# Light of Truth.

#### In Exponent of the New Philosophy of Life, Here and Hereafter.

## SUBSCRIPTION PRICE

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## Cincinnati, Saturday, February 11, 1803.

## Volume XII, No. 6,

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# Led to the Light. By HUDSON TUTTLE.

CHAPTER VL

THE SALOON. Belly Kellar expressed himself in language more forcible that ne legant to the crowd that lingered disappointed of their victim. His regeneration exidently had not yet been more than superficial. He intimated that the end had not yet been reached, and an each, such as would have been horrible to a less excited crowd, eached him as with a nod to the evangel state edged his way out of the sacred portal. He walked readily, turning into a sarrow lane which led to the rear of his saloon. Entering, he turned up the dim lamp, went be-hind the bar, and from habit, seized a towel and began wip ing the stained and shining counter. "I had nearly wped out the gradge I owed that high fig-reating with his air of superiority; and its not too late each I cus aling it." He adjusted the few glittering decenters, and taking down black bottle poured out a foil glass, raised it to his Hips and poured it down without swallowing. Billy Kellar expressed himself in language more forcible

poured it down without swallowing. "That is the pizen I keep for myself. Ten years since it

left Kentucky. The door hesitatingly opened and an unkempt man entered with a shuffing step. Once he had been of splendid physique, square-shouldered, and solidly built, as though intended to last a century. A square forehead and heavy jaws denoted strength and endurance. His face was bronzed and swollen and his stubble beard and straggling iron-gray locks, indicated the self-neglect of abasement. A ragged coat was buttoned close, and a torn hat was pulled over his forehead He came forward with the uncertain manner of a mendicantand stretching out a trembling hand, said in low tones : "Can I have a glass of whiskey?" "Have you the pay?" asked the keeper without looking at

him. "I will get it for you to-morrow. Have a job then, and can't sleep.

"Ob, you can't, hey? Well, Budd Rogers, you'll have to No pay, no drink. You have not paid for your last." "1 will, I will," replied the man, "I did not get work to-day and could not. Give me a glass," he implored like a disap-pointed child, "and I'll pay for bolb to-morrow."

"Oh, none of your games. Get out of here, quick." Rodgers slowly put his hand into his pocket and drew ou a little package wound around with a handkerchief; he opened it, and held up a gold ring.

it, and held up a gold ring. "Will you give me a drink for that?" The keeper's eyes sparkled as be said: "Yes, Budd, you may have two and get as drunk as you please." Rodgers took a step toward the bar, and Kellar placed a bottle and glass before him. Suddenly a change came over his face. It seemed to him that a band seized him with a grasp of iron. He did not want to drink. His past life came before him, burning into his consciousness like flame.

"Pat it up, Billy Kellar," he said in a voice of command "I have done. Do you remember the first time I came here i I owned as good a house as there was in town. I had as good a wife, and I had a daughter who was my pride. Look at me i All that is left of home and wife and child! The home is in your hands, my neglected wife dead, blessedly dead, and my dear daughter Mildred forsaken, went out into the world. Oh. God, what became of her? What dark and forbidden paths she trod I do not know."

His breath came short and fast.

"I am done. I will never teste the accursed thing again." "Oh, you have had these spells before, old man," mackingly said Kellar, "and they straighten you up and do you good Sign the pledge and keep it till you get a dollar ahead. Let me see the ring ?'

me see the ring " "No," replacing it in his pocket, "it is my pledge." The keeper poared out a full glass. 'Oh, take a last drink, a sort of parting forget-me-not. It is my ireat." With a look of unutterable scorn Rodgers turned and shut

the door behind him. "Ab, ha! Wait till to morrow and he'll be begging again.

Well rid of him now for better game." A quick nervous step was heard in the creaking snow, and a figure, closely wrapped in a black cloak, entered, carefully closing the door the visitor glanced around and asked : "Are we alone?

good many years since we were hoys together in the dull vil-lage in New York. We have followed devious paths since then, I was failure, until I took up the staff of an evangelist. We all have our strong points, and mine is in making people insame over sin."

insaue over sin." "And a pretry guide-board you are !" "What is a guide-board for except to tell the way? Do you expect a guide-board to run up and down, leading people? (b, you mistake the purpose of a guide-board. If as good conduct were required of preachers as they preach of, few would be in the pulpit."

"Does your mother wail over jou as she did when a boy You were a very devil then, and no one but she saw any good

in you "Ob, yes, her letters are full of sorrow and admonition She rejoices at my being called by God for the great work but she doubts my holding fast. You see, I had a devil for a father, and she forgave us everything on that ccount. I on a father, and she forgave us everything on that ccount. I or a chip of the old block, redeemed by piety. But enough o' this, and another glass, straight, and I will return to my lodg-ing before too late, it will appear questionable." (To be Continued)

Written for the LIGHT OF TRUTH.

#### Is Civilization Dependent on Christianity. LYMAN C HOWE.

It is the boast of many Christians that civilization owes its origin and development to Christianity. The claim is pas-nively conceded by many who are not in active sympathy with the Church. It has been so often repeated and so rarely questioned that the "common people accept it gladly" as a lear evidence of the divine origin and authority of the Chris lian religion. That the moral teachings of Jesus are civiliz ing in their tendency when accepted and practiced, may seem self-evident at a glance; and if we select the precepts and examples suited to the idea before us, we may, by common con sent, acknowledge that such sentiments enter as ruling fact ors into the highest ideals of modern civilization. But they are not original with Jesus, do not belong exclusively to Christianity, nor to any one man or class, or to any one age or epoch. These superior ideals that have voiced themselves

through various sages and prophets in all countries, through scores of thousands of years, are the common in-heritance of maukiad and find recognition, expression, and personal illustration according to the evo-lution of races and the circumstances that accompany and modify events. The golden rule is no less golden because enunciated by Budda, Confucius, and many others, centuries of Narsreth. If the Christian system is to be credited with anything specifically its own, and attended with great conse-quences in the history of civilization, incurse the conse-tion of the construction of the land. quences in the history of civilization, it must be looked for in the line of its sectarian character, its organic expression, and knowledge is clearly sanctioned and commended, yea, com dogmatic theology. Outside of these the golden rule, the forgiving love, the demands of faith, the promises of inmor-suthority of faith over facts grew and multiplied as the primi-

love with her a the term goes. That was a year ago. Such devotion could not lat more than ais month at least. She we detected and make ther my wile, when also found that is dearted into organic expression by the devotion could not lat her her away from the her event and the term y wile, when also found that is dearted into organic expression by the devotion could not lat make her away in the devolopment of civilization is at more than at the development of civilization is at more than at the development of civilization is at more than at the development of civilization is at more than at the development of civilization is at more than a the development of civilization is at more than a the development of civilization is at more the advance. That was her errain here, but when to remain the development of civilization is at more the ment is developed in the toture of the goets in the development of civilization is at more than and realising segment the civilization is at more than a control of the goets in the development of civilization is at more than and realising segment the church which is its outward index so far as theology has ruled, science has event, have been moulded by it. Accepting this standard, what do we find in the bittory of the Church which is the outgring the induced to governments and science that satisfies the development of civilization. Standard, what do we find in the standard what do we find in the standard the very department of moulder civilization. On the speet of fully and the researce of spoing define and theory of mould be the case of young Canning." "You man implicating him and hanging him if we can of the world depart the course of empression were the searce and conting is in the way of my doing so." "The davancement of civilization was retarded and high burneling the world field in a state of a semi bubbarier for the course of spoint courses and the course of spoint courses and the course of spoint courses and the weight in the weight in the weight in the state of a multimet of

done, and done it can be. Besides I want him out of the way I have determined to marry and lead a straightforward life, and Canning is in the way of my doing so." "Ha, ha," laughed Kellar, "I see, you are smitten with the charms of Miss Stanwick." "So from the first glance, and I said it was a shame to have "Howarth," replied Kellar, looking him straight in the face, "you can talk more religiously over rasculity than any man in America. Your assurance and check make me. afraid of you." "We are too old friends to be afraid of each other. It's a "wod many vears since we were boys together in the duit vit.

sclentific discoveries were subject to its rulings, and those rulings were in the interest of the faith which had germinated in the gaspels and developed under the inspirations of their accepted interpreters. Every attack upon science was forti-tied by references to Scripture. The offence of Bruno, cen-tered in his teachings of astropomy, which are now univer-sally accepted as scientific truth. It was Christianity in its orsally accepted as scientific truth. It was Christianity in its or-ganized and authoritative aspect that burned him at the stake. It was Christianity, as expressed through the Church, that compelled Galilleo, on his knees, to swear: "I. Galil-leo, being in my seventieth year, being a prisoner, and on my knees, and before your highnesses, having before my eyes the eleventh century, to declare "all worldly sciences to be ab surdities and 'fooleries.'"

"The most careful inductions from ascertained facts were regarded as wretchedly fallible when compared with any view of nature whatever given or even hinted at in any poen, chroniof any sort which had happened to be preserved in the litera ture which had happened to be preserved in the litera ture which had come to be hell sacred " Prof. White in Popular Science Monthly, December, 1892. Let us keep inmind that while these dogmatic obstructions to science may not correctly represent the primitive teachings of Jesus, they are the only manifestations of Christianity distinctly traceable along the lines of history that have made any definite im pression on the developments of science and civilization. It is this tinkering of science by religion that led Hallam to de-clare that, "After three or four hundred years it had not untied a single knot or added one unequivocal truth to the domain of philosophy." But the influence of this religious despotism was not limited to discrediting science because supposed to disagree with some text, power, myth, chronicle code, apologue, allegory, letter, or discourse, and to imprison-ing, torturing, banishing, and burning such scientific teachers

as led the world in the new paths of discovery. It steadly evolved more and more the darkness of super stition as it proceded in its dictatorial assumptions and in-The unreasoning faith that so long ruled out scientific This

To day being free from other engagements 1 invited a few neighboring friends to come and think over with me "the sunny side of things," and now, although quite slone, with the evening shadows falling fast around me. I still feel a gentle glow of cheering thoughts warm at the bottom of my heart, and wonder if I can transmit some of it to absent friends. The day itself thes hear one of curve hims and headow friends. The day itself has been one of sunshine and shadow quite like most human lives—borne in tesrs, then a fuw hours of flashing rainbows and balmy zepbyrs that waited us scents of roses and violets, symbol of our childhood, a noon of noble promise, and now an eventide of more copious tests. So come youth, maturity, old age, and death. Compared to the blizzard through which the East and North are passing, our Pacific January is like May, while you are surrounded by fields of ice and snow, at Sunny Brae the rose-hedges are full that compelled Galilleo, on his knees, to swear: "I, Galil, leo, being in my seventieth year, being a prisoner, and on my knees, and before your highnesses, having before my eyes the holv gospel, which I touch with my hands, abjure, curse, and detest the error and the heresy of the movement of the earth." It was the same organized expression of Christianity that compelled him to swear to denounce to the Inquisition any other man of science whom he might know as holding and teaching similar views of the movement of the earth. It was full detest the cross and straightway we find teaching similar views of the movement of the earth. It was an invoice of our possessions and straightway we find that we are sfiltent. And really, how grand is the eleventh century, to declare "all worldly sciences to be ab undities and 'gooleries'" whole round carth may be his to enjoy and the wide glory of the heavens will wait on him! And though countless millions share the splendors, they shall never grow less by so much as one ray of light, one note of song, one breath of fragrance, one thought of love! On the contrary, each indi-

vidual soul by the refraction of the light, memory of the song sense of the fragrance, and enactment of the thought, shall add to the measure of all delights ! The soul eternizes every evanescent form of visible nature, every dream of the infinitely productive mind.

What a boon is the power to discern beauty, and then to be born in the midst of ever varying, ever inspiring loveli-ness! Nothing exists without adornment. The tiniest insects are gorgeous with jewels and proud regalia. The mul-titudinous leaves bear illuminated inscriptions; the very dust grains that we brush asile as vulgar, are flashing crystals fragments of suns and stars! As a man thinkelli, so he is-we have, what we are"--says Emerson. The hope of the world is true education, the development of all of the mentaj faculties. Not the absorption of books, other people's opinions, but the clear apprehension of realities. The evils under-which humanity groans are not a necessity. Ignorance and selfishness are curable. The brute forces of the world are being tapidly subdued and the effort necessary to that end quisitorial exactions. A seed may appear very simple and has accomplished that which is much more admirable, it has free from blemish; but we can only judge its qualities by its developments, modified by soil and climate. When the matured plant appears there may be much to criticize that we would never discover in the primitive germ. Christianity may have been a divide germ could be appeared by the solid of human hearts is answering to the cry of want, building missions bindersortens inderstrict between the solid of human hearts is answering to the cry of want, building

and diffusing fight, warmin, and godd-wint throughout the length and breadth of the land. To the soul there is no past. All the days that I have lived are a part of my now. No power can banish me from the beauty I have once beheld, nor silence the music I have taity and penalties as moral incentives, belong as much to Buddhism as to Christ, as much to India, Asia, and China as Buddhism as to Christ, as much to India, Asia, and China as

r, the blinds are clos Throwing aside his disguise the immaculate evangelist re-vealed himself.

"Give meastif 'ner, Billy," said Rev. Howarth, "one of you best mixtures, and then to business.

Billy, with a prescient knowledge of what Howarth wanted mixed the contents of several bottles, and with a dexterious shake, poured out the liquor.

'Take one yourself, Billy," said the evangelist.

A straight one?" was the sententious reply

sald Howarth, leaning over the bar confidently, "how did you hag the game ?"

Easy enough. She came, as you told me she would, on the eight-o'clock train, and started to welk to the hotel, I met her and told her you had sent me to conduct her. I led her through the alley; a blow with a sand-bag, a second blow to be certain, that was all. Just then old J.ane's fool came up from side, and I heard steps on the other. I gave the old fool a swipe and ran for the church.

"You are thorough and reliable, and the best part of all, you did get the Infidel's foot into the trap fair and square." "And he'll not get it out soon. Didn't we raise a racket? Where did you find the girl? Oh, you need not hedge with

to Europe, Egypt, or Palestine. The civilizing influence of Christianity then must be estimated by the history of the Church and its organized system of faith and doguns, whether tenches heretical theories, but because it was thought to be in

they represent the true spirit of Budda, Jesus, Mohammed, or Napoleon. It is customary for broad-minded Christians to

deny the standards of theology and the sectarian schools whenever they are believed to misrepresent the primitive doctrines of love, justice, and truth as exemplified in puted life and teachings of lesus; and to insist that the in nence of Christianity must be estimated, not by its theology, or the modern Church, but by the life and teachings of its ac cepted founder. If the precepts and examples of Jesus most

moral maxims could only be judged by the history of thei

all here ! Had I friends dearer than life, a little while ago league with the devil! There was abundant support for this but vanished now? Nay, not's word, not a caress, not an eyeidea in the Scriptures. President White thus states it "More and more suspicion attached to all men who attempted anything in the development of science. The old scriptual

warrant for the existence of sorcery and magic was brought as a powerful argument sgainst such men." "The conscience of the time therefore, acting in obedience to the highest authorities in the Church and as was supposed, in defense of religion, brought out a missile which it hurled against scien

prominent in the moral standards of the age could be traced time investigators with deadly effect; the mediceval battlefields to no other time, place, or person, there might be some of thought were strewn with such ; it was the cha strength to this spology; but even then, the influence of his sorcery and magic of unlawful compact with the devil. of thought were strewn with such; it was the charge of

'We find it used against every great investigator of

beam, but are mine still and ever will be! I may wander in deserts, I may languish in prison, I may toss on tempestuous seas, I may lie down in the shadow of death with no one in the flesh to minister to me, but mother's jullaby will murmur in my ear; love's kisses will thrill my heart; baby hands lie like cooling rose-leaves on my bosom ; friends will not be far, and just as the darkness seems deepest, nature's soullight will break over the battlements of clay and the veil will be rent, and night and loneliness will be no more.

Sunny Brae, Cal., Jan.

The head of the Roman Catholic Church says that "allegisequence to the causes instituted at the beginning of the in the pale of Christian Bra, and continously propagated and applied with-in the pale of Christian theology. Therefore we can not consistently credit Christianity with suy more direct in-deemed hardly less implous than to limit the power of Stam was ance is due to the Church, by her subjects, before the State you did get the Infidel's foot into the trap fair and square." "And he'll not get it out soon. Didn't we raise a racket? "And he'll not get it out soon. Didn't we raise a racket? Where did you find the girl? Oh, you need not hedge with a friend." "When in Buffalo, you know I made a great hit there, the church would not half hold the people, over two hundred souls saved from the burning. I became so weary of the plety, betook me to a house where they discount rightcousness. Well, I found this girl. She was a daisy. I think I fell in Well, I found this girl. She was a daisy. I think I fell in

- LIGHT OF TRUTH

# OUR CONTRIBUTORS. PEN-PORTRAIT OF PROMINENT WORKERS.

A GOSPEL IN WAITING. MURRAY

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Any clear-headed Spiritualist, not carried away by en-thusiasm, who will dispassionately review the facts, can not avoid a limiting that after forty-five years of presentation and challenge, the doctrine of spirit instruction and communica-tion is not greatly acceptable to the spirit of the age. In this era of printing, freedom of investigation, and rapid dissem-ination of thought, any new discovery in harmony with the pulse of thought would have for its advocates in such a pe-ied of true one half of the intelligent prome. We have but riod of time one-half of the intelligent people. We have but to instance the doctrine of evolution as one that the educated were fully ripe for. It produced a profound sensation among the learned at once, and has steadily extended and maintained the learned at once, and mass steadily extended with maintenance its hold of thought, although it has not a tithe of the ground to stand on, or does not begin to be as susceptible of demon-stration as the facts of Spiritualism. To day you will almost search in vain among all the leading thinkers and teachers for one who is not an evolutionist. The doctrine had the for-tune of acceptance and growth, although based more upon argument than upon fact. On the other hand Spiritualism argument than upon fact. On the learnel and has failed to be has been ignored by many of the learnel and has failed to be very significant or impressive with numbers that have ex-amined its claims of validity. One would naturally suppose that humanity after blundering through centuries of dark-ness and ignorance in relation to a future life and its character, would hail with joy the discovery of any means by which they could have communicated with the loved ones gone be-fore; or that they would like to learn for a verity that they selves were destined to exist after the throes of death The testimony from which multitudes believe in immortality is, of the most filmsy and illogical character. How can nsistently base it on the resurrection of Jesus Christ? Admit that Christ rose and presented himself at various times Admit that Christ rose and presented himself at various times to his apostles what significance has that fact when they come to apply it to themselves? If Jesus Christ was God, it is not at all probable that what would happen to a god would be repeated to an ordinary person. The supposition is whol-ly against such a coincidence. The Materialists can present much stronger argument against the continuity of life beyond the grave, than any of the old theologies can in favor of such without The self argument against that can be offered to the grave. existence. The only conv using proofs that can be offered to day that man has a future life are solely obtainable through the avenues of spirit communication. Notwithstanding all this Spiritualism is not popular, and is welcomed but by a few. It is sometimes boastingly said that there are five millions Spiritualists in the United States. If such is the fact the

evidence of their presence is very unsatisfactory. In 1856 Judge Edmunds and Dr. Dexter delivered a lec-ture on Spiritualism in St. Louis; the first public exposition of the theme given in that city. Although then a mere boy I was very anxious to hear them, and was probably the youngest auditor they had that paid his own way. As there were no half rates I paid a quarter I had saved up for that pleasure. The lecture was delivered in the Mercantile Li-brary Hall that could seat two thousand people, and every chair was occupied. The audience was very select and appre-ciative, and did not weary under the two hours' talk of the two speakers. Judge Edmunds occupied a very prominen position in society, and had the enthusiasm of a true evangehat. Could there have been a better introduction? What is the outcome with respect to that city after thirty-seven years. Although there have been millions of dollars spent since then to erect churches and teach a false theology there, Spiritualism has not to-day a place of its own where a hymn may be sung. Nor is St. Louis exceptional among cities in this ct, as we all know.

The great significance and mission of Spiritualism has often failed to be impressive to influential persons. It is well known that Leland Standford and his wife have frequently employed mediums and have retained them in their home. He has publicly admitted his faith in the validity of spirit-communication. Yet he paid one of the vilest slanderers of the doctrine ten thousand dollars to preach a ful-some funeral sermon over his dead son; he has given ten millions towards a scholastic institution to be managed in the interests of orthodox theology; but to commemorate his be lief in the demonstrated existence of the spirit world he has not erected the rudest shrine. Mrs. Mark Hopkins was an open Spiritualist, employed mediums in her home. She had thirty millions at her command, but endowed no institutions to uphold and disseminate the facts of spirit-return. Numerous other instances of this kind may be cited. Many of the crowned heads of Europe have examined the subject The Czar of Russia has entertained at least three American mediums in his own palace, expressed himself as very satis fied, and presented them with costly gifts, indicating his es Queen Victoria, after the death of Prince Albert and on many subsequent occasions, has consulted mediums and believes in spirit-return. Notwithstanding all this, outside of field to battle for mental liberty and do what he could to an independent faithful few, Spiritualism has but a limited kill off the roaring Bohemoth of superstition. He has the and covert following. This is not because it is not true, but rather the time has not yet come for it to find an extensive elcome in human thought. It is not in accord with the spirit of the age, and when we inquire wherein they differ, I believe the answer to be found in the fact that the spirit o the age is one of selfish Materialism. Hence it is so admira bly adapted to the creeds and present-day theologics schemes of the Churches. The Churches are fundamentall red upon theories that are essentially selfish and unfra ternal. It is admitted that not much can be presented as evi dence of the unselfishness of Spiritualists. This defect may arise from environment and previous association. But the teaching, or what might be called the tenets of Spiritualism are radically and sublimely magnanimous. There are no shuffling evasion and vicarious atonement here. All the spirit-communications I have ever read or received, persistently reiterate that the cause of happiness is through self abnegation. Instead of "Jesus paid it all" comes the mandate ou must settle for yourself," and the way of exaltation is through fraternal service. If the people are too weak for this doctrine now, it is too consistent with the order of nature to be slways neglected, and the gospel of metaphysics will yet have its triumphant day.



Biographical Sketch of Willard J. Hull Few speakers or writers have achieved success with th

celerity of Mr. Hull. The marked incisiveness and ability of Celerity of Mr. Hull. The marked inclaiveness and soliny of his writings, and the thoughful and eloquently honest ora-tory were at once recognized. He was born May 27, 1856 in Buffalo, N. Y., the sixth child of a family of seven. His father was a free-thinking deist of the Thomas Panie kind, and his mother was also liberal in spirit, full of devotion to her family. Home was her place, and to its adornment, grace and beauty, her energies were exercised. She was a Uni versalist, insamuch as in her benevolent heart she believed in the salvation of all, although she did not strictly affiliate in Church government. The doctrine inculcated in all her children was simple compliance with moral laws. On this she strenuously insisted, and her persuasive voice was the only means she employed for correction.

Spiritualism was received with favor in the family, as necessarily would be with people free from prejudice and spiritually inclined, and much time was given over to the investigation. His mother and sister Mary, when Mr Hull was only fourteen years of age, introduced the subjec to him, and from that time he has beeen a Spiritualist accepting its philosophy and its phenomena as stepping stones to its substantiation and demonstrative evidence o

the grandest fact in existence—our immortality. He attended the public school, and at the age of fifteen had reached the fourth grade, and he was ambitious to gradu ate with the high honors he was receiving for his diligence His plans were all overturned by the sudden transition o both his parents, and he was left to begin the battle of life alone. He became apprenticed to learn the trade of a coulder, and applying himself with that thoroughness which characterizes all he does, he became expert and worked at it till 1873, when he was prostrated by illuess which resulted in necrosis, by which he lost his left arm. He could not work in the foundry, and casting abou

found that he could become a telegrapher with his good right hand. He entered the service of the Erie Railway as telegraph messenger in 1874, learned the art of telegraphy and was in the employ of that road until 1891, the last few years in the responsible and exacting capacity of train-dispatcher All this time he was a close student of Spiritualism, and gave his leisure time to its promulgation in various lo ments. For two years prior to 1890 he was President of the Buffalo Spiritual Society, before which he toccasionally lectured, filling the vacancies between the lecturers who were engaged through his exertions.

In his efforts for the cause Mr. Hull has been sustained by a devoted wife who has fully seconded him in his plans. He met in her that which is said confirmed Mohammed in his career. The prophet in a dark hour of his early mission asked his wife, "Cadiza, do you believe in me?" and she said with all my soul," and he went on renewed. The greates trength a man can have is his wife's belief, won by superiority.

He was married to Elizabeth A. Kilts in December, 1875. She was the daughter of William and Sarah Kilts, her father having been for many years a captain sailing various vessels on the great lakes. A family of four daughters is the result of this union, and a finer one is rarely seen. It was through the nediumship of his wife and at circles held ostensibly for her improvement in mediumship that Mr. Hull was helped in the course which has placed him on the spiritual rostrum. In 1889 he lectured in various places, and in the Autumn of 189 the influences descending upon him became so strong that he resigned his position, threw to the winds all the prospects he had for advancement in the railroad world, and took the

(Written for the Linux of Tauro) GOOD MANIFESTATIONS AT GENESEO, ILL, CLORE O LIEDERNECHT. This sleepy and conservative town has just been visited by a refreshing spiritualistic breze. In response to a call from the re Miss Livie Bangs, of Chicago, has given sittings here for independent writing during a very few days only, includ-ing two scances in the dark, but so rich has been the harves of results obtained through this lady's mediumship that a genuine revives of interest sameg Spiritualists and a spirit of inquiry at desire for investigation in the community large has been awakened. The beautiful and touching me-sages and letter from departed relations, fieleds, such adher born were written on slates and on paper, and slways signed by the full name, were obtained in broad day \_\_\_\_\_\_\_\_ mer and under circumstances and conditions that dispel doubt as to their super-mundane authorship. They are most perfect and satisfactory specimens of names.

doubt as to their super-mundane authorship. They are most perfect and satisfactory specimens of psychography have ever seen, and mark an immense advance and imhave ever seen, and mark an initialise advance and in-provement over the caller specimens of spirit writing, such as I witnessed in the presence of Mrs. Fox Kane, in Brooklyn, N. Y., sixteen years ago. No two of these letters, written through Miss Bangs, set alike in phraseology or contents, and the handwriting differs considerably. They are not made up of stereotyped phrases or conversational platitudes. While in each one there breaches a glowing affection and in one one up of atereotypen pursues in each one there breathes a glowing affection and joy over the unit of the express my gratification at the kindly and the opportunity of communicating, every message is pointed able editorial concerning the aboved named organization is at and addresses itself to the peculiar condition, circum-stances, and experiences of the individual sitter, and numer-vour issue of january 21st, for I feel that it will have the ten-vour issue of january 21st, for I feel that it will have the ten-vour issue of identity are presented. There was no flippant dency to call the attention of many thinking minds to a sub-tion of organization of organization is a sub-tion of organization of the individual sitter, and numer-vour issue of organization of many thinking minds to a sub-tion of organization of the sub-stances of the sub-Our points of identity are presented. There was no hippoint idency to call the attention of many thinking minds to a sub-message, no attempt at jest, no vulgarity or incomputy, without an exception they are dictated from an elevated atandpoint of tenderest love and affection, appealing to the harmonious affiliation and mutual helpfulness among our harmonious affiliation and of improving the condition of the truth and right, for patience and fortitude under the trials and disappointments of earth life, and bearing much intrinsic evidence of comping directly and reals. Such are the achieved to the truth such as the truth and the such as the construction of the truth and the such as the such as

evidence of coming directly and really from those whose his father

\* \* This spiritual food is just as essential to to you. our existence as material food is essential to your material Its membership is constantly increasing, as Spiritualists existence. Do all you can to establish an interest in this learn of its far-reaching and humanitarian labor; and al grand truth while you are yet in the earth form, and thus though at present it but numbers a few hundred on its list build up your condition for the higher spheres when you we have faith to believe that in less than five years its mem-join the better life. \* \* \* It is the greatest joy of spirit bership will embrace thousands of honored names. to converse with the friends of earth life."

tightly as possibbe "Now, D----, do not stop here, but permit me to come to come proceeds only from such donations as may be made to

sage : nected with our return and communicating with you that re- not been for the generous acts of one of our trustees this quire study and experience to understand and apply in order good work of helping poor mediums and aged persons

bring you more perfect knowledge. I have so much to say to rent; and our Sunday afternoon public meeting in Berkeley Over the full signature of one who was an old settler and

prominent citizen of this (Henry) county, and who passed away in this town four years ago at the age of 77, the following communication was written : "Words can not express the joy I feel in this meeting here

to-day, so long have I desired the opportunity of saying to you that I am not dead. When I left you in the earth form I had hoped that somewhere, somewhere I might live again sistance to the worn out mediums, to tired workers who ar and meet my loved ones. There was a consciousness within of a higher life, and so hope mingled with fear. I passed poor in our ranks.

through the change to awaken on the immortal shores, and and many loved ones who had gone on before. Then it was that I longed to come back to the dear ones of earth, and tell the distressed? And who knows but the very ones who pay them what I had found. But the laws we must employ to in a dollar this year and next may in the later years be among reach you are so intricate that not until now have I been able those who will receive something of our noble charity for h you, and I rejoice beyond expression. Never fear their own use. For we do not confine our gratuities to any It is but a change, a higher birth. Only for a brief one locality. One aged lady in Maine has been allowed one to reach you, and I rejoice beyond expression. Never fear time you lose consciousness, to awaken into the higher life of freedom and joy.'

Mother D---- in writing to her son lays stress upon matter which many Spiritualists take little heed of :

"In your work you are content with the thought and knowledge that you shall live again in the immortal spheres ; but, my child, there are lessons to be learned that are far more essential to your being than this knowledge alone," etc. These psychographic manifestations are supplemented through Miss Bangs by dark seances in the evening. I was quite pleased to observe that her seances are conducted and rranged on a basis far superior to the practice indulged in by those mediums who seem more anxious for a large revenue than for presenting the phenomena under proper suitable and satisfactory conditions. Miss Bangs arranged id conducted her seances here evidently with the view to shut off as far as possible every cause or ground for doubt or suspicion on the part of the sitters concerning the genuiness of the phenomena. No more than six or seven persons formed the little, compactly seated circle who all joined hands, the medium herself being one of the circle, and both hands every second of the time in touch and communication with the hands of the sitters on her right and left. The touche of materialized anirit-hands felt as real as human hands phosphorescent lights flash out over-head, moved about and sometimes circulated around one's head. Twice I saw a small hand holding a round, luminous object up above the center of A large, heavy music-box, when it had run down the circle was wound up again and again, and the guitar was floated freely in all directions through the room and played on when it seemed altogether too high up in the air for mortal The invisible friends gained power hand to manipulate. enough to speak audibly in a somewhat hoarse but distinct whisper, sollo voce : "Isn't this grand ?" was spoken into my ear by one claiming to be my son in spirit. When I, in an exalted mood, made the remark : "This is the resurrection!" the same voice corrected me with : "The spirit birth is the interest in the purpose of the V.S. U. from earnest and not resurrection !" To the lady of the house, with whom the was staying, were spoken, by the voice claiming to be her departed husband's, the four words of a neculiar phrase which she and her husband, before his death, had se cretly agreed upon, to be given to her by him from beyond the grave, as a password of recognition and proof of identity Although both have been most earnest and devoted Spirit ualists, this lady has only now, eight years after her husband's departure, received this test from him. Perhaps the most remarkable thing done in these dark ances is the writing of messages and letters with lead pencil on blank paper, and the folding up and delivering of them to each one of the sitters. The writer was favored with a letter covering two pages, written in a good running business hand, in language apt, pointed, and pertinent, and betraying expressi

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ble impression here. I do believe she is a worthy and very fficient instrument in the hands of pure and advanced in-telligences for spreading the light of truth. Providence permitting, we intend to have her with us again for a longer stay at some future time January.

society has been called into action by wise intelligences of

Already has this union accomplished much good work

Of the work accomplished may be mentioned the fact that To a new investigator, among other striking messages, the a thousand dollars have already been judiciously expended ollowing was written between two slates acrewed together as and distributed by the V. S. U. among the sick and destitute that have been reported to the board of directors. Our in you often. So much good, so much knowledge I can bring you from time to time." the Union and the yearly dues (of  $f(\infty)$  from each member, with an occasional life-membership fee of twenty-five dollar In another of these remarkable messages I find this pas- The amount already expended in benevolent works far en-"Since entering spirit life I find there are laws con- ceeds the funds received from the above sources, and had it

that in your seeking and my effort to obtain perfect could not have been performed. communication may be accomplished. And I say to you now, do not allow the minds of others to persuade you to turn from this beautiful pathway of light, and I will in future be able to be able to light do not allow the minds of others to persuade you to turn from this beautiful pathway of light, and I will in future be able to be able to light do not allow the minds of others to persuade you to turn from this beautiful pathway of light, and I will in future be able to be able to communication which Messra. Colby & Rich have kind-this beautiful pathway of light, and I will in future be able to be able to communication which messra. Colby & Rich have kind-this beautiful pathway of light, and I will in future be able to be able to communication which messra. Colby & Rich have kind-this beautiful pathway of light, and I will in future be able to communication which messra. Colby & Rich have kind-this beautiful pathway of light, and I will in future be able to communication which messra. Colby & Rich have kind-this beautiful pathway of light, and I will in future be able to communication which messra. Colby & Rich have kind-the section of the section of t Hall, which the Boston Spiritual Temple Society nished the V. S. U., so that we have been blessed and assisted

in our good work, as the angels told us we would be. Now, Mr. Editor, it would be an easy matter for Spiritualists in all parts of this country to contribute a dollar yearly to the V.S.U., thus becoming a member, and at the same time adding to the funds which the union needs for the continnance of its glorious undertaking of giving open-handed asin need of a little temporary aid, to the destitute sick and aged

A dollar yearly, less than two cents a week ! Just think of it! Who could not spare that amount for the helping of hundred dollars, and kept from the alms-house. One strug gling brother medium in California was donated fifty dolla and thus bridged over a chasm of want and suffering, and many others have been assisted in like manner.

Just here allow me to state that while the V. S.U. was established for Spiritualists of ten years' standing, that an associate membership has been adopted, and those Spiritualists who are interested in our organization and who wish to join us, even if they have been in the ranks but two years, can do so, by the payment of the yearly due of one dollar—the distinction between such members and the older veterans, being that the former can not be eligible to office in the union until they have reached the ten years] of experience in and advocacy of Spiritualism necessary to become veterans in the cause. The V.S. U. is now ready to establish clubs or brand unions in any part of the country. To form such a club in any

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# Spirit Message D

OUR FREE C Every Tuesday Aft At Douglass Hall, corner Walnut and s senace begins at 35. No one admitted Quesilons to be assured from the ro hese conditions: 1. They must be germ outain one enquiry only. J. All personal name of the quesiloner must be stuached Mas. A. R. Kney, Medua

• To justice to both the spirits and it to have our friends verify such messages nise in these columns. ###Ail communications concerning from abroad must be addressed to Room 7.

#### REPORT OF

QUES .--- [J.F. H , Somerville, the physical body, lighter in wei, same weight as electricity ? ANS.-We, as spirits, and you

on and recognize spirits as it

this material body, and you h of its rising. I do not believ

that the spirit of man was he neath ; but I see you have g freed from this body rise. ?

ment, that all spirits inhabit

inhabit places above—but I

its earth environments-t possible—and necessary for this plane of existence had

had weight, that which was

tion. But, freed from this the higher spheres of life

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QUES --[H, B. selves known at c

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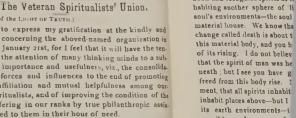
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tal language.

OUESTIONS AN

## In Re The Veteran Spiritualists Union.



"All along the way in your spiritual work I have been with the higher life, operating upon responsive souls in the mortal you, ever striving to make the light and understanding clear form.

idence of coming directly and really from those whose Such are the spiritual, yet practical, objects of the V. S. U. measwere signed to them. A devoted son thus writes to and because they recognized the demand for such a union this

#### Spread The Light.

The following letter is characteristic of one who gets a limpse of spiritual light for the first time, followed by an intuitive longing for more: To the Editor of the LIGHT OF TRUTH.]

To the Editor of the LIGHT OF TRUTH.] Having seen a portion of your paper for the first time, it has awakened in me a strong desire to know more concerning the theory of Spiritualism of which I am in total ignorance. What is the meaning of those messages supposed to come from the other world, how and by what means are they re-ceived? What is a medium? What does a Spiritualist believe, does he believe in the Bible and its teachings? Is a Spiritualist of near kin to an Athelst? If you will be good enough to answer these questions and seud a sample copy of your paper, you will oblige, Yours truly, E. J. HUXLEY,

E. J. HUXLEY,

Carnduff P. O , N. W. T., Canada.

Will the friends in his neighborhood enlighten him?

He is a Spiritualist, as he says, "first, last, and all the time." The word covers his entire field without an adjective on qualification. Happily he has escaped inoculation by the various fads and isms that have poisoned the teachings of nany. His mind is of the scientific order, and penetrate the fallacies which are brought forward as celestial wisdom hater of shams and pretense ; free himself and demanding freedom for all; scorning servility and detesting cant and aypocracy, Mr. Hull in his lectures is sharp, incisive, sarcas c, with epigramatic sentences which hiss like minnie halls. His arguments are cumulative, and at times his rhetoric rises to the highest flights of oratory.

A society that does not want the truth and the whole ruth has no use for Willard J. Hull. He takes off his glove when he handles the vagaries and dogmatisms of the past His treatment at times is almost too mercileus, and one wishe he would temper his speech with sweet charity for the delu sions which have been the bread and wine of life for so man countless generations. Vet the ax is laid at the root of the tree of ignorance which has for fruitage the superstition and beliefs which have misguided mankind, and he has re ceived the command to cut down that tree, and he swings the ax, let the chips fly where they may. As a writer Mr Hull needs no introduction to the readers of the LIGHT OF TRUTH. His trenchant words never fail of being read. He is yet a young man, just entering the field of usefulness, with ects of a long life of great promises ahead. he prosp

Catholicism has ever worked upon the emotions and phys ical senses, and where its adherents have gotten below the superficialty of its formula it has been because a deep religiou inciple was at work to reach the soul. By this we account or the isolated instances of grand men and women in early Catholicism, such as Thomas a'Kempis or Elizabeth, of Bur gundy, whom we are free to admit were found here and there Catholic Church. But the education of the masses o the people was not productive of such fruits. Bigotry and an intimate knowledge of one's most private thoughts and fanaticism were the universal outcome of its teachings .- Patriotic American.

The Unitarian minister here, who was present at the

locality three or more names with the dollar each must be sent from that place to Wm. Banks, clerk of the V. S. U. State Street, Boston, for membership in the present unio Three or more friends will be authorized to form a cluba to hold public meetings in hall or parlor, for the promotion of spiritual culture among its members, the discussion matters pertaining to the cause, and for benevolent wo The membership fee accruing from the admission of ne members to the club will belong to the latter, and the part of Boston will claim no royality or part there Should a club at any time, however, wish to make a donal to the present union toward the furtherance of its good w it would be gratefully accepted.

The V. S. U. is a regularly incorporated organization, a has the right to form branch unions, provided three perso from a locality join its ranks as above mentioned. ments, certificates, etc., necessary for the formation of a di will be forwarded to anyone on receipt of ten cents to p for postage.

We are constantly receiving words of commendation workers in our cause. That fearless and able exponent of th nineteenth century gospel of truth, Willard I, Hull, in a p vate note to me on the V. S. U., writes : "We feel that its of jects are national, yes, universal, and we have none but the friendliest interest in it, and wish to see it move on in the gen eral work of our cause." Other platform workers also exp their friendliness in like terms to the V.S. U. and welf that "those who are with us are far more than those who an MRS. M. T. LONGLEV, against us."

Corresponding Sec'y, V.S.U

The Second Provincial Council of Oregon, 1881, said "swearing, cursing, and profane expressions are distinct marks of public school children," and all were enjoined preserve the little ones from the poisoned atmosphere those Godless institutions.

Read Hudson Tuttle's best story "Led to the Light

ruary 11, 1893.

ched the investiga t time, received the me of the invisible o-philosophical dis. w words, vi there was mystery l strive to fathom, iet at naught. But nward and upward, iple of God, and a he great over soul, ad this little pencil e to you the ever-ble for all to reach. EREND FRIEND iss Bangs by her nade a very favor-worthy and very and advanced in Providence per-

#### ts' Union.

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Just think belping of nes who pay rs be among e charity for nities to any allowed one One strugfifty dollars ffering, and

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#### Saturday, February 11, 1893.

#### REPORT OF SEANCE. These Eve Seemanter Kibby

QUES-[J.F.H., Somerville, Mass.] Is a spirit freed from the physical body, lighter in weight than the air, or has it the ANS.-We, as spirite - .

some weight as electricity? Ars.-We, as spirits, and you, who are with us this after-noon and recognize spirits as intelligent conscious beings in-habiting another sphere of life, know something of that soul's environments-the soul that has been freed from this material house. We know that the spirit, at the time the

change called death is about to take place, frees itself from this material body, and you have intuitively caught the idea of its rising. I do not believe that any creed has ever taught that the spirit of man was held somewhere in the earth bethat the spirit of man was held somewhere in the earth be-neath; but I see you have gotten the thought, that spirits freed from this body rise. Now I neither mean by this state-ment, that all spirits inhabit spheres of life-that all spirits inhabit places above-but I do mean that the spirit freed from its earth environments-the surroundings which made it possible—and necessary for that spirit to express itself upor this plane of existence had drawn to itself matter, that which had weight, that which was attracted to this plane by gravita-tion. But, freed from this material body, away from it into the higher spheres of life, another condition where it ex-presses itself, it has not the weight—the spirit proper, the ego, the I, of individual soil. I do not know that we can mark of it in that way as hearing mainteent. speak of it in that way as having weight, at least to m knowledge there is no instrument, nothing that has been de signed by any one upon this material plane that can weigh spirit (unless that spirit knows enough of the laws of chem istry by which it can attract unto itself enough of the ma terial substance and make or build up a form through which it can express itself). Nor do I mean by that, that the spiri is a fairy-like, mystical something-that there is no subs and form and material. But as to weight, I can tell yo and form and undersate but as to kergar, it can the yes nothing, unless they return again to conditions of this plane of life, and show how much they can control the elements around them. It is true, that in materializing, spirits tem porarily build up a form that will resemble or be a counter part of its former self. But that can furnish no idea of the weight of those in spirit life. All that I can explain to you so that you can comprehend it, is that they are real beings with experiences in certain unfoldments, in certain condition of growth, spiritually speaking, can see each other, and can communicate with each other. You will be recognized, my friends, when you pass to the other side of life, by the sam characteristics by which you are recognized here. You will have faces and forms, you will have all the idiosyncrasies that you now possess. But as regards the weight, or ponderability spirits, it is difficult to give a satisfactory answer in mor

selves known at any seance or any public discourse since the introduction of Modern Spiritualism, especially as there is no difference between the phenomena of the present day and the phenomena of the first century, as recorded in history.

ANS .- I am glad for the statement made in the latter par of the question. The questioner evidently knows of what he is talking when he says that the [phenomena, spiritual phe nomena, of the present day is like that of the old-time mani-festations. If the spirits in returning would oftener refer to the spiritual manifestations of olden times, they would win over the minds of the people to investigate. If they would reason with them upon that subject and give them evidences that they had phenomena, in the olden times, it would be a blessed boon, for you know how closely to the breast they hug the teachings of the past. And methinks, ofttimes, it is not because they find so much truth, but on account of respect for some one whom they dearly loved, or who taught them these things, that they refer to them. But as to the doubt of the questioner whether the spostles have manifested since the advent of Modern Spiritualism I can not agree. Not that I claim to have met in spirit life, or in any of my experiences with spirit friends, teachers, or guides, any of Jesus disciples; but I do believe that where they are opening an avenue for spirits to manifest, Jesus himself may have also shed his influence. I mean that Jesus whom we know of in the olden times, not the orthodox Jesus. I believe even greater than he and all his followers have come repeatedly and given to the people the highest and best truths they have. But concerning Jesus and his apostles I sincerely believe that if such a man did exist, his sense of justice and purity and all of the other virtues which the individual soul can, may and will sometimes possess, made him return and influence many times others, both in and out of the body. Since learn-

#### HLIGHT OF TRUTH &

Spirit Message Department Dury of the second secon layer-cake. I only claim a great universal spirit of which you are each a part. There is no such thing as a vacuum nor sny-thing that I can find that leads me to believe in such a possi-bility. Thus I can not even understand spheres, except you

use the term as meaning growth, unfoldment, an uplifting out of superstition, darkness, or ignorance; or having a knowi-edge of aelf, and recognizing your true position; asking earneatly for more knowledge, that ye may be better fitted for entrany for more autorizage, that ye may be betch inter for that true position which was laid out by him, not one individ-ual, but a great class that holds you fast now and even more. QUES - How far are our destinies controlled by spirits f. ANS.-I would say that I wish it were a truth, that it were

ANS.--I would say that I wish it were a truth, that it were a fact that to a greater extent were it possible for the spirits to control your destinies. But the fact is, and it is a deplora-ble one, that at the present day and time we are unable to con-trol your destinies to any great length. But the spirit who understands his or her true position in life, is more readily guided—though many spirits who return to you from time to time and give you beautiful truths, who give you practical things, who are able to lead and guide you and do it wonder-says he was a strict Churchmember, but this did not prevent fully well, and you in turn are bleased and benefited thereby, know very little of the *laws* that govern their conditions. They are able to do many wonderful things, and yet you ask them how they are enabled to do them and they give you no satisfactory explanation. The mortal spirit that is rounded out, that is educated, that is mentally and spiritually un-folded, will attract from the spirit side of life a high order of being—spirits who have unfolded the perceptions they possess making it possible for them to be termed guides teachers, friends, in every sense of the word. Iu a case of this kind much can be done to control your destiny and mine, be cause each spirit, no matter whether he has taken upon him self the work to do for humanity and to master the condi tions and situation here, still has guides and teachers who as-sist hum. It is, therefore, a mutual benefit. If we recognize in the least the fatherhood of God and the brother hood of man, we will, indeed, be a better people ; we will hav more joy, and be able to bless and benefit each one who comes in contact with us personally, closer still those whom we can reach by the more subtle forces in hand. When this point had been reached, we could draw closer to you and panish from your sight the mist which obscures the things beyond, and in the life here. Then you would need no spirit for Mrs. J. D. Curry, of Chicago. guidance to control your destinies. It would be all clear be-fore you, and you could act accordingly.

QUES.—Do the spirits experience cold ? ANS.—My friends, when you leave the physical body ; when you come into consciousness on the other side of like, and am happy in my spirit home with the four loved ones, and know that you have lived, the things that belonged to this that we visit him ofttimes, snd feel that he recognizes us and plane of life, that dealt purely with these physical bodies, are left here. The lady that I am now influencing has often seen spirits who were diseased, sick spirits. Imagine it friends Can you? Would it not make your hearts ache to think some

one you loved and who had suffered a long time with pain and disease, who were not only physically diseased, should also be spiritually so? All men's minds are not alike. You would not question if you thought it was all right, but the diseased part, that which does not exactly suit, that which we are dis-the state of the Light of the Light

to make us believe we are all spirits, only inhabiting this ma terial form. I think we are, and I, too, claim that we must protect this body since we, the spirit dwelling within it, have eusation. We can instruct the minds of men to know that he can control many things, over which he to day has no con-But we do also claim that many thing, which are set forth to day in regard to the spiritual, are all wrong. As far as spirits experiencing cold or heat is concerned, I of no such cases. This remains purely with the conditions of this earth, with the environments of the spirit; but when we following message : pass out of the body, heat or cold has no effect upon Neither do the winds, or storms, or high waters, or any other disturbing elements. I have often seen spirits who were apparantly being acted upon by atmospheric conditions, but upon closer investigation saw that they had come in contact with some one who was affected, and were in sympathy with that one. I do not claim that all is bright and happy over here, nor that spirits are all glad.

## SPIRIT MESSAGES.

F. Clawson. The first spirit that makes its presence known to me this afternoon gives me the name of F. Clawson. This spirit seems to be directed here by some one in the material body who is in trouble, the description of which I do not get. They wish to communicate with A. Clawson, of Strawberry Point Iows, and the message is this : "The one that does not believe in spirit return only says she does not. We know what we ing that I can return, since learning that I can create a heaven, and my created heaven to day is to do good whenever I can and in as many ways as I can, on the continuation I also be-trying to convince his wife that aprit-return is a truth, but lieve that others are equally as desirous to do good. So I sincerely believe that we have been visited—with the infin-tleman has been a Spiritualist for a long time.

W. L. Sanford. Speaks to me now and says. "My message to my wife, Mary, is this: Do not hand those papers to anyone. I know that they desire them, will even use strong measures to get

them; but hold them, they are yours. They were mine and all that they speak of. Bertie and May are with me. I am from Dubuque, Ia."

Dr. Wilkes. "Well, friends, you know there is an old saying that wonders never cease," and I realize how much truth there is in that old phrase better this afternoon than 1 ever did before. Who would have thought little old Dr. Wilkes, of Windsor, could ever have come back and talked? I want to reach my wife, Mary Wilkes, and my daughter, Nellie, of Windsor, Canada.

#### James McSweeney.

A great, brawny fellow is presented very clearly to my clairvoyant sight. He thrills me all through with the feeling that I want to do so much for five people in Ironton, Ohio. He gives me the name of James McSweeney, and says : "I want to tell mother the story is all false, that her boy is innocent she knows I never did such a thing, I never did it. Georg and Uncle James are with me. Yes, you will ask where are the rest, but friends have told me that I will meet them by and-by This will be satisfactory news to mother.

#### J.M. Martin

Desires to send his love to his father, John B., and his wife, Viola. Says he passed out December 30th, 1892, near Clarks-ville, Ohio. Although not a Spiritualists, he hopes this meshim from finding out a way to communicate, and hopes reach his family in this manner.

#### D. W. Rowan.

I get the condition of an old gentleman who passed out with caucer of the face. This gentleman was evidently a physician, though the name was not written doctor. Some one says clearly to me that man was a Materialist in his belief. I get the name of Southgate Street, Philadelphis Pa. When the name of the street first came to me I though it the name of the spirit; there may be a great error there, a I did not get it clearly. This gentleman was very old befor he passed away, and someone says to me that he wishes to reach his mother, who is in a public institution for the blind at that place.

Rose and Nell Curry. Send a message to father and mother. I, Rose, will speak through this lady and try as best I can to tell my mother not to grieve so, I am not dead, and at times I can see mamma plainly. I can even hear her talk, and I know all about her terrible sorrow. Won't it help her to know that I am not dead, but that I am really, really living? This message is

#### Charlotte Coram.

By request I am here this afternoon. My soul is filled with love, and I desire that my companion may know that I feels our presence. This message of love I would send to William Coram, of Missouri.

### VERIFICATIONS.

the material. But there are a sect of people who are trying as stated. Yours, MRS. GEO. THOMPSON. Austin, Tex.

To the Editor of the LIGHT OF TRUTH J In looking over the columns of the LIGHT OF TRUTH I find a message from my daughter, Daisy, which I fully recognize in every particular. It being her phraseology, and I can fully understand its import. While consulting with a mediumistic friend as to the possibility of her visiting different know circles and the attractive influences, we were impressed to

Tonowing message: "Far as we see there is no reason to doubt that Daisy visited that circle, like many of the young who come to their spirit home, enjoy the privilege of visiting at will. She is attraoted to Mrs. Alice Wright. Lillie McDonald brought her there. Daisy is developing in her painting. Mrs. Clegg Wright is an artist, and assists her. There are many present who send greeting to that circle. Doc." Respectfully yours, J. L. ZELL.

Dayton, O. [Dr. Zell is the well-known dentist at the corner of Main and Fifth Streets, Dayton, O.-Ed.]

To the Editor of the LIGHT OF TRUTH | I beg permission to offer testimony, corroborative of the truth of the communication given from Volney Hart, Kirksville, Mo. His parents, and the older chidren were our neigh bors in Wisconsin for several years, Volney went, as he said in the midst of fire. The occasion was the burning and falling of an adjoining building crushing their own, and pinning the father (Mr. Hart) to the floor of the wreck, and kill

## The Progressive Lyceum.

3

U. R. W.

Opening Song.

 $\begin{array}{c} A_{12} \leftarrow H & array b_{1} \ b_{2} \ b_{2} \ b_{3} \ c_{3} \ c_{3$ As they hear the winds i load tour. Yet we know those who've left us, Stand and beckon us to come. And God has not bereft us, Por our loved are asis as thome. When our earthly work is over And we're standing on the shore, Angel friends will round us hover, And our sorrows will be o'er.

## Silver Chain Recitation.

The year of other theorem and the second sec

The valley ended where a naked rock kose sheer from earth to heaven, as if to mock The pilgrim who had crept that tollsome way. But while his dim and weary eyes easay To find an outlet in the monstain side. A ponderous, sculptured, brazen door he spied, And tottering toward it with fast-failing breath, Above the portal read, "The Gate of Death."

He could not stay bis feet that led thereto; It yielded to his touch, and passing through He came into a world all bright and fair; Blue were the heavens, and baimy was the sir And, lo ! the blood of youth was in his veius, And he was clad in robes that held no stains And he was clad in robes that held no status Of his long pitgrimage. Amaszed, he turned : Behold : a golden door behind him burned In that fair aunlight, and his wondering eyes. Now lustreful and clears as inbose new skies, Pree from the misis of age, of care, and stile, Above the portal read, "The Gate of Life." -Harper's Monthly.

# Lesson. Suggestive Outline. [NOTE.-In the discussion of the lesson it should be a fundamental rule never to be departed from that in which all are expected to express their views fully and freely, there must not be any indulgence in per-sonality or antagonistic debate. It is the truth, not what any individ-ual thinks the truth to be, that should engage attention.)

A LESSON IN SPIRITUAL ETHICS. The Golden Rule :

Do unto others as ye would they do unto you. Is this the highest rule for human conduct? There is a higher, the angelic:

DO ALL FOR OTHERS. Is this practical?

It is the law of love which, like the sun, throws out light and warmth in ceaseless flood, receiving no returns. Love that expects compensation is not love, for its root is

selfishness. All the heroes and martyrs for truth exemplify the prac-

tical application of the angelic ; from Jesus murmuring on the cross through the ashen lips of death, "Father, forgive them, they know not what they do," down the long line to the Howards, Nightingales of the present.

The highest attainment of humanity is to bestow pleaures nd contribute to the sum of happiness of all, and avoid giving pain ; thereby ultimately do they reach the most perfect joy for themselves; the sphere of heaven. The veneration of the world is bestowed on these saviors who by showing that they placed the welfare of others before their own, have

that they placed the welfare of others before their own, have pointed the way, which when all follow it will bring the mil-lennium, and the rule of love instead of selfshness. As we are not to become spiritual beings at our departure from the earthly body, but are spirits now, clad in flesh; spiritual beings now as much as we shall be in the future; walking in the courts of heaven, in the presence of God as much as we shall be in any higher sphere, the angelic rule should be our ideal although we may not, actualize it, in the antagonizing conditions which surround us.

[Here is given the motto of the lesson which all repeat in unison. Each member learns a special motto, it being the leader's duty to lur-sish those who have not selected one lor threselves. The members arise as called by the conductor and give their motto. Those here given are chosen with reference to the lesson ]

Do unto another what you would have him do unto you, and do not onto another what you would not have him do unto you. You need this law alone; it is the foundatiou of all the rest.—Confucius, Chinese sage, 500 B. C. We should conduct ourselves towards others as we would have them act towards us.—Aristotle, Greek philosopher, 385 B. C.

B. C. Avoid doing what you would blame others for doing.— Thales, Greek philosopher, 464 B. C. Act towards others as you desire them to act toward you.
—Isocrates, Greek, 338 B. C. What you would not like others to do to them.—Sextus, Greek, 406 B. C. Do not to others what you would not like others to do to you.—Hilel, 50 B. C. All nature cries sloud, shall man do less than heal the smilter and the railer bless?—Hafiz, Mohammedan. Bridle thine anger, and forgive thine enemy; give unto him who takes from thee.—Al Koran. Acknowledge benefits, but never revenge injuries.—Confucius.

#### Mottoes.

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Light-

ence of the higher spheres of life resting upon us like a benediction-and that Jesus, likewise his apostles, have been among us many times.

25.-[J. L., Routier, Cal.] Is there a "fourth dimension" in space as held by some transcendental philosophers, and if so, can it be understandingly explained ?

ANS.-It is very evident to me that my questioner has dabbled in the fantastic philosophy concerning this subject. He very evidently has dealt with writers who advanced certain theories not yet understood or accepted by all spirits. Neither can I agree with many in the material body who are of a scientific turn of mind, and claim, that no matter how errone ous a thing may seem, there is a truth some place which wil ous a thing may seem, there is a truth some place which will be made manifest (sometime. I believe that theories have been advanced that never will be proven true, from the fact that in the thought realm, especially you who are sensitives, are being influenced directly by the thought waves from many sources. I might also say that all spirits, all souls, all indi-vidualized expressions of life are sensitive to the higher invidualized expressions of life are sensitive to the higher in-fluences, and that you can all be acted upon by such. But I do also claim that we can get into a condition, (that there is a growth at certain points, or an out-rounding of mentality and spirituality) when there can be such a commingling of thoughts as to confuse you, and if you are so made up, things will get to you in a purely fantastic shape, and you are not able to distinguish clearly anything you receive. It is a con-glomeration of things that you can not set right, a strange en-stituted things which are purely theoretical, and much like the question being asked. I can not understand what he means other than the spheres, and that is theoretical in the

#### Frank and Joseph.

Come to Mrs. S. W. Humphrey, Fremont County, Col oseph says : "Mother will not last longer than when the owers bloom in the Springtime. This will prove to you that we know and see; yes, even clearer than you can now I do not get the relationship of these two spirits, who give heir names and speak of the transition of the lady to spirit life.

#### J. Reese.

This spirit says to me : "Please give my name. I was nown in earth life as J. Reese. I wish to reach my daughter Nettie and son George. Tell them that I suffer no more." It is very evident to me that this spirit had a wasting, very painful disease. He was in the lumber business, and his ome, Wyandotte, Mich.

#### Maggie Myers.

Dear Will : I knew you would be glad to see my name in print, so I take this opportunity of writing to you. I was with you on the platform Sunday eve, January 29th, and can safely say that the guides were indeed proud of you. You were not alone, but surrounded by loving controls who guided you in your efforts. Dr. Channing, Jennie Chatauqua also little Daola were with you. We want you to work when-ever you can in public, and above all things do not forget this good paper, as we are all lending a hand to make it shed its light all over the land. With kindest regards to all, and hoping they will soon believe as you do, I am as of old, your loving MAGGIE.

not. Such is my position, but I still hope for light. Respectfully, MRS. L. E. HEBBERD.

Graysville, Tenn

#### LITERARY REVIEW.

A new departure in periodicals is the Commonwealth, a 28 Lafayette Place, New York, C. P. Somerby, editor, \$1.00 yearly. A weekly magazine and library of sociology, which contain the essence of the important writings and new of the world on live topics, with contributions of leading of the world on live topics, with contributions of leading writers. The pith of the abler authors is given, as most peo-ple are too busy to read and digest long articles. "Wealth and Commonwealth," which forms the first number of the Weekly Library, shows the significance of the word "Com-monwealth," and the appropriateness of its use for the Maga-zine and Library. No. 3 of the Library series constitutes a 128 page book on the "History of Religion." price 50 cents, and No. 4, "Moses or Darwin?" by Arnold Dodel, Ph. D., price 25 cents. Send for catalogue to above address.

#### A Most Beautiful Calendar.

A Most Beautiful Calendar. The Columbia Cycling calendar for 1893 is the most ex-quisite aud truly artistic of practical calendars for the year, It begins with February, 1893, and ends February, 1894. It consists of a circular piece of cardboard, forty-seven inches in circumference, the calendar picture being framed with a reproduction of the pneumatic rubber tire. The pic-ture is in fifteen water colors, and represents a country scene with a bicycling couple in the foreground, resting in a cozy nock, after a delightful ride. The original picture is by a celebrated American artist, and the reproduction is so close to the painting that one hardly realizes that the delightful tones and shades are not the true bush marks. This calendar, is sued by the Pope Manufacturing Company of Boston, is adap-ted for the library, dining-room, parlor, or business office.

Scourn not evil for evil.—Socrates. Speak evil of no one not even of your enemies.—Epictatus. He who gives to the needy loses nothing himself.—Hin-doo Bible.

We need a preaching of the gospel of self-conquest, of the positive power and supremacy of the soul over the senses, of the spirit power within over perverted appelite and passion. -G. B. Stebbins.

The search after truth should not be discouraged by con-sequences. Grumble not in the night of calamity, but remem-ber the coming of joy.

Closing Song.

WORK, FOR THE NIGHT IS COMING. Work, for the night is coming, Work through the morning hours, Work while the dew is sparkling, Work 'mid springing flo Work when the day grows brighter. Work in the glowing sun Work, for the night is coming, When man's work is done

Work, for the night is coming Work, for the night is coming, Work through the sunny noor Fill brightest hours with labor, Rest comes sure and soon. Give every flying minute Something to keep in store : Work, for the night is coming. When man works no more.

Work, for the night is coming Under the supset skies, While their bright tints are glowing, Work, for the daylight files. Work till the last beam indetb, Fadeth to shine no more : Work while the night is darkening, When mark's work is oler. When man's work is o'er,

# OUR CONTRIBUTORS. PEN-PORTRAIT OF PROMINENT WORKERS.

## A GOSPEL IN WAITING. C. H. MTREAV.

2

Any clear-would Spiritualist, not carried away by ca-thusiasses, who will depositionately review the facts, can not avoid admitting that after form the years of presentation challenge, the decirine of spirit instruction and communicatime is not great an eptable to the spirit of the age. In this era of printing, freedom of investigation, and rapid dissemlastion of thought, any new discovery in harmony with the pulse of thought would have for its advocates in such a se-riad of time one-half of the intelligent people. We have but to instance the dostrine of evolution as one that the educated were fully sipe for. It produced a profound sensation among the learned at once, and has steadily estended and maintain its held of thought, sithough it has not a lithe of the ground to stand on, or does not begin to be as exaceptible of demon-stration as the facts of Spiritualism. To day you will simost rearch in vain armong all the leading thiskers and teachers for one who is not so evolutionist. The doctrine had the fortue of acceptance and growth silkes b basel more upon argument than upon fact. On the other hand Spiritualiam has been ignored ho man of the learnel and has fulled to be very significant or impressive with numbers that have examined its dates of validity. One would naturally supp amine: its writes of variative to would maintainly apport that humanity after blandering through centuries of dark-mess an ignorance in relation to a fut re life and its charac-ter, would half with juy the discovery of any means which they could have communicated with the loved ones gone bethey for that they would like to learn for a verity that they themselves were destined to exist after the throes of death. The testimony from which multi-ades believe in immortality is, of the most Simay and Regical character. How can they consistently base is on the resurrection of Jesus Christ. Admit that Christ rose and presented himself at various times to his apostles what significance has that fact when they come to apply it to themselves? If Jesus Christ was God, it is not at all probable that what would happen to a god would be repeated to an ordinary person. The supposition is whol ly against such a coincidence. The Materialists can present much stronger argument against the continuity of life beyond the grave, than any of the old theologies can in favor of such a statement. The only conversing proofs that can be offered to-day that man has a future life are solely obtainable through the avenues of spirit communication. Notwithstanding all this Spiritualism is not popular, and is welcomed but by a It is sometimes boastingly said that there are five millions Spiritualists in the United States. If such is the fact the evidence of their presence is very unsatisfactory

In 1050 Judge Edmunds and Dr. Dexter delivered a lec ture on Spiritualism in St. Louis ; the first public exposition of the theme given in that city. Although then a mere boy I was very anxious to hear them, and was probably the youngest suditor they had that paid his own way. As there were no half rates I paid a quarter I had saved up for that pleasure. The lecture was delivered in the Mercantile Library Hall that could seat two thousand people, and every chair was occupied. The audience was very select and appre ciative, and did not weary under the two hours' talk of the two speakers. Judge Edmunds occupied a very prominent position in society, and had the enthusiasm of a true evange-list. Could there have been a better introduction? What is the outcome with respect to that city after thirty-seven years. Although there have been millions of dollars spent since then to erect churches and teach a false theology there, Spir itualism has not to-day a place of its own where a hymn may be sung. Nor is St. Louis exceptional among cities in this respect, as we all know.

The great significance and mission of Spiritualism has often failed to be impressive to influential persons. It is well known that Leland Standford and his wife have fre quently employed mediums and have retained them in their He has publicly admitted his faith in the validity of spirit-communication. Yet he paid one of the vilest slan derers of the doctrine ten thousand dollars to preach a fulsome funeral sermon over his dead son; he has given ten millions towards a scholastic institution to be managed in the interests of orthodox theology; but to commemorate his belief in the demonstrated existence of the spirit world he has not exected the rudest shrine. Mrs. Mark Hopkins was an open Spiritualist, employed mediums in her home. She had thirty millions at her command, but endowed no institutions to uphold and disseminate the facts of spirit-return. Numerous other instances of this kind may be cited. Many of the crowned heads of Europe have examined the subject The Czar of Russia has entertained at least three American mediums in his own palace, expressed himself as very satisfied, and presented them with costly gifts, indicating his esteem. Queen Victoria, after the death of Prince Albert and on many subsequent occasions, has consulted mediums and believes in spirit-return. Notwithstanding all this, outside of an independent faithful few, Spiritualism has but a limited and covert following. This is not because it is not true, but rather the time has not yet come for it to find an extensive welcome in human thought. It is not in accord with the spirit of the age, and when we inquire wherein they differ, I elieve the answer to be found in the fact that the spirit of the age is one of selfish Materialism. Hence it is so admirably adapted to the creeds and present-day theological schemes of the Churches. The Churches are fundamentally anchored upon theories that are essentially selfish and unfraternal. It is admitted that not much can be presented as evidence of the unselfishness of Spiritualists. This defect may arise from environment and previous association. But the teaching, or what might be called the tenets of Spiritualism. are radically and sublimely magnanimous. There are no shuffling evasion and vicarious atonement here. All the spirit-communications I have ever read or received, persist ently reiterate that the cause of happiness is through self ab negation. Instead of "Jesus paid it all" comes the mandate "You must settle for yourself," and the way of exaltation is through fraternal service. If the people are too weak for this doctrine now, it is too consistent with the order of nature to be slways neglected, and the gospel of metaphysics will yet have its triumphant day.



#### Biographical Sketch of Willard J. Hull

Few speakers or writers have achieved success with the celerity of Mr. Hull. The marked incisiveness and shifty of his writings, and the thoughtful and eloquently honest ora tory were at once recognized. He was born May 27, 1912, in Buffalo, N. Y., the sixth child of a family of seven. Ills father was a free-thinking deist of the Thomas Paine kind, and his mother was also liberal in spirit, full of devotion to her family. Home was her place, and to its adornment, grace and beauty her energies were exercised. She was a Universalist, inasmuch as in her benevolent heart she believed in the salvation of all, although she did not strictly affiliate in Church government. The doctrine inculcated in all her children was simple compliance with moral laws. On this she strenuously insisted, and her persuasive voice was the only means she employed for correction.

Spiritualism was received with favor in the family, as it necessarily would be with people free from prejudice and spiritually inclined, and much time was given over to the in-vestigation. His mother and sister Msry, when Mr Hull was only fourteen years of sge, introduced the subject to him, and from that time he has beeen a Spiritualist accepting its philosophy and its phenomena as stepping. stones to its substantiation and demonstrative evidence of the grandest fact in existence---our immortality.

He attended the public school, and at the age of fifteen had reached the fourth grade, and he was ambitious to gradu ate with the high honors he was receiving for his diligence His plans were all overturned by the sudden transition of both his parents, and he was left to begin the battle of life alone. He became apprenticed to learn the trade of a moulder, and applying himself with that thoroughness which characterizes all he does, he became expert and worked at it till 1873, when he was prostrated by illness which resulted in necrosis, by which he lost his left arm.

He could not work in the foundry, and casting about found that he could become a telegrapher with his good right hand. He entered the service of the Erie Railway as tele graph messenger in 1874, learned the art of telegraphy and was in the employ of that road until 1891, the last few years in the responsible and exacting capacity of train-dispatcher All this time he was a close student of Spiritualism, and gave his leisure time to its promulgation in various local move ments. For two years prior to 1890 he was President of the Buffalo Spiritual Society, before which he (occasionally lectured, filling the vacancies between the lecturers who were engaged through his exertions

In his efforts for the cause Mr. Hull has been sustained by devoted wife who has fully seconded him in his plans. He met in her that which is said confirmed Mohammed in his career. The prophet in a dark hour of his early mission asked his wife, "Cadiza, do you believe in me?" and she said, with all my soul," and he went on renewed. The greatest strength a man can have is his wife's belief, won by superiority.

He was married to Elizabeth A. Kilts in December, 1875 She was the daughter of William and Sarah Kilts, her father having been for many years a captain sailing various vessel on the great lakes. A family of four daughters is the result of this union, and a finer one is rarely seen. It was through the mediumship of his wife and at circles held ostensibly for her improvement in mediumship that Mr. Hull was helped in the course which has placed him on the spiritual rostrum. In 1889 he lectured in various places, and in the Autumn of 1891 the influences descending upon him became so strong that he resigned his position, threw to the winds all the prospects he had for advancement in the railroad world, and took the field to battle for mental liberty and do what he could to kill off the rosring Bohemoth of superstition. He has the zeal of an apostle of old, added to which is a comprehensive intelligence.

He is a Spiritualist, as he says, "first, last, and all the time." The word covers his entire field without an adjective of qualification. Happily he has escaped inoculation by the freedom for all; scorning servility and detesting cant and hypocracy, Mr. Hull in his lectures is sharp, incisive, sarcas ic, with epigramatic sentences which hiss like minnie balls. His arguments are cumulative, and at times his rhetoric rises to the highest flights of oratory. A society that does not want the truth and the whole truth has no use for Willard J. Hull. He takes off his gloves when he bandles the vagaries and dogmatisms of the past, His treatment at times is almost too merciless, and one wishes be would temper his speech with sweet charity for the delusions which have been the bread and wine of life for so many countless generations. Yet the ax is laid at the root of the tree of ignorance which has for fruitage the superstitions and beliefs which have misguided mankind, and he has received the command to cut down that tree, and he swing the ax, let the chips fly where they may. As a writer Mr. Hull needs no introduction to the readers of the LIGHT OF TRUTH. His trenchant words never fail of being read. He is yet a young man, just entering the field of usefulness, with the prospects of a long life of great promises ahead.

GOOD MANIFESTATIONS AT GENESEO, ILL. This sleepy and conservative town has just been visited by a refreabing spiritual is brease of Chicago, has given sittings here for independent writing during a very few days only, includ-ing two seases in the dark, but so rich bas been the harves of could extract the dark, but so rich bas been the harves in conditions that no human unit abouid strive to fab-ing two seases in the dark, but so rich bas been the harves of could extract the dark but so rich bas been the harves in conditions that no human unit abouid strive to fab-mul so our eyes were blinded and reason set at naught. the great law of evolution has carried us onward and upward until we find within us the divine principle of God, and close correspondence of our own soil to the streat over ac-thar been and letter from departed relations, friends, and height. bors were written on slates and on paper, and always algue by the full name, were obtained in broad day

by the full mode, were obtained in frond day — n-her and under circumstances and conditions that dispet all doubt as to their super mundane authorship. They are most perfect and satisfactory specimes of psychography have ever seen, and mark an immense advance and im-provement over the earlier specimens of spirit writing, such not a witnessed in the preserve of Mrs. Fox Kane, in Brooklyn N. V., internet ago. No two of these letters, written through Miss Bangs, are alike in phraseology or contents, and the handwriting differs considerably. They are not made up of stereotyped phrases or conversational platitudes. While in each one there breathes a glowing affection and joy ove the opportunity of communicating, every message is pointed at and addresses itself to the peculiar condition, circum-stances, and experiences of the individual sitter, and numer ous points of identity are presented. There was no flippou message, no attempt at jest, no vulgarity or incongruity Without an exception they are dictated from an elevated standpoint of tenderest love and affection, appealing to the

truth and right, for patience and fortitude under the trials and disappointments of earth life, and bearing much intrinsic evidence of coming directly and really from those whose evidence of coming directly and really from those whose Such are the spiritual, yet practical, objects of the state and because they recognized the demand for such a union is his father.

This spiritual food is just as essential to to you.

grand truth while you are yet in the earth form, and thus though at present it but numbers a few hundred on its in build up your condition for the higher spheres when you join the better life. It is the greatest joy of spirit to converse with the friends of earth life."

To a new investigator, among other striking messages, the following was written between two slates screwed together as lightly as possible

"Now, D-, do not stop here, but permit me to come to you often. So much good, so much knowledge I can bring you from time to time."

In another of these remarkable messages I find this pas sage : "Since entering spirit life I find there are laws connected with our return and communicating with you that require study and experience to understand and apply in order good work of helping poor mediums and aged person that in your seeking and my effort to obtain perfect | could not have been performed. communication may be accomplished. And I say to you now, this beautiful pathway of light, and I will in future be able to |y| allowed us to occupy—heated and lighted for use—free d bring you more perfect knowledge. I have so much to say to rent; and our Sunday afternoon public meeting in Berker

prominent citizen of this (Henry) county, and who passed away in this town four years ago at the age of 77, the follow ing communication was written :

Words can not express the joy I feel in this meeting here o-day, so long have I desired the opportunity of saying to time adding to the funds which the union needs for the continyou that I am not dead. When I left you in the earth form I uance of its glorious undertaking of giving open-handed as had hoped that somewhere, somewhere I might live again sistance to the worn out mediums, to tired workers who are and meet my loved ones. There was a consciousness within in need of a little temporary aid, to the destitute sick and aged of a higher life, and so hope mingled with fear. I passed poor in our ranks. through the change to awaken on the immortal shores, and find many loved ones who had gone on before. Then it was of it! Who could not spare that amount for the helping  $\alpha$  that I longed to come back to the dear ones of earth, and tell the distressed? And who knows but the very ones who particles that helping  $\alpha$  is the statement of the dear ones of earth, and tell the distressed? And who knows but the very ones who particles that helping  $\alpha$  is the distressed? them what I had found. But the laws we must employ to in a dollar this year and next may in the later years be among reach you are so intricate that not until now have I been able those who will receive something of our noble charity in to reach you, and I rejoice beyond expression. Never fear their own use. For we do not confine our gratuities to make their own use. death. It is but a change, a higher birth. Only for a brief one locality. One aged lady in Maine has been allowed ou time you lose consciousness, to awaken into the higher life of hundred dollars, and kept from the alms-house. One stru freedom and joy."

Mother D----- in writing to her son lays stress upon atter which many Spiritualists take little heed of :

"In your work you are content with the thought and knowledge that you shall live again in the immortal spheres ; but, my child, there are lessons to be learned that are far nore essential to your being than this knowledge alone," etc.

These psychographic manifestations are supplemented through Miss Bangs by dark seances in the evening. I was quite pleased to observe that her seances are conducted and arranged on a basis far superior to the practice indulged in by those mediums who seem more anxious for a large revenue than for presenting the phenomena under proper suitable and satisfactory conditions. Miss Bangs arranged and conducted her seances here evidently with the view to shut off as far as possible every cause or ground for doubt or suspicion on the part of the sitters concerning the genuiness of the phenomena. No more than six or seven persons formed the little, compactly seated circle who all joined hands, many. His mind is of the scientific order, and penetrates the fallacies which are brought forward as celestial wisdom A hater of shams and pretense; free himself and demanding of materialized spirit hands felt as real as human hands phosphorescent lights flash out over-head, moved about and sometimes circulated around one's head. Twice I saw a small hand holding a round, luminous object up above the center of the circle. A large, heavy music box, when it had run down, as wound up again and again, and the guitar was floated freely in all directions through the room and played on. when it seemed altogether too high up in the air for mortal hand to manipulate. The invisible friends gained power enough to speak audibly in a somewhat hoarse but distinct whisper, sollo voce : "Isn't this grand ?" was spoken into my ear by one claiming to be my son in spirit. When I, in an exalted mood, made the remark : "This is the resurrection ! the same voice corrected me with : "The spirit birth is the resurrection !" To the lady of the house, with whom the medium was staying, were spoken, by the voice claiming to be her departed husband's, the four words of a peculiar phrase which she and her husband, before his death, had se-

Baturday, February II, 1865

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second scauce, and then and there approached the investi-

Thus little things confound the mighty, and this little per-moved by the power of spirit will prove to you the Institute progress of the soul, which is possible for all to rear "A REFERENCE For all to rear In conclusion, allow me to add that Miss Bangs by he

In concussion, allow me to and that sites large by he owner, demeanor, and conversation has made a very favor ble impression here. I do believe she is a worthy and very efficient instrument in the hands of pure and advanced is telligences for spreading the light of truth. Providence per mitting, we intend to have her with us again for a longe stay at some future time.

#### In Re The Veteran Spiritualists' Union, Fo the Editor of the LIGHT OF TREES

Allow me to express my gratification at the kindly and able editorial concerning the aboved named organization a your issue of January stat, for I feel that it will have the so dency to call the attention of many thinking minds to a ject of great importance and usefulner, size, the consolida-tion of our forces and influences to the end of promotiharmonious affiliation and mutual helpfulness among o heart, to the conscience and reason for fidelity, to the light of selves as Spiritualists, and of improving the condition of the

society has been called into action by wise intelligences "All along the way in your spiritual work I have been with the higher life, operating upon responsive souls in the more you, ever striving to make the light and understanding clear form.

Already has this union accomplished much good work o you. This spiritual food is essential to your material Its membership is constantly increasing, as Spiritualias existence. Do all you can to establish an interest in this learn of its far-reaching and humanitarian labor; and we have faith to believe that in less than five years its mem bership will embrace thousands of honored names

Of the work accompliated may be mentioned thefact that a thousand dollars have already been judiciously topended and distributed by the V. S. U. among the sick and decisate that have been reported to the board of directors. Our la come proceeds only from such donations as may be mate to the Union and the yearly dues (of \$1000) from each member with an occasional life-membership fee of twenty-five de The amount already expended in benevolent works faren ceeds the funds received from the above sources, and had not been for the generous acts of one of our trustees in:

Our monthly meetings have also been held in the Banan Du." Over the full signature of one who was an old settler and nished the V. S. U., so that we have been blessed and assisted

in our good work, as the angels told us we would be. Now, Mr. Editor, it would be an easy matter for Spiritud ists in all parts of this country to contribute a dollar yearly to the V.S.U., thus becoming a member, and at the same

A dollar yearly, less than two cents a week ! Just this gling brother medium in California was donated fifty dollar and thus bridged over a chasm of want and suffering, m many others have been assisted in like manner.

Just here allow me to state that while the V. S.U. was estab lished for Spiritualists of ten years' standing, that an association membership has been adopted, and those Spiritualists whom interested in our organization and who wish to join us ere if they have been in the ranks but two years, can do so, b the payment of the yearly due of one dollar-the distinction between such members and the older veterans, being that in former can not be eligible to office in the union until the have reached the ten years] of experience in and advoca of Spiritualism necessary to become veterans in the cause

The V. S. U. is now ready to establish clubs or brass minons in any part of the country. To form such a club in c locality three or more names with the dollar each must's sent from that place to Wm. Banks, clerk of the V. S. State Street, Boston, for membership in the present usiz Three or more friends will be authorized to form a clubs The membership fee accruing from the admission of w members to the club will belong to the latter, and the part . S. U. of Boston will claim no royality or part then Should a club at any time, however, wish to make a donati to the present union toward the furtherance of its good w it would be gratefully accepted. The V. S. U. is a regularly incorporated organization, s has the right to form branch unions, provided three pens from a locality join its ranks as above mentioned. Do ments, certificates, etc., necessary for the formation of a c will be forwarded to anyone on receipt of ten cents to # for postage. We are constantly receiving words of commendations interest in the purpose of the V.S. U. from earnest and the workers in our cause. That fearless and able exponent of nineteenth century gospel of truth, Willard J. Hull, in a vate note to me on the V. S. U., writes : "We feel that is ects are national, yes, universal, and we have none but friendliest interest in it, and wish to see it move on in the eral work of our cause." Other platform workers also er their friendliness in like terms to the V.S.U., and that "those who are with us are far more than those who against us." MRS M T LONGLEY Corresponding Sec'y, V.S.C

#### Spread The Light.

The following letter is characteristic of one who gets a limpse of spiritual light for the first time, followed by an intnitive longing for more : (To the Editor of the LIGHT OF TRUTH.

(To the Editor of the Liour or TEUTH.) Having seen a portion of your paper for the first time, it has awakened in me astrong desire to know more concerning the theory of Spiritualism of which I am in total ignorance. What is the meaning of those messages supposed to come from the other world, how and by what means are they re-ceived? What is a medium? What does a Spiritualiat believe, does he believe in the Bible and its teachings? Is a Spiritualiat of near kin to an Athelast? If you will be good enough to answer these questions and send a sample copy of your paper, you will oblige, Yours truly, E. J. HUXLEY,

E. J. HUXLEY,

E. J. HUXLE Will the friends in his neighborhood enlighten him?

Catholicism has ever worked upon the emotious and phys. ical senses, and where its adherents have gotten below the superficialty of its formula it has been because a deep religiou principle was at work to reach the soul. By this we account or the isolated instances of grand men and women in early Catholicism, such as Thomas a'Kempis or Elizabeth, of Bur rundy, whom we are free to admit were found here and there n the Catholic Church. But the education of the masses of the people was not productive of such fruits. Bigotry and fanaticism were the universal outcome of its teachings.-Pa triotic American.

cretly agreed upon, to be given to her by him, from beyond the grave, as a password of recognition and proof of identity Although both have been most earnest and devoted Spiritualists, this lady has only now, eight years after her husband's departure, received this test from him.

Perhaps the most remarkable thing done in these dark seances is the writing of messages and letters with lead pencil on blank paper, and the folding up and delivering of them to each one of the sitters. The writer was favored with a etter covering two pages, written in a good running business hand, in language apt, pointed, and pertinent, and betraying an intimate knowledge of one's most private thoughts and xpressions.

The Unitarian minister here, who was present at the

The Second Provincial Council of Oregon, 158: said 'swearing, cursing, and profane expressions are disting marks of public school children," and all were enjoines preserve the little ones from the poisoned atmosphere those Godless institutions.

Read Hudson Tuttle's best story "Led to the Light

->LIGHT OF TRUTH H

Room 7, 200 Race Bt.,	Cincinnati, Ohio.
Terms of Suiss	ription.
THE LIGHT OF TRUTH will be include following terms, invariably in advance One year Clubs of ten is copy to the use with Six mosths on trial Three months on trial Single copies	and would for the class
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TABLE OF CONTENTS. Led to the Linkt, Story by Hud-Led to the Link, story by Hud-la diversation of a Clark-Hanits armas Conce. The Sunny Side of Things, Elica-beta Low Watson A Gaspel is Warting, C. H. Mut-ray A Gaspel is Warting, C. H. Mut-ray Page C. H. Mut-Page C. this Office. Eighth Page. Locals and Personals. News from Correspondents

4

But France. Verifications. Literary Review. Lyceum Denpartmet

## BUGLE CALL.

#### Attention, batallion ! Every subscriber to LIGHT OF TRUTH step two paces to the front ! March ! Comrades ! By virtue of a general order from spirit friends you have been notified for two successive weeks that on February 11, 1893, you were to make a charge along the entire line. Cast your eye to the left and observe the invincible front you present! To your right, with glistening shields, are the spirit hosts in marshal array

The hour is at hand

Let no man fail us !

See to it that each number of LIGHT OF TRUTH (dated February 4th) is called into action.

Re-mail your last number to some benighted traveler struggling to find the truth, one in grief for friends gone before, or one who employs reason and rules the body by the soul.

Remember each name.

Again and again wil we return to the charge, until Columbia's year will count many victories won.

We expect every subscriber will re-mail the February 4th number with its fine supplement enclosed. Anyone doing so can obtain the same number free by writing us. Your magnet-ism and your paper together will help our spirit friends to scatter this beautiful truth.

#### ANOTHER TRACT.

By numerous requests, suggestions, and our own conclusions, it has been deemed wise to publish the lecture of Rev M. J. Savage (recently delivered in Cleveland, O., and subse quently published in the LIGHT OF TRUTH), in pamphlet form to serve as a missionary tract and endorsement of our cause. This undertaking, it should be borne in mind, necessitates an outlay that is equivalent to a direct loss if not substautially appreciated by those who have the cause of Spiritualism at heart. To aid in meeting this expense, we need the co-operation of our readers in so far that they encourage their societies to order them, either for distribution in advertising and spreading the light of Spiritualism, or for sale, as they deem proper. These tracts will be placed at the lowest figures possible to repay us, at the same time offering a neat job, printed in large, clear type and on good paper. The price decided on is \$2.00 per hundred : the retail price to be five cents per copy for the benefit of individuals not situated to do missionary or public work for the cause. The tract, which will be known as "Tract No. 2," and be ready on or about the 15th of this month. We hope that a number of responses will already be on hand to greet the issue on the day of its birth.

## ARE WE TO TOADY TO THE NEW POPE?

Press dispatches report that "while the fact that the Pope is no longer a temporal sovereign deprives the papal delegate

Number of the set of the set

Notice of Spiritualists Meetings, in order to insure moment that use it result this of the on Toestal of each week, as The distinction between the polities and TRET press to press every Wednesday. Revealed Was will acho returned without postage accompanying the same and successful beyond thirty days after receipt. In ot excuse any diplomatic blunder our magnanimous States-men may make relative to a recognition of Mgr. Satelli. him rule as an ecclesiastic like any other b shop or archbishop of the Catholic or Episcopal or Methodist Church, but we wara against toadying to him by the government. It is un-just, and sooner or later it will react upon the nation.

#### ROMANISM AND MOB LAW.

Lafayette can lay claim to the distinction of being the only city in Indiana where the alliteration of Rev. Burchard : "Rum Romanism, and Rebellion" finds practical application and Ex-priest Rudolph attempted to deliver a lecture in orce. the opera house in that city on the evening of January 26th before an audience of 1 200 people, and was disturbed by a mob who burst into the stage doors, precipitated a panic. resulting in numerous encounters, pistol shots, curses, screams, and groans. Mr. Rudolph lectured against Romanism. This did not keep the convicts out of sight

Mr. Rudolph lectured against Komanism. This did not suit the majority who rule in that city, and the cousequence was that mob law took the place of reason, the populace filled up on whiskey, puked out "Ave Marias," and waded in. Mr. Rudolph was shot in the abdomen, though not seriously, and pandemonium reigned supreme for two hours in the chief public temple of the city. The Jesuits had, of course, full control of the police, and throughout all the disturbance there were only two officers to be seen, and these made no attempt to quell the riot. Not until the sheriff had been summoned was there any heed given to the appeals for peace. This is a deplorable record for anyone of the cities of proud Indiana to present to the public, but it illustrates the oft repeated warning that the Roman Church is determined to shut out free speech in this country if such a thing is possi This purpose is seen in the tone accompanying news hle paper articles and dispatches touching on Romanism and its policy. Nowhere is there a voice of a pen moved in dero-gation of a policy to hoodwink and blind the people to the true animus of the machine. A Jesuit stands at the collar and elbow of nearly every editor in the country, dictating the news to be doled out regarding the "Holy Church," occurrences a Lafayette are intolerable, but they are the fore runner of others similar if not worse in character to be en acted in the future unless the people become aroused to the dangers besetting them. The Lafayette Courier well says:

cangers besetting them. The Lajayelle Courter well says: "The humiliating confession must be made that Lafayette is a dishonored and disgraced city ! "There can be no further concealment, no further apology. The lawless element has shown its hand, and the lawless ele-ment is in command, with not a single hand of authority to stay its savagery. Shame !-- a thousand times shame !" Whose foult is it? While the average shame !" Whose fault is it? While the peace-loving, contented citizens of the city have been dozing the minions of Rome have been plotting. At a time in its history when free speech

and free thought ought to be supreme, it witnesses the har vest of its own indolence and apathy. It is to be hoped that the guarantees of the Federal Constitution will hereafter be upheld in that city, and the plotters against them be given a uietus they will remember

#### THE SCHOOLS AND THE ROADS.

The subject of improved highways is assuming the posi ion in importance prophecied for it at the outset. It was then set forth that our wagon roads were a disgrace to a civilized nation and that wise legislation would eventually substitute something different in the methods of keeping up road improvements. As we have pointed out before, there is science in road-building and maintenance, and no healthy progress can be made until the people are educated in th line of that science. The Indiana Legislature has taken the matter up and a bill embodying the necessities and ways and means for improvement is now running through that body A unique suggestion in the line of education in road-building comes from Albert A. Pope in a brochure on the "Errors in School Books." After pointing out many erroneous state ments in text books now in use in the schools, together with proposed plan for their correction, Mr. Pope advocates the introduction of road science in the curriculum of schoo

studies. He says : "But it is the school teachers of the country who can do

Its and raiss, the toe great spirit backed give into its forums, nore Like Brooks, Butler, Hayes, and Lamar, Blaine has merely its exchanged an old and tried regime for a new and untried and ove. Individually he is the same, and his work will go on as well as follow him

diptherial symptoms, and after a brief illness of only four days he passed away. His last words were "I am going

THE matter of highway improvement is up in the New York Legislature, but the bill introduced providing for con-victs to do the work so that the people shall not be taxed for the improvement ought to be killed "a bornin'." Society and convicts too are degraded sufficiently by our barbaric penal institutions without having chain gauge at work on the roads. The degradation of manhood as a punishment for crime does not speak well for the American people. Better

ONE very pleasing and beautiful feature of the Blaine obsequies was the absence of mourning habiliments and the great profusion of flowers. Never before has there been a funeral in this country where flowers formed such a part. The great Statesman may be said to have been literally buried in flowers. It is a welcane sign and augers well for he abolishment of the prent lugubrious custom of sombre black.

A BLUNDER in office is equal to a crime. No man should accept a position of honor and trust unless he knows he is capable of filling it according to its requirements. Blunders therefore should be punished as crimes are to prevent office eeking.

THE new Roman triumvirate that needs watching is com posed of Satolli, Corrigan, and McGlynn. Let the "Red, White, and Blue" triumvirate float high enough to see what is going on and be able to warn Americans of the menacing dangers.

#### NOTES.

The following correspondence explains itself

Dr. O'Gorman, Washington, D. C. Did Blaine receive the last sacraments? Give facts. D. S. PHELAN.

# The reply was : Rev. D. S. Phelan. No.

O'GORMAN. 'D. S. Phelan is a Roman Catholic priest and editor of the Western Watchman. According to this dispatch James G. Blaine, the great Statesman and representative American, is, in the belief of 6 000,000 Catholics in this country, frying in purgatory with no chance of relief. Truth, however, does not always abide with priestcraft.

Joseph N. Belden, of Bridgeport, Conn., was arrested and fined for refusing to have his daughter vaccinated before sending her to school. He appealed and will test the vaccination law in the higher courts. May success attend him.

District Attorney Nicoll, of New York, is after the coal barons. He is carefully looking into their methods, and if the facts warrant he will place the matter before the February Grand Jury. If there is a more despicable gang of bandits pestering the earth anywhere than the coal ring of this country, we have failed to hear of it. The efforts of District Attorney Nicoll to break it up in the metropolis ought to be encouraged by all good citizens. The ring in Monroe County, N. Y., having Rochester as its center, is also being brought to time, the charge of conspiracy having been brought against it.

#### PRAYERS FOR REVENUE ONLY.

The Columbus (Obio) Pastors' Association recently adopted the following resolution : "Whereas, It is almost impossible for the secretary of this association to supply clergy men to open the houses of the General Assembly with prayer, because a large majority of the clergymen have private reasons for declining; therefore be it resolved that the secretary of this association be instructed to notify the presiding

## Saturday, February 11, 1893.

necessary for spiritual manifestations, or psychic phenomen accordingly to the more fashiouable term.

that will lead to still higher troutis and bring a reward the is worth having. After this medium came Mrs. Eva Sagmaster, ever pleasing in address and impression, gave a little healthy philosophicy talk, several readings and a number of tests, which were is general satisfactority received.

Mr. A. Willis, during the latter passage in the program under supervision of a committee, received a number spirit messages on several new slates that had been brough

speech, and was hardly through when she was coutrolled by a spirit who changed her voice and manners so completely that further demonstration was unnecessary to prove her claims to nediumship. But she added more laurels to it by a num. ber of excellent tests, and one very remarkable one that must have caused no ordinary surprise to the recipient. During her services, Mr. Willis was again subjected to the plea for spirit messages. Being in charge of a basul of good natured spirits (like himself) the plea was granted. Four personal measages were given and acknowledged, and one "good night message from John Morris, who never fails, rain or shine

On the whole the seance was a profitable one to sta-dents of Spiritualism. Mrs. Archer, an estimable aly and wife of Mr. H. W. Archer, presided at the organ during me evening and directed in song when necessary after each me. dium had exercised his or her gift at the sitar of public a

ism and in token of loving sacrifice to the cause. Mr. C. C. Stowell conducted the services as chairman, was repaid by a beautiful token from the spirit world in the form of a clairvoyant vision given through Mr. Archer. It was an immense boquet of flowers, lantern-shaped, throwing out rays of light, indicative of his mission. Somewhere in the arch, produced by the rays, were the words "Light of Truth." The floral symbol was borne aloft by three little girls, whose names were given, and proved correct in testimony that the symb ol too was a genuine spiritual vision.

As the seance was nor the benefit of a worthy cause in the city, and mediums herein named gave their services free, an expression of thanks are due them from all interested. Among others who gave their services in other capacities on the evening aforesaid at the hall were Mr. C. R. Johnston and Master St. Julien Melchers, both of whom are also entitled to a share in the blessings which gratitude owes to all who give to fiber vitality outside of necessary working hours. May this good feeling also be extented to those who helped to make this seance a success in other ways than herein men-tioned.

## From our Reporter's Note Book

## A GLORIOUS TRUMPET CIRCLE.

At the home of Mr. C. C. Stowell last Saturday evening ras gathered a small circle of friends for the purpose of testing the powers of Mr. H. W. Archer as a trumpet medium. Conditions were naturally favorable from the fact that all present were in perfect mental accord with each other, as all such gatherings should be when perfect manifestations are demanded. As soon as the party had assembled a circle was formed in the centre of the room, two trumpets placed within the circle, the gas turned down, and hands held all round to complete the battery. At almost the same instant that this was accomplished a voice issued from one of the trumpets bidding the friends "good evening," immediately followed by an independent voice recognized as Jimmie Johnston, addressing the circle, but interrupted by the medium before he had spoken many words, presumably impressed to that effect to allay all suspicion that ventriloquism was a part of the program. And together with this feature a third spirit began to whistle through the other trumpet to make assurance doubly sure that the medium could not possibly be an accessory to these phenomena further than acting the part of a passive instrument in the affair. Added to this assurance spirit lights made themseves visible outside of the circle, which, upon nearer approach, proved to be symbols and miniature illuminated faces. Among the symbols were a star and cresent, a cross, and some others which were satisfactorily explained ; and among the faces one was recognized as Thomas Paine, hovering over Mrs. Luther, who was present, and one as a recently departed prominent Statesman. Mr. Paine then delivered in stentorian voice a message through the trumpet which had pith and point in it, and given for a purpose that will be remembered by a number of the members. As a change in the program, the trumpets then began to travel around the circle whispering familiar names, giving love messages and tests to their respective friends, nothing of which officers of the Senate and House to make other arrangements could have been known to the medium. To a young apprentice in photography present came a spirit addressing him in

is no longer a temporal sovereign deprives the papal delegate of any recognized diplomatic rank, there appears to be a tacit purpose to accord to Mgr. Satolli in Washington an un-official recognition as an added member of the diplomatic it is to be presumed that "a tacit purpose to accord bin It is to be presumed that "a tacit purpose to accord bin an unofficial recognition" will not prevent Mgr. Satolli from an unofficial recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present accepting the "recognition," even though it be for the present well received by his orthodox Church brethren. He said he had received the light and was now working to bring others of his former belief to the light also. On one occasion when the power had somewhat abated, a lady present was requested to sing. Acquiescing, she touched upon a popular song, but when in the midst of it, first one trumpet joined in, singing second, then the other, taking the part of bass. This strange trio had a striking effect on the circle, and made them understand that there were more things between heaven and earth than are dreamt of in our world's philosophy. It would be impossible to give all the details of this exceedingly gratifying and we may say wonderful seance, but one may be mentioned that will further allay the suspicion of the ventriloquist theory. While an independent voice was addressing the writer, he requested it to approach him and speak into his

#### Saturday, Fet

## News fr

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Not Sunday, Januar In-lepenter Cour for the sensor. A metriaiment we toon with the re-tendered by and the talented eloc-talent in this esp have won many just as the ar to be entern and contents due contents due contents due a burned place and receiving O to our entertain the man of your by

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"unofficial." The purposes of diplomacy or intrigue are never disturbed by quasi victories or defeats. A tigress may be feeding on the carcass of an antelope, but if a bounding stag should run through the jungle she would spring from the dead antelope to the live stag. It is after the same man-ner of "diplomacy" that the Roman machine represented by "our venerable Brother Francis, Titular Archbishop of Lepanto" would accept an unofficial recognition at Washing ton. It would be a "good enough Morgan until after election." At least this would be the view taken of the matter because the chances for an official recognition would be enhanced is somebody happened to be on the ground. There has been no move made with respect to the establishment of the Pepacy in the United States that has had any guesswork The building of a Catholic University at the sea of the Federal Government was one of these moves; next pointing of a sub-Pope and directing him to take up his residence in Washington at said university. The third move will unfold itself as affairs are shaped regarding Leo' successor. Ever since Victor Emanuel closed the doors of the Vatican and made Rome a State of Italy, the Vatican has had n the United States. Every time a priest is shrived or a bishop consecrated that eye grows larger and takes in grandly.

This shows the vast range of the subject, and there is to-day no measure of public betterment that is of more vital interest. Views have been expressed, and all advocating the expediency of road improvement, from the President to the humblest citizen, colleges and universities corporate bodies and agriculturists, professors, senators, and governors all have a good word to say upon this urgent need Harvard University has opened a road department at the awrence Scientific School. The Massachusetts Institute of Technology has an instructorship in the same line, and graduates of the former are to be given the degree of road ngineer.

It is to the highest interest of moral and spiritual advance ment of a | cople that their physical needs be first looked after. Among these the natural arteries forming means of communication and traffic take an important part. The mu streaks and rut-holes called roads must go. Let science take a hand in the highways of traffic as she has in the highways of orthodoxy. No slarm need be felt about the improvements

The new bridge over the Mississippi at New Orleans will cost five million \*dollars. The great South is looming up

when asked if he was willing to perfom the work he said he was not. Rev. Henry Stauffer, of the Mayflower Congrega tional Church, said that several years ago a resolution was in troduced in the House to pay the Chaplain \$5 per day, and such an unseemly scramble for the position of Chaplain was precipitated among Columbus clergymen that the resolution was withdrawu.

## PLATFORM TEST SEANCE.

An interesting public seance was given at G. A. R. Hall on Wednesday evening, the 1st inst, in which a number of our local mediums participated, and who, considering the stormy weather, unfavorable conditions, etc., did excellently well Whether due to the disturbed conditions of the material atmosphere, the many strangers present, or a mixture of both that passivity could not be solicited in the mental atmosphere, is difficult to say. But the mediums seemed to have had a hard time getting into rapport with the audience, and especially those first called upon, who had to pioneer the way

for the others to reap the benefit of better conditions. Thus Mrs. A. F. Kibby, Mr. H.W. Archer, and Mrs. Plymouth Weeks had to sacrifice themselves to invite the spiritual harmony

hand which he held up for the purpose. The spirit obliged him, and the motion produced by its voice could be perceptibly felt in the palm of the writer's hand. To assure himself that it was not of human agency, he reached out to grasp it. He caught nothing but thin air. But the voice continued to speak, calling attention to the act as a vain one.

Such are the results of a test seance with Mr. Archer when conditions are right and harmony prevails between the circle and medium.

Saturday, February 11, 1893.

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#### News from Correspondents

Notes From Mrs. R. S. Lillie. Samary oth, our engagement closed with the International Course of Lectures conducted at Cleveland, of the predicts Course of Lectures conducted at Cleveland, of intertainment wood be ten fored the management like counse-tion with the regular exercises. The entertainment to be tendered by and under the direction of Mrs. Hatte Bodinfelds the taken teleform of the tendered the management like the taken teleform of Mrs. Hatte Bodinfelds the taken teleform of Mrs. Hatte Bodinfelds the taken teleform of the Bodinfelds took fire, the of the taken teleform of Mrs. Bodinfelds took fire, the of the taken teleform of the Bodinfelds took fire, the of the teleform of the Bodinfelds took fire, the contents and the toose of the Bodinfelds took fire, the of the teleform of the Bodinfelds took fire, the of the teleform of the Bodinfelds took fire, the contents and the tories which proved a set take and receiving other sectors in the reader was concerned. In the teleform the too and the songer rendered and the trest of the Songer rendered and the term of the teleform of the songer rendered who went for towards fulfilling the law

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Even after the tourists had reached Florida, they were no permitted to proceed quietly to their destination. Lawn agents, hotel-roosters, and rafroad sharks and vampires for the southern part of the State, met them in Jackson ville, ar-by breaking every commandment in the decaloque, succeds in making hundreds of people believe that they could not accomment than a source of the state. as numerous values of the state of the section of the state. It is here the sections of the state. It is here the section of the state. It is here the section of the state is soon find out their mistake, rectify it as soo saibly can. Such rascally meanness deserves ontempt and earnest condemnation of all love of the enemies of De Leon Springs Camp, more addred people were in attendance upon Mr. Cably and the conduct when the data of the people were in the sector of the people were in the se four hundred people were in attendance upon Mr. Colby's first lecture. The hundreds who were drawn off through the mis representations above noted, will probably visit the camp some time during the session. Pierre L. O. A. Keeler, the famous and reliable slate-writer is shally expected upans the generating through the backet for the





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Every Engine Guaranteed. Ful

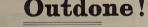
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- LIGHT OF TRUTH K

Many people, evidently Church-members, were heard to remark, "II that lecture is Spiritualism, it is good enough for merk, "II that lecture is Spiritualism, it is good enough for merk, "II that lecture is Spiritualism, it is good enough for merk, "II that lecture is Spiritualism, it is good enough for merk, "II that lecture is Spiritualism, it is good enough for sport and South, that an open-air meeting ought to be held in Florida during the Winter months for the purpose of building up the liberal and spiritual cause in the South. The novelty of the undertaking and the desire of hundreds of people in the North to escape from the terrors of a northern whiter, seemed to offer an incentive for the probable success of the undertaking. Accordingly, a few devoted workers, notably Dr. W. S. Rowley, of Cleveland, O.; Hon, E. W. Bond, DeLand, Fla, and Mr. C. O. Smith, of Ashuabuta, O., undertook to organize an excursion to the South for the purpose of holding a camp-meeting. Dr. Rowley visited Florida in November last, and after traveling extensively from one side of the State to the other, located the camp at DeLeon Springs. He was nobly seconded in his work by Hon. J. B. Clough, of DeLand, Fla, to whom the credit for the success of the untertaking is largely due. Dr. Rowley undertook to interest the railroads from the leading northern cities, and performed almost herculean labors in accomplishing his purpose. Mr. S. F. B. Morse, of the Louisville & Nashville R. R., was also an earnest worker for the success of the expedition, and is ungrest excursion party ever sent to Florida at one time from any section of platform speakers was left to Hon. F. W. Thord, and Prof. H. D. Barrett, and good talent has been securised so much the function, many of the leading lecturers on built promised to be on hand next year. Geo. Colly, of the Heider, S. C. homs, Atlanta, Ga; Rev. E. Case of Beaufort, S. C., and Hon. A. B. French, of Clyde, O. will be among those who will occupy the rostrum during the meeting.

We shall be pleased to have the brotherhood of Spiritual-ists universally know of the progress, as we know of theirs through your interesting journal, and by spiritual inter-course promote good fellowship and spirituality, instead of jealousy and strile. Yours for truth and spirituality, W. H. BAXTER, A Director, S. P. S.

Read "Led to the Light," by Hudson Tuttle.



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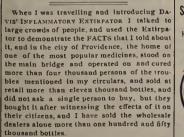
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# -LIGHT OF TRUTH H

Mrs Jennie Hagau Jackson speaks durint ebruary at Cleveland, Ohio. Week-day even ngs open to engagements.

Mrs. O. N. Daniels, trance and inspirationa lecturer, can be addressed for fall and win ter engagements; will also speak at funerals Address, 4954 South Siste Street, Chicago, III

A weiman-in so far as she behaldeth Her one belowed's face: Another-weith a green that with the second and the second second second second second That comes of periest use, is ho'll thereod, And justice reigns with Low. A self-poised royal soul, heave, whise, and tender, No longer binds and dumb: A benear being of years the spicedor, Is she who is to come : -Charlotte Perkins Size

the LIGHT OF TARE

6

Called Back. By CALLSTREE COM Comp have may angle sweetheas con right that you have dird On leave your shining merit have One hard to beek my aide. Also I cannot see your lated Transparent as a tear. Yet I believe that story space Is my ged and you are here.

O lay is mine your spirit hand So it and showy white Press hard and make me understand That you are back to night. Also I cannot feel the touch So delicate, divine bat I believe her and

et I believe-love whispers such-A vanished hand clasps mine. A ventility of the stars of the

O, clasp me close and closer still Dear hands and lips and heart. Press soul to soul and make same thrill Through love's all-conquering art. O joy we meet, but not through sense . Its sphere is dust alone : Our spiris blend, for mine's intense And deathless as your own

#### RUSKIN'S WIFE.

There are few names more dear to thoughtful readers than that of John Ruskin, and the sad news of his breaking downsends grief to the hearts of thousands on thousands, as did the death of the great Tennyson.

He has written so long, so exquisitely, so philosophically that we can not think how we shall be able to get on without him. He is the best authority on art living, and his volumin ous writings on moral and social problems are constantly growing in favor. A proof of the estimated value of his literary works is in the fact that the yearly income from his books is about \$10

Some wise writer has said that the test of greatness is no in what one can do, but what one can bear. Ruskin has dem-onstrated his greatness by this standard. When we consider onstrated his greatness by this standard. When we consider the great amount of fine writing he has done in the last fifty years, and that all this time, he has been fighting, bravely and continuously, against inherent weakness of constitution, we marked at the control of the void of all these societies, and the exercises con-tinue through several days. At short the we marvel at the control of the master mind over the sensi tive body.

But more we marvel at the heroic strength to bear mental anguish, with which his culture and philosphy endowed him until overcome somewhat with the physical depression of age his great mind was overborne. It is very hard for a woman to ad the secount of his wife's transference of her affections from him to the artist Müllais, without exclaming against the per-fidy of the lady, and biting her lips in disgust at the betrayal of trust. But if the great Ruskin could unmurmuringly, how his head before the veiled law which took her from him, and bore his heart to the man-made law which, at his approval gave her to another, we feel that it is small for us to defame But here is the sad story, as the N. Y. World gives it:

But here is the sad story, as the N. F. World gives it: "There is a chapter in the life of this extraordinary man which marks the past unselfishness of a nature which can not be judged by little standards, and the chapter is one which in-cludes his married life. When Ruskin was young and already famous, he met one evening at a darce ip London, a most beautifal girl. The hostess pointing her out to him told him that he should marry her. Ruskin, so say his critics, was too enamored of the beau-tifal in art to fall in love with a beautiful human being, but however that my be, he married the girl and gave her a mag-mificent home. After a time John Ruskin brought Millar, he painter, to his home and asked him to paint his wife's portrait

portrait Millais was than a man of the most superb physique, broad-shouldered, deep chested and with great length and strength of limb. While he was painting the portrait he fell in love with his friend's wife and the wife fell in love with

him. Ruskin saw the unfolding of this romance, which might easily grow into a tragedy. His wife loved him no longer. There was neither accusation nor blame for her, but he secured a divorce, and then one fine morning walked into church with his late wife and Millais and stood by while they were married. The painter became the leading artist in England, and the beauty of his wife is one of the charms of London society. It issaid that most of the unhappiness which has fallen upon the later days of John Ruskin\_owed its origin to this disappointment.<sup>10</sup>

THE WOMEN'S CLUB. Conducted by Excess A two Terrise. SITE FINO IN TO COMP. A women-in the for ages backets influenced in this way and the as long as the race lasts. Women, on the other hand, and the as long particular; on the contrary, many of them even prefer a back-braded man. He looks so wise, so good, so distinger 5hd, they say. If dives not interfere with his sup-methor-substant arread ment that we for street. The Number-substant arread ment that we for street. A women-in the for ages because influenced in this way and MEDIUMS AND LECTUREES. A. WILLIS. Materializing Medium, at the N. Broad street, Bricklayer's Hall, Phila

distinguistics, they says an end of the state of the stat

traits of character, it would be well. Sexual selection has played an important part in human progress, and is likely to play still more important part in the future, when we take a deeper interest in what our children shall be.

#### A WORD ABOUT POETRY.

 Mis. Nellie S. Baade, of a Thirteenth Street, Detroit Mich. may be engaged to locitize or to conduct funeral services. Carizationdence so-licited for 3.
 P. Cordon White, trance, test, and platform medium, may be addressed for engagements. Permanent location. Bishop's Court, Flat C. Chicago, 10. To the friends who have kundly sent me inspirational poems, i wish to say that they are the most difficult class of contri-butions for me to handle, and it has been impossible for me to use all which have count to me. Some are good in thought, but lacking in structure, and if I change them to bring them to the requirements of the correct standard, it seems almost savreligious to the mediums and an insult to the spirits who mention.

s to the mediums and an insult to the spirits who I know how sacred they seem to the revipients, to lecture and give psychometric reading lisher would allow me to use compositions which invovant definerations. Address in W. new with the rules for poetic productions. yet no publisher would allow me to use compositions which are at variance with the rules for poetic productions.

So, friends, unless you are willing, inspirational poetry be judged, please send prose articles. I have had many valuable poems from the inspirational source and have source yet to use. I will examine all you please to send, but if they are imperfect and can not be used, please do not feel hurt but try again—in prose, if your angels deem it best. Lyman C. Howe, one of our veterau and well known speakers, is at his home in Predonia N. V. We commend him to societies desiring first-class talent. Address as above.

Written for the LIGHT OF TRUTH. WHAT SOME WOMEN ARE DOING. MARY LOUISE.

Women are evidencing great activity in a variety of ways i in the West especially is their usefulness being recognized. A large number have been elected as county superintendents of schools, and have served in a manner coulitable Until further notice Dr. C. T. H. Benton ca be addressed for lectures, etc., at 771 Skity-thi Street, Englewood P. O., Chicago, Ill., Inste-of 400 Buckner ave., Peorla, Ill. Will also atter of 400 Buckner ave. fuuerals. Geo. H. Brooks may be addressed during the selves and with greater efficiency than men in the same posi-

Geo. R. Brooks may be addressed during the months of January and February, care of C. H. Gates, cor, of 24th and Holly Streets, Kausas City, Mo. Will accept week-day engagements and silend funerals. In South Dakota the populists selected as [their condidate

In South Dakota the populists selected as (their condidate its State Superintendency of Education, Mrs. Susan W. Has sel, a scholar, a teacher of large experience, and a ready speaker. Her name happened to be on the losing ticket, so she was not elected, but her time will come. In Montana, Miss Emma Koowles, lawyer, has been nom inated Attorney-General, by the People's Party. Since last August the State Librarian of Louisiana is Miss M. C. Taylor of New Orleans. She was appointed by T. S. Adams, secretary of State. The first woman ever admitted to the medical schools of Berlin is Dr. Amy C. Bowen of Cali-fornia. In New York the chair of journalism in the Rutgers Women's College, (the first to open its doors to women) is occupied by Mrs. Croly, (Jenny June) the editor of the "Home Maker Magazine," and the Women's Legal Education Society

wonthen's Congress in Minnespolis won more than a permanently endowed the chair at the University of the permany and the Women's Legal Education Society has permanently endowed the chair at the University of the city fork, thus securing a continuance of law lectures to women.
The Woman's Congress in Minnespolis won more than a local attention. It was composed of all the women's societies, of the city literary esthetic and philanthropic. Once a year a congress is held of all these societies, and the exercises confirmed through several days. At about the same time a Woman's Conference was held at Bristol, England, and was pronounced a perfect success.
Not Dead.
Markica Ewiso Warkss.
We pick the dainty graden flowers. The stately blooming rose, and every lovely posey
That around its perfume throws: We cherlsh each sweet petal cull their beauty fled, They'te tossed aside, we say "Alas' these flowers are dead."
Tho'f flowers wither to the cold, Or when from stem detached, build the inter the cold. Or when from stem detached, build the inter the cold. Or when from stem detached, build the inter the cold. Or when from stem detached, build the inter the cold. Or when from stem detached, build the inter the cold. tinue through several days. At about the same time a Woman's Conference was held at Bristol, England, and was

This nowers writter to the colo, or when from size metached, is it death to pass the portal, When by mature 'its unlatched' The loveliest flower that blooms, or humblest blade of grass, Is but a breach from God on high Aud back to him must pass.

While flowers on shrub or tree, While flowers on shrub or tree And all that nature gives. Must daily droop and wither, In other form it lives. But man whose living soul With God Minself is wed. The body but the casket. How can the man be dead?

No ! life etcrual dwelleth No: life eternal dwelleth In every mortal's benit, Forever will the soul divine With father bold chift's part, Of Him, with Him, through Him, Here and hereafter ited. Onward to light and knowledge, Say not of them-they're dead.

WOMEN'S CLUB CORRESPONDENCE. Mrs. M. P. Smith sends words of encouragement and says te has recently been developed as an inspirational spectrum. Biockingluam's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person case easily apply it at home.

Spiritual Advance, riday anerosons a. . . o velock. Every ever Monsay and Satarday excepted) at eight k. take Fifth screet cars running east to pad Lock. ne admitted without recommendation oduction from mine well-known Spirit-

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YES YOU CAN

Saturday, Fabrum

#### Miscellar NAT On this subject the

week of October, 1

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i was pronounced in-cer came to me and the thought he could elit to his wonderfou three weeks I could in from the first treat over I dressed mysel bor's house a distance s treatment that been five years since the lasever. It has been five years since the e and I havn't known a sick day since. H. K. McWillintes

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Address. E. D. BABBITT, M. D., Dean, 4 W. 14th St., near 5th Ave., NEW YORK.



Ruskin's home at Brentwood is kept by Mrs. Lesern, the adopted child of his cousin. She is a lady of fifty, and he has made a will leaving the beautiful place, which is surrounded by superb scenery, to her after his death. Poor Ruski grand heroic soul, clothed in shadows, fruition awaits thee! Poor Ruskin.

#### Written for the LIGHT OF TRUTH.]

#### WHY WOMEN ARE BARELY BALD. M. L. HOLBROOK, M. D.

Of course there are some exceptions, but it is very rare that a women ever become bald as men do.

The cause for this difference has been sought for in different ways, but generally in the fact that they do not wear closely fitting hats as the male sex, thus cutting off the supply of blood to the scalp and starving the hair bulbs, causing them to atrophy or die. A woman writer in the *Popular Science* monthly, h wever, gives another entirely different reason. She declares that women abuse their scalps just as much

as meu do, often more, and yet the hair grows on vigorously almost as long as she lives, at least only in rare cases do they ome bald.

She accounts for it on the ground of sexual selection which is the thoughtfulness with which the sexes choose nates, refusing, for instance to marry a sick, a deformed, a hald-headed o

Men have a highly aesthetic sense of the beautiful in women, and in choosing wives perhaps unconsciously select those with a good and beautiful growth of hair. A woman with little, or no hair, would stand a poor chance of being chosen for a wife. A woman with fine growth of hair would attract admirers and stand a good chance of getting a super-

May the angels make her not only their instrument for

good, but a living demonstration of grand type of Spiritual

Mr. Jay Chospell writes commending our article on blind mess, and adds, "I long since ceased to 'hate' those things ac common in our semi-civilized age, which so tried and dis. tressed me all my youthful years. I, through the study of

West & Trusx, Whotesate Druggists, ioteuo,... walding, Kimnn & Marvin, Wholesale Drug-gists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, act-ing directly upou the blood and mucous sur-faces of the system. Price, 75 cents per bottle. Sold by all druggists. Testimonials free. Spiritualism, learned in a measure their causes and found that a blot on the soul is no more to be *blamcd* than a club foot or a hump back.

D. H. Ropp, of Otrego, Mich., sends words of encourage ment to the LIGHT OF TRUTH. She expresses the prophecy that it will be welcomed to many thousands of homes, when its bright light is needed.

By J. CLIGG WRIGHT. There are Spirits all Around Us, As the Days are Going By, Walting, Toiling in the Shadow. These songs have been written automatical by apirits and are written automatical for meeting and the state of the state of the meeting they have been well received. They ner wonderful productions of mediumship. Price as cents each. She also conveys the sad intelligence of the departure to spirit life of Mrs. Agues Robinson, of Vicksburg, Mich., who leaves a husband and three children in sorrow. May the angels of consolation bend tenderly over the bereaved family

## "Led to the Light."

Those desiring to read a good spiritual story-interesting, lively, instructive and poignant-would do well to send in their subscription to the LIGHT OF TRUTH, as a new one has ust begun, to which we can furnish back numbers if desired. It is one of the best stories ever offered to a spiritualistic public, and none will regret ever having read it. It is full of thrilling incidents of home life, well depicted and outlined, and destined to fill a long fell want in the catalogue of fiction 195 Fourth street, Milwaukee, Wis. among advanced readers.

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Market Street, Newburyport, Mass. Urah D. Thomas, M. D., lecturer and plat-form test medium, having closed a most suc-cessful engagement at Owosso, Mich., will start for the Northwest. St. Paul and Minucapolls the last week of February. Would be pleased to correspond with societies and respond to brief calls to lecture and to hold senaces cu-route. Dr. Thomas as a trance and inspiration-al speaker and platform test medium has re-ceived many appreciative notices from corre-spondents of the press wherever he has been engaged. Will hold public scances and receive subscriptions for the Likitr of TRUTH. Address and's East Bridge Street, Grand Rapids, Mich,

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any case of Catarth that caunot be cured by Hall's Catarth Cure. F, J, CHENEY & CO., Prop., Toledo, O. We, the undersigned, have known F. J. Cheney for the last filtcen years, and believe him perfectly honorable in all business traus-actions and financially able to arry out any obligation made by his firm. West & Truex, Wholesale Druggists, Toledo,O. Walding Kinnan & Marvin Wholesale Drugregeneraties, and Magnetised. Positively rements, life. Thousands rejoice over health restored for blood, liver and kidney ailmenis there is no better remedy made. Send for circular. DN. K. K. MYERS, CLINTON, IOWA.

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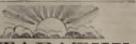
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#### Saturday, Februery II, 1893.

# Miscellaneous Articles

This contraction and strong, nor the army inside the forstering this good. This strong are stated and strong, nor the army inside the forstering this good. The particle American needs to keep his weather that overered to be predictive of the particle of the particle of the predictive of the particle o eye open. this goodly land, the watchful eye can not fail to see here and there patches of dark cloud, much bigger than a human hand through the sweet music of the songs ve sing to Columbia and the red, white, and blue, there is at obligato accompani-ment in the *minor* key, unheard by the boughtless, but dis-God and country, are anxiously watching the signs of the times. I do not sigh for the old times, but the century has times. I do not sigh for the old times, but the century has witnessed the decadence of some things that are necessary to a nation's best and truest prosperity, and the predominance of some things that have already dinumed the luster of our country's flag, and that menace the purity of our govern-ment suit the perpetuity of our institutions. The langers that threaten, aim to destroy our liberties. The flag is not secure to day; it trembles on its standard; our public school is not secure a calcour initial almosthere is viliation school is not secure, a poison tainted atmosphere is vitiating school is not secure, a polson tainted atmosphere is vitiating the sweetness and putity of our domestic life. We are rapidly losing the blood that filled the veins of those who made the history of Plymouth Rock and Lexington. The greatest danger besetting the liberties of America to day is induscri-minate and unrestricted immigration. America is no longer Americanizing Europe, but Europe is de-American-izing hereing. The programming in the life of a matican izing America. True prosperity in the life of a nation is not to be measured by the size of its cities, the number and magnificence of its buildings, etc., else where were Babylon, Ninevah, Rome? It is the morals that makes the man, and the nation also. The morals of the nation are being debanched. Immigration is a disease, and it is disease that is contagious, and not health. The sentiment of liberty is noble, and to all who feel the need of a larger freedom, we would say : "Come!" But it is perilous, criminal, to welcome vice to the same privileges as virtue—to infuse pol-on into healthy blood; it is the death-knell to truest liberty for freemen to strike hands and hearts with men who come to these shores by the legion, and who are helplessly bound in cliains of physical, moral, and political servitude. There is no real philanthropy in this kind of thing. By it this land of liberty is becoming a land of license, and out of it is coming to maturity a bitter fruitage. The conditions of the Old World are actually obtaining here ; the social, ecclesiastical, and political tyrannies of Europe are simply being transplanted from foreign soil to our own. What is monopoly but another name for monarchy? What is political freedom but a huge farce, when the government of our great cities is ac-tually in the hands of the debauched denizens of the whisky living. The Pope rules Catholic societies. We can join no other society which has a chaplain and a religious service without losing our faith, so we shall have a society of our hells a :d b.o:hels? What a shameful thing, that in this land of liberty, a land where every man, in theory, is a prince, we are forced to speak of the German vote, the Irish vote, and own, then we can with a clear conscience effect a perfect union. Our boundary is Ohio, in which are 600,000 Catholics. even the Roman Catholic vote. What has become of the Ameri-It is high time we were united." can vote?

There are, then, 600 000 Catholics in Ohio. Truly, indeed, then it is time for Protestants to be united. Union is neces-"I am not the enemy of the immigrant; and would oppose any law that would arbitrarily refuse entrance to men of sary to face union, and it is time to put aside mere idle talk any nationality or creed. But it should be upon the conditions that he shall not be allowed to land until he promises to forand get down to energetic action. The gauntlet has been thrown down, and Protestants would be cowardly indeed if swear allegiance to his former masters and to the laws of other lands ; and promise, without mental reservation, to sup-Toledo American. port and defend against all enemies, the Constitution and laws of this laud. And to the Roman Catholic immigrant es pecially, I would say: 'You can not set foot upon this land of liberty until you are willing, from the heart, to renounce utterly and forever, *political* allegiance to that Italian sover-eign, the Pope of Rome!"" which they are certainly doing. Why do we sit idly by and allow this rebellious, treasonable movement to go on unla-

#### THE POPE WARNS.

The Irish World (Roman Catholic) of January 14th prints a long article containing the recent encyclicals on Freemasonry. The one we give our readers contains the broad Catholic, and loving spirit which "Our Holy Father" evinces for these gentiles. In the letter to the people of Italy the Pope says :

Permit us, then, in addressing you, to point to Masonry as an enemy at once to God, the Church, and our country. Once for all, recognize it practically as such, and guard yourselves against such a formidable enemy with all the arms that reason, conscience, and faith place in your hands. Remember that Freemasonry and Christianity are assentially irreconcilaand you may prevent insurrection. Educate your children to be equally patriotic, and then, then only will our country be ble, so that to join one is to be entirely separated from the other. " " " Let the fathers and mothers of families take safe. Rome does not want immigration suspended or re-stricted. And why? Because nine-tenths of the immigrants are Catholics, and the more immigrants we receive the care not to receive into their houses or to admit to the intimacy of domestic confidences persons who are unknown, or at least not sufficiently known with respect to their religion; let them first take steps to ascertain that under the garb of a friend, a master, a physician, or other acquaintance there is American to thinking, and from thought results action. These not concessed an astute recruter of the sect. Or into how are no imaginary dangers but very easy to preceive. What many families has the wolf entered in the guise of a lamb! are no imaginary dangers but very easy to preceive. What a delightful story, Neatly bound in cloth will now do? Sit idly by and allow it to go on? Not Arise Pice Sico protage Scents. Let not women readily join philanthropic societies of which they do not quite know the nature and the object without first consulting prudent and experienced persons, because this mountebank philanthropy, so pompously con trasted with Christian charity, often serves as a passport to Masonic intercourse. Let every one avoid having ties of friendship and familiarity with people suspected of belonging to Freemasonry or with the societies affiliated to it : re cognize them by their fruits and eschew them. And let their familiar intercourse also be avoided not only with those who are openly impious and libertines, and bear upon their fore-heads the stamp of the sect, but also those who conceal their real opinions under the mask of universal tolerance, respec for all religions, and a mania for reconciling the maxims of the Gospel and the maxims of the revolution, Christ and Belial, the Church of God and the State without God.

## → LIGHT OF TRUTH 는

lates. These prelates, in their turn, are nothing lets than the rankest intrigues, because they clothe themselves as priets. No sacribee, no mockery, was even more gross than that which "steals the livery of heaven to fight the levil in."

"steals the livery of beaven to fight the devil in." Politically, the Pope has no more justification, in interna-tional law and comity, for intermedding with the affairs and institutions of this country, or with the religious organiza-tions of any of the people of this nation than has any other foreign power, in name or in resilty. Let it not be forgotten that President Jefferson, the father of democracy in this country of the people of the father of the Methal Schutz

course be adopted towards the Italian politician and his suave but dangerous delegate. *Toledo American*.

Catholics Urged to Unite.

account of the meeting of Branch 14 of the Catholic Knights of Ohio, from which we extract the following expression used

by State Medical Examiner Lawless, M. D.: "One third of the citizens of Toledo are Catholics. One-third is a unijority. We could control the city. We could have our proper rights. If we had all our forces united other orders would not dare to rise their heads. We could paralyze any movement against

And yet in the face of these remarks there are those

supine enough to see no danger in rampant Catholleism ; who claim that the steps being taken in certain directions to check

the advance of Romanism are unnecessary; that any collision

is impossible, and that an uncalled-for religious feud is being

agitated by people who do not know what they are doing. Here we see that the Catholics claim the power to capture the

task before them, and make preparations to assert themselves

they did not take it up and face these truculent upstarts .-

Catholicism vs. Liberty.

We are on the verge of a religious war. Romish Catholi-

ism and Protestantism must eventually clash if the Catholic

authorities are allowed to strengthen and to arm themselves,

errupted. When we can, why not prevent a probable civil strife! Instead of alluding to patriotic citizens as "alarm-its," why not investigate? If, after such investigation, the

matter is found to be without foundation, then let it drop;

but we are confident that by only opening their eyes all will see the truth of our statements. "He is not so blind," etc.

This adage applies to many people of our day very fittingly. Read the Pope's encyclical. Investigate the fact that the Catholic clergy are constantly receiving munitions of war!

Look to our public schools and the efforts of Rome to obtain

control of them. Observe their meddlesome interference in

political matters and then you will not think so lightly of it

Put a stop to these aggressive measures on the part of Rome

At the same meeting State-President J. J. Pater said : "Why

and show their capabilities.

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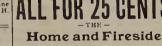
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#### That Brazil Outrage.

Will the State Department pause for a moment in its hot pursuits of Canada and the Chinese, and consider the case of Rev. Justus A. Nelson, a Protestant clergyman and a patrioti native American, who is imprisoned for six months in Brazil by Romanish priests, for preaching the Gospel. While Sec-retary Foster is showing Satolli around, why not humbly beg this American Pope to have pity on a poor American Protest ant heretic.—Brilish American Cilizen.

Read "Led to the Light," by Hudson Tuttle.

will you do? Sit idly by and allow it to go on? No! Arise in your might and unmask these traitors and trample them to dust .- Tri-City Blade.

stronger will be the Church and the more power she will sway.

These are questions which should set every true patriotic

Sadler's Catholic Directory, Almanac, and Ordo, for 1891 gives the date of the feast of Ignatius Loyola, as July 31st. The time between that and the sth of September is computed as sufficient for the extermination of all men opposed to Romanism. Be careful when your door-bell rings after July 30th The slaughter of St. Butholomew may be repeated. Protestants should be on their guard. -Omaha American.

We would say in reply: "Though the various attempts made by the Irish against the English usually go under the name of rebellion, yet they deserve more properly the epithet, persecutions, as all their destructive efforts were particularly persections, as an ident destructive enotes were particularly, leveled at the Protestants only, whom they were determined, if possible, totally to extirpate from the kingdom. The country is colonized for Romanizing America. The World's Fair is the pretext for gathering the Roman Catholic hosts on American soil, and in the language of Boss William Tweed the past chief of Tammany Hall : 'What are you going to do about it?"-Patriotic American.

"The time is not far away when the Roman Catholics, at the order of the Pope, will refuse to pay their school taxes and will send bullets to the breasts of the government agents rather than pay it. The order may come any day from Rome. It will come as quickly as the click of a trigger and it will be eyed, of course, as coming from Almighty God Himself."-Monsignor Capel.

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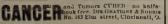
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W. J. Colville may be addressed 417 W. Kanneepa ... —Ocean Servers, the hore medium, may be addressed at 55 Freeman Street, Dayton C. Sp. Society, of Marshallows, Low, descrete th react serves and terms, with references, of hecturers and tests essense and terms, with references, of hecturers and tests. First Ave. —A trampet circle will be held at the Union Sweity hall on the 22d last. Probably the spirits will give an errar touch to home of Washington's Minday. Tickets 2 creats; mast be able and from the accretory, as none will be add at the statement be asticle.

Next West reader the the slowens time may be anti-fat the frame Sweety Hall, it being the occasion of the all ways rade, where we shall be done to get her to get a part or act in a source we shall their natural make

a arrespondents and contributors are requested to only, as the under side generally solided by any suffed about on the prister's case is som not yet to be aware of the meed of the qualitation towards reaching the heart of a pub-

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petition of her inspirations on i that time be in proper trim owers. In the meantime she if West Eighth Street. Serv inday at 10 30 s. m. and 7 30 p.

Carthage. The Strong links bind us have is the staunch Spiritualis in Marioaville, and the cash villeg that reconciles us these frequent partings is the knowledge that there will many opportunities to develop (itendships begun on earth i the home of the soul. The latter part of the week found.

The latter part of the week found us in Carthage, a site the basic of the set. The latter part of the week found us in Carthage, a site is a much older sen than the mining towns to the southward of it. The earth genemes of auxiest site is a southward worked hard in "apper County. I sing up vasi sores of sing worked hard in "apper County. I sing up vasi sores of sing lead, and other user all means bare, that tempt mas to dig out the ore and free the previous minerals from their chemi-cal afmittles. A hasty run to pringave us goingles into the activities that hold the miner to his toil, all force the basic merely to suppy masked with the precess ary metals it were well. But when we know that far the larger share of it supply these with cosily invaries, while the states from the south the court of those minerals in the states is a point and beneft. I am tempted to asis with furnit,



#### The Alien Avalanche.

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Saturday, Ferruary 11, 1893.

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provestion the control of Brother Geo. W. Walrond delivered a stirring address on the "Second Coming of Jesus a Dogma-tic Error." The purport of the argument went to show that Jesus never, by expression or otherwise, implied a second coming or a day of judgment. His prophetic expressions in a the twenty-sixth chapter: Matthew had reference, the guide said, to the approaching destruction of Jerusalem, and this fact was qualified by the statement that the various astrono-mical signs and wonders predicted by Jesus, would be observed and the prophecy fulfilled in *the them present* generation ; and in the destruction of Jerusalem the symbolic elements of Jesus' words were fully carried out. Theology, however, had wisted the language of Jesus to mean something never in-tended, and had omitted the very qualifying verses which had special reference to the generation then living ; the result be-ing that the bulk of Christians were deuded into the belief that Jesus would still come again at some uncertain, yet dis-tant date ; many, however, were very skeptical on this par-ticular point.

becalt reference to the generation then hving; the result being in the purchase of the purchase of the services of the services of the month of the month of the services of a philosophical nature handed up and they the controlling intelligence in a very clear and inter. The members of the association being defined and kindred subjects they are willing to donte, indig mail them to the president Mr. Geo. W. Walrond, S. Lock Street, Hamilton, Ontario, who will acknowledge beept of same. The Spiritualists of Hamilton are in full wing and they mean business.
Read Hudson Tuttle's best story "Led to the Light. that date many, however, were very skeptical on this par-ticular point. O her subjects of a philosophical nature handed up and dealt with by the controlling intelligence in a very clear and lucid manner. The members of the association being de-sirous of forming a library, appeal to their Canadian and American brothers and sisters to send any volumes on Spirit-which and bindeed subjects then eas willing to descent ualism and kindred subjects to send any volumes on Spirit-ualism and kindred subjects they are willing to donate. Kindly mail them to the president, Mr. Geo. W. Walrond, 198 Locke Street, Hamilton, Ontario, who will acknowledge receipt of same. The Spiritualists of Hamilton are in full swing and they mean business.

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