

Light of Truth

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B. O. FLOWER.

An Exponent of the
Philosophy of Life.

HARPER & BROTHERS, N.Y.

Light of Truth.

COLUMBUS, OHIO, SEPTEMBER 11, 1927

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PERSONALS.

—Read "Spiritual Scraps."
 —Clark Cornwell's address is Jackson, Mich.
 —Address G. W. Kates at 248 North Division street, Buffalo, N. Y.
 —U. M.—There is no anti-Spiritualist convention to be held at Etna, Me. Anderson, Ind., was the spot selected.
 —Our "Drummer Medium," George A. Letford, was at Salisbury, N. C., from whence he sent us eight subscribers. He will be in Georgia next week. The friends down there may look out for his photo soon.
 —As a missionary document none surpasses that one containing the testimony of Crookes, Wallace, Dailey, Willis, Underwood, Lodge and James of Harvard concerning Spiritualism. It is known as "Spiritual Scraps." Price 25 cents.
 —We would respectfully call the attention of our readers to the adv. of Drs. Peebles and Burroughs in another column. They are recorded as reliable men in their profession, and patients may be sure of better treatment for less money than by the regulars, who charge \$2 for a five-minutes' visit without medicine.
 —James G. Clark, the poet singer, has been ill for eight months. A friend writes: "Will you mention this in your valuable paper and ask your readers to send \$1 each to James G. Clarke, 154 East Colorado street, Pasadena, Cal., for a copy of his book, "Poetry and Song," and thus swell the revenue for his sustenance?"
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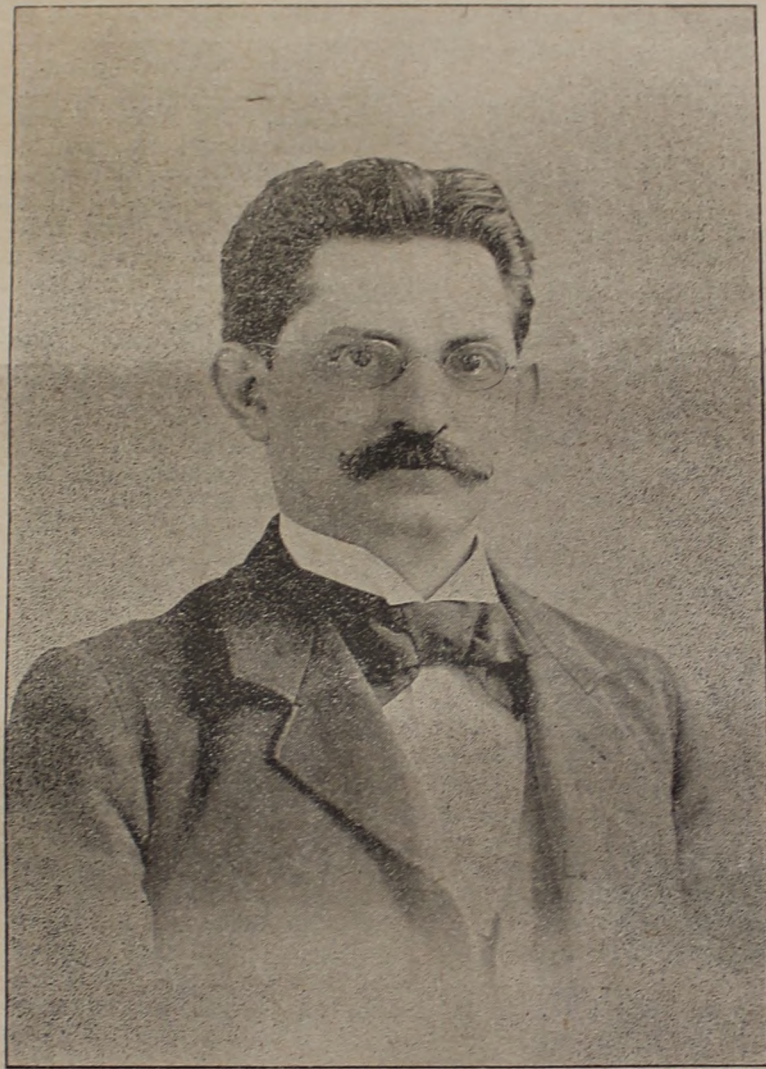
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An Exponent of the
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Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

INTRODUCTION.

It has been impossible for me to give the detailed reading of any hands in either of my last two articles, as the questions which came in were so numerous and demanded an answer. This week I had hoped to give some readings, but still had it impossible for the same reason. I am now going to make the following offer. In my next I will make a complete reading of the two best sets of impressions sent me by anyone. In Light of Truth, July 17, you will find full directions how to take good impressions, and in order to give all a chance, I will read the two best impressions sent in my next number. This will be done free of charge. So now send in your impressions and you may be the one to get a reading free. The first hand I take up is that of L. C. M., who sends an excellent plaster cast of her hand.

L. C. M.—I am very sorry your answer has been so long delayed, but this department is so crowded with inquiries that I can only give them in turn. Your hand contains much, but the limits of this department do not permit such an exhaustive reading as I would like to give it, and which it deserves. Your character is very strong in some directions, very weak in others, and so arranged in other directions that the excess of strength of some otherwise good qualities will turn them into pitfalls. The turning point in your life will be about 45, from which date your health will be on the wane. Your health in early life was very delicate, and up to 10 or 12 years the struggle for life was severe. You have had better health since then, though it has never been perfect, and your head has given you an immense amount of trouble. In fact, for a period of years it was dangerously delicate, and will need constant care always. You are excessively nervous and take the worries of life to heart so much that you do not get half of the enjoyment out of living that you should. You have a sensitive make-up, but with it all, a great deal of self-reliance. If it were not for this latter quality you would have been a very weak person, but in all your trying plans (and heaven knows they have been many), your self-reliance and will power have carried you through. In fact, it is apparent to me that but for this determination of yours, you would now be in the grave. You have a great delicacy of throat and lungs and must always use much care in this direction. You have also far too much heart. I refer you to my last article in Light of Truth, which covers the feature of marriage lines. In your case the member does not by any means show that many marriages, but you have had plenty of love affairs that have impressed you strongly at the time, but your heart is in excess badly and is changeable. You have fallen out of love as easily as you have fallen in, and marriage for you will never bring real happiness. I wish I could go into this subject in detail with you, but it is entirely out of the possibilities here. In fact, nothing would please me more than to read your hands from life. You have an immensely complex make-up, and I would rejoice in the opportunity to unravel it for you. To answer your questions I will say, you will have

plenty to live on all your life and excellent fortune late in life, if you avoid some dangers which will be in your path. I believe your judgment will guide you right at the time. The cross on Mt. of Moon does not mean that you are a liar. The vertical lines on Mercury do not mean children, but obstacles in the way of your love affairs. The third marriage line with a fork is your marriage as laid out by fate, but you should never make it, for divorce will follow if you do. The crosses on Mt. of Jupiter do not mean so many marriages, but confirm the many love affairs shown elsewhere. The excess of heart and nervous disposition are the keys to your character, and from them will and have come most of your trials. I have had to run over your hand hastily, giving only what my space will permit, and I hope some of the hints given will be of service to you.



W. W. M., North Pomona, Cal.—Your pen drawing of hand is most excellent in detail and seems accurate. I publish it above as it shows some strange combinations. Taking up your questions from the beginning I will answer them.

First Question.—Please name the lines, N-M and O-P.

Answer.—Only the principal lines have names, as heart, head, life, etc. All other lines are chance lines and modify the principal lines or tell of events on them. Your lines N-M and O-P are chance lines.

Second Question.—18-19 and 1-2 are not in any chart I have ever seen; indeed, I never saw a hand so peculiarly marked.

Answer.—18-19 is also a chance line. These chance lines are only used when you wish to go into the most minute details of a life, and it is by trying to find a meaning for them all that beginners become confused. You should at first confine yourself to the reading of the main lines, as these chance lines are far beyond you and can only be used by the most advanced students. 1-2 is a line of influence and shows that about 30 to 35 years a very strong influence came into your life. In some way it was connected with occult things or occult influences. It, however, made a most decided impression on your life, and at the time worried you greatly. For a short time it went on, and then received a most decided check through your aggressive disposition. This influence has never been as close to your life as before this check, but there has been a gradual drifting away of it since. There is likely to be, however, a return to closer relations than ever in later years.

You say your hand is the most peculiarly marked you have ever seen. This is what everyone says: "I have never seen a hand marked like mine." The reason for this is that no two people are ever exactly alike; consequently, no two hands ever were, for the hand is the mirror of the person.

Third Question.—What does the triangle at 17 imply?

Answer.—A love of the occult.

Fourth Question.—What does line W-X mean?

Answer.—This line was used in answer to Question No. 2.

Your letter says: "So far in life I have been entirely off the track, it seems that everything I have attempted has led to failure, until I have almost given up hope at leaving the world any better for my having lived in it. I know no man is born that there is not one thing he may learn to do well, so that he may drive hunger from the door. So far I have failed to do that," etc.

I am utterly unable to reconcile the above statement with the hand sent. It is a well balanced, practical hand, showing a man full of ambition, indeed, this is extreme in its development, shown by the life line running clear up into Mt. of Jupiter. There have been some checks to ambition and a good deal of ill-health during early years of life, but these all clear away about 20 and there is no possible reason why any such check, as above described, should be the lot of W. W. M. A great deal of useless complaining is done by people who say they have not "succeeded." All cannot be presidents, and these same people may be complaining because they have not achieved great fame or wealth. Success has many degrees, and your success may be far greater in degree than he who sits on the throne. Success comes from not being discouraged every time you are knocked down, but from rising determined not to be knocked down next time. While W. W. M. must have the same trials that come to others, he can surely succeed or else I know nothing of the hand. He may not have found his place. I do not know what he has tried, but I do know he is making his case far worse than it really is.

Mrs. S. E. J. sends two small pencil sketches taken from memory.

Question No. 1.—The hand marked No. 1, which I have drawn from memory, puzzles me chiefly because there are so few marks to read. The head, heart and life lines are straight, deep and unweaved with nothing else except two squares, one on head line and one on heart line, and the marriage line curving up to Mt. of Mercury.

Answer.—S. E. J. has here encountered the difficulty I have often written about. She finds only the few lines and she is nonplussed. It is exactly such a case that will come to everyone who practices palmistry and has not taken the trouble to master the shape of the hands. In this case the lines tell little, but the entire reading must be done by observing the shape of the hands, joints, fingers, thumb, the mounts, the way he holds them in relation to each other. This is the part of the study of palmistry that is irksome, tedious, and few undertake to master it. But as in this case, if S. E. J. had studied shapes or cheirognomy before she has attempted lines, she could give a good, clear reading of this hand, and it would not puzzle her at all. It is in just such a case that a scientific palmist will triumph over one whose knowledge is superficial. The very rough pencil sketches only show that the subject had a head, a heart and was alive. In other words, indicates a person on whom the affairs of life have made little impression. The marriage line, as you have drawn it, shows that the subject will not likely marry at all. The

Squares are a sign of protection from some danger wherever they are found. In this hand there seems to be some protection to both head and heart. Your sketch does not show the shape of this person's hand, so nothing can be done from that source. Your second hand is also devoid of shape, but I will answer your questions as to the lines.

Question.—What is the triangle in the life line?

Answer.—The triangle you speak of is formed by a line of travel springing away from the life line, which is crossed by the line of health. This triangle means that at the age that the travel line leaves the life line, the subject will begin to travel or be away from home a great deal; in fact, will fly away from the place of his birth; the point at which the health line touches the life line is the point at which the life will end.

Question.—What is the cross between the lines of head and heart?

Answer.—This is the Croix Mistique and shows a love of the occult sciences.

Question.—You ask about a sign which you send a pen drawing of. The head line starts close to the life line, the heart line instead of beginning on the Mount of Jupiter, as it should, begins between life and head lines and cuts the head line going on across the hand in the usual way. There is great danger in this sign that the heart will entirely master the head and that in all matters of life will be viewed from the sentimental side and the subject will have great unhappiness from what he deems the coldness of the world. For instructions as to how to read age on head line, see Light of Truth of June 26.

Question.—What books shall I get?

Answer.—If you can afford it, get a Manual of Cheirosophy by Ed. Heron Allen; if not, Practical Palmistry from Light of Truth.

Mrs. M. A.—I cannot use the pencil sketches you sent me at all. In order to have everyone who sends to this department send material that I can use, I gave full instructions in Light of Truth in issue of July 17 how to take good impressions of the hands. I am sorry I cannot use your sketches, but it is impossible. They convey no idea whatever.

Mrs. L. T. C.—In reply to you will say: I had a letter from Cheiro from London, England, where he now is, received a few days ago, and he said he was bringing out a new edition of his book, which could be had from F. Tennyson Neely, 114 Fifth Avenue, New York. I do not know what changes, if any, it will contain, but anything from his pen is good. If you will let me know what books you have I will see if I can suggest any new ones to you. I answer your questions as follows:

Question.—What is the meaning of a marriage line, forked at the percussion? I have a hand with this sign, and have looked for an explanation in all the books and can not find any such line described or explained.

Answer.—This is an uncommon sign, and will tell you that the affair of the heart which it shows will be a very strong and serious one. The joining of two lines forming one, and then continuing, shows that there is a strong concentration of force or forces which have been drawn together to produce the love affair or marriage shown by the line. It will consequently be much more violent than if only shown by a single line. If the line shows a fork on the other end, viz. away from the percussion, you know it shows a strong attachment or marriage which is broken up and affections scattered. In a married person you read it divorce, in a single person

it is a broken off love affair at the age which the line appears. The line you ask about is to be reasoned out on the same basis, only it tells an opposite story, viz., the affections concentrating and producing a stronger attachment. I hope I have made my meaning clear to you. If not I will try and make my meaning better understood. I will be glad to have you write me at any time you have a puzzling question, and will assist you in any way I can. It was exactly for this purpose that this department was started.

Note.—L. T. C. is a practicing palmist, who says she is meeting with success. She has raised a most interesting question in the above. All readers who encounter it can be prepared to read it correctly.



The next hands that I will take up have been here for some time, and I must apologize for the delay in answering your communication. Your letter says: "Will you please tell me what is in my hands, as I am very anxious to know how things will go in the future. I have had a tough time of it so far. I am a carpenter by trade and am not satisfied in the least with the slow progress of laying up something by day labor. I am not married, but have bother enough without it just the same. Will you tell me what to do to do better?"

Answer.—I have taken up this pair of hands, though the questions asked are out of the province of this department, for the reason that these hands show that if the writer has told the facts he has entirely neglected his opportunities. I have never examined a pair of hands that showed greater natural endowments, and I am very loth to believe that a man who had such promise should get along so poorly. Either he has not told me the facts as to his success, or else he has not known what was in him. I have made it a rule years ago to rely on the hands strictly and to pay no attention to any external indication. This is the only safe rule, for if palmistry means anything it means the reading of the hands and not anything else. In the present case I repeat I have never seen a hand of better promise, and the owner has only himself to blame if he is not a leader in the community in which he lives. The shape and all the principle lines are as fine as they can be. And I feel sure that Napoleon had no finer head line. In fact it is the very best marking that a man could have, and for this reason I say that either the man has not told me the facts or he has not known his ability. There is one thing I know, this man can make a great success in the world if he has not already done so, and it is absolutely ridiculous for him to talk of failure.

I hope all readers of the Light of Truth will write this department freely, asking any questions they wish, which will be answered free of charge.
CHEIRO, JR.

Psychometric Dictionary, 25 cents.

THE SPIRITUALIST TRAINING SCHOOL.

A. J. Weaver, superintendent of Educational departments.

The constitution of the school makes provision for a home department open to all by the payment of \$3; which payment confers also the right to attend the summer session by the payment of \$7 in addition.

Spiritualists are now getting home from the camps and settled down to their accustomed duties. The time, therefore approaches for the work of the home department to begin. As oral intercourse is necessarily precluded and the work will have to be carried on mainly through the printed page, it is thought best to discontinue the use of the text books employed at the session last summer, and adopt a course of general reading on subjects with which every one who is or intends to be a public worker in behalf of Spiritualism needs to be acquainted.

Spiritualism is fast becoming a great system of religious thought, and taking its place as an organized power in the world. This throws a heavy responsibility upon those through whom it comes and who represent it to the world. It is they, & most wholly, who will make it the most beautiful and helpful religion the world has ever seen, or, by their ignorance and selfish qualities, degrade it to a species of witchcraft, and make it merely a spectacular show.

We are false to our duty to Spiritualism unless we do all in our power to elevate mediums and make them in every sense worthy of the precious gift of mediumship. We should not compel them to struggle for a livelihood with the avarice of the world.

Because of their peculiar organization they ought to be set aside and trained for their work so that through them we shall get the best possible results—the highest possible inspiration. They should not be an ignorant, illiterate, common class, but, instead, they should be cultured, refined and filled with wisdom, with knowledge, and with a grace of spirit which will attract a higher class of spirits to them as avenues of communication with earth.

Development of the psychic power belongs almost wholly to the spirit world, but the culture of the intellectual and moral powers is the work for earth life. This work has been too long neglected by Spiritualists. The time has come when it must be attended to if we expect Spiritualism to take a prominent place among the great forces of the present age. Ignorance is looked upon and is almost a crime among men and women who aspire and claim to be leaders in any movement of modern thought. Mediumship is one of nature's highest gifts but if it is yoked to ignorance, illiteracy, ill manners, conceit, dishonesty, selfishness, coarseness or any other blemish of mind or heart of its possessor, it is shorn of its higher and more spiritual value and thereby is degraded to an inferior position in the world's forces, and is classed by the great mass as a species of black magic, gypsy-fortune telling or something of kindred nature.

Mediumship must be coupled with intellectuality and Spirituality or Spiritualism will come to but little else than Hindoo Fakirism—a thing to amaze or amuse.

The world's great scholars and thinkers who have investigated its phenomena and become inclined to favor it, hold aloof and will hold aloof from any confession or profession of it, unless we, who have committed ourselves to it for better or for worse,

put our shoulders underneath it and raise to a higher intellectual and moral plane.

The place to begin this work is in the seance and on the public platform. Mediumship is the first thing to be lifted. Mediums and all who through voice and pen or psychic power represent Spiritualism to the world ought to see to it that they properly fit themselves for this important work before they appear in public.

Have we appreciated the importance of mediumship to such a degree that we have done all we could to make its possessors worthy of such an extraordinary gift? Have we impressed on mediums, as we ought to have done, the all-important fact that they ought to be a superior class, with royal attainments—intellectually, morally and spiritually of the very highest order? And have we ever made a single strong, united, determined effort to assist our mediums and our public workers thus to train and elevate themselves?

This is an age of specialists. In every department of life men and women are trained for their work. Skilled labor is the best labor and most in demand. In music, in art, even in such occupations as cooking food, nursing the sick and caring for babies, women are specially trained.

And shall we attempt to build up a great universal system of religion, as broad as earth and as high as heaven, worthy of the world's acceptance, by the aid of unskilled workmen? If even the successful gardener must enrich and cultivate the earth in which he plants his seeds, do we imagine we can make the flowers of Spiritualism take root, grow, blossom and ripen into spiritual and intellectual beauty and fragrance in a sterile and uncultivated soil? And mediums are the soil in which Spiritualism has its existence. Without them it has no visible and tangible form. If that is true, is it not reasonable that to have it thrive they must be enriched by the best intellectual and moral culture they can receive? Is it giving Spiritualism a fair chance unless we give it a good place in which to grow? Will it not deteriorate if the land in which it is planted is allowed to run up to weeds? As well expect to raise a wheat crop from a bed of sand, or violets in the dampness and darkness of a cavern, as to have a Spiritualism worthy of the world's admiration and love if the mediums, through whom it comes, are barren of intellectual, moral and spiritual richness and culture.

We have neglected our mediums—neglected to show them the necessity and provide them the means by which they could make themselves more worthy to fill, as they ought, the place to which their mediumship has called them. The result has been that the intellectual and moral status of Spiritualism is such as to be offensive to thousands in the upper and more cultivated ranks of society who really believe there is truth in it.

In a famous heresy trial some years ago Beecher said: "There is such a thing as Christ turning himself out of the church." So there may be such a state of affairs by and by that Spiritualism will be outside of the Spiritualists. There will be a multitude of scattered, disorganized believers who will refuse to recognize the name and march under the flag which has so frequently been dragged in the mire.

Our army must be reorganized and training schools for our officers be established, or Spiritualism will be as a religion what China is as a military power.

It may be said the spirits are our teachers. With all my soul I believe it. But that does not lessen the fact that we ourselves have a work to do as a supplement to the spirit's work; and we may well question the wisdom

of any spirit who fails to recognize this fact.

The very best mediums this world has ever produced have at times become drunkards or debauched by other vile habits, or shown themselves ignorant, selfish, dishonest, ambitious, vain, conceited or avaricious. Repeatedly has this been the case. This fact shows conclusively that no one, not even a medium, can evade the personal responsibility which nature places upon every one. It proves that mediums have, like other people, a work to do for themselves—an intellectual and moral work—a work which the spirits do not do for mediums, as a rule, and then only in part, but which must be done, or Spiritualism through them is more or less dishonored.

Spiritualism is a work which must have the co-operation of the two worlds. The spirits can not do our work and we can not do theirs. Our very first work is to provide the spirits with good tools. They can not furnish good music unless we furnish good instruments. They do not want ignorant, coarse, dishonest men and women as their mediums. It is with great difficulty they can reveal exalted truths through such avenues. That "we make the conditions for the spirits" is a common saying; but the best condition is the right kind of a person for medium.

How shall we get such? By taking youth or those in early life who show remarkable mediumship, setting them apart and training them intellectually, morally and spiritually. Taking those, if possible, who by nature have superior intellectual and moral qualities. Such mediums will be more likely to draw to themselves controls of a high order. An atmosphere of intelligence, simplicity, unselfishness, wisdom and love will accompany them and be revealed in all they say and do.

There is another aspect in which to look at this matter. Ignorance in any movement among its leaders is disastrous to its progress, and even endangers its life. If the time ever comes when the Spiritualists are an ignorant, illiterate, uneducated body of people, the hope and expectation of Spiritualism's superseding Christianity in Europe and America is surely doomed.

Education is the pride and glory of "Christian" nations. Christianity for two hundred years has been the nursery of intellectual culture. If Spiritualism falls below Christianity in this matter, it will suffer degradation, if not death. Men and women of cultivated minds and noble impulses say to me: "Suppose we grant, what looks probable, that spirits can and do communicate. But what are Spiritualists doing for the education, the intellectual and moral elevation even of their own people?"

And I am silent.

The time has come for action—action—action all along the line. Mediumship must be elevated. Shall we wait longer? Shall we wait till the higher spheres of wisdom and love are ashamed of us and turn from us disheartened? Shall we wait till Spiritualism in the nineteenth century has repeated the history of Spiritualism in preceding centuries, of passing into the hands of undeveloped, crude and commonplace spirits? Shall we wait till the earnest, progressive, aspiring Spiritualists who have looked to Spiritualism to usher into the world a wiser, broader, higher and more comprehensive religion than earth has ever had, leave our ranks discouraged?

If so farewell to the fond hopes and bright expectations of the spiritually-minded Spiritualists in both this and the spirit world.

A. J. WEAVER.

Old Orchard, Maine.

See adv. of choice literature.

CORRESPONDENCE

NEWS NOTES.

The Nashville convention begins on the 23d.

Dr. J. Luys of Paris has passed to the beyond.

Mrs. M. S. Pepper's home is in Providence, R. I.

Providence, R. I., has F. A. Wiggin for tomorrow.

Stuttgart, Ark., had Dr. J. P. Thorn-dyke last week.

The Banner warns against one "Prof." Thomas.

Mrs. Dr. Caird, of Chicago, has located in Boston.

The state convention at Augusta, Me., convenes today.

Carlos E. Wright, the organizer, has gone to Decorah, Ia.

The poet laureate of Summerland, Cal., is M. E. Taylor.

Dr. Dean Clarke has been summering at Lake Pleasant.

C. E. Dent of Vicksburg, Mich., has entered the lecture field.

Holdrege, Neb., has an instructive worker in Jose Mackinson.

Hudson Tuttle and wife were the closing speakers at Lake Brady.

Lowell, Mass., opened Sunday services with Miss Blanch Brainard.

William K. Yeaw is one of the oldest Spiritualists on the Pacific coast.

The Ladies' Aid of Springfield, Mass., have their Thursday evening socials.

It is reported that Hon. L. V. Moulton is about to leave the lecture field.

Onset camp will remain open until the close of the harvest moon festival.

Santa Barbara, Cal., has Professor W. C. Lowman as lecturer for the present.

Hayden Lake camp closed last Sunday, after a ten days' interesting meeting.

Dr. E. H. Denslow has gone to Pueblo, Cal., where he has been lecturing.

Fort Wayne, Ind., has J. Frank Baxter for October, November and December.

Dr. J. M. Peebles of San Diego, Cal., was in Indianapolis last week on business.

El Paso, Texas, has a Spiritualist society, with Hon. W. H. Winn as president.

The Church of the Spirit of Springfield, Mass., it is reported, will resume this fall.

At the close of Lake Brady camp Mr. and Mrs. D. A. Herrick were given a reception.

Helen Stuart Riching is lecturing in Worcester, Mass. Her address is 66 Chatham street.

Dr. C. W. Burroughs, conductor C. S. U., Detroit, may be addressed at 132 Michigan avenue.

Mrs. Julia Schlessinger is giving a series of illustrated lectures at Loring hall, Oakland, Cal.

O. A. Turner, a respected citizen of Chicago, and friend to the cause, has passed to the beyond.

George H. Brooks has returned home at Wheaton, Ill., and is ready for fall and winter engagements.

From September 23 to 26 are the Spiritualist convention days at the Nashville, Tenn., exposition.

Prof. J. W. Kenyon and wife have been ministering to the Spiritual needs of the friends at Lynn, Mass.

Salem, Oregon, has a fine medium in Mrs. W. P. Williams, wife of a highly respected citizen of that place.

The Central Spiritual union, of Detroit, has engaged Mrs. Annie Burnham as platform test medium.

Ex-Rabbi Well lectured at the Church of the Spirit, Chicago, last Saturday, followed by B. F. Foster with tests.

G. W. Kates and wife are the permanently engaged speakers for the First Spiritual church of Rochester, N. Y.

Mrs. B. R. Plum is conducting Sunday services at 630 Myrtle avenue, Brooklyn, N. Y., every Sunday at 3 and 8 p. m.

F. N. Foster contemplates a trip to Texas after the 1st of November. His present address is 53 South Sheldon st., Chicago.

The regular meetings at Adelphi hall, New York, will be resumed tomorrow, the 19th. Mrs. Helen T. Brigham is the speaker.

Mrs. M. A. Congdon of 160 Ann st., Elgin, Ill., has determined to confine her lecture field to the west. She will not go east as expected.

The Y. P. S. U. at Cassadaga presented George H. Brooks with a handsome gold pin—a Maltese cross with a sunflower in the center.

Canton, Minn., has a new society, with G. W. Glise as president and C. D. Hitchcock as secretary. Mrs. Mary Haskins is the speaker.

Mrs. Carrie F. Weatherford, of Milwaukee, the noted medium and lecturer, will come to Kansas as a state organizer and will soon make a lecture tour of the state.

Mrs. M. Summers, pastor Spiritualistic Church of the Students of Nature, Chicago, was given a birthday reception recently at her residence, 1753 Milwaukee avenue.

The principal workers at the Etna camp this season were A. E. Tisdale, Moses and Mattie Hull, Mrs. A. E. Stevens, Mrs. Chloe Pickard, A. F. Burnham and L. Penney.

Mrs. Josephine Ropp, of Cincinnati, has removed to Lafayette, Ind. A society has been organized there with Mrs. India Hill as lecturer and Mrs. Ropp as test medium.

Dr. J. R. Craig, of Sacramento, writes: "We have organized a very nice little Spiritual society here and will hold public meetings every Sunday evening during the winter."

Etna Camp had a flag raising. The flag was donated by the ladies of the Spiritual association, and the staff by Messrs. Henry Simpson of Etna and Joseph Davis of Newburgh, Me.

After the camp at Cassadaga, the chairman, George H. Brooks, Mrs. A. E. Kibby and Dr. Hartwell and wife journeyed over to Niagara Falls and spent an enjoyable day viewing the scenery.

Helen Stuart-Riching's permanent address is once more that of her old home, Boston, Mass. (General delivery), and correspondents are requested to discontinue addressing her at Milwaukee, Wis.

The Harvest Moon festival at Onset takes place on the 9th of October, beginning at 6 p. m. with supper, to be followed by an entertainment and dance. An all-day service on the 10th at the temple.

C. Wesley Goodin, of McKinney, Texas, is the leading light in his section, being a medium of bright promise. He is the son of a well-to-do jeweler, whose establishment is nearing its fortieth year.

The First Spiritual society of Springfield, Mass., has engaged Mrs. Helen Palmer Rensig for the first three Sundays in October. She will also lecture in Ladies Aid hall, corner Main and Spring streets.

Mrs. Cora L. V. Richmond preached her farewell sermon to her Chicago congregation Sunday, September 5, prior to taking up her residence in Washington, D. C., where she has an engagement for a year.

Dr. Peebles lectured in the Spiritualist church at Indianapolis, Ind., on the 5th, though he is not in the lecture field. He has many invitations, but is too busy writing up his last tour around the world to accept them.

The principal workers in Texas at present are Revs. A. F. Brown, R. H. Kneeshaw, J. W. Ring, Dr. J. L. Manly, Mrs. Lydia Allen Gordon, Mrs. C. M. Hinsdale, Miss Ellen Thomas, Miss Annie Martin, Mrs. Anna Galnes, and Sallie and Will Aber.

The friends at Fort Wayne Ind., had a social and musical entertainment recently, which resulted in good harmony for future work. They are to be continued during the winter. The last Wednesday of each month has been set apart for these gatherings.

Weekly circles are being held in Los Gatos, Cal., by Mrs. Lester McLean with growing interest. Dr. Don McLean is also organizing a class for psychical research, combined with a developing circle, which is quite an innovation in this Gem City.

The forty-second annual meeting of the Friends of Human Progress was held at Forest temple, North Collins, N. Y., on the 3d, 4th and 5th Inst., with the largest attendance had for years. Hon. L. V. Moulton and Mrs. A. E. Sheets were the speakers.

On a visit to Bismarck, N. D., Mrs. E. H. Bigelow found herself alone in the field. But being free to speak, she did so, and soon discovered some remarkable talent and effects in an eleven-year-old child. Before she left, however, the town could boast a number of new converts.

The Children's Progressive lyceum at Onset camp, organized and conducted by Miss Hattie H. Danforth, of New York, closed last week, after a successful term, being held five days in the week. The school will continue on Sundays only, conducted by other teachers, as Miss Danforth returns to New York.

Fred. Evans has been astonishing the natives of Malone, N. Y., with his state writing phenomena. Of course, the papers do not him professor and give him good notices, but he remains the same modest medium all through. His phenomena is undoubted and thus he need not assume anything. He returns to Boston by the 20th.

The eighteenth annual camp meeting of the First Society of State Spiritualists and Liberals at Topeka, Kan., has closed, after a very successful camp. This camp has met every year in August for the past 18 years. The camp this year was entirely free from any disturbance in the way of shows, merry-go-rounds and bad characters.

The Lynn Spiritualists' association has elected the following officers for the coming year: President, James M. Kilty; vice-president, Amanda Robinson; secretary, A. A. Averill; treasurer, E. P. Averill; board of directors, M. V. B. Stevens, C. H. Worthen and L. D. Milliken. The winter's course of lectures will commence October 3 with Blanche Brainard as test medium.

Letters were received in Nashville from F. B. Woodbury, secretary N. S. A., confirming the engagements of Dr. George A. Fuller, Mrs. Cora L. V. Richmond, Judge Moulton, Hon. H. D. Barrett, president of the N. S. A., as speakers and Mrs. Pepper, Mrs. Anna E. Thomas and Mrs. Loe F. Prior as the mediums engaged for the Spiritualists' mass meeting, September 23 to 26, at the exposition, to be held at the first-named place.

Dr. Sherman W. Aspinwall, who died at his home, 2433 first avenue, South Minneapolis, on the 30th ult., was born in Cayuga county, N. Y., April 3, 1832, and came to Minneapolis in 1875. Since that time he has been engaged in various enterprises here,

the chief among which was that of the Northern Spiritualists' Camp Meeting association. He leaves a wife, three daughters, and numerous friends who will mourn his loss.

Detroit has organized an independent Spiritual organization, especially intended to protect honest mediums and expose the pretended ones. The names of the incorporators are: John D. Boyle, Benjamin N. and Mrs. M. J. Knowles, S. M. and Emma L. Hopper, Mrs. C. V. Boyle, Alice Blumberg, Kathl Flanigan, George W. Phillips, Sarah and James Flanigan, Julius M. and Mrs. Matilda Wiske, Mary Campbell, Joylotta Purchy and J. Monroe McDonald.

AMENDMENTS TO CONSTITUTION,
N. S. A.

Persons desiring to amend the constitution of the National association are respectfully requested to prepare their amendments, present them before a meeting of a local chartered society for indorsement, and after receiving such indorsement, forward such amendments to the secretary of the association at once.

All such indorsed amendments will be printed and presented to the next convention for action.

F. B. WOODBURY.

THE JUBILEE.

The International Jubilee of Modern Spiritualism will be held at Rochester, N. Y., June 1 to 8, 1898, inclusive.

The arrangements for a Children's lyceum will be under the management of Mr. J. B. Hatch, Jr., of Boston, Mass.

The Spirit Art department, Mr. W. H. Bach, whose present address is Lilly Dale, N. Y., will have in charge.

Dr. Fred. L. H. Willis, of Glenova, N. Y., has been appointed foreign correspondent.

The general manager has visited a number of the leading camps this season and has received much encouragement in his work. The prospects are it will be a grand success. More money, however, is needed to carry on the work, and it is hoped all Spiritualists will respond liberally.

FRANK WALKER,
General Manager.

VOYAGE TO EUROPE.

To make it possible for people to visit Europe without the extravagant cost of the old methods has been an unsolved problem until now. Americans will not travel second class, and to go first class by the fast steamers, means a cost of \$200 to \$300 for the steamer ticket alone to begin with. The subject has been very carefully investigated and some new methods brought to bear, so that now the ocean voyage can be paid for at the rate of \$6 per month, for the round tour to the Paris Exposition, and \$15 for English and Mediterranean voyage next season, on monthly payments. No second class and no steerage carried on the steamers. This is an opportunity for the school teacher, physician, minister, merchant, etc., etc., to take a trip to Europe, which thus far has been as impossibility with many.

The cultivated and intelligent classes in America, are perhaps better qualified to understand and appreciate the scenes and historical spots in Europe, than any other class in the world.

The details of how the plan has been worked out are interesting and the handsomely illustrated pamphlet or particulars, containing over 100 fine half-tone engravings, is sent free on application to the Postum Cereal Co., Limited of Battle Creek, Mich.

The Universalists's Creed — Funny Bible Trans- lations.

THOMAS PAINE AND JOHN WES-
LEY ARM IN ARM.

By Dr. J. M. Peebles.

The Indiana state convention of Universalists met this week in Indianapolis. This religious body has a small church edifice here and a small congregation, all of which is in perfect keeping with their narrow creed. The founder of American Universalism was John Murray, a Spiritualist medium. Universalism has been preached in America over a hundred years, and yet, the state secretary reports a total membership of 1,895 in the great state of Indiana. Slow progress this! Indianapolis alone has a population of 200,000.

I listened to a straight old-style Universalist sermon last week. It reminded me of the explorations in Babylon. The point urged was "sound doctrine a necessity for present peace and salvation." And this sound doctrine, simmered down, meant—there's no endless hell and everybody will eventually be saved. Hallelujah!

But is there any future conscious existence for human beings? If a man die shall he live again? The Athelst, the Agnostic, the Materialist—millions upon millions say No! And the Materialistic sentence of science is—death ends all! Has Universalism any proofs to the contrary? Not one! It can only point with bony fingers to Moses in the bullrushes and other reported occurrences found in the Old and New Testaments.

Universalists have become a sect; as much so as Presbyterians or Methodists. They have a creed fixed and unchangeable. This is the first article: "We believe that the holy scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind."

The most important matter before this Universalist convention is a proposed change in the "Winchester Profession of Faith," adopted in 1803, nearly one hundred years old. After the few Universalist delegates and preachers—all theological fossils—had discussed the matter of a change in the creed, it was voted not to change or amend any of their ancient articles of faith. And so, Universalists still believe that the whale swallowed Jonah and that Jesus cursed the fig tree. "The Rev. Thomas E. Guthrie of Indianapolis, chairman of the convention, discussing the proposed changes, urged the delegates who will represent the Indiana state convention in the national conference to be held at Chicago next month to vote solidly and persistently against the change. It is said that the proposition to amend the Winchester articles originated with Unitarian ministers who were now in the work of the Universalist church, the underlying idea being the ultimate consolidation of the Universalist with the Unitarian church in this country.

The old-school Universalists are exceedingly jealous of the Unitarians. They are afraid of being swallowed by them. Unitarians, as is well known, are a rapidly increasing and growing body of liberal religionists. They are broad. They are noted for erudition and moral independence. Their creed, if that is the proper word, is exceedingly flexible. Some of their preachers are straightout Spiritualists. The philosophy of Unitarianism and of Spiritualism, so far as I understand them, is identical—the divine Fatherhood of God, the brotherhood of man, conscious communion with the dwellers

in spirit life, and the eternal progression of all human intelligences.

H. F. Underwood, so well and favorably known to the liberal public, in writing of the Universalists, says:

Yes, a theological spent force striving to be considered respectable.

THE OLD AND NEW TESTAMENTS.

Universalists consider these—in a word, the Bible (an old book of sixty-six books or pamphlets)—a sufficient "revelation" for the physical, mental, moral and spiritual guidance of humanity. Other denominations consider it plenarily inspired—infallible—the infallible word of God. And yet Christians have the audacity to revise, re-revise and modernize it.

The old English version was translated in 1611, and called King James' version. This version was revised in the reign of Henry VIII, and this was again revised in the reign of Queen Elizabeth. The New Testament has been revised several times during the past 300 years, the last taking place and ending in Jerusalem chamber, Westminster abbey, 1880.

In the revised version (especially by the American committee) "devil" reads demon; "hell," hades. In Mark xvi, 16, "damned" reads condemned. John vii, 38: "Out of his belly shall flow rivers of living waters" reads, "from with'in him shall flow," etc.

"Heresies" reads "factions." In the whole of the thirteenth chapter of First Corinthians "charity" is made to read "love." This was not only correct, but a very wise translation of the Greek word.

The First Epistle of John, the very pillar of the orthodox trinity, "There are three that bear record in heaven," etc., is entirely thrown out as an interpolation.

In the reign of Queen Mary the Protestants got out a biblical translation called the "Breeches Bible." In this edition Genesis iii, 7 reads: "And they sewed fig leaves together and made themselves breeches."

The "Vinegar Bible" got its name from the fact that the "parable of the vinegar" appears instead of the "parable of the vineyard" at the heading of a chapter.

The "Servant Bible" originated in this way, in 1640 (see third Chapter of Genesis): "Now the servant was more subtle than any beast of the field." "Servant" should have read "serpent."

The "Wicked Bible" was so called because of the omission of the word "not" in the rendering of the seventh commandment. This so angered Archbishop Land that he fined the careless printer \$1,500—the money being expended in securing new Greek type.

The "Bugge Bible" was so named because in a translation published in 1551 appears this rendering of Psalms xci, 5: "So that they shall not nede be afrayde of any bugge by nyghte."

The old "He Bible" took its name from the blunder in translating Ruth iii, 15, "Le measured five measures of barley and laid it in her; and he went into the cite." This should have read "she"; Ruth went into the city.

The "Molasses or Treacle Bible" came from the translation of Jeremiah viii, where "there was no more balm at Gilead" is made to read, "there is no more treacle at Gilead." This so horrified the clergy that the sale was suppressed.

The "Wooden Leg Bible" originated in a biblical illustration of the scriptural parable of the sower, where a wooden-legged Satan is pictured in the very face of Jesus sowing tares. This must have looked very funny—a one-legged devil hobbling along after Jesus sowing tares; and confirming what I long contended for, that the "devil is eminently industrious"; and such industry deserves universal commendation. Pitying the Hmping old fellow, let none hereafter paint him too black,

Having but one leg, I am wondering just now how he could have taken (carried) Jesus up onto that "exceeding high mountain." But then "great is the mystery of godliness." And everything with God, we are told, is possible. But the Thomas Paine Freethinker thought it would be impossible for God to "turn a grindstone backwards and forwards, two different ways at the same time."

Do you remember the epitaph that the orthodox sectarists are said to have composed for Paine's tombstone? Here it is:

"Poor Tom Paine, here he lies,
Nobody laughs, nobody cries;
Where he's gone, or how he fares,
Nobody knows—and nobody cares."

And yet I saw, actually saw a few nights ago in a vision Thomas Paine and John Wesley standing in the illuminated heavens side by side, arm in arm, holding sweet council together touching the spiritual unfolding and uplifting of humanity.

ANOTHER NEW BIBLE.

Saying nothing just now of the Vedas of the Hindoos, the Tri-pitaka of the Buddhists, the Avesta of the Parsees, the Koran of the Mahomedans, the Douay Bible of the Roman Catholics, the Mormon bible, the Woman's bible, and the English Freethinker's "Bible of Reason," we are about to have another brand-new Bible, or the re-revised revision of the old one, the "Polychrome Bible."

The originator of this Bible is Professor Paul Haupt of the Johns Hopkins university, Baltimore, an adept in the Hebrew, Assyrian, Semitic, Arabic and other oriental languages and dialects. There is a "crying necessity," he says "for a correct and critical Bible. The King James version is 300 years old, filled with mistranslations, obsolete words and incomprehensible Hebrulisms." Exactly, and this is just what Spiritualists have long been teaching. And in accordance with their teaching they have believed just as much of the Bible as looked reasonable—and no more! But bring out the Polychrome!

There is one Bible, divinely, grandly inspired, that requires no priestly revisions. It is the Holy Bible of Nature, written by the direct will of God. Its pages are the immutable laws of Nature. Suns and stars, mountains and valleys, oceans and rippling rills constitute its sacred chapters; while every waving forest, climbing vine, opening bud and flower and crystal dewdrop are verses and letters in this holy book. (Hands off, oh ye priests that preach for "hire" and fatten upon the ignorance and credulity of the people!

J. M. PEEBLES, M. D.

SNAP SHOTS.

Truth is the highest law.

Forget the past, live in the present and the future will take care of itself.

If all men acknowledged each others' rights there would be no need of courts.

He who dies poor in worldly wealth leaves no regrets behind, and no aura to hold him earthbound.

The greatest opposition to a new truth is always from those who know the least about it.

When a preacher asserts that Spiritualism tells you nothing new, ask him what orthodoxy has that is new.

More dangerous than simon-pure fakirs are those who have medial powers, which they practice in public only to deceive in private.

Skepticism in the power of spirits hurts none more than the skeptic, for it prevents the rapport needed to obtain the support or advice of spirits.

OUR SERMON.

Where there is no cause there is no effect. The philosophy of life in the mortal is built up of trials, misfortunes and disappointments. If all were serene and we lived on the same paradisaical plane with the animal there would be no philosophy, no science, no progress on either the material or moral planes of existence. We need contention, strife and warfare to reach a higher altitude than the earth sphere, but it should be limited to self and not against each other. Like the animal, when we suffer pain, disquietude or melancholy we like to fasten the blame on someone else, and either punish them for our shortcomings or draw on their resources (their health and happiness) to relieve our own wants and desires. This is selfish, and lays the foundation for calamities not in the plan of creation or development—so-called salvation.

We each have enemies enough in our being to combat, and the duties involved are our own, not others, to be imposed upon. Contention for rights can be done by argument and arbitration. That uplifts and educates. Force only degrades and retards progress. Strife involves labor—a struggle for existence with mother earth—agriculture, industry, trade. Close attention to this gives us health, comfort and peace. The reverse inherits police regulations and prisons. Warfare is fighting the devil in our own nature—our natural inheritance from the animal plane of existence.

Of course all this involves trials—trials of sickness, patience and of temperature (heat and cold); misfortunes, such as death, cyclone, earthquake and other natural occurrences; disappointments in failures to reach our desired ends without the needed effort for success or in missing opportunities by virtue of shortsightedness or lack of experience.

Do we need more for our spiritual budding—our soul growth—than what nature imposes upon us? Yet man fails to realize this, and creates more trouble—literally involving calamities not intended for him. Is it a wonder that he is crying to high heaven for succor? And is it a wonder that he seizes every opportunity to hear the reply which he intuitively feels has come through Spiritualism? And is it a wonder that once a Spiritualist, always one? The right test, however tiny, invites unconditional surrender; for the first impulse that this brings is gratitude—a soul's thanksgiving for the promised peace after a long night of trials, misfortunes and disappointments—of contention, strife and warfare. He feels that the day has dawned which insures a new lease of life, and one that is worth living. For Spiritualism is the light that answers the query of ages, "If a man die shall he live again?" And that is the "new earth" which prepares man for the "new heaven," both here and hereafter; for as the cause so the effect. The effect of selfishness has been contention, strife and warfare among men and nations, with other results attending. Now let it be confined to self, and all will find a haven of rest, contentment and joy—effects compatible with an unselfish cause and as all are intuitively striving to attain.

ONE MORE CHANCE.

Any new subscriber sending 25 cents can obtain the Light of Truth for three months and a copy of Higher Realms or Psychic World.

The principle in nature that heals the wound on a man's finger moves the world; its inhabitants, and inspires to thought.

Occultism.

NEW THEORIES OF ELECTRICITY.

Lord Armstrong's Experiments Indicate That It Is Not a Fluid.

PHOTOGRAPHIC EFFECTS.

The electric spark has at last been photographed in London and a scientific problem solved over which the savants have puzzled for centuries. This wonder has been accomplished by Lord Armstrong, one of the most famous students of electricity known to Europe, and the results of his studies for years have just been made public. English savants hold that since the day amber was discovered to be the parent of so-called artificial electricity nothing has been learned which promises to be so great an aid in solving the problem of the origin and composition of electricity.

In the first place Lord Armstrong conclusively proves that we can no longer in truth speak of the electric fluid. There is no such thing. Electricity is nothing but a purely vortex movement, just such a movement as we see when we watch the rings of smoke that lazily drift from the mouth of the smoker. The vortex movement means that the electricity like the smoke moves over and over the circumference of the ring; that it is sucked in by one face of the ring and spit out by the other. The fact is wonderful in its simplicity. Like all the basic principles of science, the closer we get to them the more simple we find they are. And so it is with this one, which may revolutionize many theories established centuries ago.

Every electric current has two ends—the positive and the negative poles. Of course, there is a difference between them. Scientists knew that long ago. The trouble has been that they have been unable to learn exactly what that difference was. Now, however, comes Lord Armstrong's photographs, showing the exact difference to the eye. The reproduction of photographs taken by Lord Armstrong, which accompany this article, is to lay to the mind the most interesting, even if to science it possesses hardly so great a value as that of the others.

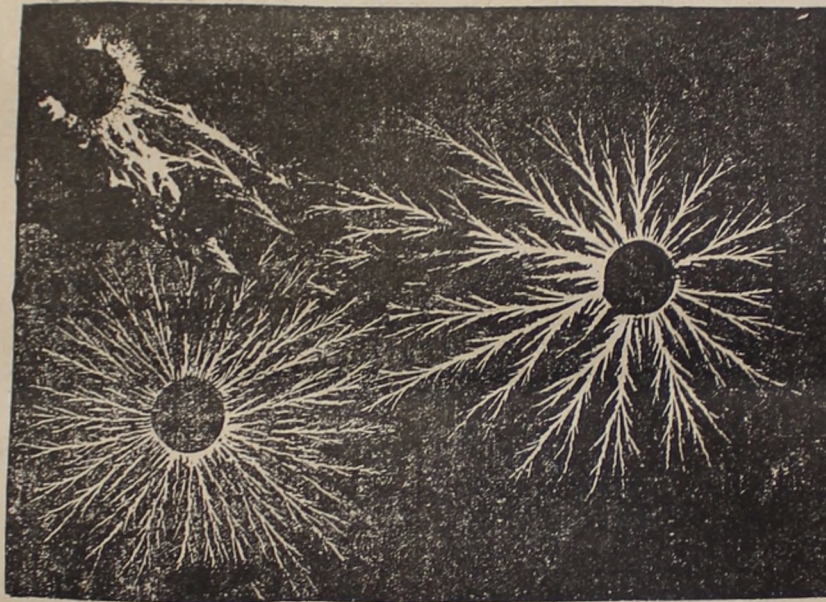
A camera and a powerful electric machine were placed in a darkened room. The camera contained a sensitive plate over which a light and fine powder had been sifted, thus insuring the fact that when the electricity was discharged the dust upon the plate would be driven about by the electric streams, and the light would at the same time affect the plate. The electricity would thus give the luminosity which would enable it to be caught in the act of setting the dust in commotion, the time required for its imprint being but the small fraction of a second.

Never did calculation prove more correct, and the result is shown in the plate. The black spot in the center of the plate is the metallic disk which rested upon the photographic plate and received the positive discharge from the electric machine. The light streams which branch out in feathery beauty like the illuminated roots of a plant are really the electricity, which radiates from the disk in this fashion. It shows conclusively that electricity in the original, as it were, is vastly

different in general appearance from the current after it has accomplished a certain portion of its mission. Take the electricity as it comes from the human body and photograph it, and it will be found that while it radiates under proper circumstances, it has a sharper and shorter appearance.

Another photograph taken by Lord Armstrong shows the electric currents when two opposite discharging disks were brought near to one another. The radiation from the positive disc is seen to be much the same as on the outer side, but on the inner side the rays are drawn toward the negative disc and consolidated into thicker lines. The illustration also shows clearly that the discharge has different characteristics at the two poles.

This latter fact is one of the most valuable results of Lord Armstrong's discoveries. Not, as previously stat-



ELECTRICITY PHOTOGRAPHED.

ed, that the world has not long known the abstract difference between the positive and negative poles of a current, but the matter of detail has in great measure been surrounded by mystery. Now it is clear as day. Not only is the difference exactly known, but it is exactly seen, and any scientific man counts the labor well spent which results in making apparent to the eye a fact heretofore only patent to the mind.

Perhaps, however, the most important feature of the whole truth outlined by these photographs of electricity is found in the shattering of the theory that electricity is a fluid. For nearly three centuries, or since the time when Gilbert of Colchester gave electricity a name and made it a science, it has theoretically been considered a fluid. Who has not read how "Benjamin Franklin, with his Kite, succeeded in harnessing the electric fluid," as if it was an every-day affair to harness fluids. Now it is shown that this was all wrong, and that Franklin, instead of harnessing a fluid, discovered the true method of directing the electric current so that it could be made of the greatest use to man.

As a matter of fact there has been no greater boon to electrical science in the matter of making plain the actual source and action of electricity

since the memorable day in 1729 when Grey and Wadler transmitted electricity from one point to another and taught the world how to distinguish electric bodies as conductors and non-conductors. It opens the way to a vast field of research that has hitherto been a blind path. It upsets theories which are centuries old. It may entirely revolutionize the present methods of controlling electricity, for electrical experts are today engaged in studying the truths made plain by these photographs, in the belief that by study and comparison they may be enabled to accomplish wonders beside which the achievements of Edison, Roentgen and Tesla will almost seem child's play.

Lord Armstrong states that he will proceed further with his photographic investigation, and will now endeavor to picture electricity in its different forms and in as many detailed fashions as possible. In brief, he will seek to make plain to the eye the famous principle of science that bodies electrified either positively or negatively attract neutral bodies and bodies affected with an electricity of an opposite name to their own, but repel those affected with electricity of the same name. And, greatest of all, he hopes

to show so plainly that a child may see and appreciate just how electricity is communicated from one human body to another by contact.

STRAY SHOTS.

A glorious future awaits him who can do a good act from purely sympathetic motives.

As a vicious dog mirrors his master, so a disrespectful servant betrays the master's attitude toward you.

The man who will sell his self respect for a small advantage must not expect the deference due those of nobler qualities.

The Bible says that the "utmost farthing" has to be paid for wrong doing. Spiritualism proves it through cause and effect.

Elder Wheeler of Meadville, Pa., is quite sure that Spiritualism is the work of the "devil," and is so instructing the people of that city.

Cruelty or cold hearted selfishness is an effect of wasted love—deception—transmittable by inheritance, through which the innocent often suffer for the guilty.

Before censuring a weakness or a defect in a fellow mortal, see that you have no worse one yourself. When prejudice or sullenness governs we see through a glass darkly, but never see our own murkiness of character.

VARIABLE STARS.

If at 11 o'clock on the evening of the 26th of September the constellation Perseus is looked for well above the northeastern horizon two bright stars will be noticed at once. One is Algenib and the other is Algol. But if the observation is made at 11 o'clock on the 27th of September, only Algenib will be found. Closer examination will reveal a faint fourth magnitude star, where Algol was on the night before. If this star is watched for about four and one-half hours it will be seen to grow steadily brighter until it equals Algenib in brilliancy, and then it will dawn upon the observer that the star is the same, but its brightness is variable. The slow, mysterious, but unvarying regular changes of Algol form one of the most fascinating sights which a naked eye examination of the heavens reveals. There is nothing equal to it on the same scale in the whole heavens. For about two days and one-half Algol shines with the brightness of a second magnitude star. In four and one-half hours it falls to the fourth magnitude, where it remains for some 20 minutes, when it begins to grow brighter, and in about three and one-half hours it is as bright as before. The period from minimum to minimum is about two days, 20 hours and 45 minutes.

Sir William Herschel thought that the variability of Algol could be explained by the supposition that a portion of its surface was not as luminous as the rest, and that when this portion by revolution was turned toward the earth, the star diminished in brightness. No one thinks so now. A portion of surface extensive enough to reduce Algol's light two magnitudes when it was turned this way would be too large to lose its effect in the seven or eight hours Algol is at or near a minimum. A better theory, and one that is almost surely established, is that Algol's variability is due to a temporary eclipse by a large, dark body revolving with Algol about a common center of gravity, and which at every minimum of the star comes between Algol and the earth. This dark body may be in the nature of a planet, but is more probable that this is an extinct sun, since it must be much larger in comparison with Algol than any of the planets of our solar system with respect to our sun. Thus Algol would be a double star, one of the components of which had run its course, lost its light and heat and become dead. The chief observational support of the eclipse theory is derived from the spectroscope. By this instrument it has been found that Algol is receding from the earth before the minimum and approaching afterward, which is what would be expected on the theory of a dark companion revolving in an orbit edgewise toward the earth and around a common center of gravity with Algol.

There is hardly a branch of astronomy in which more careful work is now being done than that of variable stars. It is only in comparatively recent years that much attention has been paid to them, but when once examined the field has been found surprisingly rich. Of course, variables of the brightness and prominence of Algol are few, but the number of telescopic stars known to be variable is steadily increasing. An atlas of variable stars is now under preparation under the direction of the Georgetown college observatory, and this is expected to systematize the scattered knowledge on the subject already possessed by astronomy. They are so numerous and scattered so widely through the heavens that it is perfectly possible some law governing their distribution will be found.

In this connection the discovery by Professor Solon I. Bailey of the Arequipa (Peru) branch of the Harvard observatory, of numerous variable stars and their absence in other objects which apparently belong to the same class, is worthy of note. In one cluster nearly one-ninth of the stars are variable, while in another, the great cluster of Hercules, out of 2,000 stars not a single variable has been found. These facts are published by Professor Pickering in the latest Harvard college observatory circular.

HYPNOTISM A BOON TO MEDICAL SCIENCE AND SURGERY.

Dr. Herbert L. Flint, a well known hypnotist, gives some valuable points on hypnotism in a recent interview.

"It is not improbable, and it is my opinion, that in five years hypnotic exhibitions will be prohibited by law. I understand that a committee from the medical colleges will urge the legislature of the state of New York to pass a law this winter to prevent them in the state. I helped kill a similar bill at Harrisburg, Pa., last winter, and at an exhibition a legislative committee was on the stage. The question is being discussed in several states, and it is only a matter of time when the entertainments will be stopped.

"Hypnotism or suggestion, for I like that word better, is not a new science or one that is not in common use. The orator uses it when he sways an audience and few better illustrations can be seen than that of William Jennings Bryan's speech before the Chicago convention. The evangelist uses it in revival work and no one uses it more than the newspaper man in his everyday life. His suggestion, while not made personally, is just as potent and influences thousands, while scarcely any one could be reached by personal contact.

"In India hypnotism has been practiced for many years. It was not, however, until Charcot, the great French savant, that hypnotism had a following in scientific circles. He studies it from every possible standpoint and it is to him and his students that we are indebted for all reliable literature on the subject. It was my good fortune to study with Charcot for awhile, and never was time more profitably spent.

"I am often asked, and I know that it is the general opinion, if it does not weaken a person intellectually to be hypnotized. I say no, emphatically. On the contrary, it develops the faculty of concentration. Very few people can concentrate their thoughts on a subject for any great length of time, and nothing develops this faculty as much as to be hypnotized.

"No person can be hypnotized without his or her consent. You can not make a man imagine he is driving a horse if his mind is on a ball game, and so if a subject will not give himself up it is impossible to hypnotize him."

"Hypnotism is often used as the excuse for sins committed. Do you think that a woman of average intellect could hypnotize a strong-willed intellectual man?" was asked the doctor.

"Assuredly yes. It is often done, but for the reason that the man will give up his mind and follow the suggestions of a woman. That is why it is so easy for some men to fall and do imprudent things that would not be expected of men of such strong mental calibre. But the man must be willing to be hypnotized.

"The least practical of all hypnotic work is that which is done on the stage. I do it for the money there is in it and for the pleasure I derive from it. It is in surgical work and the treatment of demented people that the science of suggestion is doing a noble

work. No matter how painful an operation is to be performed, if the person will be hypnotized there can be no pain and there are none of the evil effects that are liable to result from the use of anesthetics. The work is being done at all of the great hospitals with the best of results, and the coming generation will see it take the place of anesthetics in all difficult surgical operations."

Although Dr. Flint is a thorough cosmopolitan, he is really a product of the great west, and it is only within the last two years that he has appeared before eastern audiences. His success in the east has been almost beyond his expectations, however, and he expects to visit it regularly in the future.

FROM OUR FOREIGN EXCHANGES.

Constancia, published at Buenos Ayres, July 11 last contained valuable articles for the spread of the cause in South America. Among them to be noted are notes of the editor in regard to the opposition of a priest to the common schools; review of "Excelsior," a new book by Senor Senillosa, in which, aside from important philosophical and sociological themes, he discusses some of the fundamental principles of Spiritism. Senor Senillosa is quite prominent in municipal affairs and business enterprises, but seems to have a very thorough knowledge of the phenomena and philosophy of Spiritualism, having some time ago published a very valuable compendium on the subject. An excellent article of Senorita Matilde Puyol on "Incarnation—Union of Spirit with the Body"—occupies a large space. A comparison of Spiritism and the spirit which animates the various Christian sects is very forcibly stated by Manuel Navarro Murillo. The Director Cosmo Marino deserves great credit for his enterprise in maintaining this publication amidst such a large Catholic population.

Reformador.—Of this publication in the Portuguese at Rio de Janeiro, Brazil, two numbers are before us. It is the organ of the Brazilian Federation of Spiritists, of course supporting the Kardecian doctrine of reincarnation, but keeping in view the scientific aspect of the phenomena called psychic or Spiritualistic.

Bulletin de la Federation Spirite Universelle Association pour l'etude des phenomenes psychiques et pour la propagation des idees spirituelles Et Organe Du Comitete De Propagande Insufet par le Congres de 1889." is the rather formidable title of a publication issued every quarter to members of the "Federation" at 5 francs per annum, evidently designed for missionary work and for this well adapted and making a very earnest appeal to all members to zealously work in France for the spread of the higher Spiritualism. The committee on Proganada enclosed a circular in the number for last quarter in which the congress of Spiritists to be held in Paris in 1900 is mentioned as likely to comprise those who believe in the existence and immortality of the soul; in the fact of the spiritual body or perisprit; in the communication between terrestrial humanity and disembodied humanity. It says: "It is necessary to go father and proclaim courageously our belief in successive lives; in the existence of God." With a view to gather scientific data for the reincarnation it calls for evidence that is to say statements of facts in regard to, a.—"All cases of remembrance or recollections of a former life; b.—All communications of spirits affirming that they have lived several lives on earth; c.—All predictions

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which have been made by spirits announcing that they would return to dwell again among us." If any readers of the Light of Truth have any experiences to disclose they may send them Le Comitete de Propagande, 55 rue de Chateau-d'Eau, Paris.

La Lumiere for July contains "The brain as an organ of thought by Dr. Lux; on Divination by mir and subconscious hallucinations," by Dr. Thomas and the usual excellent "Revue Universelle." In the latter we find the following: "Dream of a doctor taken from Zeitschrift fur Spiritismus. The celebrated professor of Berlin, Du Bois Raymond, so well known for his 'ignorabilms,' has related the following: In a village of Pomerania a physician was treating a sick person whose malady he could not diagnose and which he could not cure. But one night he dreamed a dream which he could not recall in detail; he had the dream a second time and seemed to read in a brochure of late publication some details on a drug which he was to apply to the case of his patient; he wrote out the details of it, with the doses, and on waking up administered the remedy and succeeded in curing his patient. About two years afterward a brochure which had just appeared fell into the hands of the physician; he found there at the page which he had seen in his dream, in the very same paragraph, the statement word for word which he had seen in his dream. The author of the brochure was wholly unknown to him. Here is a fact well attested, added Du Bois Raymond, but science can not explain it, and consequently must pass it by in silence, as well as all like facts."

Schopenhauer speaks of a singular case which happened at Nevent in Gloucestershire in regard to a coroner's inquest. A man had disappeared. The fact was told his brother, who immediately said: "It must be that he is drowned, for I dreamed last night that I was in deep water trying to get him out." The following night he dreamed of the place where he might be found, and it was verified.

SPIRITUALISTS TAKE IT EASIER.

"The difference between the Theosophist and the Spiritualist," said Mrs. Besant, in a recent conversation, "is that while the latter strives to draw the spirit down to his own plane of natural existence, we endeavor to carry ourselves up into the spiritual realm. This has been accomplished by any number of our members. The soul leaves the body without the body losing consciousness, but as we advance in the teachings, if our lives are what they should be, we have a conscious existence in the two worlds at the same time. This was the case with Swedenborg, whom we read and admire for his wonderful works. The only thing necessary to make a person eligible to become a Theosophist is that he accept the doctrine of human brotherhood. This is the only condition, but if he wishes to advance we have a special course of study in which the mind is definitely trained to separate the soul from the body."

SOME STRIKING TESTS.

M. N. Brault, of Seranne, in France, contributes to the Revue Spirite, the particulars of some experiments with a table at Montpellier, the medium being M. Idras, and the first sitting taking place on the 22d of March last, in broad daylight, when the following colloquy occurred:

Q.—Who are you? A.—Beaumarchais.

Q.—Give us some proofs. A.—Pier Aug—

Q. Auguste? A.—No.

Q.—Go on. A.—Pierre Augustin Caron.

Q.—In what year did you die? A.—In 1799.

Q.—Tell us something. A.—Exulta illum. (These two words contained a personal reference, understood by the querist only.)

Q.—Have you anything else to say? A.—Kornmann.

Here the table ceased to move and the sitting was suspended. The last word was unintelligible and M. Brault's inquiries concerning it were fruitless of result. At a second sitting several days later, Beaumarchais came again, and the questions were renewed as follows:

Q.—Who is this Kornmann? I do not find the name in any of your plays. A.—Seek my process with Goesman.

Q.—Where shall I find the book? A.—In the history of my life.

Q.—Where shall I look for it? A.—Ubique (everywhere).

Q.—Can you give me a precise address? A.—Rue de Setuves.

Q.—Begin again; I don't know such a street in Montpellier. A.—Rue des—

Q.—Go on. A.—Etuves.

Thereupon M. Brault and the medium set out for that street, found a life of Beaumarchais in a second-hand book shop, and on examining it, found at page 32, the following passages: "After his contest with Mirabeau, without having dared to combat him, after the process Kornmann, etc."; and then a little further on, "In a third memoir against Kornmann he already allowed his peaceable resolutions to be perceived."

People who talk and write so much nonsense about unconscious cerebration, auto-suggestion, hallucination and subliminal consciousness, in connection with psychic phenomena, should set their wits to work to invent some plausible explanation of the foregoing facts, that should exclude the intervention of a discrete intelligence in such a case as this.—Harbinger of Light.

The man who can not afford to give anything without receiving an equivalent therefor, makes a sorry spirit. Without love all is dark, dubious and despairing.

"Mind, Matter and Man," and "Smokestacks and Steeples," two addresses by Williard J. Hull, price 10 cents each, given free with a three months' subscription to the Light of Truth for 25 cents. This for new subscribers only.

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THE GODWARD THOUGHT.

The shifting sands of time are constantly throwing up new and untried hypotheses for which society has no use. The obtrusive nature of progress is quite distasteful. Satisfaction based on selfishness is the greatest hindrance to the progress of the race. Those securely quartered and well provided for never welcome the progressive processes of sociological functioning. These conservators are the raison d'être of sociological bias. And yet no betterment is lasting. Progress is made up of betterments. Were genius and human necessities limited to the activities of a particular era, progress would cease and the social bias in whatever form it might assume would be permanent until chaos resulted.

For reasons similar to those which account for hostility toward economic progress Spiritualism and scientific research in other channels have met the opposition of what may be called entrenched society, that realm of the social mass conserving the idea of fixed qualities in human progress. Spiritualism speaks to this mass in a very quiet but effective way. The rush of the opposition is largely against a fog. The noise and clatter made about fraudulent phenomena, the weaknesses of persons, ways and means, etc., is the logic of the laissez faire doctrine. These crudities disturb it where it is most vulnerable. But the still small voice stirs the great mass of heterogeneous, shifting egos—the things that are conscious—and thrills them with the desire for a new life. Silence is the tremendous agent of regeneration. The innermost is tongueless. Thought is more potent when unuttered. In fact, the sublimity of thought is ever unutterable. Poets have never uttered a title of that which swayed their souls, and how grandly they have swayed nations! All inspiration is first voiceless, and the harshness of sound blunts its grandeur. Yet how enormously the trend of life has been raised by it! We look back fifty years and set a pin in the ganglionic center of the Godward thought of that era. The eternal Now shifts along to today, and we view the magnificence of genius and soul development. We set a pin here and doff our hat. Before the splendors of this era all others pale and die.

Observe the shift of fifty years. It marks the advance of the silent potencies of Spiritualism. The march of invention, inquiry, development and research has accompanied the march of Spiritualism in the world. They all began with it and are a part of it. No good thing has been destroyed. Some have lost their holdings, but the holdings themselves have not been lost. Society set back fifty years would corrode and eat itself away.

What, then, is more urgent than the Godward thought of our time? And by Godward we mean the elevation of the basis of consciousness. "Nearer, my God, to Thee," has a depth of significance the world has not yet touched.

B. O. FLOWER.

The man whose portrait adorns our first page this week is one of the Pharos lights along the beleaguered coast of human progress; a man whose qualities fit him to be a target for the world's calumny. And there is no fate more enviable. Still he believes in humanity. This, too, is a part of his fate. William Lloyd Garrison was dragged by a mob through the streets of Boston with a rope around his neck. But he believed in humanity, and today his statue graces Commonwealth Avenue and his spirit permeates the affairs of the American people.

Mr. Flower is best known on two continents by his work as former editor of *The Arena*. He undertook to make that excellent periodical a piping voice for the submerged ninety-five per cent—and failed. But some failures are successes. He is now associated with Frederick Upham Adams in the editorial management of *The New Time*, published in Chicago.

Mr. Flower is a vigorous and prolific writer, his principal works, aside from his editorship, being "The Century of Sir Thomas More"; "Whittier: Poet, Seer and Man"; "Gerald Massey: Poet, Prophet and Mystic"; "Lessons Learned From Other Lives"; "Civilization's Inferno, or Studies in the Social Cellar"; "The New Time: A Plea for the Union of the Moral Forces for Practical Progress." Mr. Flower has not lost sight of the vital bearing which a knowledge of the future life, if demonstrable, must necessarily exert upon humanity here on earth, and he has given much time and earnest consideration to this master chord of human progress.

Such in brief is the man whom we take pleasure in introducing to our army of readers as a regular contributor to the columns of the *Light of Truth*, arrangements having been entered into with Mr. Flower looking to that end, and we shall at once begin a series of articles from his pen on the Problem of a Future Life in its Relation to Social Conditions. Mr. Flower's contributions can not but assist in stirring up the currents of thought touching these relations, and we hope that our readers will assist in the dissemination of the work by widening the circulation of the *Light of Truth*.

HYPNOTISM AND THE LAW AGAIN

The landlord of a summer hotel in Georgia who was sued by a guest for damages caused by a fire set up the defense that the plaintiff set fire to the house while under a hypnotic spell. The facts appear that one evening the guests were indulging in a little hypnotic "sport" and an amateur hypnotized a young woman and while in the trance suggested to her to set fire to the hotel. She went through the motions in a humorous way and the affair passed off; but the essence of the defense and the charge is that the suggestion was not properly removed and that at a time subsequently the woman did actually set fire to the house and cause its destruction.

The supreme court of California has ruled that the law does not recognize hypnotism. It now remains to be seen how the Georgia courts will deal with it. The matter of fact in this case revolves on the question, did or did not the plaintiff set fire to the house, and if she did, was she guilty of arson?

Mr. Beecher once said: "There is such a thing as Christ turning himself out of the church." Rev. A. J. Weaver says there may be such a state of affairs by and by that Spiritualism will be outside of the Spiritualists. Read article on the "Spiritualists' Training School" in another column. It is very suggestive.

FORTHESE THERE IS MUCH HOPE

The recession of contemporaneous science from the assumption that the future necessities of the race will be cast after the mould it has fashioned, is a hopeful indication. True science is not dogmatic. Most scientists are, but they are rapidly dropping out or coming over to the minority. At least they do not strike the hold-up-your-hands attitude of dogmatists and other robbers. Psychological research on lines of scientific exactitude is within the memory of many young investigators, and we may safely assert that the time is near at hand when communion with the spirit world will be considered scientifically respectable.

It matters not that the inquiry of the ultra scientific mind should take routes which require more explanation than the goal it is seeking. Spiritualists can stand these strains of the scientific mind. If so be it a scientist becomes a Spiritualist through the circumlocution of a sub or sub-base consciousness, then so be it. Another may run amuck on telepathy and carve and slash his way into Spiritualism, but normalizes himself after he gets in. Another may take the Lord Dundreary route, another may take the Micawber route, and so we might go on down through the long line of expediences by which large minds finally arrive at the simple truth of spirit communion. The phenomena of Spiritualism are not a part of the world's consciousness and yet they are continually giving the lie to principles accepted by the world and to which the world is irrevocably sworn. The fact of the matter is that the persistence of the human life principle after death is too simple a proposition for the multifarious affairs of the average scientific mind to take cognizance of. The hiatus between the known and that which is thought to be known is one of the things yet to be considered. Of course we are to expect that large minds will for some time to come take a circumlocutory path in their inquiries and we shall be burdened with sub-consciousness, doppel-gangers, calculus of probabilities, hallucinations, phantasms and other lingerie of the scientific vernacular. But it is all welcomed.

Spiritualism is the message of the angel in man to the demon in man, and when by aspiration or a touch from the warm hand of angelic love the spirit is lifted to meet the higher light, the message is understood. This is a true science. Scientists will come up to it by and by.

The leased convict labor system of Georgia is just now receiving a ventilation in public opinion. The Atlanta Constitution, commenting on the report of Governor Atkinson's special commissioner to inquire into the abuses, says that the report "exposes as foul a condition of affairs as modern civilization has ever witnessed. Georgia is not Russia, but right here, under the eaves of our churches, it seems that the prison hells of Siberia are outdone in cruelty and wantonness." Of all the penal systems in vogue the leased out system is the worst. It is a species of slavery sanctioned by the state. Convicts are leased to contractors, who pay the state a certain sum per capita for their services, and the men are taken away to work under various and irresponsible overseers. The opportunity for cruelty is augmented by the system, and the gravest crimes against humanity have been unearthed by reason of it. Undoubtedly many other prison hells would be found in the south if the search lights were to be turned on the penal machinery.

Selfishness is the devil of the world.

A VITAL QUESTION.

As women emerge from the bondage to which priestly authority and custom have for ages subjected them, they throw off that petrified will power, in pursuance of which they subserve the mere procreative function in society, and hesitate to undertake the responsibilities of matrimony. This is one of the healthiest signs of the times. It will soon come about that womanly modesty will receive its worst shock in diseased, deformed offspring. Nature destroys its failures because there is no intelligent directive power governing procreation. In human society the procreative function is just as ignorantly violated while intelligent directive power is exerted to maintain institutions for saving, nursing and developing its fruits, and turning out scorbatic youth to taint others who come after them. The forces of intelligent direction should be exerted in preventing the propagation of organically diseased children.

This question devolves largely upon women to settle. Millions of them now have the case in their own hands, and they are grappling with it by holding aloof from marriage and child bearing. We have to go to the slums to see the crucifixion of humanity, the golgotha of love. There, too, we find the priest, himself a celibate, hence a sexual monstrosity, but busily at work petrifying ignorant women with the dogma that their function in society is to bear children and multiply the race. An association has been formed in New York for the purpose of aiding the work of a higher humanity. One of its proposed methods is to electrocute deformed and sickly children. We do not think this strikes the root of the evil. Besides it ignores the allpowerful plea and defense of the paternal instinct. We think a better way would be to make it a felony for persons of known diseased or hereditarily tainted constitutions and vicious habits to bring children into the world. This knowledge might be obtained by competent examining boards in every community who should be responsible to the state and amenable to the law, before whom all applicants for marriage certificates should appear and undergo examination such as is customary in life insurance associations. Certainly there can be no greater charity or philanthropy than is to be found in those checks and preventives which shall ease the strain and wastes to which these rare virtues are subjected.

LIGHT OF TRUTH ALBUM.

Among the photographs—including biographies—to be printed in this work of art, will be M. de Rochas, Dr. J. Luys, Alfred R. Wallace, Sir William Crookes, Oliver Lodge, Dr. Baraduc, William T. Stead, Alexander Aksakow, Dr. Von Langsdorff, Lyman C. Howe, Giles B. Stebbins, Hon. A. B. Richmond, Cora L. V. Richmond, J. G. Clark, B. F. Underwood, Mrs. C. D. Pruden, Miss Lillian Whiting, J. Page Hopps, Rev. A. J. Weaver, Hon. Luther R. Marsh, Dr. J. M. Peebles, Dr. J. R. Buchanan, Dr. E. D. Babbitt, Elliot H. Coues, Hon. A. Gaston, Prof. H. D. Barrett, Mrs. Emma Train, E. V. Wilson, Mrs. A. M. Glading, Charles Dabarn, Prof. Robert Hare, Judge A. H. Dailey, Prof. J. S. Loveland, Moses Hull, J. Clegg Wright, and nearly two hundred others. Price of Album, \$1.25. Printed on 120 pound white enamel paper. Extra-cloth embossed, silver and gold, cover, specially designed for this book. Send orders now that we may obtain a cue to the number wanted.

The new Golden Rule—Do others or others will do you.

THE LIGHT OF TRUTH.

REFORM IN FUNERALS.

The doleful character of obsequies to which Spiritualistic custom is now turning popular attention will in time become eradicated and a more rational and respectful custom take its place. It is a growing thought which postulates the departed in the problem of correct funeral rites, the true sentiment being that they as much as those remaining here are interested in these final observances. Spiritualists for the most part recognize this fact, and to them belongs the credit of inaugurating the beautiful custom now coming into vogue of making funerals the last and tenderest of receptions to the departed rather than the cold despairing formalities of ritualistic routine and lacrymose advertising of loss and grief.

The choicest flowers and plants should be made the symbols of death, not the crepe and shroud. A sense of taste ought to be accorded to the departed at least commensurate with that which they exhibited here, and they must be strangely dehumanized if they approve of the sombre pall, gloom and ironical extravagances which mark the observances of their obsequies.

Respect for the departed will take on its best form when society realizes the naturalness of death and the naturalness of the life beyond. Criticism of a finical dilettantism does not imply that Spiritualists revere the memory of loved ones gone on any less than other people do. The contention is upon modes and customs which are no part of reverence in its true sense, for if we revere the departed we will not parade our grief nor make of their exit a hideous and doleful extravaganza.

Let us have the open windows, the sunlight streaming in upon the heads of those who lay low. Let us have birds and flowers and sweet music about us as we lay the tender mould away or consign it to the flames—which is better. Let the prayers be hopeful and the service simple.

In all the Roman Catholic churches of Columbus last Sunday notice was given of Bishop Watterson's edict concerning Catholics and the public schools. The substance of the edict is that Catholic parents who send their children to the public schools during the coming year, unless they have a special permit from the bishop to do so, will be denied the sacraments of the church. The priests in giving out the notice in the churches instructed the parents to carry it out. This ukase has gone to all the churches in the diocese and affects probably ten thousand children. The purpose of the Roman church is to make Catholics first. The duties of citizenship and allegiance to civil law are secondary considerations, and in fact are of no moment whatever if they conflict with the primary consideration.

It is estimated that \$70,000,000 are annually spent for drink in Chicago. The city receives from licenses at \$500 each \$3,355,000. Thirty-four million dollars are spent for beer alone, over half of which is profit to the dealers, the whole sale cost being \$15,000,000. This is the condition in a single city. It may, perhaps, be taken as the pulse of the country at large, and in view of it the futility of the popgun warfare waged against the drink habit by the various temperance organizations may be seen at a glance. The thing for temperance crusaders to do is to improve the saloon and kill it with kindness. Appetites can not be legislated out of men's stomachs any more than ideas can be legislated into their heads.

Sensitiveness and worldliness do not mix well. Disaster invariably follows their companionship.

UNSCIENTIFIC SCIENCE.

The Scientific American is still exhibiting illustratively what it is pleased to term "Spiritualistic tests." We see nothing spiritual about them. They are simply clever soap tricks, as they are NOT performed by mediums—a counterfeit of the spiritual—and thus materialistic tests, if anything. If this paper were to investigate the science of mediumship and not the frauds who are, by the way, neither Spiritualists nor mediums, it would be in its proper field of labor. Spiritism or mediumship is a science that courts investigation as Sir William Crookes, Alfred Russel Wallace and Oliver Lodge have done. But when people stoop to investigate frauds and dish their effects up as spiritual phenomena, we must judge their other investigations to be of the same order, and rather unscientific.

The man who moves the world must first move himself. There is no force to a merely perfunctory act or thought. To know is first essential, then act. And act as though the world depended on the act. Of course the world doesn't. The world for any man has little thought. Nevertheless the greatest progress the world has made has come about by the impulses of men who have made the best use of their environment, and thus paved the way for a better environment for those who come after.

The true veins of wealth are in the men who are struggling to find gold in Alaska, not in the mountains of that almost inaccessible region. But such is the contradiction to which the natural resources of mankind have been brought by the artificialities of custom and habit, that wealth seekers can not discover their real wealth, but expend their energies in the precarious chances of fortune, which more often than otherwise engulf and destroy them.

Heredity may be defined thus: A child's organism is composed of living atoms, or cells of atoms collected from the bodies of its parents; the hereditary transmissions (talents, traits, predilections and the like) being accounted for by the agency of atoms received by the parents from earlier generations. Resemblances to parents and marked traits of character in children are due to these laws of atomic and cellular persistence and reproduction.

Sam Small was brutally assaulted by a saloon keeper in Atlanta, Ga., Sam's only offense being his prohibitory utterances. If it is right to sell liquor it ought to be right to preach temperance, and the prohibitionist should have some rights which the saloon keeper is bound to respect. If the latter were to exercise their surplus belligerency on the noisy element that haunts their resorts they might become respectable.

We attended a state convention of one of the political parties in this city recently and wondered where there was a parallel for the ruction or words to express it. The wonder now ends. We have found the deadly parallel in the descriptive powers of a Sioux City medium's control, according to which "hell consists of shrieking, howling wind, darkness, hideous shapes with tangled beards and nothingness."

When attacks are made upon the claims of Christianity the only reply given is at the polls. Spiritualists need not prove their claims to a right to exist in any other way either. Watch the legislatures, not the mountebank preachers or adventurers who feel the need of a change occasionally by braying at an audience.

"WHAT IS THE CRUSADE?"

A new convert and subscriber asks this question?

Perhaps there are others like him—thus we will explain.

In February last we started a new illustrated paper called the Occult Science Quarterly. It was intended as a missionary document to be sent out among the unbelieving. Many have been sent and many new converts made in consequence. It contains just the kind of matter that would induce a rational thinker to investigate Spiritualism. We sell them four for a dime. If you know of four liberal minded persons who you think would be benefitted by reading such a paper send for four, and thereby have your name enrolled as a crusader.

Truth wields a greater influence than the sword, for it disciplines a man from within, and can not be shaken off as the shackles of tyranny can. A three months' subscription to the Light of Truth seldom fails to captivate a reader's interest for Spiritualism. Send 25 cents for a three months' trial. But this is for new subscribers only. A premium goes with this offer. See notices elsewhere.

The legislatures of Indiana and Idaho are among the latest to enact a law limiting the exercise of genius to the demands of organized monopoly. In other words they have made a law to regulate the practice of medicine, which means that the real quacks of those states are to be protected and fostered in their labor of making graveyards and business for the undertakers.

Dr. S. N. Aspinwall, a leading worker among the Spiritualists of Minnesota, passed away at his residence in Minneapolis on the 30th ult. For a number of years Dr. Aspinwall has been identified with Spiritualist campmeetings in that section. He was 75 years old.

Hypnotism is rapidly superseding chloroform and other properties of artificial anaesthesia, and the time will come when all surgical operations will be performed in consonance with this beneficent agency—one of the greatest blessings ever given to mankind.

Dr. Jules Bernard Luys has passed away. He was born in 1828, and was noted throughout France as a specialist in brain diseases. Dr. Luys was much interested in Spiritualism and hypnotism and has left to the world some valuable works on the latter.

Fruit jars are now made by machinery. Ball Bros., the biggest concern in the world, have equipped their factories with machines to blow jars, and notices have been sent to 200 blowers that their services are no longer needed.

There are fully twenty periodicals in America devoted to psychic science in all its divisions of hypnotism, clairvoyance, clairaudience, automatism, telepathy, etc.

Disinclination to act warns against its enforcement. This is a fact in Spiritual science which is explained in the Psychometric Dictionary. For sale here. 25 cents.

If people would pay more heed to the promptings of their biliary ducts and less to the promptings of their minds, there would be an end of much that torments the world.

Misapplied sense consciousness leads to intemperance and other passions of the flesh.



HELEN T. BRIGHAM.

Mrs. Brigham was born at Henniker, N. H. When about 14 years old she manifested signs of mediumship, and at her first sitting became entranced, since which time she has been in the field. She now speaks in semi-trance on any subject unprepared, and is without an example of a pure, noble character—free from guile or pretention—and cares little whether the world honors her or not. All she asks is peace from dissension or gossip.

CHOICE LITERATURE.

- THOMAS PAINE—WAS HE JUNIUS?—By W. H. Burr. Price 10 cents.
A SEX REVOLUTION.—By Lois Walbrooker. 25 cents.
THE REAL ISSUE.—Argument on political and industrial economy. By Moses Hull. 25 cents.
ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.
SOCIAL UPBUILDING—By E. D. Babblitt. Price, 15c; postage, 2c.
SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.
LIFE IN THE STONE AGE: A HISTORY OF ATHARAEI—An outline history of man written through the mediumship of U. G. Figley.
THE PHILOSOPHY OF REINCARNATION CONSIDERED—By J. Clegg Wright. 25c; postage, 2c.
THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.
EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price, \$1.00.
LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price \$1.00.
PRIMITIVE CHRISTIANITY AND M. S. By Dr. Crowell. Vol. 2. 500 pages. \$1.15, with postage.
SPIRITUAL SCRAPS—Testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Underwood and others. Price 25 cents.
STUDIES IN THEOSOPHY—W. J. Colville. Price \$1.50.
OUTSIDE THE GATES—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages. \$1.15, with postage.
THE WATSEKA WONDER—A case of double consciousness. 10 cents.
THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.
REPLY OF EX-MAYOR JOSEPH BROWN OF ST. LOUIS TO REV. DR. SNYDER'S CRITICISM ON SPIRITUALISM. 10 cents.
PSYCHIC WORLD—Sequel to Higher Realms. 25 cents. (Illustrated.)
AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00. Paper, 50 cents.
THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.
SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.



WHERE CAPITAL AND LABOR
LIVE IN HARMONY.

AN OBJECT LESSON IN PEACE
AND GOOD WILL AS BUSI-
NESS ADJUNCTS.

H. M. Hyde, in the New Time—Con-
densed for the Light of Truth.

The factory buildings of the National Cash Register company cover a floor space of five acres. They are situated in the pretty suburb of South Park of Dayton, O. This region is one of the garden spots of the valley of the great Miami.

Surrounded on all sides by the neat little cottages of the workmen, the factory buildings stand in the center of an immense lawn of green grass and flower beds.

In the summer time from every window of the factory may be seen a pleasing and restful view. The exterior of the buildings is painted a colonial yellow. The walls and finishings of the interior are painted the same color. In selecting the color the idea was to get the best light, and a color best adapted to the eye.

The apartments in the factory are commodious, well lighted, heated and ventilated. As much care is taken in the arrangement of the brass foundry as of the office of the president of the company himself. The brass foundry, although one of the largest in the world, is entirely free from the excessive heat usually found in such places.

One of the most astonishing features in the factory is the fact that it is conducted without a superintendent. At the head of the vast organization are Messrs. J. H. and F. J. Patterson, who, although the owners, have practically nothing whatever to do with the mechanical conduct of the factory, but devote their entire time to the extension of the business. Directly under them in authority is the executive committee, which consists of eight officers of the company, and which decides all matters which it is necessary to refer to them, and in no case do they refer them to the Messrs. Patterson, unless the questions are of great import or involve the expenditure of a considerable sum of money.

Branching off in either direction from the executive committee, are, first, the factory committee, which has charge of the mechanical working of the factory; second, the office committee, which has charge of the matters referring to the office department; third, the selling committee, which decides all matters relating to the selling division. Below these committees are others of minor importance, such as the machinery committee and a committee for each principle of registers manufactured by the company, the advertising committee, systems committee, window display committee.

The work in the factory has been rendered as nearly automatic as possible, and it is claimed that so thorough and systematic are the records that if the whole force were to die in one night a new one could come on the next day and continue the work without stopping the factory a day.

Posted at convenient places throughout the plants are placards which read, "Suggestions and Complaints." Below these placards are placed autographic registers, and the company offers \$250

in gold every six months in prizes for the best suggestions made by factory employees who are not foremen or assistant foremen. Some of the most valuable improvements which have ever been put on registers of the National Cash Register company have originated from suggestions written on these autographic registers.

The National Cash Register company employs nearly 300 young women. These young women make indicators, locks and drills, bind books and pamphlets and work in the offices and other factory departments. They come to work at 8 o'clock in the morning, exactly one hour later than the men. At 10 o'clock each morning they are allowed fifteen minutes of the company's time for recreation. Five minutes of this recess is spent in exercising under the direction of a teacher of calisthenics. At noon they all gather in a neatly appointed lunch room on the fourth floor of the administration building, where they are served, free of charge, with a tastefully cooked lunch, consisting of soup, vegetables and other nutritious food. After lunch the young women separate and amuse themselves as they please. They have one hour for noon, and a great many of them spend a portion of this time in the N. C. R. house, which is opposite the main entrance to the factory, and where two large rooms and a piano are at the disposal of the young women. They go to work again at 1 p. m., and at 3 o'clock they are allowed another fifteen minutes intermission, which is occupied in the same way as in the morning. In the evening they go home fifteen minutes earlier than the men, thus avoiding the inconvenience of crowded street cars. While the young women employed in the factory work but a little less than eight hours a day, they receive pay for ten hours work.

In a cozy corner of the fourth floor of the administration building is fitted up a small apartment partitioned off from the remainder of the floor. The interior is furnished with sofas, cots, books and magazines. This is called the "rest" room. To this little den the young women may retire in case of illness or fatigue. If any young woman falls seriously ill, a sister employe in the department where the sick one works is detailed to take charge of her and see that she wants for nothing and is properly taken to her home.

In another part of the fourth floor of the administration building is located the young women's bath room. It is fitted up with the latest appliances, with tubs and shower baths. Adjoining it is a small linen room, which is not inferior to the bath room in the value of its appointments.

The young women are allowed vacations in the summer at full pay. They are allowed a half day each week under the same conditions. They are provided with white aprons and sleeves, which are laundered and kept in repair at the company's expense.

While the company is aware that considerable expense is attached to the privileges which they grant to their women employes, yet at the same time they claim that they are paid fourfold in the energy and good results which are attained in their work. They claim that it is a matter of business policy to treat their employes as human beings instead of beasts. What would

the gang of hungry rag sorters who come every Monday morning to the paymaster's desk of all our modern paper mills to receive their small pittance which they have earned by working ten, fifteen and twenty hours a day, if they were to visit the N. C. R. house at a noon hour, when a meeting of the Women's Century club, composed of the N. C. R. young women, was in session? But also, what would be their astonishment if they were told that these young women meet on the company's time to transact their social business? How many times is the visitor astonished when he passes the N. C. R. house and reads on its bulletin board the list of clubs, societies and organizations which are under the auspices of the company. The house is lighted and heated by the company, and is the social gathering place for such clubs as the Women's Century club, the N. C. R. Choral society, the N. C. R. Dramatic club, the N. C. R. Autoharp club, the N. C. R. Athletic club, the N. C. R. Relief association, the N. C. R. Bicycle club, the N. C. R. band and many other societies.

In the center of the city is located a large building and auditorium, the property of the N. C. R. company. In this auditorium lectures are given during the winter for the benefit of the employes. A series of plays, given by the N. C. R. Dramatic club, and other amusements are provided. The hall is at the disposal of the employes who desire to meet there at all times.

The privileges accorded the young women are not greatly in excess of those given to the men. Here we see the clerk walking side by side with the mechanic, one as neatly dressed as the other. The male employes in the factory of the National Cash Register company receive ten hours' pay for nine and one-half hours' work. They come to work at 7 o'clock in the morning, and during the hot summer months are given Saturday afternoons off. Located in various portions of the factory are well appointed shower baths, and the men are allowed twenty minutes on the company's time each week to bathe.

The office men are given a week's vacation each year on full pay. The men are all paid liberal salaries and wages. They are all loyal and enthusiastic workers, and pay the company back in hard work for what they spend in making them comfortable.

One of the most peculiar features in the methods of the National Cash Register company are their frequent meetings of employes for the purpose of obtaining complaints and suggestions from them in regard to the conduct of the business.

In the first place, every Friday morning, for about an hour and a half, the officers of the company, the heads and assistant heads of the departments and the factory foremen and assistant foremen, about 300 strong, meet in the auditorium on the third floor of the administration building and talk over matters pertaining to the business. A regular program is arranged for these meetings, and many valuable points and suggestions are received. This meeting is known as the Advance club, and has been one of the most valuable committees formed by the company.

About every two months the company calls together, in the Grand opera house, in Dayton, or some other convenient place, its entire 1,300 employes, and addresses are made by the president, officers of the company and several members of the rank and file. These meetings are all conducted on company's time, and although they cost hundreds of dollars, yet are considered to be of infinite value to the company.

In the fall of every year the company calls together 300 agents from all over

the world for a week's convention in Dayton, O., where they join the factory forces. These conventions are held in the Grand opera house for the entire week. The factory closes down for two days and the factory employes are allowed to participate in the proceedings of the convention, receiving full pay during the entire time.

The company has been holding these conventions for the past ten years. The first one boasted of an attendance of about ten persons; the last one, an attendance of nearly 2,000. The entire expenses of the sales agents and salesmen to and from their residences are paid by the company, and all accommodations are provided for them while in the city of Dayton.

Another feature is the company's methods for training their sales agents and salesmen. When an application for a position as salesman for the company is approved, the applicant is required to come to Dayton and spend four weeks in their school for business systems.

The school is held in the Advance club auditorium, where a stage is fitted up with appropriate scenery representing stores of all kinds. Here the student enacts upon the stage the regular drama of approaching a storekeeper in his store and selling him a National cash register.

This school has been considered one of the most valuable plans invented by the company, and has been worth untold value, and so long as the National Cash Register company exists it will have a training school for its agents.

The National Cash Register company is a source of livelihood for nearly 5,000 persons, and they live well. Let us visit one of our sweat shops in Chicago and the east and then seek an oasis in the desert in a trip through the factory of the National Cash Register company.

WELL PLEASED.

Editor Light of Truth: I have been awakened to the truth of Spiritualism for some time. I have been taking your excellent paper since last March. I think every number better than the last. I love to read Lyman C. Howe's articles; but Lillian Whiting strikes a responsive chord in my heart on the position she takes as to churches. I, too, am a member of an orthodox church, and can not feel it my duty to sever my connection therewith. I think we should reform from within, as Lillian Whiting says. I think a good place to commence this reformation is in the adult Bible class. It is there that I am trying to lend my influence to more liberal thought and a broader conception of God and his plan for humanity.

I think I should have been convinced of the truth of the claims of Spiritualism by hearing the philosophy, but I have had tests, many of them, I think, which ought to convince the most skeptical.

In a recent issue of your paper you warned against mediums who came with "Madame" or "Prof." before their name. A medium with "Madame" before her name has been in our city for over a month. She was very successful in giving readings. The majority of those who consulted her were well pleased with her.* M. A. D.

Van Wert, O.

*[We merely warned against them, as many are not recognized mediums. The only ones entitled to Madame are the French mediums. Outside of that it is an assumption intended to create an effect or catch the unwary. As for "Profs." all we have to say is that it detracts from the dignity of a true medium to assume it, for it smacks of fakirism.—Ed.]

TO RELIEVE HAU...

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TO BELIEVE HAUNTING SPIRITS.

Gen. Mr. Morse's control, was asked last April: "Is it a fact that places are haunted for hundreds of years, and that unhappy spirits can not progress unless released by mortals?" To this inquiry Tien replied affirmatively. It might seem strange that a spirit could be in a place for hundreds of years, chained there by some attraction which it was apparently unable to withstand. Hundreds of years seemed a very long period indeed from the mortal point of view; but to the mind the duration of time was frequently a very relative conception. Thus, under the shock of some great grief or trouble, the sufferer will seem to have lived a lifetime in a single day. This was even more the case in the spirit world, where the intensity of every emotion and experience was immensely quickened and deepened, and a spirit might be for a hundred years of mortal time practically conscious of only having lived a few days or hours. An absorbed might he become in the contemplation of the causes that held him to his condition. To release such a spirit it was necessary to reason with him, to take counsel with him, to bring mental power and force to bear upon him, to quicken his spiritual perceptions by helping him to realize that brooding over the past, and submitting to a morbid feeling which chained him to the past as the worst possible use he could put himself to. When he could be thus helped and encouraged he would become liberated and clothed in his right mind, and would leave the locality that he had been associated with so long. Hauntings came from two classes of spirits, and, singular as it might seem, two classes of opposite natures; the very gross, ignorant and superstitious, and the highly refined and sensitive classes. The spirits of the one class were, as a rule, held by their fears or by some depraved form of physical appetite, the other spirits by their extreme sense of honor and remorse. The one case might be described as a purely physical association, and the other as an extravagant form of mental association. The "happy medium"—the common person—escaped so sad a fate by reason of the sturdy common-sense with which he faced the problems of existence.—Borderland.

A CHILD PRODIGY IN GERMANY.

Miss Belloc interviewed M. Charles Richet in The Humanitarian last quarter, and in the course of an interesting conversation she asked him if he took an interest in Spiritualism. M. Richet hesitated a little before he replied, and then said:

"Yes, I am always interested in unexplained phenomena. Up to the present time it is impossible to reduce Spiritualism to a scientific formula. I follow carefully the experiments and cases noted down by the Society for Psychical Research, and we have in France a publication appearing every two months, Les Annales des Sciences Psychiques, where are put on record curious psychical experiments, stories of apparitions, and so on. But, I repeat, up to the present time Spiritualism, so-called, has baffled all investigations. All the terrible stories of demoniacs, sorcerers, witches, possessions, and so on, are there to prove to us to what lengths the imagination can carry not only the foolish and the ignorant, but men who in their day had a reputation for wisdom and sense. The mediaeval doctors and judges were unanimous as to the reality of witchcraft. They believed not only in the devil, but in tout ce qui s'ensuit. Who knows, perhaps our descendants will consider us as foolish as we be-



Mrs. A. R. SMITH.

lieve our ancestors have been. Science is always advancing, and admits of no retrograde movement."

"And do you keep up your interest in hypnotism and in abnormal cases of the kind?"

"Certainly, but it is not always easy to find a subject. Now and again, however, one comes across some extraordinary case. I have been lately interested in hearing about a German child, the son of a Brunswick butcher, who, though only two years old, can read any kind of manuscript in German and also in Latin without ever having learned to read. According to those scientists who have studied the case, this extraordinary being, Otto Poehler, impresses the ordinary beholder as an absolutely normal child; he is cheerful, very fond of playing at soldiers, and not in the least proud of his extraordinary knowledge, and yet his great amusement is reading. He is very much interested in history and biography, and knows the dates of the births and deaths of all the German emperors since Charlemagne. He can answer questions on the Thirty Years' War and so on."

WAR.

Many people are ready to faint when they see a dog run over by a street car, to say nothing of a child. Nothing seems more horrible and distressing than the latter, yet there are people ready to plunge the whole country into a carnage of this kind on a grand scale by inviting war with a foreign nation. Do such ever stop to contemplate the horrors of such an effect? Think of the thousands that must become the victims of the terrific destructive powers of modern armaments in the event of a war between two inventive nations. Ordinary reason opposes such a calamity; and ordinary reason should regard instigators of war as criminals or patients fit for solitary confinement where they can not contaminate other minds with their insane ideas or murderous influences. It is well enough to keep armed against the yet uncivilized Asiatic hordes, who are not beyond the idea of

conquering for glory's sake, or, still worse, for plunder, if they saw an opportunity. The new awakening from an animal sleep to the use of modern engines of destruction by such cerebellous tribes as the Turks, or Mahomedans in general, the Chinese, Japanese, and the Russians in large measure, is a menace to civilization and means a constant guard on our part to protect our advance on present-day progress. Imagine the United States being conquered by China, or by an alliance of Asiatic nations. A sudden swoop from the Pacific side by millions of these wild hordes with just sense enough to use the latest improved guns with which they are being rapidly supplied by civilized manufacturers for the money that it brings, would be a terrible calamity for this country. It is not impossible, and we need not be surprised by the attempt at all events. Would it not be well, in contemplation of such a possibility, to suppress every effort for war with a civilized nation? Let the latter rather combine for mutual protection, if but to be on the defensive. If it but acts as a preventive of war it will have achieved much.

CLAIRVOYANCE.

"Clairvoyance is the sight of the soul, acting independently of the human or mortal eye, and taking cognizance of the spiritual part of things, or—at times—of purely spiritual beings. Clairvoyance, or soul sight, can operate independent of distance or any material intervening obstacles. It is an exercise of soul powers which can not be commanded, is peculiar to certain individuals, and operates at times and in states of the organism at present unknown to psychical investigators. The special power by which platform 'clairvoyants' discern and describe the spirits attracted to certain individuals may proceed from either one or two sources. It may be, as above stated, the opening of the seer's or seeress's soul sight, under the prevailing magnetic influences present, or it may be the dictation of an attendant spirit, who impresses the mortal medium to give the descriptions which the spirit supplies."—Mrs. E. H. Britten.

IMPORTANT!

Dr. C. E. WATKINS

— THE —
FAMOUS CHRONIST
Of Ayer, Mass.

QUICK CURES!

SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we anyone connected with us that is allowed to speak ill of anyone or even to express an opinion. We know some doctors do so, but we do not.

SPECIFIC MEDICINE!

NO DRASTIC DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp

C. E. WATKINS, M.D.
AYER, MASS.

Dr. A. J. Davis' WILD CUCUMBER PILLS
THE BEST LIVER PILLS

They Prevent Indigestion and cure Dyspepsia if one Pill be Taken Immediately After a Hearty Meal.

Price, prepaid by mail, 25 cents per box. Five boxes, \$1. Prepared only by S. WEBSTER & CO., 63 Warren Ave., Boston, Mass. For sale at Hudnut's Pharmacy, 205 Broadway, New York, and Fuller & Fuller Co., Chicago, Ill.

TRUMPETS

LUMINUM TRUMPETS in two and three sections, 8 1/2 inches high—magnetized when desired—\$1.50 on receipt of price. Address W. A. MURRAY, 107 E. Sixth St., Newport, Ky.

A : GOOD : OFFER

To anyone that is sick and will send their name (and stamps for reply) to DR. J. R. GRAIG, Sacramento, Cal. He will diagnose the most difficult and complicated cases without asking any questions, and will make no charges for treatment until you are helped, and then only what you are able to pay.

TESTIMONIAL.

B. F. POOLE: Enclosed find \$1.20 for two packages of Magnetized compound for weak eyes. I have used it for 7 years in my family with the best results. Mrs. E. R. ANDREWS, San Luis Obispo, Cal.

FREE FOR 30 DAYS.

One 8 oz. package Magnetized Compound for sore eyes and failing eyesight sent postpaid. Please send 10 cts. in P. O. stamps. B. F. POOLE, Clinton, Iowa.

MRS. ADDIE R. SMITH.

Mrs. Smith has been a medium seven years, during which time she has been in active work in Portland, Oregon, in her office and upon the rostrum. As test medium she has met with great success; has conducted camp meetings for two seasons. She is a clairvoyant, prophetic and trance medium. She formerly lived in Brooklyn, N. Y.

Get "Spiritual Scraps." 25 cents.



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Surrounded on all sides by the neat little cottages of the workmen, the factory buildings stand in the center of an immense lawn of green grass and flower beds.

In the summer time from every window of the factory may be seen a pleasing and restful view. The exterior of the buildings is painted a colonial yellow. The walls and finishings of the interior are painted the same color. In selecting the color the idea was to get the best light, and a color best adapted to the eye.

The apartments in the factory are commodious, well lighted, heated and ventilated. As much care is taken in the arrangement of the brass foundry as of the office of the president of the company himself. The brass foundry, although one of the largest in the world, is entirely free from the excessive heat usually found in such places.

One of the most astonishing features in the factory is the fact that it is conducted without a superintendent. At the head of the vast organization are Messrs. J. H. and F. J. Patterson, who, although the owners, have practically nothing whatever to do with the mechanical conduct of the factory, but devote their entire time to the extension of the business. Directly under them in authority is the executive committee, which consists of eight officers of the company, and which decides all matters which it is necessary to refer to them, and in no case do they refer them to the Messrs. Patterson, unless the questions are of great import or involve the expenditure of a considerable sum of money.

Branching off in either direction from the executive committee, are, first, the factory committee, which has charge of the mechanical working of the factory; second, the office committee, which has charge of the matters referring to the office department; third, the selling committee, which decides all matters relating to the selling division. Below these committees are others of minor importance, such as the machinery committee and a committee for each principle of registers manufactured by the company, the advertising committee, systems committee, window display committee.

The work in the factory has been rendered as nearly automatic as possible, and it is claimed that so thorough and systematic are the records that if the whole force were to die in one night a new one could come on the next day and continue the work without stopping the factory a day.

Posted at convenient places throughout the plants are placards which read, "Suggestions and Complaints." Below these placards are placed autographic registers, and the company offers \$250

in gold every six months in prizes for the best suggestions made by factory employes who are not foremen or assistant foremen. Some of the most valuable improvements which have ever been put on registers of the National Cash Register company have originated from suggestions written on these autograph registers.

The National Cash Register company employes nearly 300 young women. These young women make indicators, locks and drills, bind books and pamphlets and work in the offices and other factory departments. They come to work at 8 o'clock in the morning, exactly one hour later than the men. At 10 o'clock each morning they are allowed fifteen minutes of the company's time for recreation. Five minutes of this recess is spent in exercising under the direction of a teacher of calisthenics. At noon they all gather in a neatly appointed lunch room on the fourth floor of the administration building, where they are served, free of charge, with a tastefully cooked lunch, consisting of soup, vegetables and other nutritious food. After lunch the young women separate and amuse themselves as they please. They have one hour for noon, and a great many of them spend a portion of this time in the N. C. R. house, which is opposite the main entrance to the factory, and where two large rooms and a piano are at the disposal of the young women. They go to work again at 1 p. m., and at 3 o'clock they are allowed another fifteen minutes intermission, which is occupied in the same way as in the morning. In the evening they go home fifteen minutes earlier than the men, thus avoiding the inconvenience of crowded street cars. While the young women employed in the factory work but a little less than eight hours a day, they receive pay for ten hours work.

In a cozy corner of the fourth floor of the administration building is fitted up a small apartment partitioned off from the remainder of the floor. The interior is furnished with sofas, cots, books and magazines. This is called the "rest" room. To this little den the young women may retire in case of illness or fatigue. If any young woman falls seriously ill, a sister employe in the department where the sick one works is detailed to take charge of her and see that she wants for nothing and is properly taken to her home.

In another part of the fourth floor of the administration building is located the young women's bath room. It is fitted up with the latest appliances, with tubs and shower baths. Adjoining it is a small linen room, which is not inferior to the bath room in the value of its appointments.

The young women are allowed vacations in the summer at full pay. They are allowed a half day each week under the same conditions. They are provided with white aprons and sleeves, which are laundered and kept in repair at the company's expense.

While the company is aware that considerable expense is attached to the privileges which they grant to their women employes, yet at the same time they claim that they are paid fourfold in the energy and good results which are attained in their work. They claim that it is a matter of business policy to treat their employes as human beings instead of beasts. What would

the gang of hungry rag sorters who come every Monday morning to the paymaster's desk of all our modern paper mills to receive their small pittance which they have earned by working ten, fifteen and twenty hours a day, if they were to visit the N. C. R. house at a noon hour, when a meeting of the Women's Century club, composed of the N. C. R. young women, was in session? But, also, what would be their astonishment if they were told that these young women meet on the company's time to transact their social business? How many times is the visitor astonished when he passes the N. C. R. house and reads on its bulletin board the list of clubs, societies and organizations which are under the auspices of the company. The house is lighted and heated by the company, and is the social gathering place for such clubs as the Women's Century club, the N. C. R. Choral society, the N. C. R. Dramatic club, the N. C. R. Autoharp club, the N. C. R. Athletic club, the N. C. R. Relief association, the N. C. R. Bicycle club, the N. C. R. band and many other societies.

In the center of the city is located a large building and auditorium, the property of the N. C. R. company. In this auditorium lectures are given during the winter for the benefit of the employes. A series of plays, given by the N. C. R. Dramatic club, and other amusements are provided. The hall is at the disposal of the employes who desire to meet there at all times.

The privileges accorded the young women are not greatly in excess of those given to the men. Here we see the clerk walking side by side with the mechanic, one as neatly dressed as the other. The male employes in the factory of the National Cash Register company receive ten hours' pay for nine and one-half hours' work. They come to work at 7 o'clock in the morning, and during the hot summer months are given Saturday afternoons off. Located in various portions of the factory are well appointed shower baths, and the men are allowed twenty minutes on the company's time each week to bathe.

The office men are given a week's vacation each year on full pay. The men are all paid liberal salaries and wages. They are all loyal and enthusiastic workers, and pay the company back in hard work for what they spend in making them comfortable.

One of the most peculiar features in the methods of the National Cash Register company are their frequent meetings of employes for the purpose of obtaining complaints and suggestions from them in regard to the conduct of the business.

In the first place, every Friday morning, for about an hour and a half, the officers of the company, the heads and assistant heads of the departments and the factory foremen and assistant foremen, about 300 strong, meet in the auditorium on the third floor of the administration building and talk over matters pertaining to the business. A regular program is arranged for these meetings, and many valuable points and suggestions are received. This meeting is known as the Advance club, and has been one of the most valuable committees formed by the company.

About every two months the company calls together, in the Grand opera house, in Dayton, or some other convenient place, its entire 1,300 employes, and addresses are made by the president, officers of the company and several members of the rank and file. These meetings are all conducted on company's time, and although they cost hundreds of dollars, yet are considered to be of infinite value to the company.

In the fall of every year the company calls together 300 agents from all over

the world for a week's convention in Dayton, O., where they join the factory forces. These conventions are held in the Grand opera house for the entire week. The factory closes down for two days and the factory employes are allowed to participate in the proceedings of the convention, receiving full pay during the entire time.

The company has been holding these conventions for the past ten years. The first one boasted of an attendance of about ten persons; the last one, an attendance of nearly 2,000. The entire expenses of the sales agents and salesmen to and from their residences are paid by the company, and all accommodations are provided for them while in the city of Dayton.

Another feature is the company's methods for training their sales agents and salesmen. When an application for a position as salesman for the company is approved, the applicant is required to come to Dayton and spend four weeks in their school for business systems.

The school is held in the Advance club auditorium, where a stage is fitted up with appropriate scenery representing stores of all kinds. Here the student enacts upon the stage the regular drama of approaching a storekeeper in his store and selling him a National cash register.

This school has been considered one of the most valuable plans invented by the company, and has been worth untold value, and so long as the National Cash Register company exists it will have a training school for its agents.

The National Cash Register company is a source of livelihood for nearly 5,000 persons, and they live well. Let us visit one of our sweat shops in Chicago and the east and then seek an oasis in the desert in a trip through the factory of the National Cash Register company.

WELL PLEASED.

Editor Light of Truth: I have been awakened to the truth of Spiritualism for some time. I have been taking your excellent paper since last March. I think every number better than the last. I love to read Lyman C. Howe's articles; but Lillian Whiting strikes a responsive chord in my heart on the position she takes as to churches. I, too, am a member of an orthodox church, and can not feel it my duty to sever my connection therewith. I think we should reform from within, as Lillian Whiting says. I think a good place to commence this reformation is in the adult Bible class. It is there that I am trying to lend my influence to more liberal thought and a broader conception of God and his plan for humanity.

I think I should have been convinced of the truth of the claims of Spiritualism by hearing the philosophy, but I have had tests, many of them, I think, which ought to convince the most skeptical.

In a recent issue of your paper you warned against mediums who came with "Madame" or "Prof." before their name. A medium with "Madame" before her name has been in our city for over a month. She was very successful in giving readings. The majority of those who consulted her were well pleased with her. M. A. D. Van Wert, O.

*[We merely warned against them, as many are not recognized mediums. The only ones entitled to Madame are the French mediums. Outside of that it is an assumption intended to create an effect or catch the unwary. As for "Profs." all we have to say is that it detracts from the dignity of a true medium to assume it, for it smacks of fakirism.—Ed.]

TO RELIEVE HAUNTING SPIRITS.

The Mr. Morse's control, was asked April: Is it a fact that places are haunted for hundreds of years, and that unhappy spirits can not progress unless released by mortals? To this inquiry Tien replied affirmatively. It might seem strange that a spirit could be in a place for hundreds of years, chained there by some attraction which it was apparently unable to withstand. Hundreds of years seemed a very long period indeed from the mortal point of view; but to the mind the duration of time was frequently a very relative conception. Thus, under the shock of some great grief or trouble, the sufferer will seem to have lived a lifetime in a single day. This was even more the case in the spirit world, where the intensity of every emotion and experience was immensely quickened and deepened, and a spirit might be for a hundred years of mortal time practically conscious of only having lived a few days or hours. An absorbed might he become in the contemplation of the causes that held him to his condition. To release such a spirit it was necessary to reason with him, to take counsel with him, to bring mental power and force to bear upon him, to quicken his spiritual perceptions by helping him to realize that brooding over the past, and submitting to a morbid feeling which chained him to the past as the worst possible use he could put himself to. When he could be thus helped and encouraged he would become liberated and returned in his right mind, and would leave the locality that he had been associated with so long. Hauntings came from two classes of spirits, and, singular as it might seem, two classes of opposite natures: the very gross, ignorant and superstitious, and the highly refined and sensitive classes. The spirits of the one class were, as a rule, held by their fears or by some depraved form of physical appetite, the other spirits by their extreme sense of honor and remorse. The one case might be described as a purely physical association, and the other as an extravagant form of mental association. The "happy medium"—the common person—escaped so sad a fate by reason of the sturdy common-sense with which he faced the problems of existence.—Borderland.

A CHILD PRODIGY IN GERMANY.

Miss Belloc interviewed M. Charles Richet in The Humanitarian last quarter, and in the course of an interesting conversation she asked him if he took an interest in Spiritualism. M. Richet hesitated a little before he replied, and then said:

"Yes, I am always interested in unexplained phenomena. Up to the present time it is impossible to reduce Spiritualism to a scientific formula. I follow carefully the experiments and cases noted down by the Society for Psychological Research, and we have in France a publication appearing every two months, Les Annales des Sciences Psychiques, where are put on record curious psychical experiments, stories of apparitions, and so on. But, I repeat, up to the present time Spiritualism, so-called, has baffled all investigations. All the terrible stories of demoniacs, sorcerers, witches, possessions, and so on, are there to prove to us to what lengths the imagination can carry not only the foolish and the ignorant, but men who in their day had a reputation for wisdom and sense. The mediaeval doctors and judges were unanimous as to the reality of witchcraft. They believed not only in the devil, but in tout ce qui s'ensuit. Who knows, perhaps our descendants will consider us as foolish as we be-

lieve our ancestors have been. Science is always advancing, and admits of no retrograde movement."

"And do you keep up your interest in hypnotism and in abnormal cases of the kind?"

"Certainly, but it is not always easy to find a subject. Now and again, however, one comes across some extraordinary case. I have been lately interested in hearing about a German child, the son of a Brunswick butcher, who, though only two years old, can read any kind of manuscript in German and also in Latin without ever having learned to read. According to those scientists who have studied the case, this extraordinary being, Otto Poehler, impresses the ordinary beholder as an absolutely normal child; he is cheerful, very fond of playing at soldiers, and not in the least proud of his extraordinary knowledge, and yet his great amusement is reading. He is very much interested in history and biography, and knows the dates of the births and deaths of all the German emperors since Charlemagne. He can answer questions on the Thirty Years' War and so on."

WAR.

Many people are ready to faint when they see a dog run over by a street car, to say nothing of a child. Nothing seems more horrible and distressing than the latter, yet there are people ready to plunge the whole country into a carnage of this kind on a grand scale by inviting war with a foreign nation. Do such ever stop to contemplate the horrors of such an effect? Think of the thousands that must become the victims of the terrific destructive powers of modern armaments in the event of a war between two inventive nations. Ordinary reason opposes such a calamity; and ordinary reason should regard instigators of war as criminals or patients fit for solitary confinement where they can not contaminate other minds with their insane ideas or murderous influences. It is well enough to keep armed against the yet uncivilized Asiatic hordes, who are not beyond the idea of

conquering for glory's sake, or, still worse, for plunder, if they saw an opportunity. The new awakening from an animal sleep to the use of modern engines of destruction by such cerebellous tribes as the Turks, or Mahomedans in general, the Chinese, Japanese, and the Russians in large measure, is a menace to civilization and means a constant guard on our part to protect our advance on present-day progress. Imagine the United States being conquered by China, or by an alliance of Asiatic nations. A sudden swoop from the Pacific side by millions of these wild hordes with just sense enough to use the latest improved guns with which they are being rapidly supplied by civilized manufacturers for the money that it brings, would be a terrible calamity for this country. It is not impossible, and we need not be surprised by the attempt at all events. Would it not be well, in contemplation of such a possibility, to suppress every effort for war with a civilized nation? Let the latter rather combine for mutual protection, if but to be on the defensive. If it but acts as a preventive of war it will have achieved much.

CLAIRVOYANCE.

"Clairvoyance is the sight of the soul, acting independently of the human or mortal eye, and taking cognizance of the spiritual part of things, or—at times—of purely spiritual beings. Clairvoyance, or soul sight, can operate independent of distance or any material intervening obstacles. It is an exercise of soul powers which can not be commanded, is peculiar to certain individuals, and operates at times and in states of the organism at present unknown to psychical investigators. The special power by which platform 'clairvoyants' discern and describe the spirits attracted to certain individuals may proceed from either one or two sources. It may be, as above stated, the opening of the seer's or seeress's soul sight, under the prevailing magnetic influences present, or it may be the dictation of an attendant spirit, who impresses the mortal medium to give the descriptions which the spirit supplies."—Mrs. E. H. Britten.



Mrs. A. R. Smith.

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MRS. ADDIE R. SMITH.

Mrs. Smith has been a medium seven years, during which time she has been in active work in Portland, Oregon, in her office and upon the rostrum. As test medium she has met with great success; has conducted camp meetings for two seasons. She is a clairvoyant, prophetic and trance medium. She formerly lived in Brooklyn, N. Y.

Get "Spiritual Scraps." 25 cents.

SUNDAY SERMONS.

INSPIRATIONS FROM THE PULPITS.

Rev. John B. Barbour, of Geneva, spoke in the Lake Avenue Baptist Church, Rochester, N. Y., on "Vacations." Among other things, he said: "There are men who seem to glory in saying that they cannot find time to take a vacation. I am one of those who believe that a man who takes a vacation can do more work in eleven months than he can in twelve, if he doesn't and perhaps I would not be far out of the way if I said ten instead of eleven."

At Bethany church, Utica, N. Y., Rev. Stanley B. Roberts preached a temperance sermon, the first of a series of five discourses to workingmen. Mr. Roberts' text was from Mark v: 17. After reviewing the system, which he declared not an industry, he said: "Prosperity, I believe, real prosperity, will never come to this country until we have settled this question and we can never adjust things as they should be until we cease to compromise with the spirit of selfish gain in connection with the liquor traffic."

On "Life's True Success," Dr. J. A. Van Anda, of Indianapolis, preached. He said: "One might say it is an abundance of perfect health; another that it lies wholly in accumulated and harbingered wealth and still another that success in its highest sense is best realized in the requirement of honors in social or political station. But, believe me, in none of these does true success in this ever-varying life rest, and when we come to look about us carefully and consider the failures in life that are yet to be it makes the heart sick. The only true success lies in spiritual culture."

Rev. Thomas A. Uzzell, of Denver, preached at the Tabernacle on "What Does Our Church Stand For?" Parson Uzzell said in part: "Every school-house and college stands for something; every hospital and reformatory stands for something, and so does every political party. First of all, and pre-eminently above all, is the thing that our church has stood for, for which it is now standing, and for which it will stand for evermore—the evangelization of the masses. You can't legislate the devil out of people, and to proscribe one thing for the rich and poor, the ignorant and the learned, is an impossibility. But all should be taught the commandments of the gospel. The first is to love the Lord with all thy heart and soul; the second is to love thy neighbor as thyself, and if that is done, there will be less trouble in this world."

Major George A. Hilton, the California evangelist, conducted the Sunday afternoon services at the Tabernacle at Nashville, Tenn. The text was taken from Ezekiel xviii, 20-23, emphasizing the clause, "The soul that sinneth, it shall die." The substance of the address follows: "It is a patent truth to everyone that none but the living can die—nothing but life is subject to immortality. The deprivation of the essence of life means death. The Creator has made certain laws which govern our existence. One law of existence is to avoid the use of poisonous diet which is known to undermine the system. Now, poisons and opiums are often taken into the system, at first in small quantities, and then in such quantities as to cause death. So it is with drunkards. They do not begin the practice with the expectation of becoming drunkards. They do not even know that the use will become a habit, and you cannot find a drunkard who is

able to tell you at what particular hour or day or even year he passed from the drinker to the drunkard. This is one of the weaknesses of man, and it is the soul's poison, the poison of sin. The soul is the most sensitive thing in the range of conception, and the soul, like the body, is subject to these poisons. 'The wages of sin is death.' This is the indisputable law of the soul."

Dr. Humason, of Duluth, Minn., expresses much truth suited to the day in the following extract, taken from one of his recent Sunday sermons: "Many men have not attended church since their boyhood days, and they imagine that all preachers preach as the one did they used to listen to. They think the singing is done through the nose, accompanied with a kind of pious whine and careless disregard of all notes, as it used to be in the olden time. There are men in this city that, if they could be induced to attend church now, would enjoy it, but only a funeral can bring them out. They are prejudiced, and have a deathly horror of being considered goody-goody. They prefer to be considered baddy-baddy. They laud science, but neglect its first teachings, which are to investigate carefully and patiently the evidence submitted."

Rev. C. H. Fitzwilliam, of the Fifth Avenue Baptist church, Pittsburg, Pa., preached from the text, "He went about doing good," Acts x., 38. He said in part: "The day of slavery for the colored man is past, but I ask, Are not present conditions hastening the hour of bondage for the American workman? Christ would right wrongs and would show the world what the church is here for; that its mission is to reform the world. He would step up to the capitalist and say to him: 'Cease thy oppression; share honestly with your employes that which they have earned,' and putting His hand on the shoulder of the toiler, sympathizing with him, would bid him be patient and exercise the utmost self-control in the spirit of truth and forbearance. He would be a friend to every man."

"God grant that we may all catch the spirit of the Carpenter of Nazareth, who 'went about doing good.'"

At Simpson Memorial church, San Francisco, Rev. John Stephens preached a sermon from the text, "Hate the evil and love the good." He said among other good things: "The history of the world is largely the history of hatred and love. They are the strongest forces that have controlled human activities. They have directed the bloodiest wars and they have done the most in the moral elevation of the world. There is good in every human soul. To save a man means to rescue the good in him and to develop it. That is the noblest work in which any man has been engaged. It is a work in which we can all take part. No man can take with him into the other world sweeter memory than to know he has earnestly, if feebly, attempted to reduce the sum total of the world's iniquities, and to add to its virtues, and therefore to its happiness."

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Closed its third year of camp on the 29th ult. The attendance was not quite up to last year, but averaged with others in Michigan. Careful management of President Ewell and the board brought the camp through a little ahead to start with next year. Among the mediums present were Mrs. Augusta Ferris, trumpet; J. Donivan, slate writer; W. S. Lincoln, Mrs. M. A. Root, Dr. A. B. Spinney, Rev. Dewey, Rev. Watterman, Dr. Schemerhorn and Rev. Morgan Wood, speakers. A fine orchestra, under the direction of Prof. Hudson, of Bay City, was in attendance the entire time. A ladies auxiliary was formed of 30 members to assist in furnishing the hotel. They will run a fancy bazar next season on the ground. The yearly meeting for the election of officers will be held at Lansing, Mich., in December next.

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SLEEP, TRANCE, DEATH.

Mrs. Juliette Yeaw recently spoke of "Sleep, Trance and Death" as benefactors of mankind, the three great recuperative forces of life.

"During sleep," she said, "force is generated for the activities of the day. In sleep the soul is so far liberated as to gain comfort, knowledge, relief and love. Often loved ones come during sleep to mingle with us. We have no dread of sleep even though we part from our friends and become wholly unconscious of all about us, for invariably the morning hours have restored us refreshed and invigorated."

"Trance is as normal as sleep and has existed for ages. It is the power to project the soul beyond time and sense, and is a physical renovator and a spiritual illuminator. Those accustomed to trance fear it no more than sleep. The silver chord is not broken; they are returned to life's duties strengthened and enlightened."

"Death is no more to be feared than sleep. It is hard to emerge from the shadows of the past. It is hard to realize in the lingering remnants of early teaching that death does not end all."

"Death opens the door for reconciliation, restores estranged ones, frees from the hindering flesh, and reunites those long severed. O, precious, tender, grateful death, thou dost never separate those bound together by true love. When our loved ones in a strange land are freed from the flesh they are at once able to come to us in spirit, they retain the same interest and love, and still live upon the same green earth."

You can do some effective missionary work among your neighbors by calling their attention to our offer of a 25 cent book, either Psychic World or Higher Realms, and a three months' subscription, all for 25 cents. This is for new subscribers only.

Otto Werner of Denver, Colo., writes: "The Light of Truth is the best paper for the price. It is liberal, broadminded and fair to all. It is what a spiritual paper ought to be. It deserves to prosper."

NEW LIFE OF THOMAS PAINE—A 34-page tract. Price 10 cents.

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CONCERNING A FAMOUS POEM.

In your issue of the 7th inst. I notice you credit four stanzas of J. L. McCroery's celebrated poem, "There is no Death," to Florence Marryatt. As all of your readers may not be familiar with the poem and its history I will state it briefly as given in a three-column article by Edward W. Bok in the Buffalo Courier Jan. 5, 1896.

The poem was written in 1863 and published in Arthur's Home Magazine, July, 1863, (Vol. 22, page 41), reprinted in the Delaware County (Iowa) Journal, then edited by Mr. McCroery. Eugene Bulmer wrote an article on Immortality, appending the poem as a fitting conclusion, a Wisconsin editor copied the verses and printed the name E. Bulmer, which was copied again and the name given as E. Bulwer; from that the transition to E. Bulwer Lytton was easy, and gave wide celebrity to the poem. It was so published in a school reader by the Harpers, but corrected in a later edition. For the evidence concerning Mr. McCroery's claim to his own property the reader is referred to the article of Mr. Bok. The original was in ten stanzas, of which the 4th, 5th, 9th and 10th are the ones credited to Florence Marryatt in the issue of Aug. 7th. The poem was rewritten in 1883 and consists of sixteen stanzas, of which Mr. Bok writes as follows "But as years rolled by Mr. McCroery's judgment became more critical, his thought grew more mature, his literary experience broader, and he decided to rewrite his famous poem. This he did in 1883." I enclose a copy of the revision, if there is any reader of the Light of Truth who has not read it I think they will not only be thankful for it but glad to see this brief sketch of its history from the longer article of Mr. Bok. Mr. McCroery is now a resident of Washington, D. C. G. H. SHATTUCK. Medina, N. Y.

THERE IS NO DEATH.

There is no death! The stars go down
To rise upon the other shore,
And bright in heaven's jewelled crown
They shine forevermore.

There is no death! The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death! The leaves may fall,
The flowers may fade and pass away—
They only wait, through wintry hours,
The warm, sweet breath of May.

There is no death! The choicest gifts
That heaven hath kindly lent to earth
Are ever first to seek again
The country of their birth.

And all things that for growth or joy
Are worthy of our love or care,
Whose loss has left us desolate,
Are safely garnered there.

Though life become a dreary waste,
We know its fairest, sweetest flowers,
Transplanted into Paradise,
Adorn immortal bowers.

The voice of birdlike melody,
That we have missed and mourned so long,
Now mingles with the angel choir
In everlasting song.

There is no death! Although we grieve
When beautiful, familiar forms
That we have learned to love are torn
From our embracing arms—

Although with bowed and breaking heart,
With sable garb and silent tread,
We bear their senseless dust to rest,
And say that they are "dead"—

They are not dead! they have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serene sphere.

They have but dropped their robe of clay
To put their shining raiment on;
They have but wandered far away—
They are not "lost" or "gone."

Though disenthralled and glorified,
They still are here, and love us yet;
The dear ones they have left behind
They never can forget.

And sometimes, when our hearts grow faint
Auld temptations fierce and deep,
Or when the wildly-raging waves
Of grief or passion sweep,

We feel upon our fevered brow
Their gentle touch, their breath of balm;
Their arms enfold us, and our hearts
Grow comforted and calm.

And ever near us, though unseen,
The dear immortal spirits tread—
For all the boundless universe
Is life—there are aye no dead!
—John L. McCroery.

MIND READING.

In issue of June 12 Dr. Lewis Payton has an article on mind reading. He seems very deeply interested and desirous of solving the mystery. He asked some questions that have naturally put many others to thinking on the subject. I studied and worked for five years before solving the mystery. I do not claim mind reading as a soul gift; it is a trick, and a very clever one; but one must be a psychometrist in order to perform the deception cleverly. I do not intend to expose the trick, but will explain part of it, in order to disprove the idea that it is a psychic power. Dr. Payton, in speaking of Mr. Johnston's performance of driving a carriage through the crowded streets when he is blindfolded and has his committee with him, etc., says: "If it were their minds controlling his would not their fears control him also and produce confusion?" It certainly would if such were the case, but it will be noticed that mind-readers before making a carriage drive invariably take hold of one of the committee-men's hands and trace a map of the town in which they are performing. Here is where psychometry plays a part; yet psychometry is not absolutely necessary, as the feat can be performed without it. The performer traces the route on the map, and thus gets his bearings, and he knows exactly where he is going to drive before he mounts the carriage; consequently the fears of his committee do not confuse him, and after tracing the map he could make the drive just as well if his committee would remain behind; but he would need them again when he began to hunt for the hidden article. But some one will say, "How could he drive when blindfolded if the committee were not with him?" "Doesn't he see through their eyes?" etc.

But suffice it to say that they are no aid to him in his seeing, and it is not through the aid of clairvoyance, psychometry or any other soul gift that he sees where he is going. But that part of it must remain a mystery as yet, for I do not care to spoil the occupation of the men who follow so-called mind-reading as a profession. However, I believe that on an average five-eighths of the people of average wonderful feats in so-called mind-reading if they knew the secret. I would give a full explanation, but there are several men who follow mind-reading that way, and I do not care to expose their secrets as long as they do not claim to be mediums, or claim mind-reading as a mediumistic or spiritual gift. C. WESLEY GOODIN. McKinney, Texas.

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is the effect upon the spirit of a speedy cremation of the body? The body of Scott Jackson was shoved into the retort nine hours after his execution. State also the effect of embalming and preserving of the body on ice.—M. P. Davis.

Answer.—It all depends upon circumstances—the mental and moral condition of the spirit. One who has a stronger affinity for matter than spirit may be held to the body till too decayed to hold the umbilical cord which binds the spirit to the body, analogous to birth in the mortal life. If it is the other way the spirit may be freed from the body years before so-called death, but in which event other spirits hold the two intact for purposes beneficial to mankind. Mediums are more or less of this order, for it is a loosening up of the mortal bonds which constitute mediumship. But there are higher mediums, who are held in that erratic state, who are not called mediums—such as Jesus, Apollonius, Socrates and Buddha, and later Washington, Tom Paine, Jefferson, Franklin, Abraham Lincoln and others of like caliber—but who perform the work of spirits on the same principles that the smaller revelators do, and to whom death is a relief or like stepping from one room into another. Now, a love for material things does not always constitute materiality or sensuality; for one may indulge a sensual habit and yet have a surplus of spiritual impetus, force or affinity in his make-up—have a balance in favor of spirit. And another may be an aesthete and still be the other way. The former may be impressed to indulge the material to prevent generating too large a percentage of spiritual force, as it might cause a too sudden snapping of the umbilical cord, while the latter may be impressed to practice to an extreme degree to neutralize an unnatural amount of material force in the practitioner to prevent sickness or death from too great a discord with nature, or to prepare him for an easy transition. But where there is no attempt to practice spirituality and only evil ways are sought, it stands to reason that such a spirit balances in favor of matter and will be earthbound at death—being fastened to the body in comparison to its love for fleshy indulgences. Cremation on such a spirit is a blessing but not a pleasure for the time being. It is like a temporary plunge into hell, but always preferable to the slow process of disintegration by decay; for this is like a long toothache compared to the shorter but more severe trial of having a tooth extracted. Cremation releases the spirit in a few hours; decay takes weeks or months, if the body be preserved too well. Ice does not harm the released spirit, while it only prolongs the beginning of dissolution in the earthbound spirit by a few hours, and preserves the health of the household. It takes a higher state of clairvoyance than the ordinary to see the experience of earthbound spirits; but it is well that it is so for the clairvoyant's sake; though it might be well as a moral lesson for society to have these things revealed. But perhaps the

time is not ripe, or there may be hopes of elevating mankind by revealing the bright rather than the dark side of spirit life.

Question.—Is the Bible all true? Is it inspired by God? Is there such a place as hell? Did Christ's crucifixion save us? What is forgiveness of sin? What is the Holy Ghost? Is there any Spiritualism in the Bible, and where?—C. H. W.

Answer.—The Bible is all true if not taken literally. It must be read in large part as allegory, as symbolic, and as poetry, commingled with the spiritual phenomena of the day, but which latter has been misinterpreted in some places by making materializations of clairvoyant visions. It is inspired by God so far as the writers were godlike in their daily lives. Hell is in every man's heart. A bad conscience is all the hell we need in the universe. Christ's crucifixion only saves those who follow his teachings practically. Mere believers will not be saved from their evil consciences or their selfishness. Forgiveness of sin is the cessation of conscience pangs made good by reparation. The "utmost farthing" must be paid to even up with nature. If you have been a hard drinker for twenty years, you must stop it for that length of time to get the whisky fumes out of your spirit body—your aura. The Holy Ghost is pure spirit—the intelligence in nature—that which guides and controls all matter. There is plenty of Spiritualism in the Bible. All the phenomena is Spiritualism; all the inspiration is; and Christianity is built up on Spiritualism. In fact, all religions are, and modern Spiritualism is simply a beginning of all religion made over again. It is Christianity revised; and if kept pure this time, it will need no more revision. As to places in the Bible where to find Spiritualism, see II Kings 6, v. 32; Ezek. 33, 30; I Sam. 9, v. 7; II Kings 3, 14; II Kings, 8, 7; Gen. 32, 29; Judges—13, 17; Ex. 20, 21; II Chron. 4, 1; Ex. 4, 1; Judges 4, 36-40. Also see Hosea concerning the divining rod; Ezekiel, levitation and materialization; spirit lights, Acts; trance speaking, Numbers and Samuel; direct writing, Exodus and II Chronicle; healing, plentiful.

Question.—How can I become a clairvoyant? I am a sensitive and hear voices in the night that wake me up.—L. C. Elliott.

Answer.—If you are a sensitive and clairaudient, you have enough to deal with without aspiring for clairvoyancy. Develop those two phases first. They will make you a psychometrist and test medium combined. Hold fast to what you have and do not lose these by trying for something you may not be able to acquire.

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And show to all the "better way"
To that which is needed for body and soul,
An advance to a higher and better control.

A glorious work to us hath been given,
To prepare for all a home in heaven;
There's no time to lose; there's so much to do;
There's work for all, for me and for you.

Our friends and teachers, sister and brother,
Let us be kind and help each other,
And turn to all in unselfish night,
That all may be happy, and wrongs made right.

Down deep in the hearts of the struggling world
Let your words go forth, your banners unfurled,
For truth must conquer; all through love.
And strength and courage from those above

Will be given to you to give again;
And on, and on, for Truth must win.
ELLA WOODWARD.
Toledo, O.

THE BURIED CITIES OF CEYLON.

It may still be counted among things not generally known that in the luxuriant forests of Ceylon the ruins of cities are concealed not inferior in boldness of conception and richness of design to any in the world. They lie in the northern half of the island, almost buried among vegetation, and in some cases still difficult of access. Trees have taken root on walls and roofs and have wrenched them asunder, the rank forest vegetation has buried ornamental carvings and sculptured figures. The ruins belong to very varied dates, some going back to well before the Christian era, others to three or four centuries after it, while one very beautiful and extensive group belongs mainly, if not wholly, to a comparatively late period in Singhalese prosperity, the middle of the 12th century. Their connection with Buddhism is very close, the most conspicuous remains at the present times being commonly temples, monasteries and dagabos—huge, dome-like structures, which in magnitude are not unworthy rivals of the pyramids of Egypt.

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PERSONALS.

—Will Mrs. M. Zopf send her address to Leonora Depp, Brookville, Pa.

—Mrs. Ida P. A. Whitlock may be addressed at 27 Atlantic avenue, Providence, R. I.

—Helen L. Russeque writes: "I am pleased to note the high character of the Light of Truth, and hope for its entire success."

—Our object in printing photographs is not to show favoritism, but to show the friends who our workers are that they may not be imposed upon by deceivers.

—Materializing mediums with reference may address W. D. Palmer at Quimby, Ia., and state terms of coming to that center. It is sixty miles from Sioux City.

—J. C. F. Grumbine is in Brooklyn, N. Y., engaged by the Woman's Progressive union. He holds his classes at W. J. Colville's School of Psychology beginning Sept. 6 at 2:30 and 8 p. m. All letters addressed to 7820 Hawthorn avenue, Station P, Chicago, will reach him.

—Lyman C. Howe writes: "I expect to attend the Nashville, Tenn., mass convention, Sept. 23 to 27. I am free to engage the first Sunday of October, and all of November and all dates after February, 1898. I speak in Pittsburg, Pa., the last four Sundays of October, in Buffalo, N. Y., in December, and Milwaukee, Wis., during January and February, 1898."

—The officers of the Ohio State association are calling upon the societies and friends in the state generally to furnish them with funds to carry forward the work assigned them. Now is the time to make its influence felt. During the absence of Mr. Taylor Dr. F. Schermerhorn will act as secretary, and may be addressed at 184½ South High St., Columbus, O., concerning this matter.

—E. W. Sprague, trance speaker and platform test medium, has the following engagements for the season of 1897-98: Moravia, N. Y., September; Hornellsville, N. Y., October; and Rochester, Ind., November, 1897; Philadelphia, Pa., March and April, 1898. He would like to make engagements for December, 1897, and January, February, May and June, 1898. Also for campmeetings of 1898. Address him at 416 Newland avenue, Jamestown, N. Y.

—Columbus Spiritualists will have Dr. F. Schermerhorn of Grand Rapids, Mich., for this month, and perhaps next. The doctor is an affable speaker and aims for broad and liberal culture among Spiritualists. At the opening services he was under the weather and unable to give tests, but Mrs. A. Gehring of Cincinnati was present and interested the audience with both tests and slate writing, which found general favor and acknowledgment. It is still

the intention of the board to hold free meetings during the coming season, and to this end subscriptions are being asked for—a guarantee fund of \$5 per year—which will cover the expense if one hundred and twenty-five friends will manifest. This is about what it costs a regular attendant during the year; but in subscribing the \$5 in advance he admits his family and the public free for the same money. A little love for the cause should make this want a possibility. Let Columbus people come to the front at once. A good deed done quickly is done well. Outside subscriptions also accepted. It will benefit the cause in the state to have free meetings at the capital city—politically as well as spiritually. Mr. J. D. Arras, president First Spiritual church of Columbus, an influential and highly respected business man, will be the recipient of such donations. His address is 31 West Town street, this city.

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