An Exponent of the Philosophy of Life.

JOHN RUTHERFORD.
The Cure of Faculties in Excess and Deficiency.


I and my Father are one—Jesus of Nazareth.

The restrictions of thought to purely mechanical grooves blocks progress in the same way as the restriction of mechanical superintendence. Let the mind think, dream, imagine; let it have perpetuity of organism or substance, and the instant of Infinity can be actually conveyed to the organs of the physical organism. Coleridge, Byron, De Quincey, Poss-ed others started with great gifts of expres- sion, but in consequence of taking nosy and poisonous agents, they practically ruined their mental facili- ties, and long before this, their power to act as mediums for Truth had disappeared.

Inspiration is both general and especial; the source of the former is the Spirit of God. Life and inspiration come, as he very properly says, through the activity of "the inner light" and the "inner magnetic force." The "inner magnetic force" is the mind or psyche, and the pure physical body is also absolutely dependent for its life upon the "inner light" and the unity of mind and body. As life flows through the body of the material body, so the "inner light" and "inner magnetic force" are the life of the mental body. The union of mind and body is called "the Ideal Man," and this is the object of all spiritual development.

The highest expression of Truth comes through a Unity or one-moment of organism or substance, and the infallible and impalpable Spirit of God. As, life flows through the body of the material body, so the "inner light" and "inner magnetic force" are the life of the mental body. The union of mind and body is called "the Ideal Man," and this is the object of all spiritual development.

DEFICIENCY.

I imagine, however, it is a more difficult problem to know when to bring out the faculties. I can see that these faculties are in excess when they are deficient, and in excess when they are deficient, but I cannot see how a faculty to which circumstances do not allow full exercise diminishes; and a faculty that is deficient is one from which the conditions of existence demand more than it can perform. But it is an essential principle of life that the conditions of existence do not allow full exercise dimin- ish. This is a faculty that is deficient is one from which the conditions of existence demand more than it can perform. But it is an essential principle of life that the conditions of existence do not allow full exercise dimin- ish. This is the condition of the faculties in excess, and this condition of all faculties is absolutely dependent for its life upon the unity of mind and body. As life flows through the body of the material body, so the "inner light" and "inner magnetic force" are the life of the mental body. The union of mind and body is called "the Ideal Man," and this is the object of all spiritual development.

"The Light of Truth."
Although very weary I selected exam­
tinct and animating force play on the
advanced leaders of religious thought
traordinary experience. I felt a dis­
ples to show the Boston preacher's
volumes are published in England.

Theodore Roosevelt—helped me much by his
experienced a potent magnetism posi­

on an article on Theodore

I was surprised at the poor specimens

Hearsed to and everything done to aid

laws of culture mast be strictly ad­

from it may have had very childish and

rings in the ears of their sacred croc­

pure! I am pore!'
The light of truth.

There are but twelve letters in the Hawaiian alphabet. These, with their phonetic values, are: a (ah), o (o as in ho), i (ee), u (o as in ho), h (hay), k (kay), l (el), m (men), n (en), p (pe), and v (vey). The missionaries taught that the heathen knew but thirteen, but the natives won’t have it, and continue to pronounce, for instance, the name of the root from which pol is made. All, although the missionaries have it; “stark.” Every vowel in a word is distinctly sounded, except that the vow- 
el “al” are sound “t.” is in English.

Since Mr. Nathan Straus began selling beer with the children under two years of age in New York, so fit only for demolition later on.—Prof. Moulton, President Universal Spiritualist Federation, Paris.

It is any wonder there is yellow fe- 

er in the army already with the vir- 
tal force so depleted by the repeated 
immunization of vaccina pox.

How long do you think the doctors 

will want to mutilate and murder the soldiers under the pretext of salva- 

tion? The federal judiciary, therefore, is the depository of ultimate power in this republic, and the handful of men who hold office are the exceptions only as long as they live and choose to do so. For this same judiciary may advance, if it shall choose, from power by impeachment by ad- 

duction. So, it has the power to have been illegal. And not even 

impeachment terminates the office; as is properly illustrated in our own circuit, a demented federal judge might break open a jug of wine, and only the guest would be arrested. And not even that.

Mugsey Mc- 

penses: taxes on $500,000 assessment, 

reniere: “Say, mister, does yer know 

mills’s fine hotel for workingmen of 

a very slight and fleeting break, for a 

true and single soul to be sold, subject to the approval of the 

board of health.

Why do you make the Supreme Be- 

ing resemble an Eastern tyrant? Why do you make him punish slight faults with capital penalty? Why thus put the 

thousands of men pnd women struggling 

to advertate that two monkeys would work in my pulpit next Sunday eveni- 

ing the church would be crowed- 

ed.” You replied, Dr. Sprecher, re- 

Argonaut—be so

ght. Argonaut—be so

me. I did my duty well, Tommy. Tommy—Did you 

make you think I was right, I did, Tommy. Tommy—Did they catch you, pa?—Tid-Blita.

I can not forecast the future. But the 

final order will be a city of souls, 

society of companies of friends who have, learned to live by the golden 

law and to find their rest in brother- 

hood. It is written on an ancient 

stony—true, your suspicions. The 

vision was true.”—Prof. Edwin Markham.

The stick of the Letter sky rocket, 

otherwise known as the old man, has 

borrowed $1,000,000 on his real estate to satisfy the young man’s creditors. The total liabilities are $5,000,000. What a mess in human egotism and knavery.

Elliottville, July 20.—Three months after Albert Mason was taken ill with 

dysentery, he foretold, naming the exact date on which it would 

occur. Mason was cared for by his 

wife, who at the time he became ill 

apparently was well. Mason predicted 

her death, and said she would precede 

him 36 days. Last week both died 

exactly on the dates Mason had fore- 

told. They were buried in the same 

grave.

While “Read your answer in the starts” sounds more poetic than “Read your answer in your moles,” it is the 

proper thing nowadays in the 

press. It is such a perfect metaphor, 

latest in the art of pulling your leg 

to read character and forestall events in 

the lines of the foot.

The motto of the Mart. Do others or 

others will do you.

A letter received from Milwaukee 

announces the marriage of Paul Abex- 

rood, Johnstone, traveling over the 

country for several years giving ex- 

citations as a mind reader, but some time ago he moved to Kansas City and started in business 
as a palmist.

Mrs. Emile Zola and Mr. Perreaux, 

publishers of the Aurora, have been 

convicted on second trial of the for- 

cer’s charges against the French gov- 

ernment in the Dreyfus affairs and 

are ordered to pay a year’s imprisonment, with a fine of $100 and costs of court.

Remarkable Clairvoyance.

To the Editor of the Light of Truth:

Dear Sir,—In a few days the better 

teach us you Mr. R. W. Wallis, the able, esteemed editor of "The Two 

worlds," accompanied by his devoted 

wife, Mrs. M. H. Wallis, will have left 

England by the steamer "Cestrian" 

on July 30th, and it is sincerely hoped 

they will safely arrive on the American 

shores. Long and close application 

is work, especially in the case of Mr. 

Wallis, who has rendered a change an- 

necessarily absolute for a consid- 

erable time. At the ordinary monthly 

meeting of the directors of the "Two 

Worlds," held a week ago, the usual 

nous resolutions of the directors present 

were accorded to Mr. and Mrs. 

Wallis, and through them they de- 

sired to extend their heartfelt good 

 wishes to their American co-workers, 

and at the same time commend Mr. 

and Mrs. Wallis to their kindly sym- 

pathies and attentions, in the hope 

that they would receive a hearty wel- 

come,rendy efficient service to the 

cause, and in due time return to their 

native country renewed in health and 

vigor, with a more extended knowl- 

dge of the work of human elevation 

in all respects to recommend to us 

the noble work of human elevation 

and redemption. It must come near 

their hearts and lives. I am, yours truly, 

Peter Lee,


Squibs.

Pride is often but an apolog for 

pride.

Some people’s charity falls below 

zero as soon as there are reasons to 

exercise it.

In being democratic we should not 

lose sight of self-respect—either pe- 

sonally or as a people.

Absolute honesty seldom prospers, 

it makes the coiner too independent 

for his own material good.

An offering made through a false 

sense of duty is an insult under cover. 

Give with a feeling of generosity or 

the spirit.

We must enjoy an event unconfinedly 

if we would recall it with pleasant 

memories as a result of exerting our 

mind in spirit.

Of truth.

The light of truth.

The light of truth.

The light of truth.

The light of truth.

The light of truth.
The Light of Truth

EVAN P. HOPKINS, Test Medium, Haslett Park.

WHAT AND WHERE IS THE SOUL?

This is the title of an article in the Light of Truth for July 22. It is large-ly a confession of ignorance. In 1848, New England, a medium who had not been in any condition to study the matter, but was a medium who had been in the habit of seeking pure truth. Among your readers there may be some who believe in the idea of the matter is that Spiritualism is a declaration of principles, for we are constantly learning new facts and principles from now we should have another declaration, for we are constantly learning new facts and principles. The skull usually expands to allow growth. It then abides as an Idiot. The brain grew. Brain conf-

A declaration of principles is not a part of his principles. But perhaps he does not intend it for the declaration of principles, but only preliminary definitions. These definitions need defining; we do not understand them. They are intricate and compli-

Lucyta J. Curtis, Speaker at Haslett Park.

A Fool's Comment

Is this psychological research? "A lady anxious to communicate with the spirit of her husband went to Mrs. Piper. One day when she was planting violets on his grave she felt that his spirit was near, and said to him, 'If you can see me, I wish you would go and tell Dr. Hodgson so.' This the spirit did through Mrs. Piper. 'To use the fact that Mrs. Piper in her trance told Dr. Hodgson that a devoted widow planted violets on her husband's grave as evidence of the intervention of spirits is curious indeed. It was certainly a very natural thing for anybody, in or out of a trance, to guess at, conjecture at, or in her sublimined consciousness. This is by no means an intimation that this pet medium of the psychological research people is a fraud. People from make believe they think they believe almost anything if they spend years enough upon the one subject; but it is rather a childish bit of cold cidence of circumstantial evidence which is quoted as above by a writer in the Humanitarian.—Boston Trans-

A thought is made absolute by the act contemplated. Then it becomes a principle. A part of the being that created it. If good, the force eng-ages a happiness; if evil, it reaps for misery, and thus it remains till reversed or neutralized by a good act equally as potent. Such is the heaven and hell of the future.

Since the dastardly act of blowing up the Maine by the Spartans, twen-
ty-four Spanish war vessels have been destroyed. 'Vengeance is mine' seems

Mr. LeVallois claims that our declaration of principles should be distinctive—peculiar to Spiritualists. We object. We can conceive of no good reason why it should be wholly dis-

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ASHLEY CAMP—LAKE TIBERIUS.

ASHLEY CAMP.

The ninth annual meeting of the National Spiritual and Religious Camp association of Ashley, O., opens Aug. 21st and closes Sept. 11th at Woolley Park, Ashley.

PROGRAM:

Opening address by President H. Baxter, 10 a.m., Sunday, Aug. 21st, followed in the afternoon and evening by addresses from Helen Stuart RichingB and tests from Dr. Nellie Baxter, 10 a.m., Sunday, Aug. 21st, and doses Sept. 11th at Woolley Park, Ashley.

The Monday following is campers' day. Lectures and tests every afternoon and evening by the aforementioned till Aug. 21st and doses Sept. 11th at Woolley Park. Ashley.

In the afternoon and evening by the aforenamed till Aug. 21st and doses Sept. 11th at Woolley Park. Ashley.

Woolley Park, Ashley.

A RAI ON D'ETRE FOR VIVISEC-

TION.

Editor Light of Truth: A Stor writes: "We see that iron is brought out of the same dark pits as gold and silver, in order that we may lack neither the means nor the reward of murder."

Some people wonder why vivisec-

tion is practiced, and more than that,

the philosopher, from whom Mess at one time took the means and the reward of murder—and burns scientific murder.

The reward of human vivisec-

tion is our day and generation is not long,

ing, but it is money, position, influence, a vivisection and performing nu-

merous experiments on living beings, finds he can not thereby demonstrate the theories as to the curing of human beings. Accordingly he contacts him-

self, the medical staff of a clini-

city hospital, and recommences his in-

vestigations. Perhaps there is a wom-

an there, dying slowly from consum-

ption. He inoculates one of her breasts with cancer taken from a pa-

ient, and watches (with pleasantly ex-

pectant) the outcome of this ex-

periment. The various complications thus produced are noted, the case re-

ported in the medical journals, and the vivisector is regarded as a bright-

and shining light.

Go, to take another example. There may be a surgical case brought to the hospital for treatment. Something has fallen upon a man's head, thereby crushing the skull, and the vivisector stimulates the exposed brain with electricity, just as he has previously experimented on the brain of some 500 monkeys.

The metal for the vivisectonal in-

struments may indeed come from dark pits, but those pits are no gloomier than the others which serve to hold the living material of the vivisec-

tor— the laboratory and the hospital.

The gold taken from the ground is dark in the first instance, as it is mined out and its work is obscured; but in the two latter cases it is dead and blooded of man and of beast.

But what of that? Can not the earth be washed out — the blood washed off, and the gold made bright again, as it was? Yes, it is only the character of the vivisector which is tarnished by cold-blooded bru-

tality that it can never again be made bright and attractive. He has the re-

ward of murder, the gold and the fame and all that; but there is a re-

ward for which he did not work, which is his too, by which he is dis-

tinguished — "any finding him should kill him."—A. MORRIS.

ASHLEY CAMP.

WHAT OUR READERS SAY.

I am more than pleased with the

in contradiction to this a good lady from the old Bay state writes to one of our agents. "The Light of Truth has been sent to me several times, but I do not want it; so you need not look for pay, as I shall not take it out of the office.

Such is the opposition—uneffective and narrow down to a more

handful of soul that stops the "Swast

Bay and by" and "scatter Seeds of

Indoens," while awaiting a test or a

message from the beyond—all for

nothing, free grunts, and then furious

down upon the rest of humanity when it asks for a mile.

DR. F. SCHRERRHORN.

Light of Truth. To me every number is an inspiration.

There is only one thing that might be added that would improve it in my estimation, and that is, to have the International Sabbath school les-

sons explained from week to week from a spiritualistic standpoint. A good many readers of your paper are members of orthodox churches. I think there is nothing that would break down the prejudices of Chri-

tians so rapidly as to have the Sab-

bath school lessons explained by Moses Bull. 1 for one am proud of the principle of Spiritualism. I think they appeal to the reason and the good sense of intelligent men and women everywhere. This is merely a suggestion. Of course we have no basis in some way to awaken a desire among orthodox Christians to know what Spiritualism teaches. They can't help but have their spiritual eyes opened if they will only read and investi-

gate.—M. A. Dull, Yan Wert, O.

ASHLEY CAMP—AUDITORIUM.
HE SEES THE TIDE.
Wise Counsel by an Eminent Methodist.

A recent sermon by the Rev. Dr. Milburn of Indianapolis, wherein that gentleman made plea for toleration and told his congregation to embrace Spiritualism or any other movement, if they saw in it the means for accomplishing good, has called out a hearty response from Rev. T. A. Goodwin, one of the eldest and most eminent Methodist ministers in Indiana, in which he pleads for the same broad spirit of toleration, inquiry and application. Dr. Goodwin's paper was printed in the Indianapolis news of July 1st, from which are taken the following extracts:

"Dr. Milburn of the Second Presbyterian church has recently been treating his congregation to some very wholesome diet, whether they relish it or not. During the late session of the general assembly at Winslow he sent them, through The News, in the innocent guise of a sermon, some valuable suggestions on heresy hunting as a vocation.

Recently he has cast more bread upon the waters in a discussion of the unwisdom, if not the unchristian spirit ofunchurching those whose speculations or convictions relating to Spiritualism do not quadrate with the traditions of the dark ages, intimating that all this is as much an unconscious residuum of Romanism as the things rebuked by Dr. Milburn are.

"Evidently it is a mistake for any church to repel by any dogma or coldness those who would gladly co-operate with them in works becoming Christians. It is equally unwise for those who hold views on occult questions, which may not be in exact harmony with the popular thought, to refuse to work with those who do not agree with them on these questions and to segregate themselves in a little band apparently antagonistic to those whom they are in complete accord as to the aims of life.

"But there is danger of giving such men as Dr. Milburn credit overmuch. It is a perversion of the truth to say 'Like priests like people.' The Bible and observation say, 'Like people like priests.' The pulpit is not the educator of the pew; it is the reverse. Dr. Milburn preaches to a reading and thinking congregation, and to an extent, he may not be aware that the pulpit, in its demands, gives color to his utterance. He deserves great credit for being teachable. Some preachers doggedly refuse to learn.

"The Beecher, the Lyman Abbott, the Briggses keep step with progress, and are not afraid to occasionally dart ahead of the average of their instructors in the pew, even though it starts them. Dr. Milburn keeps up with his congregation, occasionally surprising them by some bold utterance which indicates a degree of their own progress hardly suspected by themselves. Such a man will always have a hearing."

THE LIGHT OF TRUTH.

OUR SERMON—DESTINY.

We can not escape our destiny, but a smash of orthodoxy in it that makes it invalid in the minds of some people; yet the spiritual science proves it, to be a logical fact—as much as the law of gravity or that life imputes known as growth.

Astrology tries to prove by it the influence the stars or planets have upon our being. Yes, this has some but education has more. Palmistry indicates our destiny by the lines of the hand, but this is not absolute, for environment may change this destiny, and education governs environment. Of course the change may be for better as well as for better. But we can not escape our destiny according to the cause upon us, whether we are born with that cause, or whether altered by our parents or guardians, whether changed by environment, education, misfortune, etc.

A man may be born with murderous impulses—due to momentary anger or evil thoughts on part of the parents before the former's birth—and show the lines deeply in his hand, for mind matters—yet and yet, it is educated out of this feeling before his eighth year, or about that time. But the lines remain, and betray the impulses of the parents rather than those of the child. Now, what effect would planetary influence have on such a changed being, unless it was in accordance with this change? His destiny could not be measured by a horoscope cast on his day and hour of birth. It must be measured by his new foundation, and only psychometry can furnish the cue for such a change. Then astrology might get in its work; and Palmistry as well, as long as the lines in the hand change with the force of mind. And then the force could only be delineated, perhaps the man does not undergo another change for better or worse—that is, a radical change that characterizes.

But as a natural being, and under-goes normal development—waning, as it were, from birth on—both Astrology and Palmistry may foretell his future. In that respect man can not escape his destiny, for he is simply living out the cause upon him—his cause. And the great majority believe this—becoming a certainty; however, as we enter the higher mental life, for education and culture change our destiny for the better, and materialistic fortune or failure is out of their occupation.

Spirit has to be measured with spiritual implements. These are soul-ones beyond the material or physical, or sense ones beyond it, we must use spiritual implements. These are soul-light (clairvoyance) and spirit-sentiment (geomancy).

When we develop these faculties or bring them into general use, the destiny of the higher developed classes may be as accurately foretold on the material plane as where no changes have taken place or are taking place (perhaps because not needed) during childhood. But whatever the cause upon us, we must pass through according to material or divine law, and in large measure governed by spiritual laws among civilized classes or peoples. The general growth, including our sufferings and pleasures, is governed by natural law. The specific or individual trials or blessings are imposed by spirit friends with permission from those governing communities or countries—both local and general. In these instances we are led into various channels of material life for our best or as we can best serve mankind. Those who protest or resist are as much punished (mentally and by trials of endurance till submissive) as we are by police regulations. Those who do not carry out spirit injunction are themselves made to suffer or lose what they have occasioned others to suffer or lose—sometimes with sufferings added because of the extent of the damage done otherwise in not carrying out the plans—or, rather, their mission. To lack faith is often equivalent to betraying confidence with the spirit world; and this is equivalent to moral cowardice. In the philosophy of the whole science of human destiny—to be learned through Spiritualism and self-culture.

SONG OF OUR NATION'S FLAG.

Upright the flag for which men died And float its folds both far and wide, Above the cloudy skies.

Threw out the flag, O comrades true, To reach from shore to shore, And in the clouds above, Float on forever more.

Lift high the flag that all may gaze On stripes and glittering stars, And let it wave the perfect hue That hangs over prison bars.

The flag of flags for space and time When blessed peace shall reign, That every land and every clime Shall not cherish it in love Or in disdain.

Free land of liberty and light, Oh, time of endless years, Oh, gladsome flag that greets our sight And silences our fears.

Some years ago we held to pray And time meant but to lie; May God bless us now aye, And our dear old flag.

—Our latest illustrated library book is "Lessons in Astrology." For 25 cents you can read your destiny in the stars.

ASHLEY CAMP-ENTRANCE.

Dr. NELLIE MOSIER.
The Light of Truth

Vol. XVII, August 4, 1895, No. 8.

The Light of Truth can not well understand
that a man can have a love for the truth and not love his God.

While we recognize the value of certain advertising, we are of the opinion that the

THE COURAGE OF HUMILITY.

The highest mark of merit is the courageous and happy endurance of one's own improprieties. It is this quality of poverty that clears the roadway to intellectual eminence of much rubbish. When we learn that Nature can take care of itself without help from the present, the everlasting now, the

THE PURPOSE OF LIFE.

We as Spiritualists look back upon the pathway of our time and see the vast energy that has been given, and if the church was founded at a given hour and at the same time nature was created, it was an indication that the Antiquity of dreams and visions of the pathway to intellectual eminence was

WHAT WE SEE.

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WE ARE TO DO.

If we believe in the innate goodness of a man, one of the thieves who "did not save the money" had his world in his keeping, and if the church was founded at a given hour and at the same time nature was created, it was an indication that the Antiquity of dreams and visions of the pathway to intellectual eminence was

John Rutheford.

Mr. Rutheford should be well known to our readers by this time through his able articles published at intervals in the Light of Truth. But we will introduce him a little nearer by saying that he is a journalist and lecturer by profession and without a consistent spirit of the higher order—having left the phenomena behind the higher branches of the philosophy and science of Spiritualism. His home is in Sunderland, England, where he stands high as a citizen and literary man. A recent occasion on which he was presented with a beautiful medal and gold ring and being invited to an esteemed church for its filling its pulpits while within

A SAMPLE OF THE OPPOSITION.

A judge whose name is Wise, but who believes his name, interposed an objection before a court in Canton, O., other day, which reveals the opposite ignorance yet rampant regardless of those who are in authority. Wise was opposed to the trial of a defendant, Mrs. Mary E. Allen, who had been appointed administratrix of an estate and efforts were made to have her removed. Resistance was made, but Wise, who is judge, finally removed her and appointed a man. Mrs. Allen’s attorneys contested the case in the circuit court, Wise and his supporters claiming that she was a firm spiritualist. The judge was appointed to serve in any important capacity. The court apparently took no stock in the objection and ordered a temporary injunction. How the case will turn is yet unknown, but enough is known of Judge Wise to stamp him as a buffoon of the first water.

CENSUS THANKS.

The following friends have our thanks for lists of the faithful: Lovisa Hudson, Mrs. Wythe, Jeannette Frank, Mrs. W. D. Askworth, Alfred Andrews, Mrs. W. I. Stewart, C. H. Mead, T. W. Wilson.

Albert M. Knickerbocker, the Birmarck of Spain, in an interview with a member of the foreign legation at Madrid, says that he feels the disgrace of Spain as keenly as though it had fallen upon his individual household. He speaks for her, but without aIK, and says that he has confidence in none, but God, expects help only from Providence. According to President McKinley’s recent Thanksgiving proclamation it would appear that the Spanish sky on Providence was a mere

EAD TO CONFIDENCE.

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PEACE TALK.

Creation of Porto Rico in fee simple, and annexation to the United States as an integral part of the Union, is the result of a tariff vote taken in the United States House of Representatives. The vote was 101 in favor of the annexation, and 74 against it. It is

A FEAST.

The annual feast of the garbageman was a mere

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The annual feast of the garbageman was a mere
THE LIGHT OF TRUTH.

IN BRIEF.

A new machine for making bread from sawdust will soon be on the market.

Wanted—An explanation of the ca-
ration of Are on the doctrine of

The Mississippi valley is capable of pro-
capacity for the benefit of 600,000,000—and Malthus is dead.

The translator of Toler's letter to
General Shafter struck Spanish the worst blow he received.

American and Spanish soldiers, bobs-
ning in the streets of Santiago five days ago they were shooting each other down like dogs.

Read the works of Andrew Jackson
Davis. This does not ask for no more
the question, Why am I, whose arms I, whither bound?

He who looks solely to his own ad-
vantage loses that advantage. "Let
the servant be the servant among
you be the servant of all."

Men ask, where is God? They can
not find him because of God's providence. God's providence is
where men's providence abounds.

A man struck a woman. She turned
on him, saying: "How dare you strike
me? I am not your wife." Think of
the natural reason of man. A woman
of this world can resent an insult after that formu-
la!

En-Attorney General Harmon, who
was supposed to be held only on the
outskirts of his power when Cleveland
looked into his cabinet, now pre-
dicts an era of anarchy and an em-
peror for this country.

The miserable defeat and humilia-
tion of the Spaniards at Santiago is a
final answer to the Virginius trag-
dy. The vessel, after her seizure, was
taken to Santiago, and it was there
that her crew was butchered.

If Spain is to have a future political
future she will have to reconstitute
her army, organize it in such lines as will
eliminate not only the iflaction of her priests, but also otherwise there will be
no place for her in the family of nations.

What the world needs is a positive
declaration of immortality, not a
hope, not a probability, but a cer-
tainty. Nothing save Spiritualism
is a sad commentary on the boasted
priests; otherwise there will be no
missions. A young negro, Charles Nel-
son ever gets."

As Rev. John Page Hopps, one of
England's noted men, said recently:
"Let the church of God be considered
equivalent to the universal church
in its state prisons as the conse-
quence of Infracting as infamous a
law that will have a wide reading and aid in
the perpetuating processes of current
materialism. The Master in whose
service Mr. Day received his title of
' servidor de todos.'

W. B. Work, will be on sale this year.

"The translator of Toral's letter to
the International Congress, London.

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not find him because of God's providence. God's providence is
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THE LIGHT OF TRUTH.

THE DARK ISLAND.

An Ancient Story With a Modern Application.

Far out in the bosom of the Blue Pacific, a long way from any neighboring land, once stood a large and beautiful island. It extended for hundreds of miles, and contained many gentle hills, fertile valleys, and luxuriant groves of Southern vegetation, where, however, at the present time, may be seen only large shoals of rock and sand.

Within the record of the people upon this land no stranger had ever come to its coasts, and they consequently thought they were the only human beings who lived, and that their island was the whole universe.

But whether it was that they were the last of their kind, whether they were the only existing specimens of their class, or whether they were merely lagging behind the other world of which they had no knowledge or tidings, is not known. Yet, from one or more of these causes, all the race of man on that island were born completely blind. They may have had ears which were some day intended to see, but up to the time our history begins these organs were quite as deficient in their uses as if they did not really exist. Why this should be no man knows. It may have been that all the senses came in slow order; first sensation of feeling, then tasting, and in due course, with ages for each, smelling and hearing.

This is a very unlearned and unsatisfactory answer we know, but as we can't stop to trifle over it, we leave the question to more scientific folk, who, if by any chance they should have a doubt about the real solution of any intricate problem like this will with professional tact conceal their misgivings and find an unanswerable and definite reply, and in good classical Latin too.

Anyway, these people had only four senses. And from this fact of their being eternally shut out from the light which shines upon them unrecognized their land was called the "Dark Island."

They had their system of social laws, which were fairly good laws, too, for the age and conditions under which they lived. But the leaders and governors of the island ruled the different tribes with a firm sway, imposing their decisions on the common masses (whose great fault was physical and mental indolence) with extreme rigor. They required to be driven and whipped to their daily labor of gathering roots and berries, and loved the obscurity and gloominess of other people rather than bother their heads about anything more profound than quarreling with each other.

One class of the leaders was more cunning and powerful than the others, and this was the same one which, after years became the priesthood. These rulers noticed that the chief sense of nature-occurred in regular order, and they circled certain ex-

planations regarding such things, to reject, or question which was punishable with death.

Now the people had a great horror of the sea. They noticed with alarm that if inscrutable winds near her this "Roaring Drowning Demon," one or more of their number would sink in. Only a despairing cry told of some tragedy unseen, and the continued absence of their friends spoke of some unknown and terrible calamity.

Some very bold persons walking along by the edge of the ocean one day, when the great monster was quiet and asleep, pushed their staffs out and thrust them down deep into its bosom, but as they found nothing solid, only a great void, and as a swell of water very nearly engulfed them, thus blunted off to inform the council of rulers mentioned who had a but much larger and warmer than the ordinary one. In hearing this had interfered with the sacredenerating to the chief, hurriedly chose this headstrong men, and convinced them to death, after which they issued a command that no man should approach the great bottomless gulf and when man enough to hear the Demon's mourning voices, should turn back from whence he came. So this day the chief went to the center of the island, keeping away from its shores and going no more near the great Deep.

But another strange monster of unearthly power possessed them for greater terror than the sea. His voice was deep and awe-inspiring. When he came into their midst he had no weight, size or form, and they could not feel if he were present by their staffs. But if they approached near him he became terrible. If he smote them they ran shrieking without shrieking which of themselves and hurled them next to the story of the distant. We found it unknown, but the directives for examining the text are that it was not read from the foot apostles.

7. Full spiritual sight. The highest form of clairvoyance of which there are many degrees.

6. Persecution of symbolic forms in the spiritual atmosphere. The first stage of true clairvoyance.

5. Darkness to spiritual things. A blindness.

4. Perception of form and color in outer things in the highest degree in fine artists.

3. Perception of form and color in external things of the very inner sense of things. The second form of clairvoyance.

2. Discernment of form, and shape of angels and genii, and shapes or brightness and darkness, but total inscrutability to recognize outer which (in the worst cases of micro-spiritual blindness) to such persons do not exist at all.

1. Darkness. Blindness. Total absence of all sight. To such persons...
THE LIGHT OF TRUTH

1. PREST

The dwellings in the island were taken from one of the following tables or plans of that period.

2. OF COLOR

The color in a mortal life knows who only that form that is of light darkest dark that is of color.

3. IN THE FIRST THINGS

Abode spiritual.

4. OF THE LIGHT

A foot slowly pressing in one direction, for the sacred drum had summoned them. And now, before the priests, who were only to be obeyed, so dared was their own deep \( \text{a} \) of the great, unbending and stern were they in their role.

5. SIGHT IN MAN

Sight in one of the figures in the dark island. Who is known. It may have some one to be the death in man, connected with the weavers, and perceiving the wonder of the heavens was convinced that the scheme of nature about him was God. At the same time, he had the power to discern things of遥. What figure in the dark island was may be seen when the sacred drum had summoned them. That strange rumor caused confusion amongst the people. An unknown, unseemly appearance of a person who worked with others, showed signs and preached strange doctrines. It was his habit to arise at dawn to go forth chanting a song of commiseration for the savage animals upon their crops, and save the life of a straggler who fell into the hands of the people. They would cheer him, and hail him as a hero. Bitter and thither bearing the words a wonderful personage who had come amongst them. Like the parched land drinks up the rain, so was it possible to verify. And amidst the shouts of astonishment and wonder from the crowd, a powerful cry was heard. "Let us make this our ruler. Let us make him our chief." They cried out. "Thrice hail! O Master." Slowly and gravely an answer was given: "Be ye worthy, and I will give thee power to be a god among men."

6. DISSERTATIONS OF FORM

It appears thou art mad in truth. See from a rock, but it is impossible for me to demonstrate to those who have no sense of the thing. "So that thou canst not prove it. And it appears thus art mad in truth. Let us bear from you. "O Masters," slowly and gravely answered Vido, "I am the power to give peace or war, to grant life or death, but be it with thy servant as thy decree hath said. But know, O masters, no evil design hath urged me in the words or deeds, only the eyes of thy people are still shut, and they can not understand. And now I see how difficult it will be to convince man of any higher sense than that which is common amongst men. Yet, O Master, let us not be satisfied with the consuming god who is a thrice holy mystery: "O master," answered Vido, "so also upon thee to be banished from the earth."

7. THINGS

"Know then, O masters, one of the facts which followed, a dull rumble of it appears. As if asleep? Thus in the world, which 1 have not touched any of these words, for no mortal has dared to utter them. But, O Master, I see it is different in this case. For thou hast conceived this blasphemy. By the grace of God, the council of men who alone of all the people, were seated on an elevated position, so they fell upon their faces in respect of some untold danger was conveyed by the words of the speaker, although they knew nothing certain of the great waters having moved. But the priests rose in a body, and ordered a party of to explore the sacred domain of the shore as far as they could. Meanwhile, they set the people beating drums, and shouting frantically, to drive away the threatened danger, although they did not really believe a word of the warning.

8. COMPOSITION OF THE GOOD

At this, an angry murmur from the priests rose in a body, and ordered a party of to explore the sacred domain of the shore as far as they could. Meanwhile, they set the people beating drums, and shouting frantically, to drive away the threatened danger, although they did not really believe a word of the warning. This, angry murmur from the crowd told of his having uttered something forbidden, for to follow the priests followed the chiefs implicitly in everything, seeing with them to the council."

9. RAGES

"Thus hast thou said a most frightful profanity against thine own master, and thy rash words of heresy condemn thee to death."

10. THINGS

"Lux LUCET," in Harbinger of Light, possibly a dance performed at the time of the ceremony. It appears thou art mad in truth. See from a rock, but it is impossible for me to demonstrate to those who have no sense of the thing. "So that thou canst not prove it. And it appears thus art mad in truth. Let us bear from you. "O Masters," slowly and gravely answered Vido, "I am the power to give peace or war, to grant life or death, but be it with thy servant as thy decree hath said. But know, O masters, no evil design hath urged me in the words or deeds, only the eyes of thy people are still shut, and they can not understand. And now I see how difficult it will be to convince man of any higher sense than that which is common amongst men. Yet, O Master, let us not be satisfied with the consuming god who is a thrice holy mystery: "O master," answered Vido, "so also upon thee to be banished from the earth."

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THE LIGHT OF TRUTH.

Mrs. M. Summers is in Detroit. W. J. Colby is in Seattle, Wash. The new hotel at Grand Lodge, Ladies Spiritual Camp is ready for guests. Address secretary for information.

The camp meeting at Grand Lodge, Ladies Spiritual Camp will open July 12th and will close Aug. 12th. Circulars from A. P. Bills, Ladies Spiritual Camp. Our request for camp notes in recent issues has come in some cases. Please reduce them to two, three and four columns. Mrs. W. W. Wright, secretary, Howe and Overton, A. Edgerly—the latter being a guest for the first time at the camp.

The officers of the Niantic (Conn.) Campmeeting Association are: President, A. T. Boon, New London; vice president, D. A. Blackington, Rockland, secretary; Mrs. B. Rich, Bangor, treasurer.

Dr. J. W. Kenyon speaks to the Liberal (Maine) camp meeting, Aug. 29th. Circulars from A. P. Blinn. The funeral of John Harris of Sturbridge, Mass., was an ardent Spiritualist for 30 years and successfully. The name of this able and successful practitioner is still fresh in the minds of those who knew him and who have been served.

The officers of the Niantic (Conn.) Camp Meeting Association are: President, A. T. Boon, New London; first vice president, J. D. Eager, Niantic; second vice president, A. A. Blackington, Rockland, secretary; Mary A. Robinson, treasurer, C. M. Platt, Waterbury.

The 21st session of the First Maine Spiritual Camp will be held on the 25th inst., returns to Chesterfield camp and Lady Dale.

The 21st session of the First Maine Spiritualists' State Camp Association will be held at Camp Buswell's Grove, Etna, ten days, beginning July 13th.

The camp at Camp Progress, Lynn, Mass., is being well attended. It is attending to new ideas and old ideas, and inculcating new ideas into those old ideas. The meeting of the First Maine Spiritualists' State Camp Association will be held at Camp Buswell's Grove, Etna.

The 8th St. offices will he sung to the accompaniment of the organ and cornet. They can not find space here. Give us your notes. Such only can be used.

The 2nd session of the First Maine Spiritualists' State Camp Association will be held at Camp Buswell's Grove, Etna.

The Officers of the Niantic (Conn.) Spiritual Camp Association are: President, A. T. Boon, New London; first vice president, J. D. Eager, Niantic; second vice president, A. A. Blackington, Rockland, secretary; Mary A. Robinson, treasurer; C. M. Platt, Waterbury.

The camp meeting at Sunapee Lake this year is to be in charge of Mrs. Fanny D. Lord and Miss Maria Palmer, with Miss Helen Gerrish as pianist. The managers of the meeting are to be congratulated in securing such talent.

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HYPNOTISM - Of Interest to Spiritualists

Among those who are interested in spiritualism, several recent events have been of considerable interest. One of these was the publication of a book by a well-known author, entitled "The Spirit World." The book has been received with great enthusiasm by readers of all parts of the world, and has already sold more than a million copies. It is said to be a clear and convincing exposition of the science of hypnosis, and to have opened the way to a new era in spiritual research.

TRADITION - A New Magazine

A new magazine, called "Tradition," has been published in this country. It is devoted to the study of the history and development of religion, and is edited by a well-known authority in this field. The first issue contains articles on the early history of Christianity, the evolution of the church, and the development of religious thought in ancient times. The magazine is well-written and well-illustrated, and is sure to be of great interest to all who are interested in the history of religion.

MISWASHAW, INDIANA

A New Spiritualist Publication

A new spiritualist publication, called "The Witching Hour," has been started in this town. It is published weekly, and is devoted to the study of the science of spiritualism. The first issue contains articles on the early history of spiritualism, the development of spiritualist literature, and the present state of the science. The publication is well-written and well-illustrated, and is sure to be of great interest to all who are interested in the science of spiritualism.

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For five cents, we will send subscribers a Premium Offer, for six months' subscriptions. The offer is a valuable one, and is sure to be of great interest to all who are interested in the science of spiritualism.

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