San Francisco; Mandy White, Bay City, Mich.; John Baker, Santa Ana, Cal.; Mrs. E. J. Wescott, Alliance, O.; Dr. James Cooper, Bellefontaine, O.; Parker Pillsbury, Concord, N. H.; Mrs. Anna Crowell, Orange City, Fla.; Mrs. Mary Warden, Petersham, Mass.; Fredia Prescott, Waterville, Me.; A. F. Shepard, Mansfield, Mass.; L. S. Handy, Somerville, Mass.; Carl E. Kreische, Texas.

At Maple Dell camp Prof. D. M. King delivered the introductory address, followed by an invocation by Rev. A. J. Weaver, and addresses from Thomas A. Black and tests by Mrs. Marion Carpenter. In the afternoon Mr. Weaver delivered a fine discourse, followed by Mrs. Carpenter in tests and Mrs. Alfarata Jahnke in recitations. Last Sunday E. W. Sprague and wife officiated. Milton H. Danforth of Darrowville has been selected as chairman for the season, which closes Aug. 22.

The 22d annual campmeeting at Blodgett's Landing, Sunapee Lake, N. H., began Sunday, July 24, continuing five weeks. The grounds are situated in a magnificent grove of spruce, pine, birch, etc., 35 miles by rail from Concord, the capital, and 106 from Boston, by Boston and Maine railroad. Three steamers with bands of music ply the lake, making 20 stops daily. At the grounds Hardy's orchestra supplies the music for the season. The talent for this year are Dr. Wm. A. Hale, Dr. C. H. Harding, Carrie E. Twing.—Corr.

We can not give our correspondents all the space they ask for in this column. We must divide it up weekly so that all are represented. Inexperienced solicitors often demand the most. But the first lesson every new worker in Spiritualism has to learn is that he or she is not the cause, as most of us know who have passed beyond that period—a period of enthusiasm when we imagine the world must reform because we have found the key thereto. Every one has but a part of the whole in charge—a mission assigned by the spirit world according to worth and capacity.

The Willimantic (Conn.) Spiritualists at their annual meeting chose Mrs. Emma Bullard president, George W. Burnham vice president, George Ironsides clerk and treasurer and Mrs. Caroline Boden, Mrs. S. C. Hooker and Mrs. Eva B. Edgerton trustees and corresponding secretaries. George W. Burnham was appointed auditor and J. C. Bill and George Ironsides ushers. J. C. Bill, Mrs. Julia A. Bill and G. W. Burnham were chosen a committee to consider the matter of repairing and reseating the audience room. The Connecticut State Spiritualist associa-

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Dear Friends—I am well and will not need any more medicine. The psychic treatment has helped me very much. Wishing you much happiness and prosperity, I remain, ever your friend, Carrie Shumway, Manhattan, Kan. July 12, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I am well. I have no ache, no pain, no bad feeling or symptom of disease, and I will not need any more treatment. Hoping that God will spare you long for the relief of suffering humanity, I am, your grateful patient, J. B. Walker, Caddo, I. T. July 13, 1898.

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COLUMBUS, OHIO, - JULY 30, 1898.

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 It gives us great pleasure to quote from the "Light of Truth" communications of California and Californians. In a late issue we read: "We note with pleasure the continued success of our friend and brother, Dr. W. M. Forster, of San Francisco, Cal. California has become noted for its mediums; and although Dr. Forster is not a native of the U. S., the people of California have learned to claim a proprietary interest in him just as if he were a 'native son.' We hear good reports of him from all quarters and it gives us much pleasure to add our endorsement to the many accorded this gifted medium and educated gentleman."

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