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Light of Truth

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

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THE BEST AND MASTER THING.

JOHN RUTHERFORD.

"I must confess," says Heinrich Heine, "that Luther did not understand the real nature of Satan. Whatever evil may be said of the devil, it can not be denied that he is a Spiritualist." We may believe any number of fine theories, and in the dignity of human nature, and yet—through not reducing high ethical ideas to actual practice—may possess only very poor tone of soul. Spiritual manifestations are good in their proper place; they are the raised letters of the alphabet enabling the most obtuse to learn that immortality is a fact, but, of course, they do not form the be-all and end-all of existence. They can not be said to constitute what Epictetus termed "the best and master thing," which is simply how to live. Certain things, said the inspired slave-master, such as literary form and finish or argumentative ingenuity might be over prized and treated as final when they are not. They bear to life the relation which innu hear to home. "As if a man journeying home, and finding a nice inn on the road, and liking it, were to stay for ever at the inn! Man, thou hast forgotten thine object; thy journey was not to this, but through this. 'But this inn is taking.' And how many other inns, too, are taking, and how many fields and meadows! But as places of passage merely. You have an object, which is this. To get home, to do your duty to your family, friends, and fellow countrymen to attain inward freedom, serenity, happiness, contentment. Style takes your fancy, arguing takes your fancy, and you forget your home, and want to make your abode with them and to stay with them on the plea that they are taking. Who denies that they are taking. But as places of passage as inns? And when I say this, you suppose me to be attacking the care for style, the care for argument. I am not. I attack the resting in them, the not looking to the end which is beyond them." Phenomena then, like style, is not final. Nor are ideas. This is clear because an individual may be charged by external means with sublime ideas—may be stirred or cramped. But the truth, I believe, is as the philosopher Epictetus held, that the true end is the realization of ideas in life. They must be manifested; and the manifestation of spiritual and moral ideas is religion. "The more of perfection anything has the more it acts and the less it suffers."—Spinoza. The root or germ of every faculty of the mind must be perfect, but all rounded perfect development of mind or manifestation of soul in this mere segment of existence is seldom or ever attained. Abundant evidence we have that nature is true; and from this we infer that the radiance manifested by the few is the inherited possession of all. The ideal is within. The physical individual, when first capable of being actually recognized, as a material fact, exists simply in the form of a minute globe or cell, which it requires the power of the microscope accurately to discern. This primitive cell-germ contains a power of self-development, which commences either by what is termed in physiology its "duplicate sub-division," or by the addition of new cells within its own circumference until it forms the first rudiments of that organic tissue, out of which the whole human frame is at length constructed. Soon after this, the primitive outlines of the human frame itself begin to appear; first the stomach, then the spinal marrow, then the heart and lungs, and lastly, all the limbs and the organs of the perfect body. Throughout this whole process there is one distinct and intelligible purpose kept in view, viz., the production of a human organism, that shall be fitted for a human destiny. To say that this takes place by chance is meaningless; to say that nature produces it, is saying nothing, unless you admit that there is mind, purpose, reason, and design in nature, for such is indelibly impressed upon her work. But to say that there is mind and reason existing in nature, must mean that a thought or purpose of the universal mind is localized there; that it has embodied itself in a law of development, and that the result of this law is a realization of the thought itself, in a physical form. We can not imagine the very possibility of the real in a man, without the pre-existence of the ideal. We admit, indeed, that the ideal is not, at the early stage, accompanied with self-consciousness; still it must be as really and actively present, as if it were so. For how could the tissue be constructed, the human being formed, the entire organism fitted for a life of intelligent activity, and that, too, by an abiding law ceaselessly operating, unless the power which has added atom to atom, cell to cell, and organ to organ contained, in some way, impressed upon it, the whole life and ideal of humanity. The soul then is prior to consciousness. It exists unconsciously from the formation of the first cell germ; it operates unconsciously throughout all the early processes of life; it acts unconsciously even in the greater part of the efforts which subserve our intellectual development. "The nervous system," says Jacobi, "is alone allied to the soul; it is the purest form of the indwelling divine reality. By action upon the nervous system, and its reaction, are produced the phenomena which represent the idea of the individual, first feeling, then sympathy, then self-consciousness, then graduated knowledge, and

spiritual life, comprehending both a world-consciousness and a self-consciousness.

Physical psychologists have exerted their utmost ingenuity to get rid of the "ego" or spiritual entity in man. He is made a mere creature of sensation and instinct, like the cat or dog. It has been argued that, because certain conditions of the brain and nerves are the invariable antecedents of certain mental states, in the former we have a complete explanation of the latter. Professor Dr. Momerle, one of our English advanced spiritual thinkers, aptly observes: "It is sometimes ludicrous to notice how, after denying a possible ego, writers are obliged to resort to an impossible one. Mr. Lewes, in his first volume of 'Problems,' seems inclined to make the ego consist of a mass of 'systemic' sensations, those, namely, of nutrition, respiration, generation, and the muscles. These, he says, constitute a stream of sensation, upon which each external stimulus forms a ripple, and consciousness is caused by the consequent breach of equilibrium. But it is manifest that this illustration goes for nothing without the pre-supposition of a sentient observer. A mass of feeling, however large, can not apprehend a feeling. It is the nature of a feeling to be felt, not to feel; and no addition to the number or volume of sensation can change their nature, so as to convert them from physical objects into a physical subject." In another passage Dr. Momerle observes: "It is possible that vegetable life may result merely from a particular combination and collocation of the molecules of a body; it is impossible that such combination or collocation can ever account for sensibility, not to say intelligence."

That my brain is not myself may be proved to demonstration in two ways. First, if I were my brain and my brain I, in being conscious of myself, I should be conscious of my brain; and, with the continual change in its component particles, I should be aware of a corresponding change in my own identity. I should feel that I was being constantly converted into some one else. But I am not conscious of any change in my brain at all. Secondly, the brain is composed of particles, each of which is unconscious. But a number of atoms, unconscious of their diversity, can not conceivably be combined into a simple being conscious of its unity. If I were merely a collection of material particles, the breaking up of the collection would be the annihilation of me. But I am a different existence altogether. Should my soul at death cease to be, this would not be a case of cause and effect; it would be a pure coincidence."

This is admirably put. We must confess that physiology has undoubtedly made immense progress, but it is as yet far from perfect as regards the nervous system. And the scalpel reveals nothing respecting the interior moving forces. What, in truth, is the body taken alone? Simply a corpse. There is no unity in its constitution. It is a compound or accretion of particles, which, left to themselves, dissolve with utmost rapidity. Without life, moreover, there is no unity in its design and purpose. One part does not work with another; it has no mechanical adaptation to any given end—no use to subserve in the creation around it. Add life and intelligence, and the whole becomes one, one in its conception, one in its purpose, and one in its entire nature. I believe, however, that when our external scientists have exhausted their energies on the mere outward mechanism, they will, with the poet, see that it is only "through the medium of the spirit I lens we see the soul."

The whole tendency, I believe, now is to de-animalize and to create an intellectual and moral type. The savage sees nature; his successor sees himself. The most elevating study is man, and through this study events of perfection are created. It is true the great majority of men are far down on the ladder of perfection, but they are beginning to spell their moral alphabet. Phidias did not need to leave the mark of his chisel on every stone in all the quarries of Athens. He did not need a few stones for that glorious prize of the Parthenon that has made his name immortal. Yet these few stones he fashioned into such acquired shapes, into such types and forms that they have been the delight of the human mind thousands of years, and from generation to generation have ennobled and refined the ideas of beauty, and although the higher Spiritualism can not touch the entire mass with its immense idea, the idea that

"Though suns stand still and time be o'er,
We are, and shall be ever more."

make such an impress as to render it comparatively easy for souls to ascend to higher altitudes of thought, feeling, and acting. We can only do this by being ourselves examples of higher toned lives. True, the phenomena are important to intelligent minds, but it is not important to be continually prating about it and neglecting "the best and master thing"—tone of soul.

New Association of Spiritualists.
The Spiritualists of Agnew, Ottawa County, Mich., have recently effected a permanent organization adopting a constitution and by-laws and choosing officers for the ensuing year. This society is known as the James Harris Spiritual Association of Agnew. We have a total membership of twenty-one. Names of officers: J. W. Knight, president, P. O. address, Grand Haven; Wm. Ryder, vice-president, P. O. Agnew; Judson Harris, Secretary; Charles Robinson, treasurer.

Is Dr. Talmage Sincere?

The following is forwarded to the LIGHT OF TRUTH, from the advance sheets of the current number of *New Thought*. It will test Rev. Dr. Talmage's candor in at least one of his prophecies. We hope Brother HALL will get the one hundred dollars and expend it as he suggests.

REV. DR. TALMAGE'S OFFER ACCEPTED.

Rev. T. DE WITT Talmage has, in a recent sermon, offered one hundred dollars to any infidel who had twice read the Bible through by course. If an infidel is, as Webster says, "One who disbelieves the inspiration of the Scriptures and the divinity of Christianity," I can be put down as an infidel. For over thirty years I have not believed in the plenary inspiration or the divine authority of the Bible. I am entitled to the one hundred dollars. I have read the Bible through by course *twice* three times, five times since such men as the revered doctor has been calling me an infidel. In the year 1891 I read King James' Version through twice, and the Revised Version once, beginning in each instance with the title page and ending with the final "amen."

Now, if Dr. Talmage wishes to test my knowledge of the Bible before he hands over the one hundred dollars; if it is his desire that he and I shall pass through a mutual test, to see which has made the more thorough study of the Bible, I will try and arrange to meet him at some time and place where it suits him and my convenience. We will test the amount of knowledge he and I may have of the Bible, and allow a mutually chosen committee to decide whether I am entitled to the one hundred dollars or not.

Should Mr. Talmage wish further to test my knowledge of the origin of the Bible; of its authors and of its history, I am willing to include that in the test providing that gentleman himself will submit the same ordeal.

I am not doing this as a game of bluff; I really want the one hundred dollars; and I promise, if the doctor hands it over, according to his voluntary promise, that I will honestly expend every cent of it in publishing and circulating a reply to his often repeated ~~charges~~ against Spiritualism. Besides that I want to be tested as well as to test Mr. Talmage's knowledge of the Bible and his candor in making the offer.

Blow is my name and address, so that Mr. Talmage will know where to send the check; or, if he prefers not to send the check without further knowledge, he can know with whom to correspond.

MOSERS HULL.

39 Chicago Terrace, Chicago, Ill.

Letter from Lyman C. Howe.

(To the Editor of the LIGHT OF TRUTH.)

The attractions for the spiritually minded in Boston are various and ample. Nellie Brigham is serving the Berkeley Hall people with her choice inspirations, and at Twilight Hall a variety of attractions appeal to the public. Last evening Prof. Kenyon elaborated the science of life in an able and logical discourse, followed by readings, tests and various talks and music, giving wide variety. Mr. Foster presented a phenomenon of getting two half dollar pieces between two closed slates, screwed together, and held under the table, in about thirty to sixty seconds of time. Of course, such things have a strong shading of jugglery in appearance; but it all appeared very open and fair. The slates were examined by the audience, fastened together with screws, tightened with a screw driver, and the silver pieces borrowed from the audience and marked, and in less time than I write it the money was between the slates while the screws remained undisturbed. How was it done? What did it? I do not know. The temple meetings are fairly well attended, and the Wednesday evening meeting on the 4th was especially interesting, and full of significance. There are useful attractions associated with the temple and its work of which the world little dreams. The meetings to which the public are invited are all free, and all the environments are expression of refinement and comfort to body and soul. The object is to advance spiritual truth, emancipate mental slaves, present opportunities for the study of the science of life in all of its branches, and cultivate fraternal feeling and superior incentives for the advancement of knowledge and right living. Beautiful and costly as is the temple, there is no effort made for sensational display, no show of selfish ambition or personal variety in the conduct of its affairs. Permanent usefulness and spiritual blessings for all who accept the opportunity, are the animating purpose and inspiring aim that leads all the developments that come within its philanthropic genius. Mrs. H. S. Lake served the people and the cause acceptably for three consecutive years, and her sterling qualities and brilliant intellect are held in high esteem by her many friends.

There are many spiritual centers in Boston, among them, perhaps, "chiefest among ten thousand and altogether lovely" is the intellectual and spiritual rendezvous of all investigators, the Banner of Light Publishing House, with its veteran editor, Luther Colby, and his able assistant, Brother Day. Mr. Ayers' spiritual Temple will be a monument to his memory that the world will appreciate more and more as the centuries go by; while his own unselfish devotion to the

cause, inspiring him to work and sacrifice time, comfort, and money, in no stinted measure, to carry on the practical work of educating and spiritualizing humanity, and extending the knowledge of Spiritualism and improving the means for applying its blessings to the millions, will be a perpetual talisman and supreme passport to his life in all the opportunities for growth and blessedness in the ages of spiritual progress. Sometime his worthy example will be felt as a divine contagion inspiring others to follow the light of the spirit in the use of their accumulated abundance, and make their possessions a permanent benediction and a store of increasing riches that death can not steal away or mortal changes corrode.

Mr. Ayers may not approve of these expressions, for he shrinks from all personal displays of his noblest deeds, but they are my convictions, and I believe it will benefit the cause and the world to share them.

Miss Hattie Dodge, with the rich, sweet melody of the great organ accompaniment, rendered exquisite music at the meetings which of itself is an ample attraction to render each meeting a full compensation to all who appreciate music.

LYMAN C. HOWE.

Consciousness and Electricity.

On this subject Mr. D. G. Watts writes an interesting article in the *Psychical Review*, from which we extract the following:

The hero of a recent novel, "Urania," takes a flight through the universe in search of the centre of gravity. He traverses space; encounters suns and systems of suns; but the desired point ever recedes as he advances. Man has also a center of gravity, and we commonly speak of one who is not fully under its control as an eccentric person—one who is off his centre. But in man this centre is as elusive as in the material universe. As we push the investigation further and further, each centre which we discover seems to be but a part of another and wider circle. Is the seat of gravity in the brain, and does it perish with the destruction of that organ, or is it spiritual and indestructible, or is it both material and spiritual?

Man possesses a double consciousness; but ordinarily the two egos co-operate with each other so perfectly, that most persons fail to distinguish the one from the other. Occasionally, however, acute, introspective natures clearly perceive their two fold personality.

As regards the automatic action of the mind, thoughts that come under this head usually occur just before or after sleep, when both the over-self and the under-self have relaxed control of the mind. Such fugitive thoughts are even more difficult to remember than the utterances of the under-self in dreams, but I have succeeded in catching a number of them. I do not think my experience is an exceptional one, or differs greatly from that of others. I have also endeavored to analyze them. No instrument is so impressionable as the brain; an expression, the sound of a voice; or a thought leaves an ineffaceable mark on this sensitive organ. Turn a crank and it all comes out again, as the tones of the voice spoken in a phonograph. Again the brain is a perfect network of old impressions. They are piled layer on layer, and cross and recross each other inextricably.

According to Piatarch, the soul covers the body at every point, and retains the impress of the body for some time after death, but it gradually creates for itself a form more in harmony with the demands of pure spirit. In like manner each man's brain is moulded in accordance with his own mental shape; and when it acts automatically, either before or after death, it conforms, as one naturally expects, to the main characteristics of the man himself. It seems to me that the consciousness, which is seated in the brain, is a sub-consciousness, a shadowy ego whose existence is prolonged after the real or external ego, the power which causes the brain to act, has been removed.

The nature of this unknown force is the riddle of the ages. Many things now point to electricity as the unknown power, recent experiments having proved that this is an active stimulant in the growth of plants. It has even been humorously suggested that the brain of dull children might be quickened by the use of this powerful agent.

The similarity, if not identity, of thought and electricity, was brought forcibly to my mind at a time when I was in poor health, and every earnest thought or vehement expression sent a strong and well-defined current from my brain down the spine to the extremities of my body. Subsequently, I had occasion to use a remedial agency, and I could distinguish no difference between the current sent by an electric battery and the thought-currents I have described. Electricity can be converted into heat, into light, into motion—why not into thought, into life? If electricity be not an actual creator of life, it closely corresponds to the assertion of Swedenborg, that all things material correspond to things spiritual.

The writer admits that much of this may be imagination, but he closes with: "The dreams of one age are the realities of the next."

Volume XIII, No. 16.

Cincinnati, Saturday, October 21, 1893.

One of the most encouraging signs of our times is the attitude of the daily press of this city towards Spiritualism. Of late the various papers have given much space to Telepathy, Hypnotism, Spiritualism, Theosophy, and kindred subjects. The altered tone and spirit of journalism is very gratifying.

The First Society continues to awaken interest. Sunday October 8th, Walter Howell again occupied the rostrum. The audience expressed delight at the close of the morning lecture. The subject of his discourse was "The gate beautiful." A clergyman from Canada who was present, pronounced the discourse a beautiful prose poem. The afternoon meeting was unusually interesting. Mr. Price made an excellent address on the "Psychical Science Congress." Mrs. Williams was greeted with enthusiasm, and spoke interestingly of her summer's work at Long Branch. Mrs. Tingly referred to her trip to Cape Cod and interest manifested in unexpected quarters in our spiritual phenomena and philosophy. Florence White gave a few wonderful tests. Mr. Harlow Davis, from the Pacific Coast, (who has recently returned from England after a short visit) gave some remarkable tests which were fully recognized. Mr. Davis is a young man who impresses an audience favorably. We hope the New York Spiritualists will give him much encouragement and make his sojourn in this city very pleasant. Mr. Price will lecture in conjunction with Mr. Davis' platform work. Mr. Miller, of Brooklyn, read a communication from Professor Kiddle, through the mediumship of George Cole. Miss Kallee sang very effectively, and elicited the applause of the audience. Mr. Snipes rendered in his usually artistic manner a solo, which was much appreciated. Mr. Ward also sang "Let the Beautiful Gates Ajar."

The evening audience was good, and the subject of Walter Howell's lecture was "The psychical science congress and its significance." Dr. P. J. H. Willis follows Walter Howell and he will surely be most heartily greeted by the New York First Society. It is a long time since we had the pleasure of hearing Dr. Willis and all who know him will avail themselves of this opportunity. His engagement is but for two Sundays, October 22nd and 29th. J. P. Baxter is the speaker for the Ethical Society on October 8th, 15th, and 22nd, and he is being greeted by a large audience at Knickerbocker Hall. All who know Mr. Baxter's versatility recognize him a very veritable host. Mr. Baxter is a soloist, an elocutionist, a lecturer, and a test medium. In all these capacities Mr. Baxter excels.

The Spiritualists Mission opened its meetings in America Hall, corner of Bedford and Myrtle Avenue, Brooklyn. Mr. Sargent, Hon. A. H. Bailey, Walter Howell, and Dr. Wyman addressed the meeting. This is to be a Sunday afternoon gathering and it bids fair to accomplish much good.

The New York Psychical Society's opening session was largely attended on Wednesday evening October 4th. Music, speeches, tests and the like, made a most entertaining program.

Mrs. Williams, materialization seances are well patronized every Tuesday and Thursday evening, also on Saturday afternoon. Those visiting express their satisfaction with the manifestations through her mediumship. Mr. F. Mayer, 100 East Seventy Eighth Street, has won a wide reputation as an independent elixir writing medium. Personal friends of the writer testify to the truly marvelous results obtained in her presence.

Mrs. H. L. Woodhouse has opened a sanitarium at 315 West 128th Street. The house warming took place on Friday, October 13th, and there was a goodly company present to celebrate the inauguration of this institution.

The Theosophical Society is attracting considerable attention in New York and Brooklyn. Had it not been for Spiritualism, these societies never would have existed, in all human probability, and yet their representatives never lose an opportunity to openly attack us. We would not object to their doing this, if instead of dogmatic assertions, they would present facts. I have never heard a theosophical lecture in which evidence was required to substantiate the claims of theosophists, but the speaker had to fall back upon Spiritualism for facts.

Mrs. Annie Besant, in a lecture recently delivered here, says, "that spirit rapping, table-tipping, and like phenomena were not the proper manifestations for departed spirits to make, by means of which they might communicate with their friends still living on the earth." Mrs. Besant might as well tell us that the rappings on the sounding board of the electric telegraph instrument were not a fit and proper method for dignified humanity to employ as a means of communication." It is claimed by Mrs. Besant that it hinders the advancement of the spirit to return to earthly conditions. The lilies open their silken petals and are kissed by the orb of day which reveal their pure loveliness, notwithstanding their muddy environment.

Angels will not angels, even though they wander in the haunts of men or devils! Now, one message which demonstrates the continuity of the soul after death is worth all the speculations of the East! The nature of the evidence makes rapping and table-tipping, however tumble such manifestations may appear, sacred to every lover of truth. Instead of Theosophists stopping to attack Spiritualism, let them prove their stupendous claims and give the western world facts in place of theories.

We are quite willing to submit our data to a critical world and we shall be delighted to receive the evidence of adeptship in the ranks of Theosophy. We will also offer the world a conception of the life after death which is, from our standpoint, no devious dream, but a more wide-awake state of being than the earthly life in which we now sorrow awhile. A cultured humanity shall judge our merits and we fear not that decision.

Mrs. Besant is an earnest woman and honest advocate of that which she believes to be true, but actual contact with spiritual phenomena in place of second hand information would enlarge the horizon of her knowledge and experience.

It may be of interest to note that Alex. Russell Webb, a Mahomedan, has started an effort to enlighten and convert the Christians of this heathen city. It would be but a fair exchange if a few Ibrahim, Buddhist, and other missionaries were to come and teach us somewhat of their religion. I am convinced that if Christians were brought into closer contact with other faiths, it would greatly modify their. CORRESPONDENT.

Our Contributors.

WRITTEN BY THE LIGHT OF TRUTH.

The Phenomena of Spiritualism.

CHAS. F. COOK.

There is something which may be termed ethereal magnetism, perhaps for the want of a better term, which stands a connecting link between the seen and unseen worlds, in the sense that the individual forms of life, through it, thought, the essence or principle of everything, builds and unbuilds, and, clothing itself in material garments, fills the earth with all things made visible to our outward senses.

The process by which this is accomplished is the same whether done instantaneously or extending through a series of years. The materialization of spirit forms is only the manifestation of a law everywhere acknowledged, with this difference, the external forms, under a superior force and intelligence, are more quickly wrought. It is the question of time more than anything else that challenges our skepticism. Progress, or evolution, is only so many steps by which mind exerts itself with increasing force over matter.

We are in the habit of regarding matter as a solid substance, whereas in its primitive state it is invisible. It is only by different combinations in its serial form that it becomes solid. In a fluid state it probably pervades all space. In this condition, spirit, it would seem, have power to condense it and shape it at pleasure.

Existing as individual beings, complete in their organization, many of them are able under certain conditions to draw from their surroundings sufficient matter to clothe themselves in garments for the time being, as substantial as any forms in life.

I have witnessed the phase of materialization and dematerialization so many times under strict test conditions that I am induced to narrate here a brief account of some striking instances. These that I am to refer to at present were given through the mediumship of Mrs. Stoddard Gray and son, of New York.

While visiting Lake Pleasant, Mass., in August, 1880, at one of the seances, the medium, Mr. Hough, being seated in the cabinet, and the light at all times sufficient to see everything in the room, after several forms had appeared from the cabinet and returned thence after being recognized by their friends, what followed was especially interesting to the writer: A beautiful female form, purporting to be a relative, appeared at the curtains of the cabinet. She was robed in pure white, and possessed of marked individuality. After a few minutes spent in interchange of friendly greeting I asked if she would dematerialize outside the cabinet in the presence of all. Then she took my hand and led me to the side of the room, and passed from view behind a recess used as a clothes-press ordinarily, and while I stood a moment expecting her re-appearance the cabinet spirit, Dr. Baker, came in her stead, attired in a full suit of dark cloth. I was not prepared for such a complete transformation, and it was a perfect surprise to all.

After greeting him I asked if he would dematerialize where all could see him. He bade me follow him, and after removing my chair to make a passage-way we passed back of the line of sitters, and while standing together in a clear, open space he sank down at my feet and vanished, saying "good-bye" as he disappeared.

Then at the same spot on the carpet immediately afterwards a little white lace appeared. This expanded and developed before my eyes, not twelve inches from where I stood alone, till two human arms appeared in rapid motion from the mass of lace, then the head, and finally the full form of the same relative, robed in white, rose before me, appearing the same in every particular as when she disappeared a few minutes before behind the curtain not less than ten feet away.

I then accompanied her to the cabinet, which she entered, apparently greatly pleased that she was able to manifest to me in this way—a living, breathing, tangible human form, having developed as such from the invisible atmosphere of the room. There were no less than a dozen persons seated, all of whom witnessed this manifestation.

Other friends from the spirit side of life now came to meet their loved ones in the mortal; but the most remarkable incident which I wish to dwell upon is the following: The cabinet spirit known as "Star Eye," came out, bringing trinkets from the cabinet, such as beads, dolls, etc., which are kept for her use. She has a childish manner, and while sitting on the floor took pleasure in exhibiting these little objects to the company.

Mrs. Gray is not entranced, but furnishes magnetic power to the spirits. At this time she was standing in the centre of the room in front of the line of sitters, and directly under the light which hung from the ceiling. "Star Eye" was asked to dematerialize. After replying that she would try, she sank down at the side of Mrs. Gray, and vanished at her feet. There was not a trace left of the form or apparel.

Then at the same spot on the carpet were seen the head and shoulders of a man; he gradually rose to full height, tall, and attired in black cloth evening suit. He was announced to be a Mr. McClure, who was in earth life a resident of Philadelphia. He spoke and shook hands with several of us, and saying that he must go, sank down also by the side of Mrs. Gray, and disappeared.

At that moment another male form began to make its appearance from the spot where the others had vanished. He rose gradually, talking to us before he was fully developed. When he had attained full height we beheld again spirit Baker.

His form was different from the preceding and was clothed differently, as he appeared in Prison Albert coat, and he is of shorter stature. His last appearance, it will be remembered, was when he vanished at my feet, outside of the circle. He now moved about among us, talking in a jovial way. Mrs. Gray, tired of standing, then took a chair, and was seated within two or three feet of the visitors.

Dr. Baker now said that he must go, and sank down and vanished by the side of Mrs. Gray, as the others had done. Just about a little while later he was seen to form where the others had vanished, and directly by the side of Mrs. Gray, some extended and in motion, as now the ball some extended and in motion, as now the ball some extended and in motion, as now the ball

The spirit extended her arms to me, and it proved to be the same dear relative who came earlier in the evening, as stated and was last seen to disappear in the cabinet at least ten or twelve feet away. I now had the pleasure of conducting her there again for the second time. Then there were four distinct individuals, two males and two females, that appeared in succession in the centre of the room, in a solid-body light, and witnessed by every one present. The further illustration of this I may be permitted to quote from a recently published report of a Philadelphia correspondent. In narrating a seance with these same mediums, at Lily Dale, August 24th, of present year, he says: "Dr. Baker, who is one of the medium's spirit band, an old gentleman with bent form and gray hair, passed out of the cabinet to a part of the room outside of the circle, the friends were seated in a semi-circle before the cabinet) after which he dematerialized over fifteen feet from the medium, who sat in the cabinet. He gradually diminished in size until there was nothing to be seen on the floor where he stood but a few seconds before, in less time than it takes to write these lines the tall and beautiful form of a female appeared on the very spot where the doctor had disappeared. He was dressed in black. The spirit that appeared in his place was clothed in spotless white. Passing to a gentleman in the seance she was identified as a dear friend, after which he led her to the cabinet. This manifestation took place before all present, with nothing to obstruct the view."

"It was repeated again by the doctor, who stood the second time by Mrs. Stoddard Gray, while she sat in the centre of the seance, between the cabinet and the audience."

Other interesting manifestations are also described, not necessary to enumerate. The light and other conditions are stated as very good.

To further illustrate this beautiful phase in its different aspects, I must briefly refer to a seance which I attended at the residence of these mediums in New York, on June 17th last.

Passing by the many other striking events of interest we come to the appearance of a mainly form in full evening black cloth suit, said to be General Hamilton. He advanced from the cabinet, and after saluting the company was about to return to the cabinet, when Mrs. Gray asked if he would dematerialize under her shawl. He consented to do so, and she covered him over. As the form sank to the floor the muffled sound of his voice was heard to bid the company good-bye. Then a little white lace was seen to puff out from the shawl, and increase in volume.

Presently the shawl was lifted off, and the form of a female was seen in the place of the other. She was arrayed in white garments, with arms exposed to the shoulders. She was recognized by her brother, one of the sitters present, with whom she conversed in Swedish, and retired to the cabinet.

Later a form in white purporting to be a relative of mine rose from the side of a table not far from me, extended her arms towards me, and whom I approached with loving greeting. The power was not strong enough to exchange more than a few words, and then she sat at one side of the table and I at the other, when she wrote me a message to which she signed her name. After this, as she was about to retire to the cabinet, I asked her as a particular request that she would dematerialize under the shawl. She said that she would, and Mr. Gray got it, and she and I covered the spirit form over, in the centre of the room, while I stood close beside her. The form went down and at last extended a hand, which she waved as an adieu. Next we heard the familiar voice of Dr. Baker under the shawl, and when it was taken off he was the only one seen, the other having vanished.

There is a striking analogy between this phase of manifestation and the preceding which I have mentioned. A little further variation is the following told me by a gentleman who attended one of these seances the present season: The shawl was covered over the control, Dr. Baker, in his usual attire of black coat, pants, etc., and presently the shawl was lifted away, and he had vanished, it was thrown over the back of a chair and not used again. There was nothing seen where a few moments before the male form had stood; then suddenly a little white spot was seen, which grew and expanded in proportions, and a beautiful female figure arose, adorned in pure white veiling, and this proved to be the spirit Carrie Miller, who addressed a few words to the gentleman who furnished me this account, giving him a test which he recognized, and then retired to the cabinet.

I claim that these series of incidents establish without the least question the fact of spirit materialization, and not only that, but teaches the lesson that in these cases at least the elements used in the formation of one of the figures is utilized after disintegration in the formation of another, the spirit controlling the atoms of matter. They are ever present with us, though we see them not, and that fact and the duality of life is beautifully illustrated in a few lines which I once received from a dear spirit friend, written at a light seance upon a pad by the materialized psychic hand. It ran as follows:

"I am far away, and yet very near; absent, and then present in the space of thought; invisible, and still a real tangible presence; dead, and yet alive. Our existence is dual to you, and our life is a mystery; ay, all life, both earthly and spiritual, are equally mysterious, and will be a problem for eternal time to unravel. How glad I am that I can come to you in this way and make my presence known."

"Touchiness" is an effect of too much self-admiration or conceit, as discontent is an effect of too much self-pitying.

Spirits Materialized.

By the Editor of the Light of Truth.

Thinking perhaps it will interest the readers of your valuable paper to hear from the Canadian friends, I take the liberty of sending you a few lines regarding the progress of spiritual work in this beautiful city of London, Ontario.

For some time a deep interest in the subject has prevailed, but owing to absence of speakers and reliable mediums investigation has been carried on under much difficulty and discouragement. Recently through the good management and energy of M. H. McRoberts and "Squire Jarvis" we have had the good fortune to secure the presence of Miss Mabel Leung Aber, formerly of Kansas City, whom we hope to retain as a permanent resident among us. This lady, although with us but a few weeks, has won many friends by her quiet and refined demeanor and intelligent manner of presenting the phenomena and teachings of this great truth.

Regular seances for materialization held in her parlors are attended by our best people, many of whom are active workers in the various Churches of the city, while others seeking light had drifted into unbelief of anything outside of their own preconceived ideas. To many of both classes has come a positive knowledge of the fact that, "There is no death—the stars go down to rise upon some fairer shore."

I have no language with which to describe the many beautiful reunions of friends in the mortal with their loved ones of the borderland, and if I had they could only be appreciated by those who have witnessed such scenes. But to such it is in vain that the superstitious or skeptical treat lightly their assurance that those whom they call dead still live, and have but taken up a higher phase of life, where they have a more active and intelligent existence than ever.

In addition to these marvelous evidences of spirit return in the natural form, Mrs. Aber gives sittings for independent writing, under conditions to which the hardest-headed skeptical investigator can take no exception. Taking their own slates with them, fastening them together securely, and holding them in their own hands while the writing is distinctly heard in progress, they open them to find portraits and communications from those whose existence could not be known to the medium.

The writer recently took four large slates bound together, and under such conditions as above mentioned received eleven communications in different colors, together with their portraits, the whole work being accomplished in a few minutes, and during which time Mrs. Aber's hands were busily employed writing automatically, and she herself engaged in conversation upon other subjects. There are many people who admit all this phenomena to be true just as stated, but attribute it to the devil. For the benefit of such I would like to give a copy of the messages received upon this occasion. One dear friend whom I requested (unknown to the medium) to give me an account of her home in spirit life wrote:

"You ask me to give you an idea of our spirit home. It will be impossible to give it as it is, but I will say that it is far superior than the old earth home, yet it is so much like it in some respects that one can hardly realize the change. Everything is so beautiful and grand that one will never get tired of it. Our mode of travel is much better than yours; when we want to go anywhere all we have to do is to think and we are at any distant place we may desire. I have been visiting the other planets and find they are inhabited by a more spiritual people than your own earth. I am advancing very rapidly, and am helping this grand cause as I possibly can. Yours with love, E. M."

Upon the same slate from the writer's father appears the following:

"Yes I am happy, and make it a point to always be so. I only wish I were able to give you an idea of the beauty of our spirit home. Words cannot express it. We will try and show it to you clairvoyantly. J. S. S."

Another writes to my mother:

"My Dear Daughter: When you think of me you must not feel sad, for I am happy; yes, more so than the earth friends. Do not think of my grave and of me being in it, for I am not; I am with you. When you have flowers put them on the mantelpiece at home, and I can get near them and you at the same time. We have such a beautiful home prepared for you when you come over to this side. Your loving mother, L. C."

I only give initials of names which were written in full.

Now it seems to me that if those letters were written at the instigation of that gentleman his character is not half so bad as represented, and I for one feel deeply indebted to whatever their source may be for the comfort and consolation they have brought into my own home.

I think I may safely say the spiritual wave has reached this fair Dominion of ours to stay. No doubt there will be the usual opposition on the part of those of the orthodox faith, led on by their high-salaried ministers and priests, whose personal and material interests can be best conserved by keeping the people in ignorance, and we have not a few who pride themselves in this skepticism of everything that is not as material as a brickbat, as well as of all theories that conflict with their conception of things. But so consoling are the facts of the phenomena, and unanswerable the logic of the philosophy of Spiritualism that neither priestcraft nor prejudice can stay its tide, and before long the few who have patiently and courageously labored for the cause will rejoice in victory over prevailing systems of error and superstition. While I write you regarding this one little city only, I may add that letters of inquiry are coming in from all over the province, and many hunger for a positive knowledge of the life that is to come. In Hamilton a thriving organization under the guidance of Captain Walrond is doing good work, and it is to be hoped that the example set by that gentleman in planting his colors despite all opposition may soon be followed in every city in the Dominion.

One word more. We don't want every "tramp medium" in this country. In future all such will have a wide berth among our respectable people who have been taught some wholesome lessons under this head. J. C. S.

Telepathy or Spirit Impression.

By the Editor.

Whether classed as spiritual phenomena or not, telepathy probably have never been reduced to an art, or even understood or known, had it not been for its development by spirit power, first exercising it in conjunction with sensitive or mediums, and then teaching them that impressions could as readily be obtained or conveyed from mortal as from spirit minds.

Of course, outside of a professional mind-reader, telepathy is only possible among very sensitive people—those who have almost become of one mind. Simultaneous thoughts are common occurrences in home circles. Two persons undertaking to write to each other at the same moment is not an uncommon fact. But to direct a thought to another at a distance without prearrangement, and making a wager that it would be carried out—or rather making the experiment as a test—is not of ordinary happening.

Dropping in at his office one afternoon about four o'clock, a friend of mine—an automatic writing medium by the way—was engaged in his avocation of reading law. We entered into conversation on the favorite topic, Spiritualism. About quarter of five, my friend suddenly seemed to be perturbed or puzzled in mind. I noted it, but said nothing, thinking it a spirit trying to control him in order to give me a test or a message. He took up a pencil to write, but did not, saying instead: "I can't make it out. It seems as if a spirit were trying to impress me with something, and yet it does not feel like a spirit presence."

He kept the pencil ready for writing, however, and appeared to be listening. Suddenly a smile overcame him, and he said: "You know, I believe it is my wife trying to tell me something. I guess she wants me to bring something home. Or, at least she is wishing that I would—and it feels to me like a certain kind of bread she wants—only to be had at ———. I'll venture it, but won't say anything except she indicates that it was so. Come, go with me, and we'll see if there is anything in mind reading—merely for experiment's sake."

I readily acquiesced, being then a student in occultism or mental phenomena, and in search of facts is a basis for believing.

We had to go some six blocks out of our way to obtain the desired article before being able to take the car that led homeward, though it passed his office. But both of us were willing to make the sacrifice for the sake of obtaining a fact on which to lean for support and in support of our favorite theme—then theory.

We reached his home about quarter of six o'clock. My friend walked directly into the sitting-room where he was wont to see his wife. I followed closely, being a friend of the family as well. Mrs. ——— was enjoying a tete-a-tete with her mother who was there on a call. As we walked in, my friend deposited his package on the table before her, saying nothing and appearing very indifferent. In fact, both of us were in fear of being on a wild goose chase. But as the package touched the table Mrs. ——— said: "What's that?" "Your favorite bread," replied my friend calmly. Turning to her mother with a triumphant smile beaming over her whole countenance, Mrs. ——— said: "What did I tell you—do you believe now?"

Mrs. ———'s mother was a skeptic on all spiritual or mental phenomena, and had been twitting her daughter on account of believing in such nonsense. To give some demonstration of her theory, Mrs. ——— offered to risk an experiment which was to prove that spirits can and do impress mortals how to act for their best interests and how to avoid dangers or calamities. The demonstration consisted of sending word to her husband by mind force to bring the article mentioned—the point being that if mortals can impress one another, spirits can impress them also. Mrs. ——— even went so far as to "bet" after the fashion that many ladies bet, with nothing at stake. Her mother "bet" that it couldn't be done. The proof is already in the reader's possession.

My friend's mother-in-law did exhibit a degree of surprise at the time, but in a short while after, like Gideon, she wanted more proof, attributing the first to a fortunate coincident of ideas on the part of man and wife, not to mind-reading or telepathy. She was like the man I met in Texas in 1863, who could not be made to believe that there was such a thing as a sewing machine. He didn't believe that sewing could be done by machine, and wouldn't believe it until he could do it himself. So there are many people who will not believe in spirit or mental impression until it has been demonstrated to them personally or they have had personal experience in the same. We can not blame them, for some people are built that way; others are too self-sufficient to believe that God Almighty has a right to existence without their consent.

Back From the Other World.

Mrs. F. H. McIntosh, the young wife of a professional man, of Bloomington, Ill., was for nearly a week at the point of death. Several days ago she was given up by her physicians, and on two occasions, following sinking spells, the report went out that she was dead. One morning she had another sinking spell and was apparently dead. Her husband, her parents, and her children and friends were gathered weeping about her bed, when suddenly the apparently dead woman came back to life, and in a few moments spoke in clear and distinct tones. She said she had been in heaven and talked with Christ, and that the Savior had said to her that she could return to earth for a time. She added that she knew that she would now live.

She has continued to improve, and her friends now believe that she will be restored to health.

When selfishness rules in a community the righteous are often driven to follow in the stream to prevent suffering, knowing that no sympathy or succor is in waiting for them in the event of poverty or distress. For such crimes the leaders are responsible in the light of spiritual law.

A Vision of the Night.

One of the most explicit statements of the important fact of spiritual inspiration or impression is to be found in the words of Elisha and Eliphas the Temanite, as recorded in the Book of Job where it said: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding. * * * He speaketh once, * * * twice, yet man perceiveth not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction."

A remarkable illustration of this is furnished by an incident in the life of Louis Agassiz, the famous naturalist, as related in the biography of him just published by Charles Frederick Hilder, L.L.D. It will be found at the end of the seventh chapter, and is to the following effect: "He was now at work upon a fossil fish which is known to day as *acypoma spinozum*. For a long time it puzzled him, and he put a more than ordinary amount of work upon it; but one night, after having labored over the problem, he awoke, feeling that he had seen the characteristics of the fish which he had so long been vainly endeavoring to determine. He sat up in bed wondering, trying to recall the dream, but it passed away, mysteriously leaving a strong impression."

"The following night the dream was repeated, but eluded him again. On the third night he prepared for a recurrence of the singular psychological phenomenon, by placing paper and pencil by his bedside. Again the nocturnal mental picture was presented, and half awake the young naturalist traced in the darkness as well as he could what he considered an improbable outline of the fish. The day following he took his sketch to the Jardin des Plantes, and by using the midnight and mysterious sketch as a guide, he cut away the stone and found identical characteristics hitherto unknown, hidden away, making his work of classification an easy one."—*Harbinger of Light*.

McGuire Forsaw his Doom.

If Christopher P. McGuire, the Philadelphia boiler-setter, who was instantly killed recently by falling down the cellar stairs of the store at No. 45 East Forty-second Street, had only taken heed to the curious premonition which came to him before he left home on the previous day his wife and little daughter would not now be crying their eyes out in their cozy home.

McGuire was the superintendent for Harrison & Wharton, of Germantown, and traveled all over the country, looking after the setting up of their boilers. He always went on these journeys cheerfully enough, but when he was ordered to go to Boston the day before, he went to his home, at No. 3335 Irving Street, in a singular state of depression. He told his wife and friends that he felt certain that he would meet death on the trip, and refused to be laughed out of his conviction.

His wife accompanied him to the Broad Street Station and, after he had got on the train, he jumped off to embrace her again and begged her to at least go with him. She could not leave her little daughter and he went alone.

She caught some of his worry herself and did not sleep a wink all night, and was hardly surprised to get a telegram next afternoon telling of his sudden death. She left for this city that night to take the body home.—*New York World*.

Her Will not Her Own.

I heard a Pittsburg physician say he occasionally had to hypnotize a patient as an extreme measure, and I asked him how much faith wide-awake, active medical men put in the results of such experiments. "Well, it isn't a safe thing to do unless you understand your patients thoroughly and have exhausted every other means of curing them. I went to Vienna some years ago to study and saw some wonderful things done by the professor who lectured on that subject. One of the most remarkable examples of hypnotic effect and one of which but little is known is the connection of ideas between the hypnotic state and the normal condition."

"For instance, I saw a young German girl hypnotized. Towards the close of the experiment the professor told the girl that in half an hour he wanted her to strike the tallest man in the room with a glass rod and that she must get the watch of Dr. ———, one of the assistants, without fail. In a few minutes the girl was restored to her normal state and asked us a number of questions about what she had done. Then we began to chat on other matters. Just thirty minutes after the command of the professor the girl became restless and walked quickly to a table on which lay a glass rod. She then struck me with it sharply several times. 'Why do you do that, Fraulein?' I asked. 'Oh, I don't know, I don't know,' she answered in a much distressed tone, 'but I have to do it; something tells me to do it.' She then went to Dr. ——— and asked for his watch. At first he refused to give it to her and she became frantic in her pleading, saying that she must have it at once, and she seized him and tried to take it from him. That is but one of many instances I have seen where commands given to a hypnotized person were carried out later when they were in normal condition. Once this same girl did what she was told a week after the experiment, that being the time fixed by the professor."—*Pittsburg Dispatch*.

We are living in a queer age when charity is regarded as a sign of imbecility or benevolence an indication of crankiness. If a benevolent man were to appeal to the cries of a child calling him to the bedside of a dying poverty-stricken mother, the chances are that he would be held on suspicion, either as a murderer in case of the woman's death, or on some other charge in case of survival through his help. Good acts are looked upon with suspicion as a speculation to some reward of a selfish nature. Has the world become so depraved that even good has been perverted for base uses? Or is the law in the hands of base people who judge good people by their own baseness?

SPIRIT MESS

We have a number of mediums and spiritists in this city, and they are all claiming to be able to communicate with the dead. Some of them are very clever, and they can make a great deal of money for themselves. But I think that the most interesting thing about them is that they are all claiming to be able to communicate with the dead. This is a very old story, and it has been going on for centuries. But I think that it is very interesting to see how many people are still believing in it.

QUESTIONS AND ANSWERS.

Q.—[A. H. N.] Of what nature is the spiritual world? Are they spiritual planes?

A.—The rings of Saturn, vapory substance disintegrated materially, but magnetic form one continuous chain were formed, so far as we know, in the birth or evolution of the planet. The intense heat and carrying what vapors the time beyond the plan but held by its magnetism through the planet's rotation a ring as the ethereal wheel rocket are carried out from the planet. The piles itself to existing of a satellite. As to the planet which has such a mass still connected there would be no land enough to produce a ring suddenly drawn nature is intelligent, geance per se, is a matter of belief. But strangely instinctive case it may have been the fiery element in the planet was a fortunate generating body. No text seems to have fore, did not need as a ring in the sky human life. White with a planet is all it, and it would not freed spirits from the ethereal ocean of it.

Q.—[J. H. H.] The state or condition when on earth, or their fellow being. A.—Just except wronged at the things will be evates the soul ab while the tortur hatred, or selfish passion. It is all would be surpris them. It may b you can keep tr is not seen in n spirit body, wh or sphere as so tal. Many a home of luxury which nobod themselves in a burning it would be a co suffering of wronged, dr often on the once lived in as a well-de repentance. sistent it at missionary aid them as Now, simple does not re latter must good for o love to one control on earth's att Happiness contentment doing to t from mal and bene. Q.—[J. H. H.] death and are they s ceding on. A.—[J. H. H.] a materi without conceive netic bo clairvoy voyant ty suffi realms, knowa Becaus we do than y Mater bodies conse to a M rans, simpli ether is fre glimp must waiti ness, and i unto them live. late past. wh

SPIRIT MESSAGES.

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

Questions to be answered should be germane to Spiritism, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to **LIGHT OF TRUTH**, or **C. C. STOWELL**, Room 2, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

Ques.—[A. H. N.] *Of what are the rings of Saturn composed, how formed, and what is their utility? Are they spiritually connected with the planet?*

Ans.—The rings of Saturn are composed of a vapory substance disconnected from the planet materially, but magnetically interlinked so as to form one continuous chain of influences. They were formed, so far as we have been instructed, in the birth or evolution of the planet, superinduced by the intense heat arising at one period and carrying what vapory substances existed at the time beyond the planet's material influence, but held by its magnetic power in space, and through the planet's rotation gathered them into a ring as the ethereal parts of a pin-wheel or wheel rocket are carried around the body which sent them forth. The law behind it, which applies itself to existing circumstances, is the magnetic influence spoken of, and now governs it as a satellite. As to the utility, it only applies to the planet which has such a ring. Were this vapory mass still connected with the planet directly there would be no land visible. It would just be enough to produce a Noachian flood were the ring suddenly drawn to the planet. Whether nature is intelligent, or law constitutes intelligence *per se*, is a matter for the individual to accept or believe. But we know that nature acts strangely instinctive at times; though in this case it may have been due to an unusual activity of the fiery element in Saturn. But if it was an accident it was a fortunate one for the planet as a life-generating body. No other planet in our solar system seems to have been thus troubled, and, therefore, did not need to have its surplus water placed as a ring in the skies to enable the planet to harbor human life. Whatever is magnetically connected with a planet is also spiritually connected with it, and it would not be surprising to hear that freed spirits from Saturn may enjoy a sail on the ethereal ocean of the Saturnian skies.

Ques.—[J. F. H., Somerville, Mass.] *What will be the state or condition of the people at death, who, when on earth, wilfully and knowingly wronged their fellow beings?*

Ans.—Just exactly what those were whom they wronged at the time of their greatest suffering. Things will be exactly reversed. Suffering elevates the soul above those who induce suffering, while the torturer, whether tempted by malice, hatred, or selfishness, will fall in the same comparison. It is all so neatly worked by law that you would be surprised at the results, could you note them. It may be even noticed in material life, if you can keep track of certain persons. But what is not seen in matter is seen in spirit, and on the spirit body, which drifts to its natural element or sphere as soon as it is released from the mortal. Many a rich man is seen to drift from a home of luxury into poverty and darkness from which nobody can release him. Such imagine themselves in hell. Those of bad conscience feel a burning in their souls to which a literal fire would be a comforting glow. In like manner the suffering of earth, the poverty stricken, the wronged, drift to palaces and garden homes, often on the very spot where their wrong doer once lived in luxury, adding to the latter's misery as a well-deserved punishment, to bring him to repentance. When this becomes earnest and consistent it attracts the sympathetic influences of missionary spirits, who seek such fallen ones to aid them as you would aid a reformed drunkard. Now, simple repentance, it must be remembered, does not restore lost happiness and power. The latter must first be regained by reparation, doing good for others in misery, and thereby adding love to one's spirit—the life-principle needed to control one's movements and keep free from earth's attracting influences and dark regions. Happiness follows power, for freedom makes contentment. Men enslave themselves by wrongdoing to their fellow beings, but free themselves from matter in comparison to their sympathy and benevolence towards their kind.

Ques.—[A. E. M.] *I suppose birth is one change; death another. Now, as spirits progress higher are they subject to other changes, similar to preceding ones?*

Ans.—Yes, and equally as marked. But as a materialistic mind can not conceive of a spirit without a physical or material body, you can not conceive of a soul without a spiritual or magnetic body as you are accustomed to seeing it clairvoyantly, or in your mind's eye, from clairvoyant description—unless you have a soul faculty sufficiently unfolded to penetrate the higher realms, or those beyond the ordinary spiritual, known as earth-bound or magnetic conditions. Because we say a soul without a spiritual body we do not mean devoid of form, any more than you mean devoid of form when you tell a Materialist that spirits are without material bodies. But this can no more be brought to your consciousness in words than can you do the same to a Materialist concerning a spirit body with organs, etc. A soul body, which we will term it, is simply a higher entity, just as much refined and etherealized in comparison as the spiritual body is from the physical or material. To obtain a glimpse of it, or an idea of the composition you must have the necessary faculties, or gifts also, which are superior to clairvoyance, or sensitive-ness, as these are to the ordinary sight, hearing, and feeling. Some people have one or the other unfolded, but the majority know not how to use them, or what they portend, just as many intuitive or psychometric people misunderstand the latter qualifications. Like spiritual gifts in the past, they, too, would be wrongly interpreted, where strongly developed and wrongly used. As

clairvoyance was once regarded as signs of insanity, and the victim treated accordingly, where not reasonably exercised, so these higher soul gifts would be subject to misunderstanding, were it not that the world is sufficiently advanced to accept much of the phenomena now occurring in the spiritualistic circles. Mind reading, hypnotism, intuition, prophecy, healing by mental power, understanding by a higher reason—beyond that of brain operation—are open doorways or signs leading to these gifts, or faculties or powers, as they may be called. But where they are in their incipency, they may be sensed by the thoughts arising occasionally above those of ordinary range, by higher aspirations than those that can be acquired in the body, by higher and purer tastes, and an unaccountable abhorrence for worldly notice or publicity—such being directly antagonistic to the soul-senses and out of harmony with the truly spiritual. They are simply effects of a higher cause, and point to a new era in the study of soul science. And as this takes place you will understand the condition of the spiritual world—the celestial, if you wish for a term by which to designate it.

Ques.—[E. F. C.] *He frets; is discontented, and swears. In all else he is better than the average of men. What will be his condition in spirit?*

Ans.—That depends on the malice or ill feeling behind the oaths. Whether a man says "dam-it" or "sugar it" under irritation makes no difference. Neither will effect his spirit if no hateful thought or angry emotion accompanies it. But he may say "bless you," and not mean it, or hate you in his heart, though without a ripple on the exterior. This stains the spirit with a dark hue, and betrays the state of his heart to the public gaze of the spirit world. What do you think will be such a one's condition? Imagine yourself in his place, and you have the answer. But swearing is a bad habit, in that it is coarse. There is nothing to commend in it, and is very hurtful to sensitives, because it generally carries anger on its wing. Anger let loose near a sensitive or medium is like rude handling to an ordinary mortal; and may drive such to distraction. Whatever befalls a sensitive through a person's anger recoils on the perpetrator in spirit. This is another reason why one should not swear. But being above the average somewhat neutralizes the damage done, in that a good man's curses are not as harmful as those of an evil or malicious individual—the former's magnetism, which accompanies the mind-force, being not so vicious or baneful in effect. Such may not suffer at all, or may just have enough regret to mar their happiness. Therefore abstain from swearing as the better of the two, even if it is not meant.

Ques.—[J. F., Scranton, Pa.] *What is the state of the ego upon accidental and instantaneous death? Also of the suicide, deliberately, and during temporary derangement? Would it retard progression?*

Ans.—The condition of the soul or ego in the first instance would depend on its previous state of spirituality or morality. A mentally active person, who has an object in view, and is vigorously steering for it, would feel like a man going at full speed to reach a certain point, and suddenly meets with an obstacle that impedes his way, or knocks him down. His whole mind being fixed on going forward, he would only be momentarily shocked, but as soon as he could start the body again he would continue his journey. So a spirit would continue its favorite pursuits, whether good or bad, only that one would lead to happiness and bright scenes, the other to misery and increased darkness, until the moral consciousness gains control to check the decline. Thus it is well to be always engaged in some good work or design, so as not to be caught napping should death come unexpected. As for the suicide, it also depends on present conditions. Deliberately done is no indication of a rational mind; nor is temporary derangement an indication of insanity. A case of ordinary billiousness often produces such vertigo as to make one unconscious of his doings. In a strong-minded man this would appear very much like madness, while an opposite temperament would simply faint and perhaps remain unconscious during the time that the other would be raving, and obtain the credit of being the most rational of the two. Furthermore, the first-named is in danger of harming himself in more ways than one. In the case of suicide, the vertigo would be eradicated the moment he gets out of the body. But where madness is superinduced by a crooked spirit—extreme conceit, vindictiveness, or lust—the man remains mad, and has to be watched by spirits assigned to such duties to prevent mischief to either ignorant or weak mortals or spirits. A deliberate selfish suicide will feel himself being punished for the motive, not the deed. When it becomes a sacrifice it is like other arbitrary deaths—all depending on the state of spirituality attained at the time. A natural death is most certainly the proper way to leave the body, for it lets the spirit off in a ripened state, whereas all other deaths are like plucking fruit unripened. It continues to progress, but in a measure only. It will lack certain spiritual faculties, or the necessary will to advance. Natural death, at whatever age it may come, is always preferable to any arbitrary death; for it leaves the blood and nervous system intact, and transfers all its vitality to the spirit during the disintegration. A bloody death or a nervous shock robs the body, and, consequently the spirit of a more or less quantity of life substance, which goes to waste before the spirit is released. Poison devitalizes both systems before death ensues, for it is extreme languor that kills in this instance. Drowning leaves a suffocating influence on the spirit, just as deaths through anaesthetics do. Hanging leaves a somewhat nervous condition, what an electrocution does in the extreme. But all are modified or soon overcome in comparison to the moral, mental, or spiritual force one has to brace him up, and developed through earth life.

Ques.—[Mrs. J. G.] *If there are trees, land, rivers, etc., in the spirit spheres, are there rain and snow in the different spheres?*

Ans.—There are no rain and snow in the dif-

ferent spheres, but there are in that sphere closely associated with earthly conditions where earth-bound, selfish, lustful, or arrogant spirits abide—work who are "of the earth earthy," or on the material plane. The greater you are allied to matter, the more you experience all the conditions and trials of mortals, whether it be heat or cold, pain or thirst, hunger or oppressiveness, and weariness or insomnia. Some spirits and spiritual conditions are so nearly like your own that it is a wonder to us you can not see them or recognize them when approaching. But the earthy or dark spirits gravitate to conditions situated nearer to the uncivilized or savage tribes of earth. Thus the more frequent and general intercourse of savage tribes with spiritual beings. Everything you have on earth exists somewhere in spirit, but all depends on conditions. If you love the material more than the spiritual at transition, you will get just what you seek.

SPIRIT MESSAGES.

Dr. R. C. Brown.

Good afternoon. I am glad to be able to come here at this time to voice to those upon the earth plane my greetings. I have been quite awhile upon the spirit side of life and I long felt the necessity of having a department in your paper whereby the spirit world could manifest. I was not a Spiritualist while I journeyed among men, but since I have entered spirit life, which has been quite a time ago, nearly twelve years, I have learned many things and I feel the necessity of educating men spiritually and teaching them the true doctrine, or the truth, as it is not doctrine—I believe in teaching man his own responsibility. I have many loved ones upon the earth plane, but few that would receive it because they think I am safely housed either in one place or the other, and scarcely know which one, but I know the conditions in which I am. I tried to do my duty unto man. I made some mistakes as each and every one of you do, but I want you, my dear brother, to feel encouraged this afternoon and know that you are doing a noble work, and no matter what may come against you, remember that the spirit world is trying to help you. I passed out at Indianapolis, Ind.

Fanny Davis.

How do you do. I was a Spiritualist from the time I was seven years old till I passed out, and I am very sure I am one now. It is no use for a spirit to try and explain the beauties of the world beyond. To me it was like being lifted out of a dark cell into a beautiful illuminated condition, where the air is laden with rich perfume. I have dear children, which, I hope, this will reach, and they will know their mother is with them. From Gardner, Maine.

Horace White.

It has been a long time since I was freed from the material body. I was quite young at the time and after I was freed, and mamma too, we often visited papa at his home and sympathized with him through the many conditions he had to pass. We have at this time one who loved us on the earth plane who is now a Spiritualist and who will read this message and hand it to my father, and through that he will see for himself that he may hold communion with the loved ones that passed out in the long ago. I am now a man educated, I might say on the spirit side of life, but I feel that I would be enabled to do much good if I were permitted to give advice to the loved ones, and I know that I will be in the near future admitted in their presence, and they will have confidence in the messages that I will bring to them. I desire this message to be sent to my father. I know that my friend will give it to him and I know that he will read it. Dear father, know that your boy is ever near you, know that he loves and tried to cheer you through all the conditions through which you have passed. When at the top of the ladder and at the bottom of the ladder, we have been close beside you, and we hold out the beacon light that you may be guided over the shoals in the sea of life. From Cincinnati, Ohio.

Eliza Mugridge.

Good afternoon. I am very happy, I was an old Spiritualist, but I did not have the opportunity when in earth life that the people have now—days. If I had, what a feast it would have been to my soul. We had no meeting, only as two or three would gather, and we would have to walk a great distance sometimes to hold our little circle I am from Kittrey, Maine.

Samuel Bruce.

Gentle as the morning breezes glide our spirits in the door; we can touch you, we can see you, and we love you evermore. Oh, how grand and beautiful this truth is as you toil your life-way, through, for you know that we are near you and you know we're ever true. I have listened to your story, I have heard your earnest prayer, I await you in the morning, I'll meet you over there; for the tide is now receding and the waves have passed away, we shall meet in the near future in a brighter, happier way. There is nothing half so grand as this spirit love we bear, to you from the shining portals of our homes just over there. Hark, you hear celestial music, for your spirit ears are tuned to receive all love's messages from our loved ones gone before. Lizzie, dear, your father greets you, your mother and sister, too, we are ever, ever with you and will attend you on your journey here. From Evansville, Ind.

Mary J. Creighton.

The message that I desire to send is to my husband and children. I want them to understand that I am with them every day, and although I am not visible to them, yet I know all of the circumstances which surround them. I desire Henry to finish his education, as I feel that it is only education that will enable him to prosper on the earth plane. Anna is all right. She will make her mark in earth life, for she is a natural musician. Mother, Elizabeth is with me and father William. Both of them join in sending love to all of you. You will hear before long from Eliza, and then you will feel better satisfied. From your ever-loving wife and mother. Peoria, Illinois.

Nellie Whiteman.

Good afternoon, friends. I am glad to be permitted by the guides this afternoon to voice a few words of love to those near and dear to me upon this plane. Five years have passed since my spirit was liberated from the material body, and I know that as the days roll on, they are counted by the love ones and they still yearn for my presence, and especially my mother. Mother, dear, know that I am safely housed on the spirit side of life, and hover near you, yet it does not prevent me from enjoying myself on the spirit side of life. I heard you ask Aunt Lou a few days ago if she thought it were possible for a spirit to be happy if they understood the conditions which surrounded those who still linger here below, and I answer to your question, "Yes, it is possible, for we can see the end thereof and we can see the brightness which awaits each and every spirit when it is released from the material body. No man or woman can understand the why or wherefore; no man or woman can understand why an affliction and sorrow must come, but if it were not for the rain storm the flowers would never bloom. It must be cloud and sunshine throughout all nature to bring forth perfect flowers and perfect fruit. Remember that I am learning each day some new truth and lesson and that by and by in the fullness of time we will be reunited on the Summer side of life, and you will realize how much better it was that I was taken at the time I was than if I had lingered along an invalid all of these years. From your ever-loving daughter. From Louisville, Ky.

Nathan Crawford.

Good afternoon, friends. I am glad to be here and also surprised to find myself here at this time, but I feel that I have come in answer to a sincere desire or prayer of one who is near and dear to me still lingering upon the earth plane. Martha, I would have you know that I am not far off. I am with you wherever you go, and the conditions which to day seem perplexing will right themselves in a little time, and you will not have to trouble any more for me as you are doing now. Do not exchange your property as you intended, for I do not see that it would be of any benefit to you. I did not come alone to talk to you about material things but I would have you know that it is well with my soul; that I am happy on the spirit side of life, and when you sing the good old song which you used to sing, I am close beside you, and I would say that although sometimes the hours are tedious and tiresome here below, yet you are earning for yourself a bright inheritance from the spirit side of life. From your loving husband. Rising Sun, Ind.

Florence Kennedy.

I have been trying so long to come and send a message to my papa, Judge Joseph Kennedy, at Marysville, O. I am happy in spirit life and am out of the physical suffering I endured while here on the earth plane. Big Thunder wants me to say he is present and that he is doing all he can to aid you. Aunt Julia also says tell Sister Millie to cheer up that we have been with her through all her sickness, love to Sister Frances. The band is waiting until you are fully recovered to begin their work in earnest. Bright Eyes wants you to know she is with you as she has been since your childhood. Grandma and all send love. I was happy to give you the message I did a short time ago, and I want you to always keep it as I know you will in remembrance of your loving daughter, Florence Kennedy.

Dr. Ford.

Hello! How do you do, Mr. Editor! I think you have the right name for your paper, for it is indeed the light of truth, or I would not have been here. Don't be discouraged for I see that paper unfolding and developing into that which will fetch truth, love, wisdom, and knowledge unto one and all. I am known as Dr. Ford, of Gardner, Maine.

Clarence B. Wilson.

I am anxious to send a message to my wife, Florence, Harry, and Bessie, also Aunt Kate Osborn, who lives at St. Louis, Mo. I passed out in a bridge wreck on the Burlington Railroad. I want Aunt Kate to send this message to my dear wife and tell her that I still live and that I am with her just the same. I came to Aunt Julia as I said I would. Do not be discouraged Aunt Kate, for notwithstanding your blindness you will succeed in your development and tell Uncle Charles that Harry and George want him to know they are with him; with love, Clarence B. Wilson.

Lena R. Werkman.

To my husband, George, I send my greeting this afternoon. I want him to know that I am satisfied with that which has happened lately, for I know that it was lonely for him and there was but one question in his soul, and that was if I was satisfied. I do know it and am satisfied. Carrie is with me and so is your brother William. We all join together this afternoon in sending our spirit greeting. We wish you joy in your new position and hope that your life may flow on in happiness and peace, and that prosperity may ever dawn upon you. From your loving wife. Toledo, Ohio.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

There was a communication in LIGHT OF TRUTH of September 16th, from Eliza Post, which I wish to acknowledge as being true in every respect, and we thank the spirit power for their kind remembrance and love, which we feel to be a truth and hope we may always feel their protective love for which we kindly thank them, and hope to hear from them soon.

LIZZIE DORSON.

28 Garfield Place, Cincinnati, O.

At the Religious Congress in Chicago a Methodist bishop answered the question, "Was Adam a Black Man?" in the affirmative. Certainly no white man would have shifted the blame of the fall upon the woman. If Adam was not black outside he was inside.—*Boston Investigator*.

AUTOMATIC POETRY.

(To the Editor of the LIGHT OF TRUTH.)

Enclosed you will please find poetry obtained by tips of the table at our circle, through the mediumship of Mrs. J. A. Gates. We repeat the alphabet, and the tips denote the correct letter. Rather tedious, but we enjoy so well what we are favored with. If you think it worthy a place in your paper we shall be pleased to see it published.

MRS. H. KILBOURN.

The Christians say, oh speed the time,

When on my Savior's breast

In paradise I may recline

With those whom God has blest

The Spiritualists say, oh let the light

Of truth shine on each soul

The truth that ever stands for right,

Let all mankind behold.

The Christians say the peaty gate

Alone on us will close

Leaving all others to their fate

Of pain, despair, and woe.

The Spiritualists say our heaven is broad,

It shines on every land,

Each pilgrim on the dusty road,

Is taken by the hand.

The Christians say God's wrath consumes

All those who go astray

The Spiritualists say there's a ever room

For those who seek the way.

—J. G.

(Reported for the LIGHT OF TRUTH.)

INSPIRATIONAL TEACHING.

MRS. MARY J. COLBURN.

LESSON XVI.

Step by step by step we advance, outgrowing our childish fears, throwing aside the useless and effete, gaining wisdom by rectifying our mistakes and learning truth by comprehending the absurdity of error.

To the rude people of early times the sacrificial feasts were means of advancements. To their cultured descendants the slaughter of animals and burning of flesh became distasteful. The feasts were neglected, the altars decayed many of the gods passed into oblivion, and others like the God of the later Jewish prophecies, outgrew their thirst for blood, and took delight in justice and mercy rather than sacrifice and burnt offering.

But the idea of vicarious atonement had taken possession of the human mind. Errors, rooted in ignorance and superstition, are hard to eradicate. Science had scarcely dawned, and literature was filled with the doings of their Gods and prophets. Nothing was too absurd for belief. Rivers were turned to blood and sand to vermin by the wand of the magician. Sun and moon obeyed the command of the warrior, and the shadow turned back on the dial of a king. The more incredible the story the greater the power over the credulous multitude.

Gods were supposed to hold paternal relationship to men of superior mental endowments. In lives, sunning, and martyrdom of the sages of antiquity we find the original of the crucified saviors, who, from time to time, in different nations, have appeared for the redemption of mankind. Prominent among these saviors is Vishnu, the second person of the Hindoo trinity. A more conspicuous personage, in modern times, is Christ, the second person of the Christian trinity, called the Son of God, who, it is said, laid aside the prerogative of deity, assumed human nature and expired upon the cross a voluntary offering to take away the sins of the whole world and satisfy the demands of the offended Father.

We ask Christians, of every name and sect, to bear with us while we endeavor to portray the character of the being called God. We listen to your preachers and hear the most contradictory statements. By some he is called the great All Father, merciful and loving; by others the God of vengeance, ready to devour his prey. We will take the creed-books of orthodox Christianity for our copy, and we assure you that sketches of ours can not surpass the original portrait. Unlike the gods of antediluvian date this modern deity makes no mistakes, and has no repentance. He is infinite in all his attributes, immutable in his purposes, the creator and the ruler of the universe, who foreordains whatsoever has come to pass? Now, what has come to pass? Your creeds tell us the first human pair, created fallible, tempted by some evil power, transgressed a divine command, and this transgression brought death into the world, and exposed the whole human race to the wrath and curse of God forever. We are further told that God, from all eternity and from his mere good pleasure, elected a portion of this fallen race to everlasting life and happiness. The act of the first parents was sin against the infinite God, in its consequences the foreordained sins of the elect increased the burden, justice demanded adequate satisfaction, and in this emergency God, in the person of his Son, died for man, the creature's sin, the debt was paid and justice satisfied.

Faith in this vicarious atonement is the term required for reconciliation with offended deity. The elect comply with this requirement, the curse is removed, their sins wiped out, and at death they are ushered into the heaven of bliss to dwell forever with the holy angels in the presence of Christ. For the non-elect there is no way of reconciliation. Under the curse of original sin, guilty of actual sins foreordained, and further, guilty of rejecting the offer of salvation never intended for them, they are doomed to hell of indescribable horrors, there to be forever tormented by the gods of the infernal regions. Some of your teachers say that infants participate in the guilt of original sin, and those not elected share the fate of olden reprobates.

And, lastly, your creeds tell us that man's chief end is to glorify God and enjoy himself forever. We forbear comment. No language known on earth can give expression to our thoughts.

The Bible prophesied that truth would come from the mouths of babes, and that the wise would be confounded by new revelations from the beyond. The time has come. Can not the Church interpret its own law?

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A black and white portrait of a man with a prominent mustache, wearing a dark suit jacket, white shirt, and dark bow tie. The portrait is set within an oval frame. Above the frame, the text "D. P. H. W. S." is visible. Below the portrait, a banner reads "THE NOTED SPECIALIST".

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Responsibility of Spiritual Teachers.
DR. DEAN CLARKE.

Whoever essays the role of a teacher in any department of thought is under great responsibility and moral obligation to teach the truth, and if not "the whole truth," at least "nothing but the truth." This moral duty arises from the fact that, as an ancient Scripture saith: "As a man thinketh so he is." The majority of people are not original thinkers, but think as they are taught to think by those whom they look up to as teachers.

"The education forms the common mind," truly wrote the poet, and every one engaged in the capacity of a public writer or lecturer, and is thus to a large extent forming the common mind, is under the most sacred obligations to qualify him or herself with all possible knowledge so as to teach as near as can be the exact truth upon the subject.

The world is full of the evil effects of false teaching. Mankind at large are in mortal bondage from it. The mental soil is cumbered with weeds of error sown by ignorant teachers, and in many cases a whole lifetime is not sufficient to eradicate them. Reformers to-day find their greatest obstacles in educated opinions and preconceived falsehoods. Especially important is it that those who are accepted as oracles, teaching as is believed by many, by divine authority, should feel their responsibility, or at least that of their position, and endeavor by every means possible to show the truth before they dogmatize upon anything. Hence they should not only welcome, but earnestly court all kindly given criticism, which may show them the error of their ways or beliefs. Even our would-be enemies may prove our best friends if their criticisms cause us to more thoroughly examine our positions and help us to see our mistakes. These preliminary thoughts upon right thinking and teaching are elicited by reading the timely and well-put criticisms of Brother Clegg Wright upon some of the teachings of Brother Colville, which appeared in the LIGHT OF TRUTH September 23d.

When Brother Colville first began to adopt and teach Mrs. Eddy's bizarre theories and speculations, which he then did with but slight modifications, like Brother Wright, I felt called upon by a high sense of duty, as well as by higher intelligences to remonstrate with him for teaching such absurd and untenable doctrines. We were then in Boston, and in *Facts Magazine* I criticized some of the most salient points of a lecture he had published in said magazine. Brother Colville replied with a lecture, and quite a spicy controversy followed through the magazine. On his return from this coast he challenged me for an oral discussion, and we had a good-natured tilt in Parker Memorial Hall, a synoptical report of which followed in the *Banner of Light*. We both afterward returned to the Pacific Coast, where he resumed the teaching of the same doctrines, the absurdity of which I had shown by unanswerable facts and sound logic, supported by the highest scientific authorities. He also coupled with his Christian Science, which he dubbed "Spiritual Science," the new *fad* of Theosophy, and strenuously maintained in lectures and newspaper articles that "Spiritualism and Theosophy are ABSOLUTELY IDENTICAL."

Feeling it my duty, I again sought to gently switch Brother Colville back upon the track of truth, telling him that he was greatly mistaken, and that we should all find Theosophy a Trojan Horse in our camp sent among us to destroy us, etc.

Brother Colville "couldn't see it in that light," and persisted in his work teaching "Spiritual Science" (2), organizing Theosophical societies, every one of which is now, just I foresaw and predicted, in hostile array against Spiritualism! I do not speak of this boastfully, nor do I do Brother Colville the least harm, but to show that Brother Wright was fully justified in saying what he did, and hoping that Brother Colville may be induced by the many co-workers who view his "side-track" work as Brother Wright and I do, to calmly read our brotherly criticisms and profit thereby. Some of us are entitled by age and experience, at least, to kindly counsel him to adopt Davy Crockett's motto: "Be sure you are right, then go ahead."

I have always deplored discord among the brethren, who should, if possible, "dwell together in unity of spirit and in the bonds of peace," and for one, I have endeavored to avoid unkind personalities, though Brother Colville was inclined to consider a criticism of his opinions and teachings as a personal affront, which they were never intended to be.

Let us be magnanimous and just and "deal," when needs be, "gently with the erring," but it is our duty to the public as well as to each other to plainly point out grave errors, such as I am sorry to say, Mr. Colville is sometimes led to endorse and teach so brilliantly.

An Open Letter

To the Rev. J. F. Albion, Pastor of the First Universalist Church of Pittsburgh, Mass., October 2, 1893.

MY DEAR SIR: I listened with much interest to your sermon yesterday, on the subject of "Forgotten the past and pressing forward to the things that are before," in which you presented that the great Christian Church of America has done and the much greater good it has yet to accomplish.

In that sermon you gave the very small percent of the American people that ever attended any church. And its very large percent of that number that only go occasionally. You also stated that the Church-going people are the rich and well-to-do business people almost wholly. And you asked why do not the common laborers come in to our Churches? And, second, how can we reach them and bring them into the Church? And you asked for suggestion to solve these two questions.

My first suggestion is that the Christian Church of to-day has nothing to offer the common laboring man he wants. When the Church will

offer them what they need they will certainly go and get it. The American Church of to-day is established on selfish principles, and for the purpose of pleasure gatherings and social culture, which costs more money than the laborer can afford to pay. And, secondly, the Church-going people do not want the poor laboring classes in their churches. Only the well-to-do and respectable ones are wanted or would be treated cordially. In the future there will be a universal religion of the people and for the people. Into which the poor laboring man will crowd.

The first principle of that religion will be a religion for the body, which will mean good homes for the poor laborer, filled with all the necessities and comforts of life, and better adjustment of capital and labor. It will be a religion for the intellect, in which all the laws of nature will be studied and better understood. And the laws of hereditary transmission so obeyed that good healthy children will be born with noble, truthful, honest characters established in those children before they are born, from which they will never depart.

And last, it will be a religion for the soul, established on the inherent psychic laws of the soul, of which so little at present is known by the few, which the great majority of scholars and scientists to-day deny the existence.

H. H. BRIGHAM, M. D.

A Protestant View of Catholic Policy.

Romanists are in a sweet mood these days. They are preaching up charity at a great rate. They are profuse in their declarations of loyalty to country and love to its institutions. They talk very glibly about the Republic, as if they owned it, and as if its liberties were due to their efforts and under their special guardianship. Chicago has been fairly overrun with smooth speeches in favor of the educational and religious institutions of the land. It is wonderful the effect which the Columbian year has had upon Romanish liberality. But what does it all mean? Has there been a change of heart in Jesuitism? Are we to see a new era of friendship toward Protestantism? Is the Roman Catholic hierarchy really in love with Protestant development? This Republic is the product of the principles and life of Protestantism.

It is a compliment to its spirit and power that Romanists are disposed to steal its thunder, and lay claim to what it has really done. But Americans are not blind to facts, nor are they ready to shut their eyes to Jesuitic intrigue. They hear much just now about the good points in Leo, but they have no disposition to encourage his advances. He may be an improvement upon his predecessors, but they know that he is all things to all men to increase his power as Pope. He seems to have gotten the ear of the daily press, as the sounding of his praises appears to be a newspaper "fad" in this centennial year; but, to complement him as much as correspondents and reporters may, it requires great gullibility to consider him a convert to Protestant institutions. It is a fine stroke of policy on his part, and that of his supporters, to fall in with the current and exalt America—what she is and what she may become—but he and they are working for ulterior ends, and discerning Protestants see through their cunning devices, and will watch the movements of Rome under various guises with growing vigilance.—*Presbyterian Observer*.

Written for the LIGHT OF TRUTH.

State Organizations Needed.

DR. W. F. BALL.

It appears, that since the Chicago National Association of Spiritualists is ours, and the dust cleared away, there is nothing left. If Uncle Samuel made the laws governing States, it would be a good thing to have a National Association; but as each State has the sovereign power to enact its own laws, and as the national government has no right to pass laws for Ohio or any other State, it would be a fifth wheel to the wagon to have a national organization. In fact no society could possibly be benefited and it would cost to each association quite a sum to keep up expenses of a national and no benefit.

But this convention has learned Spiritualists a lesson. First, each State must organize and become chartered. Second, no State can charter for another State. Third, each State can elect delegates to a national convention, and they can convene for any purpose in formulating ways to extend and sustain the cause. But no National Association can make a single law or get a single law enacted by lobbying in Congress to help any State. Any lawyer will sustain this assertion.

Each State is a law-maker and each State is governed by the enactments of its own legislature, and the only proviso is that they do not enact any law in violation to the Constitution of the United States. Now we would urge every State in the Union to at once organize and charter a State Association, with privilege of establishing subordinate societies, and issuing charters to such societies. You will thus be in a condition that it will be impossible to enact laws against what they have chartered. Again if there is any State law brought up, the chartered organization can do all that can be done to thwart such laws. But a National Association would have no State rights.

Our only safety is in organizing, but it must be done according to State laws by charter. The District of Columbia has no more right to enact laws to govern Ohio than England has.

There is no charity in leaving money for an institution or a body after death. The dead have no use for money, and it thus becomes a cruel to giving something they don't want or need, or must leave behind. True charity is in the sacrifice of giving while in the body, though no one objects to a legacy under any circumstances. But if the dead want to be credited with having been charitable, let them give while in this life.

Physical diseases are the effects of a selfish sensuality, whether inherited or self-created. Thus abnegation or self-denial is the best remedy for all ills of the flesh. All evil needs its opposite to displace it.

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