

Light of Truth.

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Written for the LIGHT OF TRUTH.

My Spirit Home.

Given through the mediumship of J. J. Lewis, of New Albany, Ind., the controlling spirit giving his name in the opening sentence.

While thinking of my spiritual home,
And life's great struggle with scanty means,
Rich only in thought of the life beyond,
Rejoice in immortality opened.
Eternity of peace, sweet and calm all care
Now opens her gate and welcomes me there.
Come over, dear soul, thy treasures receive,
Have faith in the truths thou didst believe,
A voice so sweet, so gentle, so kind,
Says: "Accept thy reward as a sacred bond.
Eternal growth in the life beyond."

My home, though not like an earth home, has twenty rooms, not counting the corridors, halls, alcoves, and vine-covered verandas—and is furnished in perfect harmony with the utility they are put to by the occupants. My home is a wonder to behold, so varied is it in architecture, and material of which it is constructed. The rooms are so planned as to give perfect view to the beautiful surroundings and to admit the sweet perfume of flowers that surround the home. This, mingled with the breath of those that decorate the inner gardens and permeate the pure air of spirit land, give the spirits continual growth, rest, and perfect happiness. Contrasted with this is the beautiful twilight or the gray dawn of morning, with soft silvery rays, falling like great teardrops of joy over the great cheeks of nature and surrounding my home with a cloud of praise and thanksgiving.

All spirit homes have what is called a "Family Room," into which all blood relations or particular spirit friends are received and entertained. This room is so powerfully magnetized that we only have to think of or speak the name of any one of these friends, and immediately they appear in the room, brought there by this peculiar form of telegraphy. My family room is a very large one, with ceilings sixteen or eighteen feet high, from which is a massive bay-window looking out upon "Friendship Garden," and situated upon the east side, that it may receive the perfume from the flowers, that is sweetest while the morning dew is on them and to admit the rays of the morning sun. This room is draped in blue and gold, has no chairs, but is furnished like a grand Turkish hall whose cushions, ottomans, rugs, and places for reclining, are made of the most delicate material, richly blended with gold and blue.

My library, overlooking the lake, is furnished with rustic chairs and tables, covered with delicate specimens of moss, interlaid so as to present landscape scenes of rarest beauty. The walls are massive paintings, displaying forests, glens, rivers, and dales, with game of various kinds. The ceiling displays a net-work of tiny vines through which can be seen the moon and stars as they shed their soft rays of light in gentle accents far into the room, lighting up the rustic scenery in a manner indescribable to mortal intelligence. In this room can be found many volumes of poems, and books of prose, most interesting and instructive, that were presented me by the authors I have met at "Spring Garden," while attending their great conventions.

My art gallery is a gorgeous room overlooking the park. This room is draped with pink and green, delicate as lace of the finest texture, with snow-white ceilings and walls, over which is gracefully climbing the English ivy, festooning and draping some wonderful productions of art in the form of paintings and statuary, also presented me by the great artists and sculptors I met at the the conventions held at "Spring Garden."

On the south side overlooking the islands of the seasons, I have a room fifteen by eighteen feet, that I will call my temple; a room into which no one enters but myself; a place where I go for my own higher spiritual development. This room is decorated with different shades of purple, violet, blue, and lavender, with blooming plants of these shades, all rich in perfume with the hyacinth predominating on account of its strong perfume. There are two windows in this room without glass, the light being screened by blooming plants and vines. There is a couch covered with purple material, and the drapings are in harmony with this color. The ceiling represents the blue unclouded sky, and the light that falls about one in such a place as this, is most royal and uplifting to the spirit, adding much to elevate the mind.

My banquet room, overlooking the garden of fruit and ornamental trees, is most lovely, being more like an out-door garden, every piece of drapery being some shade of green and resembling the foliage of many kinds of fruit trees, shrubs, and vines, from which is suspended the corresponding fruit, the variation in color of which gives beautiful contrast, also in all sending forth the richest odor. No flowers are placed here except those natural to the trees, shrubs, and vines, whose fruits are represented, but the fragrance from their flowers, when mingled with that of ripe fruits, feed our spirits unto satisfaction, as regards that kind of spiritual food.

My laboratory, overlooking the little forest, is a room much enjoyed by myself, as well as by my visitors. The walls and ceiling of this room are made of thousands of specimens from the mineral kingdom, decorated with rare specimens from the vegetable kingdom, exhibiting most wonderful specimens from the animal kingdom, all of which are alive. The knowledge gained in this room can not be estimated by mortal minds.

My conservatory is devoted to my choicest plants and to the higher study of nature in the vegetable kingdom. All flowers grown in this room are for plucking, to present to friends who make me a call, and to distribute throughout the several rooms on occasions requiring them. My observatory, overlooking the entire domain, is a place delightful in the extreme. From this position everything comes before us, like one great panorama of loveliness. From this room we are permitted to listen to the great organs, manipulated by the great masters, pealing forth superb music, the grandeur of which is inconceivable to mortal ears.

The doors to my home are so constructed, that when closed, completely shut out all sound from adjoining rooms, so that entering any room is like going into another locality, so different are its surroundings. All the corridors, alcoves, and halls are ornamented and decorated with

Mimetic scenes from many countries, all of which have great lessons to impart as we wander through them. Our verandas are furnished with reclining chairs, softer than down itself. The floors are covered with carpets of pea-green moss, while the lattice work is covered with vines, whose shade furnishes harbor for many sweet-singing birds that charm us as we repose and tarry there. The carpets upon the rooms and halls are indescribable, as is all the drapings, for the spiritual articles must be described by material phrases that mortals may, in a measure, understand, hence they lose their fine texture, appearance, and delicately constructed patterns in the attempt to describe them.

The remaining twelve rooms are utilized for various purposes, and are furnished accordingly. Among them I will mention the pink, red, blue, and green rooms, as particularly charming. Every piece of drapery and ornamentation therein is in harmony with the color of the room. These are used for entertainment on occasions when large congregations of spirits are present.

In the pink room the furniture, mantles, walls, and window casings are constructed of pink shells, highly polished, of many kinds, shapes, and sizes, and interspersed with specimens of pink and white coral, draped with delicate pink lace, over white moss, while the carpet is pink and white moss variegated; and the ceiling pink moss, over which is strewn white flowers and buds.

The blue room, likewise ornamented with blue shells and pebbles, with pieces of white coral inlaid, are all draped in pale blue lace over white moss. The carpet is all shades of blue moss variegated with white, and the ceiling is a pale blue moss, over which is strewn pansies in all shades of blue, purple, and lavender, also white. All the shells in both rooms, are so inlaid as to represent flowers of many kinds.

The red room has panels of clouded and moss-gates interlaid, divided by wide bands of red granite, highly polished; the drapings are of heavy dark-red material, the floor is carpeted, being solid red granite, while the ceiling is constructed of inlaid agates of various forms.

The green room, whose walls, ceilings, and furniture, are a solid growth of moss, shaded from the darkest to the lightest green, is beautifully draped in festoons of pea-green moss. The carpet is of dark-green moss, over which is trailing light-green vines, and the ceiling is a pea-green moss, festooned with light-green moss, and dark-green ivies intertwined.

That we may have variety in our homes, the Winter and Autumn seasons are often represented. My Autumn room is especially attractive. The four walls are each a grand painting, portraying Autumn in all her changes of color, from the darkest red, down to the most delicate pink, down to the cream white and interspersed with evergreen tints, giving a most charming effect. These paintings portray dense forests, along whose edge can be seen the deer, whose soft brown eyes and delicate colored hair is a language within itself, that bespeaks contentment. There are also mountains and ravines along whose sides trees and shrubs are covered with gorgeous colors, and under whose shade can be seen cattle and sheep, some lying, some standing, apparently in the act of eating. These great paintings are set deep into the walls, framed with great bands of red and gilt, over which is twining ivy. All plants and flowers, decorating this room, are such as are natural to Autumn. All the furniture is rustic with moss coverings, and the carpet is a perfect representation of fallen leaves. In the corner of the room are growing tufts of ferns, over which Autumn leaves have carelessly fallen. The ceiling is a beautiful display of an Autumn sun-set behind a mountainous range, casting its golden light down on the bosom of a quiet lake, with its streaks of red and yellow, darting into the mellow sky like one grand *aurora borealis*.

My Winter room, like that of Autumn, has four great paintings that form the walls. One is a mountainous range, at whose base lies a valley. The mountains are dotted with leafless trees, underbrush, pines, and hemlocks, representing a morning scene, on which lies a mantle of new-fallen snow.

Another is a Winter scene by moonlight, representing a country village on an elevated tract of land overlooking a bay and harbor, whose waters have changed to a sheet of crystal ice, and over which many boys and girls are gracefully gliding on their skates.

Another is an evening Winter scene over a rocky pass, displaying large canyons, cliffs, rocky mountains, and a beautiful water fall in the foreground, whose falling waters have formed into great stalactites of ice, and whose spray has been frozen, presenting a sublime scene, as the sun is setting in a cloak of gray light from behind the storm clouds that are approaching.

Another is a night scene of a great city overlooking the ocean, all wrapped in a veil of falling snow and displaying the lights from the great city as the tiny snowflakes dance about them. The frames to these great paintings are rustic work, representing great icicles. The carpet is a representation of new-fallen snow, while the ceiling is a deep-blue starlit sky. The windows are covered with frost of a thousand formations. The drapery is a formation of crystallized moss, and on the hearth constantly burns a mellow fire, casting a beautiful light upon all objects in the room. Here we can take on conditions to enjoy the scene, and its surroundings, notwithstanding the joy I experience in the possession of so rich a home as this, and the great privilege I enjoy in being able to visit other spirit homes—many of which are far grander than mine—and the power to attend the great conventions at "Spring Garden," or the privilege to associate with authors, poets, musicians, etc.

Yet, one of the sweetest thoughts I cherish is to know that I can return to earth, and through the mortal organism, continue a work that in my earth life lay close to my heart, viz: the uplifting of mortal intelligence, setting it adrift in the stream of progression; and out of chaos to bring harmony. Not that the common surroundings of earth have any particular charm for me, but for the love I have the mortal soul, that soon must put on immortality, do I return.

May the eternal, alwise, and most merciful father of the great spirit family and preserver of all existing life, from whom comes all the precious gifts we now possess, and who has garnered up sufficient to feed and employ us throughout eternity, receive our humble obedience to his will, and thereby able to present us all with such a home, as would he wish us to possess in the life beyond.

The end.

IS SECTARIAN HISTORY RELIABLE? BY SAMUEL C. HARRIS.

When Catholic and Protestant histories conflict in important statements how shall we determine the truth? It is safe to conclude that the more learned the sectarian prejudices the less trustworthy are statements which bear directly upon the faith of the writer, and the less such religious bias the more likely are facts, carefully studied and sifted, to find a proper place in the narrative of events. But it must be conceded that very few writers are entirely free from prejudice, and few histories, if any, can be found that do not show the coloring of the author's mind, even in the most candid and truthful efforts to be just. But the various shadings of thought that give undue prominence to one class of events and tend to obscure another class because the mind sees and senses most in the line of its strongest convictions, is not incompatible with truthful history; and the writer that aims to take in all the facts and evidences and diligently sifts and analyzes for the one purpose of making reliable, and therefore enduring history, can be trusted even though his predilections force some things into greater prominence than strict justice can sustain. On the contrary, any historian who purposely ignores or belittles the value of any class of events, or the virtues of any class of persons because of religious or other prejudices, and magnifies facts or fiction and personal qualities in the interest of any sect or theological system, is plainly unreliable, no matter what his ability and learning, or his standing in the Church and the world's literature. As between Catholics and Protestants there can be no question that the preponderance of dictatorial authority which subjugates everything else to theological exactions is, and ever has been, with the Romish dictators. While Protestantism presents many examples of the narrowest bigotry and the bitterest prejudices, distorting truth and mocking reason, yet the general trend of the whole system is towards toleration and mental liberty. It is a perpetual and ever-growing protest against the slavery of conscience, the dogmatic tyranny of the Church. Protestant bigots may distort facts and crucify reason, but their acts and statements are open to criticism, and they are compelled to stand before the bar of public scrutiny and be "weighed in the balance," and if "found wanting" the Pope can not stay the judgment.

Is it so with the Roman Catholics who acknowledge the Pope as the "infallible" head of the Church, the ultimate authority in all doubtful questions—God's viceregent on earth? As between the two, and especially with the corruption of impartial scholars dwarfed by no theological prejudice, can any rational mind be in doubt as to the most trustworthy histories, particularly on religious subjects? The Boston school troubles that so stirred the people to a realizing sense of papal influence and the danger threatening our educational system hinged upon disputed text-books—particularly some histories that reflected upon the immaculate character of Romanism.

Whether there was real cause for complaint depends upon the truthfulness of the records. No sect has any reason or right to complain of accurate history whatever may be its effect on the influence of its dogmas. That the authorities at Rome do not intend to allow damaging facts to be published within the limit of Church discipline is manifest; and that the "Congregation of the Index" carefully eliminates from Catholic histories all data favorable to Protestants, however well authenticated, appears from their own statements.

Prof. E. P. Evans presents some striking illustrations of this fact in the *Popular Science Monthly* for December. That I may not misimpress the reader I will quote verbatim: "In a recent review of Cesare Cantu's voluminous *Universal History*, the Jesuit Father Giuseppe Brunengo criticises this popular work from a Catholic point of view, and censures its deviations from the teachings of the Church." "Cantu, now in the eighty-eighth year of his age, is himself a devout Catholic, and scrupulously abstained from reading any books condemned by the Congregation of the Index, however necessary they might be to his historical researches, until he had obtained permission from the Pope. He also submitted his history to the scrutiny of the aforesaid Congregation, and declared his willingness to expunge any passage that should not be regarded as strictly orthodox. Indeed, he performed this unpleasant and onerous task in 1867 and again in 1876 and won thereby the warm commendation of Leo XIII. formally expressed in an apostolic brief dated June 3, 1886. But the Holy Office, more papal than the Pope, was not satisfied with the expurgations that had been so gratifying to his Holiness."

Here is an illustrious example of the dictatorial tinkering of facts to suit the dogmas of the Church. It would seem that the orthodox care and cringing obedience to the whims of Church superiors, the sectarian character of the author, and the orthodox limits set to his researches, followed by the reviews and expurgations of the "Congregation of the Index," ought to be sufficient to make any book soundly orthodox, and decidedly doubtful as authentic history.

But even this does not satisfy the spirit of pious perjury that rules in the extreme councils of the Church. The Jesuit Father Giuseppe Brunengo re-examines Cantu's work, and "points out many statements and conclusions at variance with the doctrines of the Church." It is apparently of small matter to this theological critic whether the work is truthful or not, if it "agrees with the doctrines of the Church!" "In the first place he seems to think that no Catholic historian should record anything derogatory to the character of any Pope; at least he blames Cantu for not speaking well of Sergius III., John X., and John XI., notoriously licentious pontiffs of the tenth century." "and reproves him for not emphasizing the wickedness of Savonarola in opposing Alexander VI." "On the other hand, no Catholic historian should praise a Protestant or a heretic." Cantu is severely reprimanded for admitting that Calvin was a man of pure morals and improved by his teachings and example the morals of the Swiss; that Scipio Ricci, Bishop of Pistoria, was pious and learned; that the Jansenists were not wholly devoid of good qualities, and that Dollinger was erudite and virtuous." "Such concessions are marks of mental obtuseness, or moral weakness, and ought never to be made." With such shameful illustrations of the demoralizing influence of dogmatic theology; such self-confessed dishonesty and suppression of truth in the interest of unreasoning faith, fresh

from the Church as an index of the highest orthodoxy; with such baseless bigotry parading its own depravity for our guide, what reasoning mind can repose confidence in the claims of impartial accuracy for any history emanating from Roman Catholic sources, and run through the dogmatic cinder mill of the "Congregation of the Index." It is an old doctrine of the Church fathers that "it is proper to lie and deceive" when the interests of the Church require it! There is pretty good support for this kind of morality in the writings of Paul, and it seems that the authorities of the Roman hierarchy still utilize it when unpleasant history confronts them. Spiritualists should aim to be just and generous towards all, but we should not abate one jot or tittle in our efforts to learn the exact truth and put it on record, irrespective of antecedents, or the bearing it may have on any system of faith, including our own. The truth shall make us free.

Written for the LIGHT OF TRUTH.

A MYSTERIOUS FORCE. HELEN MARION WALTON.

There is a newly discovered force that seems to be agitating the entire globe from centre to circumference, using untoward and peculiar events to make itself known to mankind, and calling scientists to investigate its aspect of usefulness to the world, not only as a propelling power of mortal existence, but its possibility of conscious and understandable intelligence, entirely under the will of man, but proving that present research has only begun to understand the prolific resources of nature as the servant of the will, but the infinite instrument of development into a higher realm of divine aspiration for a higher revelation of what in the past has been called "mystery," that word being but another name for ignorance and superstition concerning the blind forces of nature awaiting the hand of a discoverer to bring to the light of the present intelligence of the race; to become harnessed to the car of progress. Of the myriads of atmospheric substances in the ethereal heavens whose daily and nightly phenomena to our feeble vision are mysterious secrets, little is known, except here and there a luminous wave of intelligible revelation that some enlightened soul tries to explain to the mortal mind, and fails because the veil that covers the unseen is so dense to the common eye.

For instance, it is well known and proven by facts that there are produced in certain localities cyclones, earthquakes, tornadoes, and other destroying elements. Such outbreaks of forces that slumber somewhere until moved upon by a power unknown are called providence, using such means to punish man, but science declares that this force never slumbers in the great realm of universal watchfulness, and that it is by law eternal and infinite that worlds are made to revolve in their orbits.

This invisible force, now known only by its results because of the infancy of its discovery, will soon be known by the scientist as the motive force made useful to the world. It is not a matter of conjecture or imagination that such a force exists, but it is proven by such circumstantial evidence of its workings in the amphitheatre and the spiritual realm around the earth. It has been observed by the watchful artisans of the hemispheres that there are many laws more than that of gravitation in the kingdom of power surrounding the earth, for the law of levitation exists, the opposite of gravitation, with their brothers, the law of propulsion and resistance, and when these four lines or waves of power are set in motion by the corresponding influences of the air disturbed by some manner yet unknown, the waves rising or falling according to law, unite together and make the tornado, earthquake, and cyclone, blizzard. Many epidemics and physical ailments are produced by these disturbances of the atmosphere in certain localities.

That emanation which Keeley has found arising from the earth between sunrise and sunset, attracted by the law of levitation, continues to rise until it becomes assimilated, becoming the moving power of the phenomena of the celestial atmosphere around the earth. We wait the not far distant time when some far-seeing Columbus will navigate the air as well as the land and sea. Unending waves of force are on rising both conscious and unconscious, and above and below have their source in the heart of the universe and its limitless power. Conscious force, which also contains the unconscious element, is not only subject to the will of the conscious, but through these the will of man. Hence tornadoes, terrific rain-storms, and other destructive manifestations can be produced by batteries raised above certain locations when desired, or similar calamities be avoided when the sovereign will of man shall permit, when he has learned to study and understand how to use the knowledge awaiting his hand.

As we have told you, this grand atmospheric power is divided into four vast departments of use: The one called gravitation of the earth, its opposite, the one of levitation; the one of propulsion, its opposite the counter one of resistance; each of these giant powers having its own law and circuit of action, yet uniting become the solid basis whereon depends the earth's equilibrium as well as the planetary world's peaceful evolution.

And now to summon the mighty mystery of the past existence of the earth, it has become necessary that these truths should be known to the scientists of to-day as well as to the neophytes of the new, the few who struggling among the seeming chaos of events, are striving after the true knowledge of the unknown, so that every joist of the structure of human knowledge may fit its own socket, and there be no discord in uniting the forces of nature into one limitless whole for future generations to enjoy.

For the clearer apprehension of those searching for the so-called secrets of nature, we would say that the force mentioned has its polarity in about the centre of the space between the earth's orbit and planetary realm, forming an immense battery from which inexhaustible reservoir issues the mighty power, which is both centripetal and centrifugal, moving with perfect arbitration in the midst of violent commotion of opposing elements, so that there can be no failure in the eternal evolution of the earth until its race has done its work, and its debris is destroyed by electric fires, for so saith the servants of the spirit world.

There is no greatness needed in acquiring ideas or spirit impressions. The genius lies in their proper presentation—logically and grammatically—with dressing appropriate to their significance or the occasion.

OUR CONTRIBUTORS.

LED TO THE LIGHT.

The publisher of the *Light of Truth* has secured from Hudson Tuttle the manuscript of a story with the above title which will run through this paper for several months. The intense interest of plot it challenges comparison with the most highly wrought fiction, and at the same time gives profound explanation of the most mysterious psychic phenomena. It is a thrilling tale of honest purpose struggling against the environment of education, social position, and domestic relations; of the outcropping of hereditary taints, and certainly of the stream of life bearing ancestral sins to remote generations in whom they appear as inexplicable criminality. Into the narrative is woven a discussion of the laws of heredity; the theory of evolution and its spiritual aspect, and of nearly every phase of mediumship, both the false and the true. The characters are silhouetted against a black background of infamous purposes and revolting crime; and the moral of the story is not only to show how its hero was led, but to lead the reader also to the light.

Extra large additions of all the numbers containing this remarkable story will be published, but we can not anticipate the demand in that manner, and the only certain way to receive all the numbers is to subscribe now.

The *LIGHT OF TRUTH* offers attractions found in no other publication. It is unique in the field it occupies, and a mirror of the best thought in the most advanced fields of research. Reports of Lectures, contributions from the ablest writers in America and Europe; a Woman's Club; a department devoted to the Progressive Lyceum; a Free Circle giving messages from departed friends, and editorials, with carefully gathered reports of societies, and movements of lecturers are its leading attractions.

We hope, therefore, it will behoove our subscribers to interest themselves in our behalf, and each one make it his or her business to obtain at least one additional subscriber for us. This would materially aid us, and spiritually help the cause of Spiritualism and humanity at large. For it certainly must have dawned on our readers by this time that the *LIGHT OF TRUTH* is a paper worthy of being recommended to others who believe as they do, and every reader should feel an inward gratification in being able to do a good deed that costs but a few words or a minute's consideration.

(Written for the *LIGHT OF TRUTH*.)

PLEASANT READING. No. 2.

BY ARLINGTON.

The Viceroy Li Hung Chang, the real ruler of China, has become insane from overwork and the loss of his wife. This places the Celestial Empire in a dilemma. Western nations would depose him for another, but the Chinese have more conservative notions, and a crazy ruler must be endured rather than the sacredness of customs be interfered with. He gained his position by valor in the rebellion, in which 7,000,000 men were destroyed, and has been an able ruler. After all these Chinamen seem to be human with ideas and aspirations nearly like ours, notwithstanding the government has excluded them! I have been trying to get at the *motif* for their exclusion, while the lowest slums of Europe are admitted. I have come to the conclusion that it is because Sam Sing can't be converted. He was never known to become a Christian. The spume of the slums take to Christianity as naturally as a duck to water; even through the halter it lets them into heaven.

The viceroy did not like the missionaries. That is astonishing, since a Chinaman is made an outlaw in a Christian country.

The Catholic power has never been as outspoken as since the Baltimore Assembly. Since that time it has made a persistent encroachment all along the line. It has never openly taken a hand in politics until the present campaign, but now its priests have publicly not only advised, but commanded the votes of the laity.

The *Cleveland Leader* reports a sermon preached in the St. Joachim's Catholic Church in Detroit the Sunday before the election, in which the following portentous passage occurs:

"The Church is the voice of God, and the Church through its priests tells you whom to vote for. When the Church needed armed men to enlist as crusaders the young men of the Church shouldered the musket and saber and obeyed the orders of the Church. The Church may have to call on you to defend her rights in this country, and I know our young men will obey the Church again, and take up arms to exterminate the enemies of the Church."

The first page I wrote ought to have been on the "Results of the Election." That is past argument. The "apathy" of which so much has been said has been broken with a vengeance. About half the people believe that the country is ruined, and about the same number believe it is saved! Both are equally sincere.

I like to see the people have a chance to test their views of government. Wheat or wool will hardly get below present prices, and with wildcat money these commodities may go higher. Then farmers will stop grumbling—pay their debts easily—and easily get in debt again. I have faith in republican institutions, and that there will always be a possible good government—as good and just as the people. Let us pay our bets, and never bet on a thing as inscrutable as an election again. Let us pocket our bets, and endeavor not to squander the money, as we shall be pretty sure to do.

Then came Thanksgiving. President Harrison had not a great deal to be thankful for. We, the religious press, says that his proclamation is marked for its piety. He may be thankful that it is no worse! I am sure I am.

Sacrifice the generous turkey. Rally all the children around the old hearth, and forgetting all differences have a good jollification.

Two great steel ships went down on the lakes, one leaving no trace, and the other only a single soul to report the horrible story of loss. It was dishonest construction, culpable ignorance of mechanical laws, which ended in these disasters.

A sign of the times, a "straw," as they say in politics, is the free manner in which such great and influential papers as the *New York World* test the piety of Wansmaker, even caricaturing him with a hymn-book, and religious sayings. Of course, it is his sham piety that is made to do partizan work, but real piety suffers. It would have defeated any party who resorted to such means twenty-five years ago. The religious tendencies of the present administration have not been a potent argument for its retention of power; rather has it militated against it.

From the records of daily events, I like to turn to the thoughts of the ancients. They are so quaint, and free from the smell of coal and gas. Some one

said that the first stories told, and the first attempt to explain phenomena were riddles. Our wise men steal railroads or lay seas in the Senate, but the wise men of old were wise in expressing themselves as they could not be understood, or are making petty word distinctions, and puzzles. In just this mood I found the story of Alexander the Great and the Gymnosophists, said to be the most acute of philosophers, so named because they went unclothed, were captured and brought before Alexander. He said he would select one of their number for judge, and then asked them, one at a time, the most difficult questions, and the first one who answered wrong he would put to death, and after him all the others. He demanded of the first, "Which were the more numerous, the living or the dead?" To which was replied, "The living, for the dead no longer exist."

The second was asked, "Whether the earth or the sea produced the largest animal?" "The earth, for the sea was a part of it."

The third, "Which is the craftiest of all animals?" "That with which man is not yet acquainted."

The fourth, "What was his reason for persuading the Sabas (his king) to revolt?" "Because I wished him either to live with honor or die as a coward deserves."

The fifth, "Which do you think the oldest, day or night?" "The day, by one day."

The sixth, "What are the best means for a man to make himself loved?" "If possessed of great power do not make yourself feared."

The seventh, "How can a man become a God?" "By doing what it is impossible for a man to do."

The eighth, "Which is the strongest, life or death?" "Life, because it has so many evils."

The ninth, "How long is it good for a man to live?" "As long as he does not prefer death to life."

Then he turned to the tenth, who acted as judge, and commanded him to pronounce sentence. The philosopher replied, "They have all answered one worse than the other."

"If this is thy judgment," said Alexander, "then thou shalt die first."

"No, not except you choose to break your word, for you declared the man who answered worst should first suffer."

This answer pleased Alexander so well he dismissed them with presents. Afterwards he sent a disciple of Diogenes to learn of these nude philosophers, and his messenger found them more uncouth than that man of the tub. One told him "he would talk with him on no condition," and another, "to strip himself naked before he came to them for wisdom." One Sphines came into Alexander's presence, and threw down a dry and shriveled hide, and walked silently around its edge. As he trod on one side the other started up continually. Then he slipped into the middle when it lay still. By this the conqueror was forcibly taught to plant himself in the center of his empire, and not wander around its border.

(Written for the *LIGHT OF TRUTH*.)

TERRIFYING PROPHECIES

WILLIAM DENTON.

Perhaps mankind has been caused more keen suffering from fear, induced by prophecies of evil than from any other source. The wail of Isaiah and Jeremiah have been repeated ever since their day, and the cheapest road to notoriety has been that of calamity prophet. For two thousand years the "end of the world" has been the stock in trade of the senseless ravens who have sat on the blasted tree of ignorance and cawed ominously of war, pestilence, and famine. Trained by religious teachers in the pessimistic views of nature and impending judgment, the soil has been fruitful and the growth has been rank and overshadowing. There has been a periodical scare that has sent countless victims to the mad-house. The Millerite excitement is yet in memory. The speculations on the Bible prophecies were reduced to the cold figures of mathematics, and the date fixed to the year, day, and hour of the second advent of Christ. The figures were all right, but alas, the data on which they rested were inchoate utterances of mysticism, and did not admit of that kind of treatment.

Lieutenant Totten now occupies the unenviable position of calamity prophet, and his wails call attention because of the position he occupies. But were he a major-general instead of a lieutenant, when he predicts the end of the world from Biblical data, he is no greater authority than the most uncultured boor.

We say it understandingly and with emphasis that the publication of such calamity prophecies is not only injurious, but little short of a crime. And this brings us to the comet, whose coming was heralded by the newspapers with startling headlines and the usual accompaniment of the imminent danger that awaited the earth from a collision with the fiery messenger. The publication of such ideas is a disgrace to journalism. The evidence leads to the inference that the cosmic stuff of which comets are formed is incomparably attenuated, and were a collision possible no harm would come to the earth. But admitting that comets are solid bodies, they are governed by laws as unchangeable as those controlling the planets. They go out from the sun, it is true, in orbits so elliptical that they traverse almost straight lines into space at great angles to the planes of the planetary orbits, yet how ever far they go into the trackless expanse they are held by the arm of law, and drawn back again at an appointed time. There is no blunder, no patching, or after-thought, and the perturbations and oscillations which appear at times as disturbing causes are the balancing of forces which thereby gain an adjustment and equilibrium.

The timid may enjoy the sublime spectacle of the strangely luminous mass with its streaming tail, sweeping on to the sun until it is lost in its rays, and they may feel certain that it will emerge therefrom and depart on its journey of incomprehensible millions of miles.

Spiritualists may well have faith in the order of the world, as in the unalterable rising and setting of the sun, and gaze upon the sublime pageant of forces with the pleasure of knowledge that knows no fear.

According to the Catholic Church no Protestant is legally married to his wife. Marriage, they say, is one of the seven sacraments instituted by Christ, and committed to Catholic priests only. Celebrated by others, ministers or justices of the peace, it must be void, and Protestant wives are only concubines and their children bastards, from the child of the president to that of the most common off-spring. Now this is a free country and a man has a right to be a Catholic or a Protestant, or both, or as a big fool as he chooses, but it's a big fool that believes this doctrine of the Roman Catholic Church. The unmarried priests of the Roman Catholic Church have no more power to sanctify the marriage relation than they have to prevent the sun from shining. They are often the pointers of this sacred relation.—*Toledo American*.

The *Michigan Catholic* of November 24th, gives credit to the A. P. A. in the following item:

The recent anti-Catholic agitation carried on by the A. P. A. has been productive of much good throughout this city and State. In nearly every parish an increased interest is being taken in religious affairs, and Catholics, as a rule, have become more strongly united. It is an ill wind that blows good to no one.

WHAT AND WHERE IS GOD?

E. G. THOMAS.

Without stopping to dig into old dusty heaps containing the barbaric and semi-barbaric ideas of long bygone ages and epochs as to the God of the Thuthoths, Thoths, Atlanteans; Atyaus of all grades, Paus, Kora, Chaldras, etc., I shall proceed to define God as I find him by perceptive reaching out into the vasty deep of spirit rather or *Spiritus mundi*. I reason that somewhere in space, and most likely in the centre (supposing space to have a centre), there exists a magnetic awful globe, containing all the deific fluids, from which are derived electricity, magnetism, ether, ether, odyl, ethyl, etc., which proceed to all parts of space, both organized and unorganized. If astronomy be true, the sun is the centre of the universe of worlds, of which this earth is a member. There are many other suns, and their systems of universes, in short, there are systems of universes, and systems of systems of universes, and all form one grand universe, of which the centre is the great sun that feeds and supports and guides them all. I ask, does *blind fate*, without intelligence or even instinct, hang each planet, each star, each satellite, in the heavens, and bid them course their mighty orbital way, when all of them do not at the same time display the same motion, appearance, state of action, or life, etc.? Does blind law, aside from intelligence and instinct, instruct the mathematical bee to construct its granary for storing honey? Does the same blind law show the geometrical spider how to construct her labyrinthian dwelling? Does it show the birds how to build their nests? Does it tell some animals what herbs and roots to eat as antidotes for poisons? Does man, the highest grade of animal life yet known, go through life the victim of blind chance? Are the arisen ones liars and dupes who say that far, far away, above them, in the heavenly schools are teachers who say that above *them* yet, are archangels, seraphs, araphas, eons, arasaphs, archeon, seraphim, antaphim, deions, and others of still higher intellect, up to God, the vast blazing sea of intelligence, the central sun, from which emanates the life principle of every living thing, from the smallest particle to the largest planetary system.

This great centre is the father-mother of all things, is the great androgynous principle by which nature is governed. From it proceed all laws of affinity, repulsion, gravitation, geneflection, analysis, and unity. It is the supreme will—the human will is a mysterious power, but man realizes that there are higher wills than his own. It is infinite intelligence; can man plan and construct a universe, or simpler yet, build a bird's nest? And reach the point when he can say, "I can learn no more?" It is the master mind; the finite man can not comprehend the vastness of thought. It is sovereign force. Can man perform the wonders of electricity, magnetism, etc., independent of them? It is conscious energy; when man speaks of unconscious consciousness or the unconscious side of life, does he *know* whereof he speaks? How do we know but that every atom and particle has an intellect of its own, and works, and thinks, and builds on the same plane of reasoning as does man? It is atomic law; for, as above, some incomprehensible something takes particle after particle, atom after atom, molecule after molecule, and fashions them after simple and quaint, and intricate designs, from protoplasm to protozoa, and protophytes, and zoophytes, and the great mystery, zoosperm, through all stages of mineral and vegetable and animal existence, from the smallest protoplasm to the grandest planetary system that sweeps through the heavens!

This unknown something is the universal director, for he must, indeed, be blind to the beauty, the majesty, the awful powers of the spaces, who can not recognize that some unseen hand governs all things, forever and forever. This power may be likened to a great brain, at every throb of which the silver cord of life is severed, and teeming millions of beings from insects to plants, expire, and form and re-form and pass to other conditions. This power may again be likened to a great battery, the currents of which penetrate every part of space, and all things therein, for space being boundless, has no end, and millions and billions of miles beyond the scope of the vision of the keenest astronomer in the flesh or in the spirit, are silent, unorganized regions yet to be fashioned into shining constellations of worlds and universes. This God of mine is eternal love, for "love lieth at the foundation of all things."

I hold that all things are material—that spirit is matter in a very refined state. It is a substance, not a condition of substance. To a certain extent, mind, intelligence, thought, force, energy, are conditions of spiritual matter in its various forms. Resolvable, they are substances, also. Every entity has its atom of refined matter, called life, and this is the secondary cause of its action. The thought act of the great androgynous is the primary cause of all construction and action. I do not believe that no-thing can ever be made into something, therefore I believe that everything that exists, was, and will continue to be, ages beyond the mind of man to comprehend. There is no such thing as death, it is only a metempsychosis, a re-incarnation from one grade or plane of existence to another and higher. The particles that compose the soul, spirit, and body of man existed always—ages upon ages ago when all space was a vast unorganized body of elements yet to be fashioned into all manner of things. They existed all through the ages of the universe's formation and development; "sleep in the rock, dreamed in the animal and awoke in man"—the spirit to pass to higher and more ethereal planes of action, conscious of the time when as a particle of fire and flame he coursed his way around the sun from which proceed all things. At physical death the atoms composing the body undergo a countless series of changes, incarnations, and ages hence spring into being in mortal forms, the coverings of human souls! And an unknown something governs all!

Defiance, Ohio.

OUR MESSAGE DEPARTMENT.

(To the Editor of the *LIGHT OF TRUTH*.)

Surely every true believer must approve of your free circle by which all spirits can come to make known their desires. What work is more blessed or beneficent? But why should not others help bear this burden and share the honors? I have been impressed that an "open door" fund should be raised—an open door society organized to help sustain mediums who make a specialty of affording a chance to all spirits—especially such as have recently passed out! How often souls by accident or otherwise are suddenly removed, and how philanthropic it would be to afford all such opportunity to come and make known their wishes. I am in favor of a helping hand, and an especial purse for this sacred purpose. Who will join hands with me. I am ready with my affection and my money to help raise such a fund! The choice of the medium is decided by those enjoying in the work. I would like to receive hints and suggestions from all who feel an interest in this good work. Can we not organize this "open door" society with many active members, and give and solicit others for this "open door fund"? Who doubts that we would receive such blessings as would far more than compensate us for our labors and sacrifices. Address C. P. SHORT.

109 East Forty-fifth Street, New York City.

Muffs were first used by doctors to keep their fingers soft and were adopted by ladies about 1550.

SIGNS OF THE TIMES. No. 7.

(Written for the *LIGHT OF TRUTH*.)

Having emerged from the religious into the political arena, we see by a recent revolution in State affairs that the country is wide awake to something. What that something is can hardly be estimated on the issues at play, though some people profess to be oracles on signs of the times. To us it has a greater significance than simply party issues. Nor is it a mere temporary political summerrault. The country wants a lasting change. Not necessarily to favor Democracy, but a change that will lead into other channels of thought and new ones. The party that harps on one string too long makes dull music for the voters, and a new program is demanded.

Politics to a progressive-minded people is soul food, and the soul requires variation for growth and happiness as well as the body does. The party that offers the best in this respect, therefore, will receive the sanction and the votes of the people at large. Two demands already seem to have taken root in the hearts of the people. One is the election of future presidents by popular vote or by districts as the congressmen are; the other is the one-term presidency. The party that endeavors to put this into execution will become the popular one for the time being.

Next is a stable tariff law that will insure protection to home industries without increasing prices on the necessities of life, even though a light annual tax has to be levied on lands—say twenty-cents on city lots of one-quarter acre and under, and the same on other lands per whole acre. What landowner would object to paying such a pittance for the maintenance of the country he loves?

Next the assurance is wanted that no alliance with religion in any form will be countenanced, nor that the rights of citizenship will be encroached upon by a tendency to centralization of government. The people will care for it in time of need, as they have proved on various occasions. The people constitute its protectors, not those entrusted with the business affairs of the government. Such are only servants; the people are the masters. This is the only foundation on which a true republic can remain intact.

With a one-term president, therefore, and one elected by a popular majority; a just and equitable tariff system; a strenuous opposition to any coalition of Church and State (including congressional Sunday legislation); and the settlement of national difficulties by arbitration, except where the people themselves rise to the occasion, as future party principles, a wholesome agitation can be ventured upon as the foundation for a new era in politics. A new code in politics always lends renewed vigor for industrial and other pursuits, and gives a healthy impetus to the country at large. Active business relations and employment for all is one of the effects of such a condition, and prosperity is the healing balm for all woes. OMRA.

(Written for the *LIGHT OF TRUTH*.)

MATERIALIZATION.

H. BROWN.

I discover by the little tag on my paper that my time has expired, and I hasten to renew for another year, for no paper gives to its readers grander truths and richer soul food than the *LIGHT OF TRUTH*. The number of November 19th was a perfect gem of good things.

Materializing seances are so common that I almost hesitate to ask space in your valuable paper to rehearse the wonderful things that have come to bless us. For the last few weeks we have been having a series of materializing seances, which have stirred up the latent powers of mind to investigate the wonderful phenomena. The shepherds of the churches are kept quite busy watching their flocks and running round the little lambs to keep them from being destroyed by the spiritual wolves. I will speak more particularly of the last three evenings.

The medium, Mr. T. King, of Totus, was taken into a room and examined by a committee of skeptics. The cabinet was also examined to see if any white clothing or goods could be found, but nothing of the kind was discovered. The medium had heavy black whiskers, his hands were filled with flour, and thus he went into the cabinet, made as usual by hanging up black curtains. The light was turned down to about twilight. Soon women and *beardless* men made their appearance. Men with white vests, bosoms, and cuffs, women dressed in white, some tall and some short. Quite a number of the audience went up and shook hands with them.

Some were recognized and some were not. One lady was called up to the cabinet by her former husband with one arm gone; the coat sleeve was there, she felt it, but there was no arm in it. Many names that were recognized were written in the cabinet upon slates, and handed out. On one was the name "Maud A. Smith." No one at the seance knew such a person. The controlling spirit was asked to have her materialize and come to the front, which she did soon after. She was then questioned if she ever lived in town, but she answered no by the shake of the head. Then being asked if she had parents here she said yes by a nod of the head. Then asked if she would like to see them here the next night she answered yes.

The next day the father was hunted up and asked if he ever had a member in his family by the name of Maud A. Smith. Mr. Smith appeared quite surprised at the question, but answered, nearly thirty years ago, before he came to this town, he lost a little girl three or four months old by the name of Maud Amanda Smith. Mr. Smith is an unbeliever in spiritual things, but was invited to attend the seance the next evening. He came. The controlling spirit was asked to have Maud come to the front, but as she was so young when she passed over she would not be recognized without some particular mark or manifestation. She was requested to pin a bouquet upon her bosom. In a few minutes the curtains opened and a lady dressed in white with a bouquet on her bosom, made her appearance. Mr. Smith then stepped up to the cabinet and recognized his daughter grown to womanhood. It seems to me that the cold, icy hands of Materialism must melt away before the burning truths of spirit-return. Among the many wonderful things that came up I would like to mention one more. An old gentleman that had seen seventy-five summers and never married, received a slate from the cabinet with the name of his sweetheart written upon it, who had passed over in her maiden days. Sixty long years had intervened and love that never grows old still clings to the one she left behind. She materialized and beckoned him to the cabinet. He stepped up and she put her arms around his neck manifesting that love that makes heaven wherever it is found. The old gentleman is fast nearing the great change and will soon go to meet her in that beautiful land, and she will be there to meet him as described on a slate handed out, as follows: "Dear Alfred—I am here. O, how glad I am to meet you. When you are ready to pass over I will be with you. I will be there to soothe your last hours and to bear you away."

Many more things were said and done, but I will not take up more of your valuable space. Those who were not convinced were certainly confounded, for there was no deception or collusion. Dealer, Mich.

Every Tuesday Afternoon.

Tuesday, December 6, 1892.

QUESTIONS AND ANSWERS.

NS.—My dear friends, it would be difficult to explain all conditions which are brought to bear upon the one chosen as a medium. We, as spirits, know those who can be deeded and be of use to us. We also know that it is necessary to develop many for their own good. When a spirit approaches you and touches you, you will feel an electric shock, and sometimes when the spirit approaches you they will lift you up or cast you down as the case may be. I can tell you how the spirit may approach you; can not tell you in what way the spirit may manifest itself to you, for there are many ways. Sometimes the spirit comes as a "still voice" day by day, gaining more power until the one whom it has come understands that there is a foreign influence surrounding him. Again, the spirit will come and use the instrument to do many things which seem ridiculous, yet, friends, it is well to heed the influences which surround you, and when you have been given advice by the spirit, though it well. If that advice seems good, follow it, but if it seems wrong, then resist the spirit that gives it. Although we have to be careful, yet if the spirit intelligences come to teach you greater truths, open depths of greater joy to your soul, then remember that all that is good is worth playing all that is true is worth cherishing, and when the

SPIRIT MESSAGES.

Emma Wolley Rose.

Kate Shannon.

Joseph Holmes.

D. Devote.

John Hoffner.

Harvey DeGraff.

I bring my love to my sister, and I want her to know I am with her, and I want her to know that I am trying to guide and direct her. Do not give up, all will be right as I am from Buffalo, N. Y.

Samuel Hook.

Paul Castor.

Albert Hume.

Captain Nick.

Dr. White.

Aaron Gill,

Joseph Watkins and Frank Ainsworth.

Judge Mason.

Will Comfort.

Judge Edmonds.

VERIFICATION OF SPIRIT MESSAGES.

(To the Editor of the LIGHT OF TRUTH.)

Manhattan, Riley Co., Kan.

By degrees it was possible to charm away the ideas for two hours, then for a day, then for a week, was accomplished. Was there any mystery in it there the production of an abnormal condition? not. Apart from the starting point, which was the of the subject that he was dealing with a man end a curious power or that he submitted himself to treatment, the subject had been simply led to act in will on the ideas which he thus arrived at disseminate.

Wall Gazette.

[To the Editor of LIGHT OF TRUTH]

It is about the same number of years since Washington as the various estimates average. I have been written of the sayings and actions of the country, only tradition handed down by verbal account of his life would not have outgrown the probability, and become tinged with deific color.

SPIRITUAL MANIFESTATIONS.

JOHN A. SARBER.

The following night there was another gracing test. A young man possessing a high tenor voice sung a song which was new to all who heard. He was joined by a spirit voice, sweet, and accomplished, whose execution showed the most perfect control. Mrs. Seery is possessed of guides whose powers are almost infinite, and whose varieties are almost infinite. She has been in Columbus all Winter, but she can spare weeks more, though we expect to have her with us in January.

THE LIGHT OF TRUTH,

C. C. STOWE, L.
Room 7, 206 Race St., Cincinnati, Ohio.

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CINCINNATI, SATURDAY, DECEMBER 17, 1892.

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

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Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

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A CHRISTMAS GIFT.

Now is the season of gifts, and the delight of giving is experienced by young and old. Many are at a loss what to give in the great diversity of attractions. A gift ought not to be so large that it places the receiver under obligations, for then the object of giving, which is to bestow happiness, is defeated. A gift should be of such a character as to carry the affections and well wishes of the giver, and remain a souvenir to revive the memory. We recommend the *Light of Truth* as pre-eminently fulfilling these requirements. Have you friends who are leaning toward Spiritualism? Can you send them anything which would give them more helpful assistance? Have you friends already believers? Can you send them anything which would give them equal pleasure? It is unlike an ordinary gift which is placed on the center-table or among the bric-a-brac and forgotten. It will be received fifty-two times, every week for the year, and you will every time be associated with its coming, and be blessed for your thoughtful regard.

The *Light of Truth* offers unparalleled attractions for the coming year, and no well-informed Spiritualist, whatever other papers he may read, can afford to do without it.

Its price places it within the reach of all, and for the price at which most spiritual journals are held you can take a copy for yourself and send two other copies to friends.

SOMEWHAT EXPLANATORY.

This paper aims to present the various affairs of the social, ethical, and religious world in a rational manner. As the course involves Spiritualism our presentation of its claims will not be accompanied by any subterfuge, nor with any qualifying adjectives. We do not court controversy, neither do we propose to abjure a subject because animadversions against it may be deemed essential. If Spiritualism is ever to become the power which its mighty truths have always be spoken for it, it must become freed from the crudities which now beset it, and move in an orbit that shall command the thoughtful consideration of the world. This does not imply a forgetfulness of its influence in fashioning thought at the present time, but he or she is an incantations observer who can not perceive the necessity for a higher attainment and a broader concept.

We shall, therefore, endeavor to so shape our course that the highest thoughts of mankind shall be drawn to it, and thereby build up from the debris surrounding us a journal fit to be esteemed—the pride of every free-thinker, be he Spiritualist or Liberal. Humanity is our bible and from its pages lessons sufficient for every need can be drawn. We shall make no compromise with the Christian Church in any of its evangelical phases. Conscious of our position as holders of the eternal rules of right, we shall wait for the Church to come to us. And it is coming as fast as the laws of progress will permit. We shall be as persistent in our attitude towards the barnacles and leeches which thrive upon the credulous by using the ermine of Spiritualism to cover their own deformity.

We shall stand for the right, and we shall be heard.

We are assured, both by the projectors of the enterprise on the spirit side and by voluminous correspondence on the mortal side, that a paper of this character is needed, and we have decided to lay out a line of action and fight it out along that line.

We do not ask that Spiritualists and all lovers of liberal thought shall come to our aid. We know they will. They are with us already, and more will follow. Therefore a begging clause is not attached herewith. The *Light of Truth* will make its weekly visitations, and we bespeak for it the same consideration that obtains amongst all dignified publications.

WHAT WE MAY HAVE HERE.

There have been a series of clerical scandals in Canada, and the shameless crimes of the priests have been overlooked by their fellows. The Canadian press has been unsparing, and especially severe has been the *Revue* and *Echo des Deux Montagnes*.

Canada is strongly Catholic, and the priests, with the assurance quite in order two centuries ago, have issued a ban against these recent papers. It is a risky experiment. There was a time when such a "ban" would be effectually destroy a paper or a man as a death warrant. Now it remains to be seen what the result will be.

The following passage is quoted from the circular of the Archbishop of Montreal: "Having invoked the holy name of God, we then condemn, in virtue of our authority, two publications, printed in our diocese, namely, the *Canada Revue* and the *Echo des Deux Montagnes*, and we forbid until further notice all the faithful, under the penalty of refusal of the sacraments, to print, to receive, or to keep for sale, to sell, to distribute, to read, to receive, or to keep in their possession these two dangerous and unwholesome sheets, to contribute thereto and to encourage them in any manner what-

soever. This circular shall be read and published at the session of parochial and other churches where public services are held, the first Sunday after it has been received." The circular was read in all the churches of Canada and its substance urged on the faithful. The Rev. Canon Sentenne made the emphatic statement that there are in the Church two classes, the rulers and the ruled, and it is the part of the latter to implicitly obey the command of the former whatever those commands might be. The Catholic papers have been filled of late with smooth talk of tolerance, and the love and charity the sects and the world should have for the mother Church. There is no more tolerance here than in Canada, and we clearly see that it altogether rests with the power the Church possesses.

THE IMMIGRATION EVIL.

Mr. Henry Rood, in the *Forum*, has an excellent article on Immigration. He says: "One who desires to study the vital phase of the immigration problem should go the anthracite fields of Pennsylvania. There he will find one of the richest regions of the earth overrun with a horde of Hungarians, Slavs, Poles, Bohemians, Arabs, Italians, Sicilians, Russians, and Tyrolese of the lowest class—a section almost denationalized by the scum of the continent. Where women hesitate to drive about the country roads by day, where unarmed men are not safe after the sinking of the sun."

It is a fact that large numbers of immigrants come here for no purpose other than to accumulate money enough to live on when they return to their own countries. This class of foreigners ought to be kept off our shores. The invitation extended to the oppressed of the old monarchical governments to come here and find a haven of refuge, did not imply the importation of a horde of leeches who thrive upon our resources and render no equivalent. These barbarians who infest the coal fields of Pennsylvania have no intention of becoming American citizens. They are simply depriving our wage-earners of a living, while they send from \$75,000 to \$125,000 each month to Southern Europe. The cities of Wilkesbarre, Pittston, Hazleton, Mahoning, Shenandoah, etc., and in fact the whole Wyoming Valley is hedged about by thousands of these non-producing foreigners, and the whole commonwealth of the State is fast assuming a black patch upon the psychic character of the country.

Here is an evil, glaring and untouched as yet in the methods employed to curtail and control immigration.

HOW WILL IT WORK.

Now that the plan of the late conference of archbishops is known, through the speech of Mgr. Satolli, the country may figure on the volume of betterment that will accrue by reason of a coalition of Catholic and secular teaching in the public schools as proposed. The Papal Legate, who is for all practical purposes the American Pope, says: "Absolutely and universally speaking, there is no repugnance in the youth learning the first elements of the higher branches of the arts and the natural sciences in public schools controlled by the State, whose office it is to provide, maintain, and protect everything by which its citizens are formed to moral goodness, while they live together peaceably with a sufficiency of temporal goods, under laws promulgated by civil authority." But he deprecates the dangers in public schools by reason of choosing teachers indiscriminately from all sects, and the plans offered by which an adjustment of all difficulties may be effected, and which reveal the old time cloven hoof, are as follows:

"1. An experiment to allow Catholic children to be taught the catechism during free time. 2. To have a catechism class outside the public school building. 3. Let the pastors have classes."

With equal right any other sect might make the same recommendations substantially in accord with its doctrine. But how much weight would it have? Yet here is a power which by reason of its hold on the voting power is liable to effect its purposes. It is an invidious attack and should be watched.

INVESTIGATIONS OF PROF. JAMES.

As Prof. James remarks in a recent article in the *Forum*: "Orthodoxy is almost as much a matter of authority in science as it is in the Church, and it may be added that the noble and independent stand he has taken in regard to spiritual phenomena will have great force in awakening the interest of scientific men in the phenomena. If a few men like him would announce their belief in Spiritualism, the subject would at once become popular with the great class who now superciliously smile at its mention, because they trim to the supposed current of thought as it is directed for them."

Prof. James has a well-earned reputation as a scientist and professor of philosophy at Harvard, and was willing to sacrifice his position for the love of truth. In his investigations he met with a great deal that on investigation proved to be fraud and delusion, but he found a residuum of phenomena, which he confesses breaks down the present limits of science, and says "the most urgent intellectual need is that science be built up again in a form in which such facts shall have place." He has carefully gone over the experiments made by the distinguished members of the society in England and the United States, and shows how results lead to the admission of the claims of Spiritualism.

UNIQUE VIEWS OF THE POPE.

Of all writers, none struck harder blows at the Church than Renan. He was as brave as he was honest and sincere, and to read his writings is to believe. A century ago he would have been condemned to the dungeon or the flames, but the Pope has been cast out of temporal power, and now can only anathematize or contemplate the situation with philosophical calmness. Leo XIII. prefers the latter and poses as an optimist. When told of Renan's death, after a long silence he asked, "How did he die?" "Impenitent," was the reply. "That is better." No wonder that the attending prelate was surprised at this apparently incongruous remark, which the Pope observed thus explained: "By his impenitence Renan showed that his doubts were sincere, and this might absolve him. He had done more good than harm to the Church, by arousing theologians from torpor, and embodying the doubts of the time. He has been an instrument in the hands of Providence, to surprise, but not vanquish the Church, and as such instrument of God's wrath would meet with indulgence."

Giulardino Bruno was such an instrument. Why burn a heretic for his honesty in one age, and grant indulgence in another?

A NOVEL ATTRACTION.

The *Light of Truth* is enabled to offer its readers the first installment of a series of articles written expressly for its columns by the spirits whose names are appended thereto, through a medium who has an unimpeachable character, and whose sensitiveness to spirit intelligence is best proven by the internal evidence furnished by the articles themselves. We assure our readers that a rich treat is in store for them, and a wonderful evidence of the psychic power of spirits to control the mind properly sensitive. The first one is from Wm. Denton, under the caption of "Terrifying Prophecies," in another column.

WHAT IS HIS SPIRITUAL WEALTH?

Jay Gould has passed the rainbow of death, and is now in position to take an inventory of stock and figures on the value of the check he can present at the bank of love and philanthropy. This is a bank at which he did not have much of an account while he was selling up his tremendous fortune of dollars together with the causes of those he robbed.

It is a question with many whether it is fortunate for a country in which a single man can accumulate \$50,000,000 or whether it would be an unfortunate country where a man could not accumulate \$5,000,000 or more, but viewing the matter from the spiritual standpoint, it is a good deal more unfortunate for the man than for the country in either event if the spiritual and humanitarian impulses are crucified in the process of accumulation. But as long as men are taught to believe that selfishness is the master motive of human action there will be millionaire Jay Goulds on earth, and pauper Jay Goulds in spirit life.

In a general examination of candidates for admission to the bar at Albany, N. Y., the committee of judges declared that the applicant best qualified to become a lawyer, as compared with all the boy students, was Miss Grace E. Robinson, a slender young woman, with wavy brown hair and an attractive face. If admitted, she will be the first of her sex to practice at the bar of Albany County.—*Indianapolis News*.

If the youth of the country do not pay more heed to their intellectual training and less time and attention to foot ball, cigarettes, and lager beer, the girls will eventually outstrip them in every worthy avocation. It is a refreshing indication of our progress to note the avenue opened for woman's advancement. She will "get there," too, if given an opportunity.

The death is announced of Charles Martial Allemand-Lavigerie, Primate of North Africa, known as the "Black" Cardinal, by reason of his crusade against slavery in Central Africa. His death brings Cardinal Gibbons, of this country, much nearer the Papacy, and indeed every indication points to his elevation on the death of Leo XIII. This will be another step of the Tiger towards the transference of the Papal See to America. There are rumors that Archbishop John Ireland, of St. Paul, is to be decorated with the cardinal's red hat.

Written for the *Light of Truth*.

THE GIFT OF SLATE-WRITING.

MRS. N. L. ROBERTS.

I want to tell the readers of the *Light of Truth* about a sitting I had lately with W. A. Mansfield for slate-writing. The doctor resides at 1426 Cedar Avenue, Cleveland, O. He is a young man of prepossessing appearance, on whose face honesty is plainly written. I wrote my questions on slips of paper, folded them small and tightly and mixed them well together. I then took two slates and washed them thoroughly. The doctor gave me a small piece of pencil about as large as the point of a pin, I dropped it between the slates and then bound them tightly together with my handkerchief, the doctor placing his thumb on the first tie while I made the second. I then took up one of my pellets at random and placed it in the folds of my handkerchief. I then placed the slates on the table before me, with my hands upon them. I had done all this according to the medium's instructions. After I had sat for a minute or two, the doctor said: "Have you a friend on the other side by the name of Sinton?" I replied that I had. "Well," said he, "there is a gentleman here by the name of Sinton (he then spelled the name) who is very anxious to write to you." I replied that I hoped he would. After another minute or two, he said again: "There is a Mary here, she is your child; she went away when she was small, but has now grown to womanhood." After sitting some time, he said: "They want you to turn around and put the slates on the floor, and put your feet upon them." This I did. Presently I heard the sound of writing, very faint and soft. In about ten minutes, he said: "They have finished." I took up the slates and found one side of them covered with writing in eight different colors, said to be taken from the carpet, and signed James Sinton.

We examined the carpet and found every color in it to correspond with those on the slate. I then took two more slates and bound them together as before, and placed my hands upon them. After sitting a short time Dr. Mansfield caught up a slate that was lying on the table near me, and gave it a shove that sent it half-way across the room. After sitting a short time longer the medium sprang up excitedly and exclaimed: "They want you to put the slates on your shoulder," which he assisted me to do, he taking hold of one corner and I the other. No sooner had we done this than I heard the sound of writing, very sharp and plain, which continued for some time, then came three sharp raps indicating that the writing was finished. I took them down and was about to untie them when the doctor exclaimed: "Put it on your shoulders again, quick. They want to write some more." I did so, and in a few moments I heard the sound of the pencil moving on the slates. "They are not writing," said the doctor. "They seem to be making straight lines." "Perhaps they are drawing something," I said. Immediately there were three sharp raps upon the slate. After a while I heard the sound of writing, which was continued for a minute or two; then came three raps. "The have finished," said the doctor. I opened them and found one side of one of the slates completely covered with fine writing. There was a long message from my mother with her name in full. Then there was a short one from my daughter Mary, who passed over at the age of twenty-two months, but has since grown to womanhood. The sounds which we heard, resembling long lines being drawn was a vine with four small pink buds. The medium then arose and took up the slate which he had thrown on the carpet. We found a short message on the under side signed Archie Sinton, a brother who passed to spirit life at the age of fourteen years, forty-one years ago. This message was written on a single slate lying on the carpet about five feet from us, and written without any pencil whatever.

I strongly advise all skeptics and doubters to have a sitting with Dr. Mansfield; he will do them good.

A Roman Catholic priest addressed a sermon to his congregation recently, from which the following sentences can be culled as a fair sample of the whole:

"When the Church needed armed men to enlist as crusaders the young men of the Church shouldered the musket and sabre and obeyed the orders of the Church. When the Church wanted to get rid of the Saracens, the faithful rose en masse and exterminated them. The Church may have need to call upon you to defend her rights in this country, and I know our young men will obey the Church again and take up arms to exterminate the enemies of the Church. The Church is the voice of God, and the Church through its priests tell you who to vote for and who not to vote for. They say Catholics are enemies of public schools. We certainly are enemies of the public schools. Brethren, render unto Caesar that which is Caesar's in the name of the Father, Son, and Holy Spirit, Amen.—*Toledo American*.

As soon as a man accepts public favors or worldly honors, he is compelled to measure his liberty of speech and freedom of action. Individual progress ceases where a sacrifice of independence begins.

WHO WILL HELP?

To the Editors of *Light of Truth*.

Permit me through your paper to make an appeal to the Spiritualists at large in behalf of Mrs. Wilson, the widow of that veteran pioneer, E. V. Wilson. Spiritualists can help her and themselves at the same time. She has the plates of her husband's book, "The Truths of Spiritualism," compiled from twenty-five years' experience of what he saw and heard. The book has a fine picture of Mr. Wilson and contains 400 pages, and is calculated to force a belief of Spiritualism upon every one who will candidly read it. Mrs. Wilson wants to get out another edition of 1,000 copies, but she has not the necessary means. An old friend and admirer of the great E. V. will advance the money, without interest, to issue the edition provided she can get subscriptions enough to pay him back when the books are ready. You are not asked to advance the money and wait until the book is printed, but we wish a guarantee that sufficient of the books will be taken and paid for when the book is ready for delivery. Individually, I will take and pay for at the selling price, \$1.50, ten copies, besides I will personally canvass among my friends for subscriptions.

I now appeal to your readers to take hold of this matter. Let every one who will agree to take one or more copies drop Mrs. Wilson a postal card to that effect. Her address is 127 Cortland Street, Chicago, and the amount can be pledged within the next ten days, and thus a life-long worker will be assisted, the cause of Spiritualism advanced, and the departed Wilson will feel such relief as only a devoted husband can feel when aid is extended to his destitute widow, and you will be blessed. Any inquiries or subscriptions may be sent to Mrs. Wilson or to ALFRED WELDON, Box 351, Chicago, Ill.

Written for the *Light of Truth*.

The Cause in Monroe Centre, O.

It is seldom the name of this once well-known stronghold of Spiritualism finds its way into the public prints of the present time. For various reasons the large society which once flourished here became disunited and there are to-day but few of the representatives of the cause living in this vicinity, yet these few remain faithful to the teachings of our beautiful philosophy, which fell from the lips of those pioneer teachers of the ever-living truth, in the long ago, A. B. French, E. V. Wilson, Dr. E. B. Wheelock, O. P. Kellogg, Mrs. Miller, Mrs. Colby and many others. Organizations is the great need of Spiritualism at present.

There should be State organizations which should furnish several able public speakers and test mediums to act as missionaries to carry the "glad tidings to all people," and especially to those of the faith who are precluded by distance or lack of means from the social and religious privileges enjoyed by large societies, surely our large and popular camp meetings might devote a portion of their income yearly to this purpose, and much to their advantage, as the interest thus aroused in the public mind would become more general, and the increasing desire to investigate this great truth would but add to the number of those who annually gather there for the purpose. Spiritualists every where might contribute to the fund according to their means for the same purpose. There is scarcely a town, hamlet or county school district in the United States that has not one or more Spiritualists among its population, and were Spiritualists alive to their interests they would see the propriety of utilizing this broad field for the future good of the cause. Children of Spiritualists every where should become familiar with the religion of their parents, through its best and ablest teachers, instead of being allowed to drift into the churches to be taught to shun all truth that does not come through the popular orthodox channel. Organization then means growth to the cause through the education of the masses in free thought; and as untrammeled religious inheritance for our children. A few of the friends recently had the pleasure of listening to an address by Mrs. Celia Loucks, of Findlay, O., given at the home of the Misses Mitchell, of this place. The subject was "Liberty," and should have been heard by every voter in the land for the great privilege of the ballot is too lightly prized and too loosely guarded by this people, as we may yet learn to our sorrow. Mrs. Loucks is a pleasing speaker and her control of a high order. She is also a superior psychometrist and test medium as many can testify. Societies engaging her in many of the above places will be well repaid. Yours for truth,

Kelloggville, O.

(Written for the *Light of Truth*.)

ANTIQUITY UNVEILED.

H. W. BOOZER.

No person of intelligence and reflection but has pondered deeply on how the system of Christianity was first given existence, with the causes leading to it, including the details which made its early history.

Here we find ourselves with laws, usages, and institutions which exist only by the authority of that of which the dim past has given us next to nothing in the way of information. For this reason the book "Antiquity Unveiled" is really the great book of the century to every person who lives where Christianity prevails. It gives us these secrets long buried, and most truly and actually unveils the past.

The question as to whether Apollonius of Tyana was really the Jesus Christ of to-day is one of the least of its revelations, and could well afford to remain disputed in view of the fact that the testimonies of the mass of returning spirits tell they have not found Jesus nor can they learn from others of such a personage, against the exceptional statements of a few. The great value of the work consists in the testimony of the witnesses who lived at that time; the story of each being so diversified in detail and individualized by the relator, as to amaze the intelligent truth-seeker; who, prepared as well as he may be with a knowledge of spiritual things, is yet overwhelmed by such a wonderful attestation.

LATEST IN SCIENCE.

A NEW ANESTHETIC.

Dr. Liebermann, says the *Medical Record*, has discovered a new local anesthetic in the small-leaved cocoa plant of Java which he calls tropisin. It is not related to cocaine, but to atropine. It is quicker in its action in deadening sensibility and subject to none of the after effects which are sometimes caused by the use of that alkaloid.

A metalized cloth, is a recent invention. Any cloth, wool or cotton, is steeped in the metallic solution, dried, and finished. It is claimed for this cloth that it is proof against disease germs.

A NEW THEORY OF SLEEP.

Nature copies from the *Revue Scientifique* a new theory of sleep advanced by Herr Rosenbaum. Sleep offers one of the most difficult problems for solution, because it is so complex in character. The new theory is that sleep is caused by the activity of the nerve cells, causing them to become surcharged with water. The repose of sleep allows this water to be discharged into the blood and when this is accomplished the person normally awakes. This, however, is only theory and fails to cover the facts. The sleep produced by anesthetic and narcotics, or that of hibernating animals can not be thus accounted for.

News

Allow me to say my notes here when the public questions sent to a stenographer with my notes (taking and writing) release I written by a having been and also lead of the reader the usual letter time at least from where ways be flow and workers notes from and are born some bird The pre in our lives and loving Berkeley II The day w power number p reverence opened th of their li In the propound subject e guides ch existing spoke of opinion cited—o ing; ea of our liver and loving ting to c On I the meier of semble read es brief o which "TI in the togeth furthe "It there ries t It and r ciativ "I heav. W Y from the ties We Bos Mr Ma the vo to we wi m

