

Light of Truth

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PROF. W. M. LOCKWOOD.

An Exponent of the
Philosophy of Life.

HARPER & BROTHERS, PUBLISHERS, N. Y.

SOME PERSONAL EXPERIENCES

— IN THE —

INVESTIGATION OF PSYCHICAL PHENOMENA.

BY B. O. FLOWER.

NUMBER 7.

PSYCOGRAPHY OR INDEPENDENT SLATE WRITING.

In my investigation of independent slate writing I have discarded as valueless for the purpose of evidence any message which came upon slates which at any moment had passed out of my sight or left my hands, unless the internal evidence, such as the contents of the communication, possessed test worth, and in such case I have valued the message in this respect alone. I have been at some pains to carefully read works giving explanations of methods employed by tricksters to obtain slate-writing. Undoubtedly many unprincipled persons do from time to time resort to tricks, but from many things I have witnessed, I unhesitatingly affirm that while there is much that is spurious, there is also much that is genuine.

The first experience I wish to describe occurred some years ago. The psychic was a total stranger to me. The sitting was given under these

CONDITIONS.

The time was 2 p. m. The apartment was a rather spacious sitting room, with two large windows, in a summer hotel. The blinds were up and the room was as light as it was possible for it to be at midday. One good-sized table and four wooden chairs were the principal articles of furniture in the apartment. On this occasion I did not take my own slates with me, but on entering the room I carefully examined the slates of the psychic and thoroughly cleansed them. I candidly told the psychic that I was in search of the truth, and that I was open to conviction, but that my investigations in the past had been unsatisfactory. He seemed anxious that I should be satisfied at every point and courted investigation. We seated ourselves on opposite sides of the table. By the direction of the psychic I placed the two slates so that they rested on my left shoulder and breast and was supported by my left hand; a small fragment of lead pencil was between the slates. The psychic held my right hand.

RESULTS.

I was next requested to ask any mental question I desired. This I did, mentally addressing a question to a cousin who had passed from life in southern Illinois a few months prior to my sitting. Almost instantly I heard a faint scratching and felt a slight tremulous movement of the slates. Finally three very faint raps were heard, apparently coming from between the slates. Ask another question, said the psychic. I did so. Again the scratching was heard. This was repeated three times. I then opened the slates and read the following answer to my first question: "Dear cousin, yes, I am present, and am more happy than before I passed over." Next followed in full the name of the one to whom I had addressed my mental query. The term by which I was addressed was even more remarkable than the signature, because I had not mentally mentioned the relationship here given. The signature was in the same penmanship as the rest of the writing, but did not resemble

my cousin's autograph. The second question was not satisfactorily answered. In reply to my query "Where did you pass from earth life?" the following was written on the slate: "I can not answer this question at present. Will try to do so later." The other answers were correct.

This certainly was not legerdemain, and it is well to bear in mind these facts: 1. The slates were not touched by the psychic, and though they were his property, the results could not have been due to any person's "fixing the slates," as some who seek to explain the phenomena suggest as a probable solution. 2. The name signed to the first message was one that had never been used by me in any investigation with any psychic. 3. I asked no question audibly. 4. The writing of the answer commenced immediately after the mental question was put. The fact that the positive question as to when the party had died was not answered was the most disappointing feature of this remarkable sitting. There were many other exceedingly interesting occurrences during this seance, but the above was of special value because it precluded the possibility of legerdemain.

At a subsequent date I induced an orthodox clergyman to visit this psychic. The clergyman had a sitting which greatly perplexed and disturbed him, as he did not wish to believe in the Spiritualistic hypothesis. After the sitting he told me the slates made one mistake. "What was it?" I inquired. "I wrote a communication addressed to Richard, and the answer came on the slates in a most inexplicable manner signed 'Richard.' I then asked, 'What relation were you to me?' The answer came 'I was your grandfather.'" "Now," continued the clergyman, "that was a mistake, as I had my brother in mind."

"But," I replied, "was not your grandfather's name Richard?"

"Yes."

"Some people imagine," I said, "that psychics have some subtle power by which they are able first to read the thought of the sitter, and then in some manner not yet satisfactorily explained, they are able to transfer their knowledge to the slates, even though they are held before the sitter's eyes. But even if this were possible, here is something which discredits the mind reading theory, as you had your brother in mind while the communication purports to come from your grandfather, who bore the same name as the brother you had in mind."

Some time after the above experience I met an eminent educator of the west under whose instruction I had been some years previous, and who was then a professor in one of the leading colleges of Kentucky. Knowing that this scholar had been regarded as a materialist when I lived in the west I was much surprised to find that he had become deeply interested in Spiritualism. During the course of our conversation he related to me an account of some sittings he had with this same psychic, in which he had received some extraordinary and to him convincing communications under conditions which he felt were absolutely test. The character of the messages

was also most remarkable, especially a communication purporting to come from a clergyman he had known when a child, and for whom he had ever entertained a profound regard. The subject matter of this message left no room for doubt in the professor's mind as to its genuineness or the identity of the person who claimed to send the communication.

I mention this incident because the gentleman in question was always considered to be one of the most critical and painstaking students, with a naturally sceptic bent of mind, and also because he was a man of wide learning, well acquainted with the ways of the world, and a person whose ability was only second to his integrity of purpose.

On one occasion a psychic with whom I was well acquainted came to where we were living. Taking from a drawer two slates which the psychic had never seen or touched I repaired to the room where he was engaged in conversation with my wife and her mother.

"I want to see if we can get anything on these slates without your touching them," I said.

"Let your wife take hold of one end and you hold the other and we will try," he said, "although I do not expect you will get anything."

I had recently met with a severe loss in the death of a very dear friend, a gentleman who had for some years been president of a large female seminary in Cleveland, O., who was also at one time a professor in the homeopathic medical college in the same city, and who was recognized as a chemist of very superior ability. He was a noble minded, truth loving man, to whom I was deeply attached. We had investigated psychical phenomena much together. As soon as we were seated as directed by the psychic I said, "I have asked Professor H. a question on this slip of paper and I hope he is present and can answer." I dropped the crumpled roll of paper on the table.

In a very short time we heard a scratching sound between the slates and felt slight vibrations. Mrs. Flower's mother placed her ear to the sides of the slates and distinctly heard the writing progressing. All this time it should be remembered the psychic was seated a few feet from us and had at no time touched the slates. When the message was finished three distinct little taps were heard, apparently coming from between the slates. We opened them. The whole side of one of the slates was filled with a closely written message, purporting to come from the gentleman to whom the question was addressed; and what was especially remarkable the signature of this message was a facsimile of my friend's autograph. I compared it with several of his signatures which I had and found it to be startlingly similar. This was all the more striking because his signature was quite out of the ordinary, having several peculiarly distinguishing points.

Here, it will be observed, we had a message given absolutely free from any personal contact with the psychic, in my own home, in the presence of three persons who were actuated solely by a desire to obtain the truth. I have received many messages in my home which in many respects were quite as remarkable as this, with the exception that in no other instance has the signature been a perfect autograph; and in most cases the psychic has touched the slates or held one side of them, though this has always been in full view of all present.

One evening four members of my family and the psychic and his wife were seated around a table. We received slateful after slateful of writing

in answer to questions propounded.

A learned Hebrew rabbi who was engaged in investigation with me went on one occasion to this psychic. A question was written by the rabbi in German, addressed to a German who had passed out from life before my friend, the rabbi, had left the old world. He received between the slates a long message, written in German, in answer to his question, though the psychic was entirely ignorant of any language except the English. On another occasion I was present when a message came in French.

A brother of mine had quite an interesting experience with this psychic. He had seen no psychical manifestations and felt the same prejudice which I had entertained before investigating these questions. My brother and his wife went to the psychic and informed him that they had prepared the slates and did not wish them disturbed. The psychic left the room while they prepared some questions. Later he returned and found his two sceptical friends holding their slates and ready for the sitting to commence. After chatting a few moments the psychic said, "your questions are answered."

"That cannot be," replied my brother, "for if that were the case I should have heard the writing going on."

But the psychic insisted. Finally my brother said, "it is impossible because I did not place any pencil between the slates." On opening the slates, however, he found answers to three of his questions, written with what appeared to be crayon, and signed with the name of the person to whom they were addressed.

This psychic frequently had messages come when apparently nothing was between the slates. On some occasions I have seen messages written in red, white and blue, although there was nothing to be seen when the slates were placed together. A lawyer with whom I was well acquainted went to see him and received some very striking messages. Finally he requested that an old school friend from whom he had received a message should write her signature in the cipher they had invented and used when both were going to school. A message came between the slates, and written in large characters was the name signed in the old time cipher. This gentleman was convinced for a time, but later he told me he had come to the conclusion that the psychic had hypnotized him without his knowledge, and while he was hypnotized had found out the cipher from him and had written the message.

I cite this case to show to what absurd lengths people who know little about hypnotism, and who are bent on inventing some explanation which will exclude the spiritual hypothesis, sometimes resort. Veritably the explanation is more wonderful and unthinkable than the manifestation was marvelous.

I might cite many more experiences in independent slate writing which have been very remarkable, but these are striking instances in which there was no possibility of legerdemain, and when the results were clearly of a supernormal character.

B. O. FLOWER.

Sooner or later envy will generate hatred or contempt—the antipode of love or life, and the acme of animal emotion—the lowest vibration human intelligence is capable of attaining. Effects on the generator are, of course, compatible with the cause.

The only illustrated Spiritualist paper is the Light of Truth; and the only one that has such a large list of regular contributors—the best in the ranks. Subscribe for it.

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A GREAT CONVENTION.

Fifth Annual Gathering of the National Spiritualists' Associat'n.

The National Spiritualist Association for the fifth time in its history, held its annual convention in the national capital Oct. 19, 20 and 21, the meetings taking place in the Masonic temple.

The nearly 150 delegates, decorated with badges of yellow and white ribbon, with the letters "N. S. A." upon them, wore smiling faces and seemed at peace with themselves and the world in general.

The hall itself was beautifully decorated with bunting vari-colored, with the national emblem most conspicuous, while the English colors were also present, owing to the fact of the convention including the Dominion of Canada. The platform held a huge bouquet of flowers near the table of the president, Harrison D. Barrett of Boston, while another rested on the table, and the pots of palms were effectively grouped about.

Besides the delegates present there were a number of others who had been attracted by the interest they took in Spiritualism, many of these being ladies.

The officers of the association present were Harrison D. Barrett, president; Mrs. Cora L. V. Richmond, vice president; Francis B. Woodbury, secretary; George L. Clendaniel, treasurer; trustees, L. V. Moulton, George A. Fuller, Mrs. Abbie L. Pettingill, Frederick Fickey, jr., Henry Steinberg.

Mrs. Cora V. L. Richmond welcomed the delegates to Washington in an appropriate address and reminded them of what they owed Spiritualism and themselves and adjured them to work so that there would be no just cause for criticism. She felt certain, she said, that if proper methods were employed, as she felt sure would be, the cause of Spiritualism would gain recruits throughout the length and breadth of the land. All that was needed was a proper exposition of the great truths which Spiritualism contains.

President Barrett introduced Rev. A. J. Weaver as "president of the Pine Tree State association of Spiritualists," who made the response to Mrs. Richmond's welcome.

"We have turned our faces to Washington as a mecca," he said, "with hearts overflowing with a determination to work for the best interests of Spiritualism. We must not be discouraged. We must remember that it took Christianity two centuries to so establish itself that it might be recognized as something of worth, and it may take us a century.

"We look out upon the religions of the world and we become eclectic. We are willing to take something from the doctrine of Buddha, Confucius, Jesus and other great teachers, but when we cease to make the golden rule the fundamental principle of the great edifice which we are erecting Spiritualism will fail.

"Where is any religion in the world that can give us the sympathy by fulfilling the desire of our dear departed to come to us, even though they have left us in the flesh, and extend their guidance to us here. There is no religion in the world that can do this. When we prove to the world that this is possible, as it is possible, then will Spiritualism become the only religion."

The delegates, as reported by the committee on credentials, were as follows:

California—Professor W. C. Bowman, Mrs. J. J. Whitney, William H. Yeard, Rebecca I. Johnson, Anna E. Jugers, now of Washington.

Canada—Mrs. Wheeten Brown, now of Washington.

Connecticut—Mrs. H. W. Grant, Mrs. J. D. Storrs, E. R. Whiting, J. W. Storrs, Mrs. Harriet Hall, Mrs. Mary J. Wright, Miss Mary A. Hatch, Mrs. R. T. Stanton, Simeon Butterfield.

District of Columbia—Milan C. Edison, Theodore J. Mayer, J. V. McIntyre, Mrs. E. J. Story, Mrs. Henry Steinburg.

Georgia—Mrs. Loe F. Prior.

Illinois—William Richmond, Mrs. J. V. McIntyre of Washington, Mrs. Amanda Butterfield of Boston.

Indiana—Edwin Hoover, Mrs. Carrie Chapman of Washington.

Kentucky—George W. Ibrah of Washington.

Louisiana—William Brodie.

Maine—Mrs. Georgia A. Field, A. J. Weaver, Miss Lucille Barrett, Dr. F. S. Bigelow.

Maryland—Mrs. Rachel Walcott, Mrs. Florence E. Bray, J. H. Altemus of Washington.

Massachusetts—J. S. Mansergh, N. W. Lyon, Mrs. M. M. Barrett, Mrs. Nettie-Holt Harding, J. B. Hatch, jr., Mrs. Carrie L. Hatch, Mrs. Carrie F. Loring Braintree, Mrs. Sarah Crockett-Billings, Mrs. E. Loring, F. A. Wiggin, Fred. H. Watson.

Michigan—Mrs. Mary A. Sage, Mrs. Martha A. Root, David P. Dewey, John Grayburn of Pittsburg, Pa.

Minnesota—I. C. I. Evans, resident of Washington.

Missouri—C. A. Treat, Captain E. Gould of Washington, Mrs. M. L. Sherman of Ohio.

New Jersey—Joseph Broadhead.

New York—Mrs. Francis M. Holmes, Mrs. E. F. Kurth, Mrs. J. H. R. Matterson, H. W. Richardson, Miss Eliza J. Walker, E. W. Sprague, Edgar W. Emerson, Frank Walker, G. W. Kates, J. R. Park, George A. Bacon of Washington.

Ohio—Mrs. Carrie E. S. Irving, E. W. Bond, Mrs. Magdalena Klein, J. L. Sherman.

Oregon—Miss Maggie Gaule, resident of Baltimore.

Pennsylvania—Mrs. Francis B. Woodbury of Washington, Mrs. M. E. Cadwallader, Thomas M. Locke, Mrs. Julia R. Locke, B. B. Hill, C. L. Stevens, A. Gaston, Mrs. Sophia Stevens, Mrs. A. M. Glading.

Rhode Island—Mrs. Ida P. Whitlock, Mrs. Mary S. Pepper, F. H. Roscoe.

Tennessee—C. H. Stockell, C. H. Figurs of Cleveland.

Texas—Dr. W. T. Bond, Allen Franklin Brown, Thomas Keats.

Utah—Dr. C. W. Hidden.

Besides these there were several unattached visitors present from different sections of the country.

THE PRESIDENT'S REPORT.

The president referred to those who had passed away during the past year, and touched upon the general business depression that had militated against the financial success of the association. Notwithstanding all adverse conditions, he said, he found an improved condition in the present status of the Spiritualistic movement over any previous year.

The membership of the National Spiritualists' association had increased, he said, 33 per cent during the past year, hence the cause of organic effort among Spiritualists is stronger than ever. He cited the National Anti-Spiritualists' association as evidence of the fact that its opponents are becoming alarmed as to the increase of interest in Spiritualism. Another evidence of progress is the strong determination manifest on all sides

among intelligent Spiritualists to draw the line of demarkation between the fraudulent and genuine mediums.

He outlined in detail the work of the association during the year and earnestly recommended the publication of the proceedings of the present convention and the history of the national association down to date. The association correspondence during the first six months of the past year more than equalled the entire correspondence of the 18 months previous.

The president further urged that the files of all Spiritualist papers ever published in this country be secured and properly bound for future use at the library of the national association in Washington. He recommended that the mass meetings be continued next year, numbering two per month for the next eight months, and that grove meetings be held during the months of May, June, July, August and September of next year. Six state associations, he added, had been organized during the past year, and he recommended that the work of state organization be continued during the coming year. He suggested that the United States and Canada be divided into districts and special missionaries commissioned to canvass these districts in the interests of the national association.

Temperance, political reform, social purity, sanctity of the home, stirpiculture and the denunciation of the doctrine of free love were also strongly urged. The president also favored a secular form of government for the United States, and urged that the association protest against any change in the national constitution, and advocated the equal and uniform taxation of all church property. The president recommended further that a history of modern Spiritualism from 1848 to the present time be immediately undertaken by the National Spiritualists' association, and that the work should be placed in the hands of Mr. Lyman C. Howe of Fredonia, N. Y.

The report of Secretary Woodbury, which followed that of the president, showed that six state divisions were formed during the time, a temple was dedicated at Norwich, Conn., and several large associations settled pastors. The library here has been increased by several hundred volumes, and the Veteran Spiritualists' union of Massachusetts purchased a home at Waverly for poor Spiritualists. The Spiritualists, the report stated, had co-operated with others to fight ecclesiastical control of the government, and had opposed the changing of the constitution.

It was stated in the report that the association had determined to put two missionaries in the field to offset the work of the Anti-Spiritualists' association.

The report of the vice president was brief. The treasurer reported that the total amounts received during the year were \$5,409.05, while the expenditures amounted to \$4,284.44, leaving a balance of \$1,124.61.

Mr. E. W. Bond, chairman of the committee on resolutions, read his committee's report. The statements of principles was first considered. The initiatory paragraph, stating: "That we believe in an indwelling energy of the universe, whether it be known as God or otherwise," called forth a lengthy debate, when a motion was made for its adoption. Mrs. Kilgore of Philadelphia urged that the Spiritualists should not be afraid to insert the word God in their belief, and she moved to strike out the words "indwelling energy." Quite a number of the delegates believe with Mrs. Kilgore that the word God should be used. Others contended that it should not; that the Spiritualists were fighting

against the insertion of the word God in the constitution, and that they should not insert it in their principles. The motion to insert the word God instead of "indwelling energy" was lost by an overwhelming vote. The statement of principles then declared that the Spiritualists believe that the universe is a unity, without beginning or end. Continuing, the principles declare:

"We affirm that a man is a spirit representing the highest expression of life on the mundane sphere in a two-fold form. First, in the spirit form that can neither sicken or die, but lives always, and in the body which suffers pain and death. We believe that the spirit rises from the body and lives on in the same life in another realm, being free to come back and forth, and when the conditions are favorable, can hold actual converse with their mediums on this earth."

The statement declares further that the Spiritualists believe in true mediumship, at the same time denouncing the attempts of fakirs to deceive the public. The statement declares that extreme caution should be exercised in granting ordination papers; that as the doctrine of the constitution declares that all men are born free and equal, the unequal distribution of wealth and government by injunction are denounced and deplored; that the attempts of "certain religious bigots to engraft their God into the constitution is denounced and shall be opposed; that we oppose all Sunday laws on the idea that it is God's holy day; we demand the taxation of all church property; we discountenance the use of tobacco, opium, liquor and like substances."

Reports were made for the organization of young people's societies as auxiliaries to the older association, and approving the organization of reading circles for the study of spiritual and other literature, but deeming it unwise at present to assume the development of a social course of study.

It was decided that the incoming president should appoint one missionary at large and as many others as necessary.

The National Spiritualists' Lyceum association was organized by the convention, with the following officers:

James B. Hatch, jr., Massachusetts, national conductor; Charles W. Stanglen, Maryland, assistant conductor; Mrs. Mary J. Stevens, District of Columbia, guardian; Mrs. Mattie E. Hull, Massachusetts, secretary, and W. H. Bach, New York, treasurer.

The election of officers of the general organization for the ensuing year, made before final adjournment, resulted thus:

President—Harrison D. Barrett, Boston.

Vice president—Mrs. Cora L. V. Richmond, Washington.

Secretary—Francis B. Woodbury, Washington.

Treasurer—George S. Clendaniel, Washington.

Trustees—C. H. Stockell, Tennessee; L. V. Moulton, Michigan; Allen F. Brown, Texas; H. W. Richardson, New York; George A. Fuller, Massachusetts.

Addresses were made by Dr. J. M. Peebles, Dr. C. W. Hidden, Mrs. M. E. Cadwallader, George A. Fuller and others.

SPIRITUAL SCRAPS.

A book of testimonies by Professor Oliver Lodge, A. R. Wallace, Wm. Crookes, Wm. James, B. F. Underwood, Rev. A. J. Weaver, Dr. F. L. H. Willis and Judge A. H. Dailey.

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CORRESPONDENCE

NEWS NOTES.

Geo. P. Colby is in Nazama, R. C. Buffalo has Moses Hall for November.

Yonkers, N. Y., is holding regular services.

G. W. Kates and wife are in Titusville, Pa.

Dr. Dean Clarke is in Wellesley Hills, Mass.

Dr. Max Muehlenbruch of California is coming east.

Union City, Mich., had Mrs. Nellie Peigham last month.

Gus V. Cordingley is located at 3300 Wabash ave., Chicago.

J. W. Dennis is lecturing for the Buffalo, N. Y., society.

G. F. Perkins speaks in Joliet, Ill., every Sunday morning.

Dr. T. P. Johnson lectures in Battle Creek, Mich., tomorrow.

Mrs. Jennie Cobant speaks in Lawrence, Mass., tomorrow.

Helen Stuart Richings will be in Columbus during December.

Mrs. Kibby of Cincinnati has removed to 642 Ludlow st.

Last Sunday Miss Lizzie Harlow spoke in Providence, R. I.

The Homestead society has engaged Vondera hall for the winter.

H. L. Hutchinson has removed from Lebanon, O., to Danville, Ind.

The Boston Temple will be opened tomorrow by J. C. F. Grumbine.

Dr. B. M. Lawrence will speak for the Columbus society next Sunday.

J. S. Scarlett of Cambridgeport, Mass., has entered the lecture field.

Mrs. Amanda Robinson of Groton, N. Y., has passed over. She was 74.

Dr. William Rose of Cincinnati has passed to the beyond. Obituary later.

Prof. Fred Bell is said to be haunting Chicago as Dr. Charles Frederick.

Mary Webb Baker of Spartansburg, Pa., is always ready to serve upon call.

The Massachusetts State association meets at Newburyport on the 16th inst.

The Woman's Progressive union of Brooklyn had F. A. Wiggin last month.

W. T. Rice and wife of San Francisco have removed to Los Angeles, Cal.

Mrs. R. S. Lillie may be addressed at 218 Stockton street, San Francisco, Cal.

Address Moses Hull at 248 North Division street, Buffalo, N. Y., for this month.

The First society of New York had an entertainment and seance on the 29th ult.

C. J. Barnes, trumpet medium, is located at 238 East Lynn street, Anderson, Ind.

Dr. G. von Langsdorff is one of the most active Spiritualist journalists in Germany.

Dr. Warren White has resumed practice in Chicago at 2125 Washington Blvd.

Dr. J. P. Thorndyke has been in Flint, Mich., lecturing to interested audiences.

Mrs. Hattie E. Jones of Haverhill is now organizing a lyceum at Newburyport, Mass.

Springfield, Mass., will have Mrs. Twing during November. Happy Springfield.

Dr. Max Muehlenbruch has been serving the friends at Oakland, Cal., during October.

Waltham, Mass., recently enjoyed the ministrations of Mrs. A. J. Pettin-gill and Dr. Harding.

Independent services by I. M. Dobson of 2517 Indiana ave., Chicago, every Sunday at 2 p. m.

Dr. Magson and wife are in Cedar Rapids, Ia., organizing another society. Address 501 First ave.

Mrs. Dr. Gebauer has been doing missionary work in Griffin, Ga. Her home is in Atlanta for the present.

Hatfield Pettibone is temporarily located at 59 Sandusky st., Allegheny, Pa., where he is holding seances.

F. R. White and Mrs. Wood of Minneapolis were in San Antonio, Tex., recently, and the guests of Chas. Mierow.

Chas. J. Andrews of Summerland has been lecturing in Santa Barbara and Escondido, Cal., to interested audiences.

Mrs. E. A. Logan has resumed Sunday morning services at Templar hall, Pythian castle, 909 Market street, San Francisco.

G. W. Kates and wife may be addressed at Titusville, Pa., during November. Permanent address, Rochester, N. Y.

Homestead, Pa., had Lyman C. Howe on the 20th. Pittsburg had him the Sundays of October. Fine addresses were the rule.

Mrs. L. A. Prentiss of Lynn, Mass., speaks at Fitchburg on the 28th of this month. Her address at Lynn is 55 Shepherd street.

Mrs. Mary C. Lyman has returned to Chicago, and is holding meetings at 111 South Paulina street every Wednesday evening.

Miss Minnie Terry of Brooklyn is coming out as a speaker. She is a talented young lady, and will prove an honor to the cause.

The fortieth anniversary of the First Spiritualists' Ladies' Aid society of Boston was celebrated recently with an interesting program.

Mrs. Eva Payne Hopkins of 421 E. Exchange st., Owosso, Mich., will shortly be heard through the Light of Truth on an important topic.

Dr. Andrews of Grand Rapids, Mich., is in Los Angeles, Cal., ready to open a combination service with the Barnetts. In union there is strength.

Dr. G. W. Carpenter of 1025 Harrison street, San Francisco, Cal., is much interested in lyceum work. He is physician to the mind as well as body.

John W. Day, the former very efficient associate editor of the Banner, is now a worker at Somerville, Mass. He is located at 27 Springfield street.

The names of the lyceums in this state are wanted by Dr. C. H. Figuers of 394 Franklin ave., Cleveland. Says he has something important to communicate.

The Lillie-Whitney services in San Francisco opened auspiciously. Mr. Lillie conducted the musical exercises, Mrs. Lillie lectured and Mrs. Whitney gave personal comfort from written questions.

John Brown, the "Medium of the Rockies," is in San Francisco residing at 942 Mission street. Professor Mingo, also an old worker, resides at 834, same street.

The First Spiritual church of Denver meets every Sunday at 1420 Franklin street, at 10:45 a. m. and 7:45 p. m. Mrs. M. A. Gridley will conduct the services and lecture.

Carrie Fuller Weatherford has opened a health and developing class in Atlantic, Iowa. She has discovered a system of therapeutics which is being put to practical use.

The Union society of Cincinnati is meeting at Odd Fellows' temple, pre-viously to permanent organization. The Philosophical society meets at Steves hall, Central avenue and Fourteenth street.

Among the workers in Denver, Colo., at present are Mrs. Mary Bradford, Dr. Grabendike, Mrs. M. A. Gridley, W. E. Mansfield, L. W. Van Dyke, Clara Ferris, Mrs. M. C. Lyman, Dr. Tryon and Prof. Walrond.

Portland, Me., had Mrs. Sadie L. Hand of Lowell, Mass., for tests recently, and was much pleased with the results. It still has Mrs. Edith Nickless, who has been engaged for another season.

W. E. Bonney is at present working in Webster City, Ia. Gave a lecture on Tuesday evening, Oct. 26, in the Universalist church. Subject, "Religion: Past, Present and Future." Would like to hear from societies needing a speaker.

Clinton, Ia., has a well patronized meeting running, under the able ministrations of Mrs. Dr. Ashford and Dr. J. A. Bailey. Speakers or mediums traveling in this direction may correspond with Dr. Bailey concerning engagements.

The Spiritual Industrial society of Cambridge, Mass., has elected the following officers for the ensuing year: President, Mrs. J. S. Soper; vice president, Mrs. Emeline I. Smith; secretary, Mrs. L. E. Keith; treasurer, Mrs. Hanscom.

Piqua, O., has a society called the "Spiritual Research," with Mrs. Maggie Stewart as regular speaker. The officers are P. P. Smith, president; Maggie Stewart, vice; Mrs. Smith, secy.; L. C. Cron, treasurer; J. B. Everett and J. Loveland, trustees.

Fall River, Mass., announces the following speakers for the coming season: Mrs. N. J. Willis, Mrs. Mary S. Pepper, Dr. George A. Fuller, George A. Porter, Mrs. A. J. Pettingill, Mrs. Sadie F. Hand, Mrs. C. Fannie Allyn, Mrs. Ida P. A. Whitlock, Mr. Oscar A. Edgerly.

Mrs. Maggie Waite wishes to state that she has never been in Fort Wayne, though some one has been there under her name. People who do not wish to be humbugged by counterfeiters would better subscribe to the Light of Truth and keep posted as to the whereabouts of our mediums.

Professor Walrond has engaged for the winter Gay's Academy hall at 1545 Champa street, Denver, Colo., a hall with a seating capacity for nearly a thousand persons, where services will be held every Sunday evening at 7:30. Increased interest and large audiences have necessitated this change.

On account of illness of the regular speaker, Mr. Kneeshaw of the Bryan hall meetings, Houston, Tex., Judge Lock McDaniel took the rostrum on a recent Sunday and surprised himself by his able ministrations. The judge should continue his work in the spiritualistic field. He is capable of it.

The officers-elect of the First German Christian Spiritual association of Cincinnati are J. J. Bronnert, president and German secretary; John Hambrock, vice president and English secretary; Carrie Hauck, treasurer. Their meetings at their hall, cor- Vine and Allison sts., are increasing in interest.

D. L. Carpenter of Fort Wayne, Ind., writes that church opposition there does not affect the attendance at J. Frank Baxter's seances any. New converts are being made just the same and old ones are stirred to the defense of the new ones. The preacher who denies Spiritualism denies the Bible and immortality.

J. Frank Baxter lectures Tuesday evening, Nov. 2, in Batavia, and Wednesday, Thursday and Friday evenings, Nov. 3, 4 and 5, in the opera house at Union City. Nov. 11 and 12 he will lecture in Defiance, O. He is lecturing Sundays in Fort Wayne,

Ind., and will till January, 1898. For week evenings, during this time he can be engaged in the vicinity. Address him at 156 East Wayne st., Fort Wayne, Ind.

The Spiritualists' Fraternal society of Chicago is established to teach fraternity among its members and aid deserving ones. It meets every fourth Monday in the month. A leaflet setting forth its aims and purposes and containing list of officers may be had on application to the secretary, A. C. Curtis, 615 Otto st., Chicago.

Dr. John R. Jewett, a prominent homeopathic physician and pioneer Spiritualist, passed away at his home in Lyons, Mich., Oct. 12, at the age of 88 years. He was born in Saybrook, Conn., March 5, 1809. The doctor was a well read man, a fine historian, and one who was always ready to help advance the cause of Spiritualism. He commanded the love and respect of the whole community and his loss is severely felt by a wide circle of friends. He was a cousin of the late Judge Lyman C. Trumbull of Chicago.

ANTI-ISMS.

The Antis say Spiritualism is of the devil, and ask us to prove the contrary. Being the challenger, let them first prove a devil.

Spiritualism is a mirror which reflects everyone as he is. Those who see through a glass darkly can only see devils in it—each judging it by his own standard of perfection.

ROBERT J. BURDETTE.

"Bob" Burdette in a recent lecture said that it was not work that killed people. No one ever died from hard work. It was impure foods and bad habits that caused a large per cent of the deaths.

The coffee drinking habit has slain millions. A well known physician said a short time ago that he believed it caused more deaths every four years than the late civil war. But few people know of the long train of diseases that follow the constant pouring in of the poisonous alkaloids of coffee into the stomach.

Some time ago a specialist after a great deal of study discovered that the mixing of a number of grains and their proper preparation would produce a beverage that had the deep seal brown color of Mocha. When boiled full 15 minutes after boiling commences it tastes like the better grade of Java. But instead of tearing down the system it would build it up. He called it Postum Cereal Food Coffee and started in a small way at Battle Creek, Mich. Now it takes two large factories to supply the demand. Physicians who have tried it are recommending this healthful beverage as cure for nervousness and dyspepsia. It is more economical than coffee, a 25-cent package making more than twice the amount of beverage that the same value of coffee will.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

The following is a literal translation of a reminder placed over contribution baskets at a Catholic fair in Germany:

"As money in the basket thumps, So the soul in heaven jumps."

Cons

A scene

PROF.

This g students is always terest. philosop ground. For 20 a pronc discover motion sive p that ma posure ment, t an inv chemic change these change throug ferenc invisib that t ferenc menta the re cosmi chemi cal i moder ried every electr ular for al made order metal ing t molecu tural seeki ease hum: that moti certa medi and Prof cons sive thou fact, firm woo

Consumption, No Longer Incurable. NEVER FAILS

TO CURE



A scene in The Slocum Scientific Medical Laboratory, New York City, illustrating to Medical Men and Students the value and power to cure of his New Discoveries.

PROF. WILLIAM M. LOCKWOOD.

This gentleman is one of the closest students in the Spiritualist ranks and is always listened to with profound interest. Professor Lockwood combats philosophic materialism on its own ground.

For 20 years previous to 1876 he was a pronounced materialist. In 1874 he discovered that the reflection of color motion from any object upon the sensitive photographic plate is the energy that makes the picture. After the exposure of a plate, and before development, the picture exists in the film as an invisible mode of color motion of chemical character. The development changes the chemical spectrum of these invisible motions, and this change makes them visible, hence through a process of molecular transference and impression upon the plate invisible modes of motion are made visible. Professor Lockwood affirms that this formula of molecular transference and impact of nature's elemental forces is the process that gives the rocks and soils vegetation and all cosmic forms; and the change of chemical spectrum incident to chemical reactions, makes these invisible modes of motion visible. He has carried these investigations into almost every department of chemical and electro science, and he finds that molecular co-relations will account thus far for all of nature's phenomena. He has made an extended investigation of the order of crystallization found in rocks, metals, soils, woods, barks, etc., seeking to penetrate the secret of that molecular change which promotes the variety and type of nature's structural forms. In late years he has been seeking to penetrate the realm of disease as a mode of motion upon the human vascular system and he says that when the potential of a mode of motion promoting disease can be ascertained, that pathology and materia medica will become exact sciences, and not before that time. In 1882 Professor Lockwood discovered that conscious volition would deflect a sensitive galvanometer needle, and although laughed at for stating this fact, subsequent discoveries have confirmed his position. Professor Lockwood is a Spiritualist, not, however,

of the Asiatic, Hindoo, Christian school, but of nature's school. He affirms that types of visible matter can be reduced to invisible form; hence, all of the elements of nature are of spiritual character, not because they represent the breath or body of any of the gods, but because they exist and their reactions take place in a chemical spectrum or dimension of space beyond ocular vision. He affirms that all transference of energy in nature is carried on by electro magnetic relation; and this transference is always as a mode of motion of molecular character, and that this great principle of nature unites, by molecular ties, life beyond the grave to the mental plane. In many of his lectures he uses philosophical apparatus to demonstrate his position and before these demonstrations the Christian ecclesiastic and modern materialist are silent. A notice of Professor Lockwood's demonstration of color motion promoting chemical action, can be found in Munn's Science Record of 1874, under the head of Photometry of Colors, together with a mathematical computation of the relation of the colors of the spectrum to chemical reactions, based upon the velocity of light. Perceiving the coming conflict between ecclesiasticism and Spiritualism, Professor Lockwood has issued his latest work on the "Infidelity of Ecclesiasticism, a Menace to American Civilization," which deserves a wide circulation. The Light of Truth presents a photograph of this distinguished scholar in the present issue.

OUR SERMON.

Either contempt or hatred are debilitating influences to send into a fellow mortal—the first devitalizing his nervous system, the latter poisoning his blood—both reaching their aim or penetrating the flesh by virtue of their magnetic potency.

One can murder a sensitive or any susceptible or delicately constituted individual by the force of thought; or vice versa, infuse health and strength into him by good will, encouragement, hope and cheer, or sympathy.

But we only murder his body in the event of success, while we attract the

vicious or noxious elements of nature to our own body and spirit in return. That is, the spirit attracts them, because it is the spirit that lays itself open—makes itself recipient—to these elements or influences on the hypothesis of like begetting like, and then, according to another law, throws them off on the body to get rid of them. The body will suffer what we have caused others to suffer, though preceded by discontent or gloominess, as indicative of a sick spirit—these sensations being to the inner life what pain is to the outer.

The hell of the spirit is discontent and gloominess, accompanied by actual darkness in comparison to the evils contaminating or filling the aura with impure elements or substances (matter). Matter is a part of the composition of the spirit, but it may be pure or impure, transparent or murky, according to its weaving; and we weave our spirit body out of the thoughts we harbor.

Hatred, contempt, lust, selfishness, malice, covetousness, jealousy, etc., are to the spirit body what smoke is to the atmosphere, and its status or condition may be judged by this. According to this infusion it is also earthbound and unhappy. The latter, because unable to ascend to the purer and sweeter elements of spiritual nature, where love and harmony reign supreme—the reverse of the discord and darkness below or in the lower spheres—and because of peradventure remorse or regret that may be a part of the soul's ailments.

Thus no divine personal ruler or judge is needed to punish evil-minded men or women. Law, which is that judge, is so subtle in its operation, that not a hair can fall but that it is perceived and noted. Every thought, wave or ripple in the human emotion produces a vibration in nature which is perceived, digested, reacted and reproduced or mirrored in our own being, and proves that as we sow we reap. Thus we can not do a wrong without being punished for it, nor a good without a similar reaction and made happy accordingly. Love is the influence that reacts for the highest good, and this embraces all acts of kindness or kind feelings, charity or sympathy.

CONSUMPTION AND LUNG TROUBLES IN ANY CLIMATE

An Eminent New York City Chemist and Scientist Makes a New Discovery and a Free Offer to Our Readers.

CORRESPONDENCE - ADVICE FREE.

The fact has been established that the honored and distinguished chemist, T. A. Slocum, of New York City, has discovered a reliable cure for consumption (Pulmonary Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn coughs, catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all conditions of wasting away, and, to make its wonderful merits known, he will send three free bottles (all different) of his New Discoveries to any afflicted reader of THE LIGHT OF TRUTH who will write for them.

Already this "new scientific system of treatment" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids, that they may be benefited thereby.

Chemistry and science are daily astonishing the world with new wonders. The researches and experiments of this great chemist, patiently carried on for years, have culminated in results as beneficial to humanity as can be claimed for any modern genius or philosopher.

The medical profession throughout America and Europe are about unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heart felt gratitude from those benefited and cured in all parts of the world.

Consumption, uninterrupted, means speedy and certain death.

No one having, or threatened with, any disease should hesitate a day. The Doctor considers it his professional duty—a duty which he owes to suffering humanity—to donate a trial of his infallible cure.

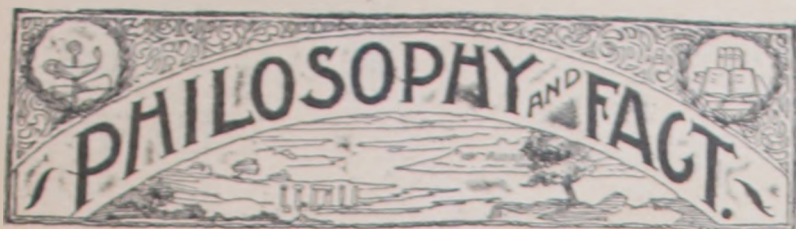
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There is no charge for correspondence-advice.

Knowing, as we do, of the undoubted efficacy of The Slocum Cure, every sufferer should take advantage of this most liberal proposition.

A system of medical treatment that will cure lung troubles and consumption is certainly good for—and will cure—almost any disease that humanity is heir to.

Please tell the Doctor you saw his generous offer in THE LIGHT OF TRUTH



PSYCHISM.

THE BANGS SISTERS MEDIUMSHIP —DETAILS OF OUR EXPERIENCE —OUR MAUDIE'S PICTURE.

I write this for critics. Spiritualism is a young science, as well as religion, and its data should be examined and re-examined, criticised and tested in every detail, analyzed and corrected until every doubtful factor is eliminated. This has been my attitude toward the subject during the 40 years of my experimental study of phenomena and their relations. While I have found much to reject and much that was insufficient, though helpful, I have never found any explanation for the ultimate facts but the one accepted in the spiritual philosophy. Yet I find many novices in these studies who fancy that their investigations and conclusions are entitled to more credence, and should be accepted as more reliable than the testimony of those who have made Spiritualism the study of a life time! When this article is published I respectfully ask for criticisms, cross questions and suggestions from competent doubters, and especially from psychic researchers.

On Tuesday, July 20, 1897, I engaged a sitting with the Bangs Sisters—then at Lily Dale, N. Y., on the camp grounds of the C. L. F. A., and on Thursday, July 22, Mrs. Howe and myself proceeded to the cottage occupied by the sisters for the sitting. I had two photographs of our daughter, Maude E. Howe, in my pocket, enclosed in an envelope and sealed. After carefully examining the room and a plain pine table that occupied the center of the room and satisfying ourselves that there were no drawers, trap doors or machinery of any kind in the table or under it, we placed a large white sheet over the carpet and set the table over it, the four legs resting on the sheet. There was no hole visible in it, nor was there any sign of a possible opening or rent in the carpet covering the floor. This sheet we nailed to the carpet outside of the table all around, the nails reaching through the sheet and carpet into the solid floor. I then selected the clean white canvas—making my own choice—and with Mrs. Howe and Mrs. Ada V. Town, carefully examined it, holding it to the light—the sun brightly shining—and there was not a visible stain, color, shade or figure of any kind visible on the snow-white canvas, which was 20 by 24 inches on the stretcher. In presence of Mrs. Howe and Mrs. Town I wrote the date—July 22, 1897—on one side of the stretcher to which the canvas was fastened, and on the other three sides I wrote our daughter's name—Maude E. Howe—my wife's name and my own, all in ink. I then turned it over and wrote similarly on the back of the canvas in four places, and carelessly dropped a large blot of ink on the back where the picture covers it. I then placed it under the table, one end resting on the sheet, the back against a slat that reached from one table leg to the other, and Mrs. Town, Mrs. Howe and Lizzie Bangs folded heavy curtains around the table, closing the said canvas and frame inside. But, just as I set the frame under the table I took from my pocket the envelope containing the two photographs and placed it

against the canvas back near the bottom, still sealed as I sealed them before we went to the cottage for the sitting. Neither of the sisters had seen even the envelope until I took it from my pocket to place it under the table, and this envelope, enclosing the photographs, remained sealed and untouched by the mediums during the entire sitting. There was no visible paint, coloring or other utensils for painting under the table, or in the room. After all of this preparation we



G. W. KATES.

sat around the table, our hands resting on the curtains that covered it, about 15 minutes. We were all in plain view of each other. No one attempted to raise the curtains or meddle with the prepared canvas under the table. It was about 2 p. m. and a clear bright day, the sun shining into the room where we sat. After about 15 minutes we all removed our hands and sat back from the table, walked or changed seats as we pleased, but no one meddled with the curtains that enclosed the table and the clean white canvas under it. Mrs. Howe and I remained in the room during the entire three hours. May Bangs was restless, and after perhaps half hour went out and was gone about 15 minutes. She took nothing from the table nor meddled with it before going out or after coming in. She did not approach within two feet of it at any time after we removed our hands and sat away from the table. After some 30 minutes sitting I remarked to the company that

I was going to ask a favor of Maude. I did not hint at the nature of it. I said to Maude, mentally, "if you can read my thought, I wish you would do me a special favor, as a test for me. If you can get your picture for us, please have a yellow rose in your hair, or if you prefer a white one, suit your own taste, and please write your name on the margin below, and to make it explicit, do not write Maude, but Maudie." Almost immediately I felt a response, sweet and strong, which interpreted itself to my spirit in these words: "I'll do it, papa." I felt a very definite assurance. None of the sitters knew anything of the nature of my request, unless they read my mind. After we had sat 30 minutes, at my request we raised the curtains at one end of the table and looked in, and at that time May Bangs reached in and took hold of the frame and turned it toward the light, but did not lift it

bloom of health and the cheerful repose of happiness. It would make this article too long to enter into the details of suggestions and critical analysis of all the possible explanations that imagination can devise, and I will reserve these for another paper. The picture was examined by many hundred people and all who knew her well recognized it as a correct likeness of Maude E. Howe, except that it shows her in health, and few had ever seen her fully well. We had our choice to have it look as she is or as she was, and we unhesitatingly asked it to represent her as she is, in her new life, with all the traces of pain and weakness eliminated. Several professional artists examined it and all pronounced it a fine piece of art. I inquired of an artist from Buffalo how long it would take a good artist to paint such a picture. She said there were experts that worked phenomenally rapid and such a one might execute such a piece in seven hours; but it would take an ordinary artist about two days. But we know that this was all done within three hours, without a visible hand touching it or any visible paints or material for painting, and it is as perfect as life itself. It brings her to us face to face, with a vividness and reality that is almost startling. The dimple in her chin, the perfect life shade of her lips, cheeks and eyes, the magic expression of her countenance, the glow of "radiant health," of which she has frequently spoken in messages received, and every characteristic of her countenance leaves nothing to change, no chance for improvement. I have studied it for hours to see if I could discover any shade or hue, any outline or expression that could be changed to improve it; and I cannot detect a single defect or suggest a possible improvement. It is our Maudie, true to life, in the bloom of health and peaceful cheer, with every quality of her bright soul shining in the expression with which she looks at us with a thrilling vividness that no other ever possessed. LYMAN C. HOWE.

HOW LINCOLN DEFINED SELFISHNESS.

Mr. Lincoln once remarked to a fellow-passenger on the old-time mud-wagon coach on the corduroy road, which antedated railroads, that all men were prompted by selfishness in doing good or evil. His fellow-passenger was antagonizing his position, when they were passing over a corduroy bridge that spanned a slough. As they crossed this bridge they espied an old razor-backed sow on the bank of the slough making a terrible noise because her pigs had got into the slough and were unable to get out, and in danger of drowning. As the old coach began to climb the hillside Mr. Lincoln called out, "Driver, can't you stop just a moment?" The driver replied, "If the other fellow don't object." The "other feller"—who was no less a personage than at that time "Colonel" E. D. Baker, the gallant general who gave his life in defense of old glory at Ball's Bluff—did not object, when Mr. Lincoln jumped out, ran back to the slough, and began to lift the little pigs out of the mud and water and place them on the bank. When he returned Colonel Baker remarked: "Now, Abe, where does selfishness come in on this little episode?" "Why, bless your soul, Ed, that was the very essence of selfishness. I would have had no peace of mind all day had I gone on and left that suffering old sow worrying over those pigs. I did it to get peace of mind, don't you see?"

Remall your Light of Truth to the man on the fence.

PAST AND PRESENT.

SPIRITUALISM "THE PHILOSOPHY OF LIFE." HOW TO STUDY AND LIVE IT.

(By G. B. Stebbins.)

Some 20 years ago Mr. S. S. Jones tersely said in the Religio Philosophical Journal, of which he was editor and owner: "Spiritualism, in its broad and full sense, is the philosophy of life." This comprehensive statement is true, and it is suggestive of a wide range of thought and study and practical action.

Naturally enough we are greatly interested in spirit phenomena, and take great pains to witness manifestations and encourage and sustain true mediumship. Only for some 50 years has this new influx from the spirit world, this revival and increase of the old intercourse between spirits clad in flesh and spirits robed in celestial forms, been possible, and we must be dull and insensate indeed not to have active and enthusiastic interest in it. Yet the best things may be perverted and misused, and whoever runs into the spiritual dissipation of giving time and thought and means to a wonder-seeking pursuit of startling facts, neglecting their daily duties, and not making these facts incentives to higher thought, to wider research and to truer life, is sure to get a spiritual dyspepsia, an enervating of the mental and moral senses which narrows their being into a selfish and sensuous and external egotism. Gladly and gratefully we grant the value of spiritual facts of all grades. But to what good purpose? Is the question. One great purpose is to prove the reality of the future life and the actual intercourse between that life and our own, to the soul and the senses. This indeed is of vast moment. It is one great need of the world in this day of religious doubt and scientific materialism. We may well bless and thank the denizens of the spirit world for their dear presence and mighty help in this hour of need. But suppose we are convinced, suppose all the world convinced, of these things. What then?

Of what use? Our answer is, such conviction and knowledge should act as an incentive and inspiration to higher and broader thought, to more enlightened study of man, and of this wondrous and ever unfolding eternal life in which we now are and which opens to finer realms beyond the grave.

Educated, most of us, in the old and pitiful dogmas of total depravity, and an eternal hell, or the negations of materialism, we need a new philosophy of life, such as the facts of spirit intercourse point toward. To comprehend this spiritual philosophy we must use the facts of mediumship, and of spirit communion, as a beginning and a great help in our study of the inner life of man.

We know a great deal of his outer life, of the ships he builds, his rail-ways and telegraphs, the splendid triumphs of his art and science and engineering. We know of his intellectual life in schools and colleges and books, of his theology which takes outward authority and holds the soul captive to its sway; of his inner life we know little. Manifestly there can be no philosophy of life, without such knowledge. How are we to gain it? By careful research and study and experiment in the whole wide realm of psycho-physiological science. Magnetism, psychology, mesmerism, clairvoyance, spirit mediumship, are all in that same wondrous interior and spiritual realm, mutually interlinked and interdependent. So far as possible we must study them all. Thus can we know of man as a spirit. By such study and

experiment we can the better and the more fairly judge of mediumship and distinguish between psychological influences from persons in the form, the medium's own thought unconsciously given, and the real message from some spirit intelligence. Physiology and the laws of marriage, parentage and hereditary descent, we need to study in the light of spiritual ideas.

These suggestions open toward a field of thought and study that will leave no idle or vacant hours, no room for that most miserable of all occupations, which none but the aimless and thoughtless indulge in, of "killing time." Let our rich spiritual experiences and privileges be our help and incentive in this broad study of the philosophy of life and the spiritual powers and relations of man, and then let us carry the fruits of our thought and study into practical duty, and be ready to take true and fearless part in



MRS. ZAIDA BROWN-KATES.

all wise reforms—all that shall help clean lives, true morals, natural religion and the kingdom of Heaven and earth.

WHERE IS HELL?

The old idea of death, with its horrible uncertainty of happiness in a future state of existence, and its remote prospect of a physical resurrection, is no longer generally believed in by the Christian world. The fearful picture of a burning lake of actual fire as the abode of lost souls is no longer presented from any intelligent pulpit in the land. To Spiritualism is largely due this transformation of public sentiment on this question, at the same time it holds man to strict accountability for all his acts. There are worse hells than lakes of fire.—T. W.

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GEORGE W. KATES.

Mr. Kates was born in Wilmington, Del., July 6, 1845. His parents became spiritualists soon after the Rochester knockings, and moved to Ohio, where George was given a good common school education. He enlisted as a volunteer soldier in the

Mr. Kates edited it for five years, and then merged it into the "Better Way."

July 5, 1887, at the Lookout Mountain camp, Rev. Samuel Watson, W. J. Colville and others officiated at the wedding of Mr. Kates and Miss Zaida Brown, the then well known young medium of Atlanta. Since then Mr. and Mrs. Kates have served the public societies of Spiritualists in nearly all the states as lecturers and test mediums. They are known jointly in the work and are favorites wherever they have served.

Mr. Kates has been an active organizer of local and state societies and camp meetings. The Lookout Mountain camp and Southern association owed much to Mr. Kates as their secretary, and to his paper for successes achieved.

Mr. and Mrs. Kates yet accept calls for their services, and are active and earnest workers. They are giving a large portion of their time to Rochester, N. Y., where they hope to resuscitate the cause from a lethargy that had grown to be too patent in the birth city of Spiritualism.

MRS. ZAIDA BROWN-KATES.

The subject of our sketch was born in Philadelphia, Pa., of parents who were earnest Methodists, and Zaida also joined the church. The parents were, however, natural mediums, and hence the daughter inherited the gift. And she was forced by the spirits to receive manifestations and their control. Her first experiences were very interesting and marvelous.

In 1880 the family moved to Atlanta, Ga., and there they freely exercised the gifts of mediumship. Miss Brown commenced to hold meetings in her parents' home and continued it for several years. She was finally prevailed upon to take part in the public anniversary exercises and acquitted herself with satisfaction to her friends. Her next public appearance was at the Lookout Mountain camp. She soon became prominent as a trance lecturer and test medium in Atlanta. Miss Brown and Mr. Kates were married at the Lookout Mountain camp in 1887. Since then she and her husband have jointly labored in the public cause, both serving as lecturers, and she as test medium. Her lectures are given entranced, and with such force and power of logic and eloquence that she stands today as one of our representative workers. As a test medium she is accurate, convincing and impressive.

PASSED AWAY.

At Farmington, Mich., Aug. 18th, Mrs. Cynthia Lapham Walton, passed away, a broken limb cutting short a life that might have lasted a century. She was 89 years and 6 months old, a pioneer Quaker, a Spiritualist, a woman strong, and tender and true, held in high esteem. The funeral on the 21st was largely attended. G. B. Stebbins gave a fit discourse.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a common sense remedy that never fails. Free with valuable advice. Mrs. I. HUDNUT, South Bend, Ind.

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Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

THE CONVENTION.

The fifth annual convention of the National Spiritualists' Association has come and gone and its fruits remain as important moments of the occasion.

From reports at hand the indications are that the convention accomplished a lasting beneficial work in point of dignity in its deliberations, and, we hope, wisdom in its conclusions. Recent events of an untoward nature appear to have been a needed force to cement the elements of the convention together, and it is to the credit of the delegates that a dispassionate but determined effort was made to place Spiritualism above the slime pits into which the base designs of individuals have sought to trail it. There does not appear to have been any pronounced horns to dilemmas as they arose. The masterly powers of the chair were perceived in this as upon former like occasions, and to it must be accredited a like share of harmony. Mr. Barrett has proved himself ere this to be one of the best presiding officers in the country.

Never before has there been a similar gathering of representative Spiritualists who were imbued with such enthusiasm and hope as have characterized the late convention. The delegates came together, happy and at peace with themselves, therefore with the olive branch to all honestly opposing forces, but with a fearless and determined front against the tricksters and hypocrites who infest our ranks.

The Light of Truth does not say all was done that could have been done in the line of declaratory principles and demands, but what was done was well done and above board. It is a matter of congratulation and a fact of deep significance that the Washington press treated the convention in a creditable manner. The significance of this lies in the organization itself, for without it there would be no recognition on the part of the newspapers. They recognize power and dignity only, and in the proportion that Spiritualists rally to the demands of organization, these agencies will be commanded to respect them.

The era of experimentation may be said to have gone by, and the N. S. A. now takes its place as one of the philosophical forces of the nation. The effects of the convention will be immeasurably to the advantage and upliftment of Spiritualism.

Throughout all the past men have beheld a dim shading of the glory of personal immortality. It has been obliterated only where a priesthood has been triumphant. In the exact proportion that ecclesiasticism has prospered the facts of immortality have been uncertain, and the greatest danger to which the facts of immortality today are exposed is the materialism of priestcraft.

WHY HINDUISM CANNOT COPE WITH THE WESTERN PSYCHOLOGY.

Hindu metaphysics, like all other elements of the Asiatic mind, is compatible with the primary elements of its civilization, climate, soil and food. Mind takes that form most conducive to the general laws of environment, or it may be said to be the flower of the physical elements in which it grows. The dreamy metaphysics of the Orient cannot be successfully transplanted into the mind force of western civilization. We may grant the mysticism of the Orient in general, but it cannot be applied to the races of the western world. The Spiritualism of India is not the Spiritualism of the United States, and yet in primary essentials it is one and the same thing. But owing to the diversity in climate, soil and food the outworkings of the essentials must remain widely divergent.

The need here is the development of a psychology that will harmonize with the physical condition of the continent, and not only that but it should be so developed that it will extend and promote the spiritual well being of the race as a whole. Nature has done more for the temperate zone of the North American continent than it has for the corresponding latitude in India. The elements which go to make up civilization here are different and more conducive to a rugged discipline, genius and energy. A western psychology could penetrate, in time, even the dreamy and fantastic structure of the ages of Oriental mysticism.

Here, then, is to be laid out the coming psychology. The spirit world chose this zone for that purpose because it contained the required physical elements to withstand the brunt to which it must perforce be exposed. How well that wisdom has been sustained may be seen in the present trend of thought and investigation. The mistake, however, is being made of mixing up with this mind force too much of the Oriental concept. Superficial thinking is easily captivated by the plausibilities of eastern sophistry and dogma. The rush for knowledge frequently upsets reason. These superficialities have crept into the new psychology just as sophistry has crept into every philosophy. There is not only a necessity for moving forward, but there is equal need of looking backward and considering the fundamental principles of psychology as instituted by the great seers and writers of Spiritualism. This is for Spiritualists to do. There is no quest of the anxious mind along the lines of current psychology within or without the recognized domain of Spiritualism, that can not be found and philosophically laid down in the writings of A. J. Davis and other of the great instruments of the spirit world a half century ago. The fifth volume of the Great Harmonia, entitled "The Thinker," is today without a parallel in the field of experimental psychology, whether relating to phenomena or mental action. Let us, then, seek to establish the western psychology, which is only another name for Spiritualism in its suggestive philosophy. This land is the place of its inception and must be the theater of its growth and fruition.

The department store is the object upon which the tears of the ousted "small dealer" fall these days. And we hear dire and divers threats and frantic appeals to organize against them, all of which will have about as much weight in staying the revolution which the department store is doing its part in forcing as a pebble thrown in the ocean has in raising high water mark.

SOME FALLACIOUS CONCLUSIONS.

Julian Hawthorne concludes an interesting paper on "Psychology in Literature," in the October number of Mind by saying that "the amount of Spiritist literature, technically so-called, is very large; but it is singularly monotonous, and rather backward in getting forward. The identical promises made in 1848 are put forward now, and their fulfillment seems no nearer. In essential respects, Spiritism, judged by its books and periodicals, appears to stand just where it did fifty years ago."

The Light of Truth, in calling Mr. Hawthorne's attention to the fallacy of his reasoning, does not take issue with him on the general tenor of his paper. But it is fair to suppose that if he will look back into the social and religious status of the people at the time of the advent of Spiritualism he will find the *raison d'être* of what he is pleased to refer to as the singularly monotonous character of our literature. The promises he refers to then made involved the moral and spiritual regeneration of society. Fifty years is hardly adequate to fulfill them. The same promises are made today because the same ignorance, except in lesser degree, abounds today. It was the most eminent of living naturalists, Prof. A. R. Wallace, who declared a decade ago that Spiritualism had already given to the world all and more than the world was ready for, and that until scientific and philosophic schools came into a realization of the significance of the phenomena then appealing to them, the spirit realms need not be called upon to furnish any further proofs of man's immortality.

Mr. Hawthorne's paper purports to review the recent advances in psychological literature. Does he forget that these advances sprung from the persistent affirmations of the Spiritual philosophy? We have failed to note a single departure from the old lines of thought that did not rise in the "identical promises made in 1848."

Without Spiritualism Marie Corelli would never have written the "Romance Between Two Worlds" Without Spiritualism Marion Crawford's work would be uninteresting. Without Spiritualism the Psychical Research society never would have been formed. We may go farther and declare that without Spiritualism and its promises Shakespeare, Dante, and Goethe could not have "touched the central secret," or as Spenser said, "Soul is form, and doth the body make."

The Light of Truth values the learned mind of Julian Hawthorne and is glad to see his impress upon current affairs, but regrets that he misses so rare an opportunity of placing Spiritualism in its proper light.

FRIENDS.

Now and then a man in deep trouble ascertains who his friends are. A distinguished Chicago murder suspect, who evidently has been reading some, made the following pathetic statement while the jury was deliberating on his case:

"I tell you there is no way to find out who is your friend like getting into trouble. When I get out, if I find that I have no friends walking around the streets, I need not feel bad, for up at my house I have friends that would die for me. You remember my dogs? Ah, there are some friends for me. They will never go back on me.

"A man may lose his money easy enough. I have found that out. A man can lose his reputation and his friends, but through thick and thin he can always count on the love of his dogs. The better I know men, the better I like dogs."

A REMINISCENCE.

Several years ago a gentleman not a thousand miles from the Light of Truth editorial sanctum delivered a lecture, at the request of one of the inhabitants, in a forest of thread mills, cotton factories and puritanical fungi, called Willimantic, Conn., and the natives didn't get over it for a long time. Some of them are still wondering what he said and how he said it. He tried for several weeks afterward to explain by correspondence what he meant by saying that women would remain the social serfs of society as long as men worshipped a whiskered god. Resolutions were duly resolved by the frightened prudes to the effect that the speech was naughty, and that the damask satin blush of Willimantic holiness had been severely discolored. The town finally rallied and proceeded to maintain its reputation. A woman has finally been jailed there for referring to one of the inhabitants as "spinach-whiskered." She is the editor of the Sunday Herald, and her name is Kate Warner. She keeps all Willimantic dodging. Nothing abates her ardor. Six weeks ago a man, under cover of darkness, struck her in the face with his fist. A week later her windows were smashed with stones and a shower of glass fell on her as she lay in bed. Soon after that a man seized her by the throat as she was returning home from her office, and held her while another man poured a bucketful of tar over her. A paragraph of hers on "spinach-whiskered" policemen brought down the wrath of the force on her. Finally, an article in last Sunday's Herald regarding the prosecuting agent, whose duty it is to keep saloons closed on Sundays, led her to arrest, charged with criminal libel. She spent Monday night in jail, having made herself so unpopular that no one would go on her bail.

There is always a certain unpopularity about the truth.

LEADING ARTICLES THIS WEEK.

No one will accuse Lyman C. Howe of lacking accumen sufficient to make him the victim of a prolific imagination or render him unworthy of credence when speaking on a matter of fact. His account of the production of a picture of his angel daughter is a most valuable and timely contribution and stands second to none in recent accounts of psychical phenomena.

B. O. Flower continues his papers containing his experience in this line of inquiry.

Lillian Whiting lends grace and soul in her usual clear and truly artistic manner.

Giles B. Stebbins and Moses Hull supply thoughtful contributions. We urge our readers to do all they can to extend the circulation of the Light of Truth by marking such articles as they deem appropriate and send the paper out to their friends. There is not one line of reading matter in this paper that we fear to have meet the eye of the most fastidious, scholarly, or honestly opposed man or woman in the world. Spiritualism is a living, practical revelation, and as such appeals to all minds of whatever grade or belief. Ask your neighbor to subscribe for the Light of Truth, and thus help your own cause, and his condition.

The materialism of the ecclesiasts is behind all tyranny and all persecution. Just now some of the New York papers, overlooking the fact that barbers are forbidden by law to shave a man on Sundays in that city, are poking fun at a Massachusetts law in compliance with which a company of golf players were arrested in a suburb of Boston for playing golf on Sunday.

THE MEDICAL REGISTRATION LAW UPHOLD.

As predicted in these columns two weeks ago the supreme court of Ohio has decided against Dr. E. B. France, who brought suit to test the constitutionality of the medical registration law. The court was unanimous in its decision upon every point brought against the law, and it is not likely that it will be removed from the statute books very soon. The main points upon which it was claimed that the law violated the state constitution were that it conferred judicial powers upon ministerial officers and crowded out physicians from other states who might wish to practice in Ohio, thus interfering with personal rights under the Federal constitution. These and other objections were unanimously brushed aside by the decision of the court.

This is a matter of serious import to Spiritualists, who are now deprived by the highest tribunal in the state of employing such physicians as they choose in time of sickness or death, but are obliged to call in doctors whose mode of practice is in every way distasteful.

On the other hand, there is one way left open for the spirit medium who heals disease, and that is to become a hypocrite, study materia medica, get an embossed pigskin from the medical monopoly and wade in.

TWENTY CENTS A YEAR.

The man who expects a free paper because he has done much for the cause is like the individual who wants to continue his journey to a distant point on another railroad free because he had paid his way on those behind him. We can not exist on the past. Life is an eternal present only, and live institutions need the wherewith to keep alive. We appreciate good works, and would like to reward every one for what he deserves, but we need it as much as others. Few can measure their losses and sacrifices with those of the Light of Truth. We have been accused of avarice, but this must have been a little case of seeing through a glass darkly; for when it has been requiring an additional \$2,000 a year to meet current expenses in order to give the public a good paper cheap it is difficult to say where the avarice comes in. If every Spiritualist family in the land were to sacrifice itself to the amount of one dollar a year—averaging each member about twenty cents a year—and send it to us for a twelve months' subscription, we could furnish a still better paper than we are doing—though already pronounced by intelligent and critical readers as the best on the American continent. Those who can not afford a dollar at a time, send 25 cents for three months.

A TIMELY HINT.

In a very temperate and learned discourse on the attitude of modern religious thought toward evangelical doctrines, Rev. Dr. Rexford (Universalist) of this city struck a keynote by saying that his greatest objection to the so-called evangelical system of religious interpretation is that it has broken humanity into fragments by representing God as dealing with mankind in a partial and capricious fashion. Dr. Rexford did not hesitate to declare it as his belief that the tendency of modern thought is away from these ecclesiastical doctrines, and that they were no longer regarded as a part of religion; but that in this separation there was being evolved a stronger tendency toward the recognition of a world-wide unity between all departments of truth.

Remember this paper to your friend.

WHY, MR. JOHNSON!

In a speech to six thousand voting kings in Brooklyn last week Tom L. Johnson, the big Ohio millionaire street railroad man, had the audacity to declare that public franchises should be owned by the people.

"As long as you make laws that give franchises away" he said, "you will find others as well as myself to take them."

Inasmuch as the voting kings did not trundle him off into New York harbor Mr. Johnson continued to fulminate as follows:

"Any civilization in which every willing hand can not find employment is a failure. When you find some men owning all nature's storehouses, you will find millionaires on one side and tramps on the other."

Seems as though this is familiar. Perhaps we have heard or read it before somewhere, but for Mr. Johnson to parrot in this manner is surprising.

A CATHOLIC VIEW.

Rev. Cleary, a Roman Catholic priest of Minneapolis, preaching in his pulpit last Sunday, observed that the most treasonable act of a reasoning mind is to reject the unchangeable principles of eternal truth. He said:

"Religion is a necessity for the human soul. Human society can not live without the health-inspiring vigor of religion. God, therefore, has provided the individual and society with religious truth and sound moral principles. It is a crime against the needs of the individual soul, against the life of human society, and against God, the Author of both, to ignore or reject the saving principles of eternal truth revealed to the world by the source of truth itself."

"By the source of truth" and the idea that God "has provided the individual and society with religious truth" is meant the Roman Catholic church and its authority. It is not likely that Rev. Cleary would speak of the "source of truth" as applicable to Herbert Spencer or Andrew Jackson Davis. The word Catholic has a broader meaning than the usage to which it is put by the Roman church. It is logical enough for that church to brand as treasonable all opinion that runs counter to its intolerance.

OUR COSMOS.

Force and substance are synonymous with time and space—ever existent. Their combination produces that friction which is life—also ever existent. Life is consciousness. Thus the universe is alive—intelligent. Intuition, which knows what reason does not, denominates this God, or Creator. This is correct. The combination of force and substance or life is a creator. It creates or evolves suns and planets. These-called elements are products of the latter. Vegetation, animal and human life are effects of the elements. The elements refined or spiritualized evolve a spirit world. Man spiritualized becomes a spirit—an individualized life condition—a microcosm of the original life or God. Such is the creation and its results in a nutshell.—Arthur F. Milton.

"I prophesy in the name of Israel's God," said President Woodruff of the Mormon Church in his recent political sermon urging the Mormons to enter politics and re-establish polygamy in Utah. A man ought to feel his oats who can prophesy these piping times in the name of Israel's God—or any other.

The Light of Truth, \$1.00 a year.

PROPOSED HISTORY OF MODERN SPIRITUALISM.

The recommendation of President Barrett that Lyman C. Howe be appointed the historian of Modern Spiritualism is an eminently appropriate one. There is in our ranks no man more thoroughly qualified for that onerous task and should the N. S. A. undertake the work and place it in Mr. Howe's hands, all classes of Spiritualists will heartily commend the choice.

OUR QUARTERLY.

The last issue of the Occult Science Quarterly for this year is out. A new volume is about to manifest, and we invite subscriptions to the same. Having met our largest expense on it, we have reduced the subscription price from 40 to 25 cents a year; single copies, 10 cents. Those desiring to renew can do so now. Among the last crusaders in its behalf are:

William F. Allen, Mrs. Mary S. Mead, Dr. H. Dazle, Rev. W. S. Barnes, Geo. Dawson, Carrie McGregor, Wm. Dawson, John Dawson, Ben Altman, Gid Farnbrough, E. Fleming, Rosa Warner, J. T. Coffield.

CONGRATULATORY.

The quiet and happy wedding of the editor of our esteemed contemporary, the Banner of Light, occurred on the evening of the 13th ult. Miss Marguerite Coffyn is the happy woman to whom Harrison D. Barrett has thus been united, and the wishes of the Light of Truth are that long years of peaceful content and blessedness may be theirs.

SUCH IS FAME.

Victor Hugo's great masterpiece, Les Miserables, conceded by the world's scholars and literati to be the greatest romantic fiction ever written, has been excluded from the public schools of Philadelphia and Columbus for its alleged immorality.

LIGHT OF TRUTH ALBUM.

Our album is growing as time proceeds. We are still adding to it in ways that will make it a joy to its possessor and a pride to the cause. Never has there been anything like it in our literature. Orders still accepted at \$1.25.

EDITORIAL NOTES.

Read the preamble to the Federal constitution and then read the massacre at Hazleton.

President Andrews having decided to recall his resignation and remain at Brown university, the presidency of the new Cosmopolitan university has been accepted by Dr. Elphalet N. Potter.

The two main survivals of the dark ages that still retain a firm clutch on the laws and customs of this country are church property exemption from taxation and persecutions under Lord's day laws.

If every subscriber on our books would make it his or her business to secure one new subscriber to the Light of Truth during the coming winter, this paper could be immeasurably strengthened and the glorious cause it stands for advanced.

The recent battle of bones in Chicago resulted in a draw, as might have been expected, although it is hard to see why the jury should have held out so long on evidence of such a flimsy character. Expert testimony in this case has received a blow that ought to kill it.

The San Francisco Call, in order to make out a case against Independent State writing, introduces interviews with a large number of doctors, which is about as fair a way of going about it as it would be to attempt to prove the efficacy of holy water by getting a lot of priests to testify against it.

The kingdom of Donothing is just now violently agitated over the possible marriage of Pauline, daughter of William Waldorf Astor, and May, daughter of the late Ogden Goelet. Pauline, with \$20,000,000, is picked out for the Duke of Teck, while May, with \$20,000,000, is to be sold off to the Duke of Roxburg.

The Light of Truth does not know of a more urgent move than that taken up by the convention looking to the complete eradication of any relationship between Spiritualism and the numerous charlatans who advertise their wares in the newspapers under the various heads of clairvoyancy, charm selling, soothsaying and other gimerack catch lines to trap the credulous and the unwary. We want our friends to know that these resorts for public patronage are no part of Spiritualism and its teachings.

Unfortunate are they who believe only in themselves. Such people are either unconsciously selfish or envious, or inordinately conceited. In the first instance they seem to fear that success might follow the acceptance of others' suggestions or plans; and in the other, the personality seems to be governed by an excess of self-love or conceit that can not concede to others any wisdom or consideration. Blunders are the inevitable results that follow such characters—apparently nature's verdict, as all share the same fate.

The rescue of the young Cuban girl, Evangelina Cisneros, from a Spanish prison in Havana, reads like a romance of the middle ages. For ingenuity of conception and daring in achievement it commands admiration. Carl Decker, the rescuer, in a modest speech at a public reception given in honor of the fair Cuban in Washington, alluded to ex-Secretary Carlisle's statement that the deed might lead Spain to demand the girl's return by the Washington government, by saying that if Spain wants her let Spain come after her. It is more than likely that the escape was aided and abetted by the Spanish authorities.

A new "saloon antidote" has been inaugurated at Yonkers, N. Y. It is under church influence and direction, but is strictly non-sectarian. The building is a six-story brick and stone structure and contains kitchen, lavatory, baths, bowling alleys, billiard room, reading rooms, library, game rooms, smoking room and lunch room for members of the club, and a free department consisting of reading and lunch rooms and station of the Penny Providence Fund. There is an assembly hall for lectures, etc., free to members and their friends. Class rooms for instruction in mechanical and architectural drawing and other branches of art. The fee for membership is six dollars a year for men and three dollars a year for boys.

If institutions of this kind can be made attractive they will become popular, otherwise the saloons will get the crowd. Attractiveness is the saloon's secret of power. It is not altogether a question of intoxicants. Many men frequent saloons who do not drink at all.

The only illustrated Spiritualist paper is the Light of Truth; and the only one that has such a large list of regular contributors—the best in the ranks. Subscribe for it.

Palmistry

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

PALMISTRY—SPECIAL NOTICE.

The Palmistry department will be run hereafter each week. Subscribers of Light of Truth are invited to write to this department asking any question they may wish to on any subject relating to Palmistry. These questions will be answered personally by Cheiro, Jr., free of charge. It is hoped that all will avail themselves freely of this offer. The success of this department, and the lively interest it has awakened, have made the management of this paper feel justified in making the expenditure necessary to give it to their readers each week. We hope the benefit derived from it will justify the outlay, and trust our readers will take advantage of the opportunity now offered to put themselves in touch with a practical Palmist whose wide experience can aid them greatly in the pursuit of their study of the subject—The Editors.

With this issue begins what I hope will be a new era of interest in this department. When I told the editors what an interest would be awakened by a Palmistry department run in the interest of the people who answered it, and not for the purpose of securing readings for the Palmist to do, they hardly believed that it could be as great as has been the success of the present department. When the answers came so fast that I was several months behind the possibility of reaching the questioners, it was either a question of running the department each week or dropping it altogether, as I was not willing to continue unless I could answer my correspondents more quickly. The decision was to have it each week, so it will be thus in the future. I hope to hear from my old correspondents whenever they have any knotty point, and also from all new ones who are interested in Palmistry. These questions I will handle to the best of my ability, and many have been kind enough to say that these answers have helped them greatly.

The Columbian School of Palmistry, of which I am chief, handles hundreds of hands weekly, and all the experience gained in the examination of so many hands is put into the answers given in this department. I feel justified in saying that I do not believe that more help in Palmistry could be given from any other direction. With the hope that the future may be full of pleasurable intercourse, I will begin this week with

Zona—In reply to your questions I will say: First—The lines under the Mount of Jupiter form a well made square, not a double cross. It is on the start of the heart line, and will donate a protecting influence relating to the heart at that time. You will notice in the Plain of Mars another well formed square, which touches the life line and also the line of Saturn. These two squares must be read together, for they apply to the same event.

Second—I see a faint indication of a ladder to the Mount of Jupiter from Saturn on the print you send. It probably is plain on the hand itself, but your print is so poorly taken that it does not show properly on it. I should say, however, that it was there,

and that your reading of it is correct.

Third—The lines under Apollo are the formation of a star. As the lines are formed from below, it will show that the person has talent, but as the lines divide on the mount and draw away from each other, it will show that the talents are in more than one direction, shown by the two lines diverging from each other, and as a heavy line crosses them from the direction of Mercury, it will show that there are obstacles in the way of the development of these talents, owing to the lack of finance to develop them. The subject has a very practical head line, which should aid in overcoming obstacles, and a heart line full of richness and warmth, which will add to the artistic side of the nature.

Fourth—You say the single line under Mercury means financial good fortune. I should say it means a serious opposition to her marriage. A line crossing the marriage line and cutting it sharply I have always found to be correctly read in the above manner. The marriage line does not appear, then this straight line on Mercury means the same as if the mount were largely developed, and accelerates the qualities of that mount.

Fifth—In the print showing the life, fate and liver line joined at age 55, it will show that at that time a serious danger to the life occurs. If a similar sign be in the other hand, it may mean death at that time, depending upon the appearance of this confirmatory line. You should in every case where the question is of so much importance as life or death look for a full confirmation in both hands before passing your opinion. In the one hand alone, it shows that at the time there will be surely a most serious crisis, you must find the issue from the other hand.

Sixth—If the life, head and heart lines commence together in the left hand, but heart line separates from the other two in the right hand, it does not necessarily mean sudden death. This is a question I am glad you have asked, for it gives me the opportunity to explain what I believe is little understood in regard to this sign. If the three lines, life, head and heart, all join at the beginning of the life line, it has always been given in the older text books, and in new ones, for that matter, as meaning sudden death. The meaning of every sign has a reason why it produces that meaning, and if all students would get these reasons they could unlock all combinations that they meet. If the head and heart were linked together so closely that each of these two important factors did not perform their function, and both of these two were welded to the life it would produce a person who was perfectly regardless of the consequences of any of his acts in life, and a person so regardless of consequences would risk his life at any time in the pursuit of either a whim, or impulsively if he saw some one in danger. In either case he would not stop to think what the consequences would be to himself, but would rush blindly into danger, and a person so constituted would be much more apt to be killed in the pursuit of some whim or in rushing to the rescue of some one, and consequently

the joining of the lines of head, heart and life was given to mean sudden death. Thus you will see that the sign in itself does not mean that sudden death will occur, but it will always put you on your guard when you see it, and knowing that the person is reckless of consequences, and thus likely to run into danger, you look on the lines of life, head or heart for some sign in some place in the hand which will show you whether the natural qualities have or will produce the accident, and consequent sudden death. You can tell when death will come, or rather when the accident will happen, by its location on whichever line you find it indicated.

Seventh—If both hands have the life line break off suddenly at about the same age, but a sister line begins back about 30 years and continues far down around the thumb the life does not necessarily cease at the point of the break. There is no doubt but at the break there will be a most dangerous event or crisis, and in the absence of the sister line it would be safe to read it as the end of life, especially if the rest of the lines seem to diminish or I have found that a sister line such as you speak of repairs the defect in any line, and while you always know that a great danger exists at the time of the break, it is not necessarily fatal, especially if the sister line is deeply cut and strong. You would need to have some very strong confirmatory signs in the other hand to read the sign fatally.

Unknown—I have received the impressions of three hands from Lynchburg, Va., and no name is sent with them. They are very badly taken and no questions asked, simply a request for a reading. I shall have to pass them with the note that they are too bad for use.

Mrs. Florence T., Chicago—Your impressions show that you are a highly strung, nervous person, and that you have a very sensitive make-up. You are quick to receive impressions, and quick to make up your mind about people. You have broad ideas and are willing to look into anything that is new before casting it aside as useless. You have a strong, affectionate heart, and a clear head which has a practical turn and will not be easily imposed upon. Your advice would be valuable on all matters of importance where there was use for common sense, and while you are generous you will not be easily imposed upon by humbugs. You have self-reliance and daring, and will make up your mind for yourself, and will then be set in your ideas and not easily changed. You have nervous energy rather than robust strength, and have had all your life many headaches. You have suffered many heart sorrows, some of which have been from imaginary causes, and all your life you will have heartaches unless you school yourself not to let every little thing take hold of you as is now the case. You let little, unimportant things worry you too much. This you can not help, as you are such a highly sensitive person, but you can by effort control it to a marked degree. You are very fond of the opposite sex, and fond of all forms of gaiety, dancing bright music, and you like to make yourself agreeable to others. In answer to your question, you have all the requisites, so far as the natural conditions go, for a medium, and in addition have an unusual degree of intuition. I can not take further time with your hands, but must pass on to the next.

J. F. S., Deweyville.—There is in your hands a warning for you, and in the brief space I can devote to your case I will try to tell you what it is. You are not improving as you grow

older. You were born with natural traits that gave your character a better balance than it now has. You were open, free in your intercourse with your fellow-men, frank and broad in your ideas. You have always had a strong imagination, and have the quality of being cool in moments of danger. You have been getting narrower as you have grown older, and your character is dwarfing. The intensely inquiring mind that you have always possessed has made you probe into everything that has interested you, and you are not satisfied to take the surface indications, but you want to probe to the very bottom. This intensely inquiring mind has led you into investigations, and the more you have investigated the more skeptical you have become and the more narrow your views. You have come to doubt almost everything, and it would not take much to make you a pronounced agnostic, if you are not that already, which I believe. Your phalanx of logic is very long, which shows you to be a great reasoner, and if your reasoning is in the right direction it will do you no harm, but if it goes wrong it would lead you into troublous paths. You have not a strong will to back this reasoning faculty, and you often fail in the doing of a thing for lack of strong will, even when you know what is best to do. You used to be rather sensitive and could have your feelings hurt easily, but you have gained a good deal of self-reliance, and this makes you all the more pronounced in your views. The warning is this: You are speculating too much on the future life. You are unsettling your views all the time by new inquiries and new investigations. This is dwarfing your character, and the tendency will be to make you gloomy and morose, and to view things from their most serious aspect. I say this is growing on you, and it is time for you to be satisfied with something and make up your mind not to attempt to take up any more new things nor any more investigations, at least for a time, for I am perfectly sure you will only continue to narrow yourself until you get little pleasure from life. It is all right to have pronounced views, but be sure of your views; make up your mind you are on the right track, and don't push into new views continually to see if your views may not be changed by some further inquiries. I have not said all this in a criticising way, but have tried to tell you the story that your hands bring to me.

A GIRL MEDIUM IN DETROIT.

Miss Ethel Edwards, a girl of 16 years, who lives with her parents in Detroit, caused quite a sensation when introduced to the large audience which assembled in Star and Crescent hall last Sunday evening. The conductor of the Central Spiritual union, Dr. C. W. Burrows, introduced her as the "Girl Medium." Miss Edwards is still in short dresses and looks more like 14 than 16 years of age. She knows nothing of Spiritualism as a science or philosophy. She is of the blonde type, with regular features, bright and intelligent looking, her natural voice soft and child-like, but as soon as the power takes her, instantly the person, mind and body becomes transformed, the voice being full, deep and baritone in quality, while the face in every lineament is changed to that which is required by the serious work in hand. Her pose of body is easy, her gestures graceful, while the words and sentences seem to roll out with all the finish of graceful oratory that would be expected of a Moses Hull or a Cora V. L. Richmond. Miss Edwards is also a fine test medium.

PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 10.

"Spiritualism is really the safeguard against superstitions. It shows that the unseen world is as much a sphere of universal nature as our own. It is the solvent of mysteries that have perplexed philosophers."

"What pretense have I to deny well attested facts because I cannot comprehend them."—John Wesley.

Not the least of the confirmations of the spiritual philosophers lie in the tide of happiness that attends the belief. It is the philosophy of hope, never of despair; the philosophy of joy, never of sorrow; of conviction, never of doubt. All this is a most important factor, as hope and joy and conviction are positive forces, and put one in the working mood. The comprehension of the persistence of individuality beyond the event of death makes effort and aspiration worth while, so to speak. If a builder were to know that he had but one week to remain in any given town or city, it would not seem especially worth while to begin the erection of a house. He enters on such a work by the faith that he is to remain long enough to complete it, and perhaps to complete many more. If a man does not die because his body dies, then his life stretches before him infinitely, and he realizes that he may begin anything at any time and place himself in the line of progression. There is a vast difference between a religion of hope and a religion of despair.

Again the consciousness of being, to some extent, an inhabitant already of the etherial world lends its consolation to sorrow and its radiance to joy. It makes life interesting. It imparts a dramatic quality to every day. One may be limited and hampered and hedged about in the material world, but if he is conscious of the extension of his domain into the etherial, the physical limitations do not so greatly matter. They have their inconveniences, but that is only for the moment; they are merely a part of the scenery along the way; and so we refuse to be made sad by these comparative trifles.

Happiness is a working factor in life. It is the normal condition of the spirit, as health is the normal condition of the body. A great deal of unhappiness is due to a feeling that life is slipping by, and that one is not getting out of it what he should. The farmer's son desires a college course, and circumstances deny him. Lack of means, an invalid father who needs care—a thousand things hinder and enchain him, and he feels his faith slipping away without making of it what he had dreamed. This would be a very real trouble were not these conditions entirely superceded by higher ones. Time is infinite. It is not merely the present decade, but it is all eternity. Again, education in its larger sense is in no wise limited to the opportunities of the school, the college. There is a far greater resource which we are just beginning to understand—that of placing one's self in harmonious receptivity to the spiritual universe. It is possible to draw from the unseen knowledge that, while it is not, specifically, that of text-books, yet transcends the value of text-books. The world's heroes have always been those receptive to this other world knowledge; to the currents from sources invisible and unknown. Education, high, broad, scholarly culture, desirable as it is, is still but a means

to an end. This scholarship has sometimes been regarded as the only means, but the new illumination reveals the fallacy of that belief. That fine culture, so well defined by Matthew Arnold as "a knowledge of the best that has been thought and done in the world" finds its perfect fruition only in the development of character. This end may be attained—it sometimes is attained—purely by receptivity to the flow of spiritual impression.

Intellectual education has for so long reigned as the supreme ideal that—with all realization of its value, its indispensability, even, one is yet not afraid to assert that while it is a most valuable factor in that symmetrical achievement whose crown and inflorescence are in the spiritualization of life, it is one factor only, and not the exclusive sum of these forces. When the higher education only produces the man to whom realities mean only the visible and the tangible, and who has no illumination on the blending of present duty and future destiny; who has no comprehension of the spiritual laws that govern the universe, then is the "higher" education a misnomer. It is lower rather than higher. Spiritualism is not only "the safeguard against superstition," but in its true sense it is a growing knowledge of the nature and destiny of man; a growing conception of his relations to the universe, and to the conditions and direction of his development. To show that "the unseen world is as much a sphere of universal nature as our own" is certainly as much included in any true education as is the study of mathematics.

A friend expresses a very prevalent objection to the spiritual philosophy in these words—extracted from a recent letter:

"I cannot question your sincerity and your experiences, and the fact that it is possible to rise to a plane of consciousness where communication with those who have thrown off the veil of the flesh is possible, but I find it hard to believe that they, if of high character, retain consciousness of, and interest in, all of this turmoil upon the physical plane. You understand what I mean by the term "rise," used in that way. Of course it is really the withdrawal of the real self from the outer to the inner life of the spirit."

These words of my friend voice a very real difficulty that besets multitudes of people. It is, one may fancy, the result of the dregs of the old theology that pictured those who had passed through death as floating in space and waving palm branches. Or as playing on harps and praising God. But let us rationalize the question. Do men and women of "high character" in this world feel "an interest in the turmoil on the physical plane?" That is, are they, or are they not, sympathetic and hopeful in all human relations? And if they are not sympathetic and hopeful, but, instead, indifferent and unfeeling, are they entitled to be called high spirits? The question, of course, answers itself. "Let him who is greatest among you be your servant," said Jesus; and told us that the son of man, the divine spirit, came "not to be ministered unto, but to minister."

The friend whose words I have quoted is herself one of the most generous, sympathetic and noblest of wo-

men. Should she slip out of her physical body today, is it conceivable that her sympathetic helpfulness to family, friends and the world would change to a selfish indifference? Surely the higher the spirit the more may he enter into the divine service by influencing and assisting those still in the stress and storm of the physical world. Life, even the life here, however, need not be stress and storm or turmoil, but, instead, peace and sweetness and harmony, and of them sweeter possibilities in the next number of this series. LILIAN WHITING.

MATTER AND SPIRIT.

The crude materialism of the age is undergoing a severe strain. Almost everywhere the effort is being made to fix good and evil by some mechanical device, by some law or creed, in direct violation of universal law. We are to become honest, sober and virtuous, by machinery.

The true conflict that is upon us is not a battle between capital and labor but the eternal struggle between spirit and matter, so-called. It is not with the enemy we have to deal so much as ourselves. We, you and I, are responsible, not others. Reform must come from within, not without, the ranks of reform. Retrospection will assure us of the fact, if we consider reform as the discovery and application of Truth—natural law—for natural laws are not introduced by legislation or "education." They carry their own legislation and education, promoting them as discovered and practically applied.

Truth is positive, working from within, outwardly; which is to say that material or objective states are the result of spiritual or subjective conditions. As there is no variation from this rule, we are assured that our present material poverty is the inevitable sequence of preceding spiritual poverty on our part. Critical investigation will so determine it, though we love to flatter ourselves to the contrary. Who has been working for Justice and not for self? Even our religious exercises promote undue regard for personal gods and personal salvation. We have been self-centered throughout. How natural, then, that those who have given most consideration to public service—the "monopolists"—should now enjoy the benefits of comparative unselfishness.

Life and liberty are synonymous terms, life depending upon action, while death is inaction, yet involves change, paradoxical as the statement may appear. The truth is, there is no death, no inaction, but eternal change. The degrees of activity are relative, however; accordingly we discover that force or power is distributed according to activity, the more activity the more power, and vice versa. Thus water resolves rock; air resolves water; light resolves air; while the "electric fires of truth" resolve all things.

In most human enterprises we consciously or unconsciously recognize this law, permitting the utmost freedom, abstaining from repulsion and promoting attraction—the love principle—wherever possible. In commerce, in religion, in amusement and recreation, our organic forms are so constructed that we go and come with the least possible friction. Every possible limitation or static condition is carefully removed. Only in political "reform" would we repel and coerce by the physical force of majority and so crystallize good and evil—to perpetuate life according to materialistic notions. But it is true forever that the spirit "dies" as forms dominate.

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A. E. NERESHLIMER.

Mr. Nereshlimer is the new president of the American Theosophical society. He is 50 years old, gray-haired and blue-eyed. His home is at Bay Side, Long Island, but his birth place is Munich, Germany.

Mr. Nereshlimer is a fine musician, besides being a fine baritone. He has a son who is a student in the department of medicine and surgery of Columbia college, and a daughter who is attending the Villa Marie institute in Montreal.

The World of Psychics and Liberal Thought.

Dr. Conan Doyle has not written a line for print since February. He has been investigating Spiritualism.—Clarion.

Through all my history my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit, and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and specially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful in the night season. Amongst these, One Form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!—General Booth in the War Cry, England, Oct. 2.

Moses Hull stated at the close of a recent sermon at Findlay, O., that Mr. Hagaman, the Michigan tentacle of the anti-Spiritualist octopus, told him that Covert had been asked to resign his connection with that organization for his vicious actions during his recent debate with Mr. Hull.

With a new public library building covering an area of 10,000 square feet and costing \$2,000,000, Chicago looms up in truly magnificent style. The book capacity of the library is 2,000,000 volumes; it now contains about 220,000. But an annual expenditure on books of \$35,000, which has been authorized, will soon swell the contents to big proportions.

Reports now show that Spiritualists have about 650 local societies in America, and that there are over 150,000 bona fide members of Spiritualists' societies in the country. Over 350 speakers and platform mediums are constantly employed upon the public rostrum.

The membership gain in the N. S. A. during the past five years, according to the president's report, has been 33 per cent.

The extension department of the Cosmopolitan university—a corporation of the state of Iowa—of which J. C. F. Grambine is president, is one of the latest ventures in the field of education.

Little Harry—Mamma, did papa ask you to be his wife?

Mamma—Why, of course, darling.

Little Harry—And was you acquainted with him then?

Mamma—My dear child, what makes you ask such absurd questions? Certainly I was acquainted with him.

Little Harry—The way you and him talks sometimes I thought you mustn't a been acquainted, or else one of you needed a home purty bad.—Cleveland "Leader."

Resolutions were adopted at the N. S. A. convention looking to the "liberation of women," setting out that women had been kept long enough in the position of Indians or idiots, and that women had helped for centuries to build up homes without having partnership.

Theosophists had their day at the Nashville (Tenn.) exposition on the 18th ult.

A Greenfield (Mass.) court awarded nominal damages for the plaintiff in the case of Augustus C. Carey against the New England Spiritual Camp Meeting association of Lake Pleasant. Carey is a lot owner and held that the association could not charge an admission fee to the camp grounds after giving the right of way, without damages. The suit was a test case, and the court upheld Mr. Carey's contention. The case will go to the superior court on legal points. An admission fee was charged for the first time last season.

The parents of Sadie Stephens, the Prince Prettiwitz of "The Crystal Slipper," are Spiritualists, says the Philadelphia Record. Miss Stephens has many warm friends who are Spiritualists, and a few evenings after Fanny Daboll's ring was stolen she was invited to be present at a seance at the house of one of her Chicago friends. It was while Miss Stephens was in a clairvoyant state she suddenly turned towards Miss Daboll and said: "Give me your hand. I have just been informed by some one here who is near me that while we were at rehearsal on the day you lost your ring one of the colored porters of the hotel entered your room to clean the windows. He took your ring from a little jewel case that was in the first tray of your trunk, you having forgotten to lock either the jewel case or the trunk. The ring is now in a room where he lives with his wife, hidden under a carpet." When the seance closed Miss Stephens had no recollection of this conversation, but Miss Daboll was so impressed that she notified the proprietor of the hotel, found the man had been in to clean the windows, insisted on his house being searched, and is now once more the proud possessor of her ring. Of course, Miss Daboll is happy, but this affair made Miss Stephens very unhappy. Members of the company were constantly inquiring about all sorts of things, lost, strayed and stolen. So annoying was the whole affair to her that Mr. Henderson was compelled to put up a notice that Spiritualism and Spiritualists must not be discussed in the company, and that if Miss Stephens were approached on the subject of clairvoyance it meant dismissal to the seeker after hidden knowledge.

The N. S. A. will put two missionaries in the field to counteract the work of the "antis" organization.

The report of the committee on delegates' reports at the convention stated that out of 193 societies, chartered by the N. S. A., only 57 had sent in a report of any kind. A total membership of 2,998 was given; receipts for the year, \$13,304.89; expenses, \$13,171.15. Property held by the association is valued at \$19,944.

THE DISTINCTION BETWEEN ENERGY AND POWER.

A trolley wire conveys energy, not power, from the power-house to the motor of an electric car, says the New York Engineer. The energy thus conveyed performs no work except in overcoming the resistance of the wire, till it reaches the motor, wherein it is converted into power, which is expended in the performance of work. The boiler of a locomotive does not transmit power from the furnace to the water in the boiler; it transmits that form of energy known as heat; strictly speaking, the boiler does no work. By a figure of speech we say a boiler "works well or ill," as the case may be; but, when we consult our mechanical and thermodynamical definitions, we find no warrant for saying that a boiler works, or that it transmits power; what it transmits is energy—a very different thing from either power or work. The steam pipe leading from the boiler to the steam chest of an engine cylinder does not transmit power; it simply transmits the heat energy generated in the boiler; only when the steam reaches the cylinder and the piston moves, energy is converted into work, which, when quantitatively expressed in units of work performed in a specified time is power. On the other hand, rope transmission, belt transmission, shaft transmission, etc., are examples of power transmission.—In like manner the soul constitutes the power of the body, receiving its energy from nature.

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SUNDAY SERMONS.

WHAT THE PULPITS ARE SAYING.

On the "Problems of the Age" Rev. Dr. Shutter of Minneapolis said among other things that Christianity has a message to society as well as to the individual and the family. It has a message to politics and to the industrial world. Do not shut up the pulpit to a discussion of Noah's ark and call that religion. Do not shut up the activities of a church to the prayer meeting and call that work for the Lord and for his children. The church, however, is not to dictate but to teach and influence.

Rev. J. D. Rankin of Denver, Colo., believes in religion in every-day life. He says: Religion is not so much a duty as a ceaseless, all-pervading, inexhaustible influence that pervade all life. It is like the human breath, like the circulation of the blood. Religion is not a science, but the art of being good and doing good. It is not the perpetual praying and singing, though it includes these.

Our conversation need not always consist of religious words, but it must be infused with a religious spirit. It is a grave mistake to think that we can be religious only when on religious duty.

Mrs. Helen Barker, national secretary of the Woman's Christian Temperance union, spoke on "Chicago's Greatest Problem" at Pilgrim Congregational church, Englewood. In the course of her address she said "When wicked men conspire good men should combine." There will never be reform in municipal management until there is a combination of the better element of society, irrespective of party affiliations. Just as long as the church vote is counted with the saloon vote in both parties, thus dividing the moral element and neutralizing its power for good, just so long Chicago will be under the domination of the lower, baser elements. What is true of Chicago is true of every great city. The struggle now going on in Greater New York for cleaner administration is a case in point. They are doing just what was done in our last election in Chicago—dividing the clean, moral vote by partisan clamor for power.

Rev. Henry Knipperberg of the First Baptist church, Helena, Mont., after saying Job's wife "was a Christian for revenue only," he switched on on "Honesty," saying:

"The greatest defense that any man has is his own unselfish, enlightened, conscious integrity.

"I have never had much sympathy with the old saying: 'Honesty is the best policy,' or 'It pays to be honest.' The sentiment has too much of the commercial dollar and cent, profit and loss twang, the man who is merely honest because it pays, or shields himself under the law, may be honest in the sight of man, but a thief in the sight of God, and a criminal in his own inner estimation.

"Integrity is the standard of value, the fixed and immutable unit of the moral world. Integrity is to the moral world what the gold dollar is today to the commercial world. There is no such thing as ratio or degree in the moral world. 'Thus saith the Lord,' 'Thou shalt not.' This is the unit. There is no 16 to 1 that you may render as an equivalent. The demand is strict obedience. Job's integrity was his religion and his religion was his conscious knowledge of God."

Rev. Jenkins Lloyd Jones preached at All Souls' church, Chicago, a sermon from "Faust," part 2. After a study and analysis of the drama,

which he made rich by quotations delightfully interpreted, he closed by saying:

A truce today to all refinings and subtleties. Let us admit, for argument's sake, that there is much that is obscure, perhaps confusing, that the drama is formless, that it ought to have been thus or might have been otherwise. Here is the plain, central, unequivocal lesson: That Mephistopheles could not permanently thwart the aspiring spirit of man. Literature abounds in devils. The theology of all ages and all religions have had much to do with them, but it remained for Goethe to give us a devil whose power was not practically omnipotent so far as the finite will of man was concerned. The devil did his worst and failed.

The first glorious lesson is that Faust was saved. The next is that he was saved through oblivion of the past by putting his mistakes behind him and pushing forward. He was borne forward and upward on the wings of beauty. Art refined his passion, directed his forces and chastened his aspirations, but still the delectable land was far away until he turned to work for others and to work with others. Goethe anticipated by a hundred years the advanced thought of today in religion. There is no salvation to the individual. You can not get to heaven by yourself. It is not a rational question any more, "How can I be saved?" for salvation implies the plural number. It is, "How can we be redeemed from this body of death; how can we be purged of the iniquity and escape the great condemnation?" Faust was saved when he turned to save others. Faust climbed to the side of the injured Margaret on the high peaks of heaven on that ladder the rungs of which are usefulness. Salvation is no longer a question of theology; it is a problem of sociology. Schools of divinity to this end have had their day. We want instead a school of the humanities.

There are plenty of other things in this drama of Faust; art and architecture, geology and chemistry, mythology and hypnotism, homeopathy and political economy—an endless variety—but never mind any of these until you get the central lesson, and unless this great cathedral thought of Goethe helps you to this central lesson throw it aside as rubbish. This teaches that science must be social or it blights. That thought must be broad or it blinds, that the will must be free or else it paralyzes.

This is a solemn matter. You and I may run hither and yon on errands of mercy; you may do little deeds of kindness here and there; we may build little institutions of charity or theology; we may foster our so-called philanthropies, our bread and butter charities, give shoes to the barefooted and soup to the hungry, and all the time we be lending ourselves to the Mephistophelian tasks that divide and disturb and defeat; we are engaged only upon the fleeting tacks of time. Not until we come down to work for ideals and lay hold of principles and establish connections with these far-reaching, world-shaping agencies that have in them eternal power of the living God will we be in the line of that redemption which is not personal but universal.

Those who have enjoyed reading the Quarterly will no doubt renew their subscription for the coming year. Many of our present readers have had it sent to them by friends. We trust they will feel the desire to subscribe on their own account the coming year. The price has been reduced to 25 cents per annum.

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Department of Biblical Spiritualism

By Moses Hull.

IMPORTANT QUESTIONS ANSWERED.

L. H. Hutchison writes: "Dear Brother Hull, in your Light of Truth articles you say and prove that the phrase "word of God," used so often in the Bible, means mediumship. Now will you please tell us what the term "Scriptures," as used in Acts 18:24, 28 and other places means?"

2. What is meant by Abraham's seed blessing all nations?

3. You speak of different gods who figured in the Bible. I wish you would pick out and exhibit a few of the Old Testament gods.

I hope your articles on Biblical Spiritualism will be continued in the Light of Truth.

ANSWER.

I wish many others were searching for truth with the same earnestness which characterizes this brother. I most cheerfully answer his questions.

1. The term Scriptures, in Acts 18:24, 28, and in every other place where it occurs in the New Testament is from the Greek word Graphais, and graphone, and refers to writings, either singular or plural. It undoubtedly, in most places, refers to what we call the Old Testament, though it may refer to any other writing. The Old Testament was translated and placed in the Alexandrian library nearly 300 years before the Christian era; but as that great library had the scriptures of all the so-called civilized nations the term does not necessarily apply to the Old Testament.

The only place in the Bible where the term scriptures refers to any part of the New Testament is in 2 Peter, 3:16, where Paul's writings are counted in with "the other scriptures." The reading of the Greek is "other writings."

2. The blessing in Abraham's seed refers to nothing else than the results of mediumship. I have before proved that Abraham was a medium. The Lord appeared to him in Gen. 12:1. In verse 7, he appeared to him again. Paul says: "By faith Abraham went out, not knowing whither he went." Heb. 11:8. Abraham's faith did not take hold particularly of any earthly country; at least Paul thought it did not. He says: "He (Abraham) looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

The seed of Abraham does not consist of the 12 tribes of Israel. Jesus told the Jews that "If ye were Abraham's children ye would do the works of Abraham, but now ye seek to kill Me, a man that hath told you the truth, this did not Abraham." Jno. 8:39, 40.

In Rom. 2:28, 29 Paul said: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh, but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

It thus appears that the words Abraham's seed refer to a spiritual seed, those who are spiritually like Abraham—that is, mediums. Jesus said to the Jews, "Think not to say within yourselves, we have Abraham to our father, for I say unto you, God is able of these stones to raise up children unto Abraham." Matt. 3:9.

In Rom. 9:6, 7, Paul again says: "Not as though the word of God (inspiration) had taken none effect. For

they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called."

One more text is all I can now make room to quote. In Gal. 3:29, Paul says: "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise?"

The word Christ is in King James' translation in the possessive case and is supposed to render the Gallatians the property of Christ; but not so; the Greek word is Christou, which is the plural of Christos, Christ. The text means that if each one of you is a christ, that is a medium, then you are Abraham's seed, or are like Abraham, and were those through whom the world was to be blessed. The word Christ, in most cases, means mediumship. More cannot now be given on this subject.

3. Yes, I have frequently said the word Jehovah, or Yahweh, spelled in small capital letters, j-o-h-e-v-a-h, over 8,000 times in our Bible, refers to a member of the Elohistie, or God family. That the Old Testament refers to many Gods will be proved by reference to the following Scriptures: Ex. 15:11 says: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praise, doing wonders?"

Here Lord is in small caps, and refers to Yahweh; it is not a title, but a name. How could Yahweh be numbered among the gods if he was the only god? In Psa. 86:8, the Psalmist says: "Among the gods there is none like unto thee, O lord; neither are there any works like unto thy works."

Here there are other gods, and gods, too, who do works, but their works, this writer thinks, will not compare with the works of Jehovah, just as the Jews thought Jesus' works would not compare with those of Moses. See Jno. 6:30, 31; 9:26.

In Psa. 110:1, the gods undertake to form an alliance with each other. It reads as follows: "The Lord said unto my lord, sit thou at My right hand until I make thine enemies thy footstool." Here the lord is Jehovah, or Yahweh; "my lord" is Adonis. One god says to another, let us form an alliance. In Judges 11:21 Jehovah is called the lord, god of Israel. The same in verse 23. In verse 24 Jephthae, the commander of Israel's armies, said to the commander of the armies of the Amorites, "wilt thou not possess that which Chemosh, thy god, giveth thee to possess? So whomsoever the lord, our god, driveth out before us, them will we possess."

In 1 King, 11:4, 10, five gods and "other gods" besides the five, and the lord, god of Israel, are mentioned. It reads as follows: "For it came to pass when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the lord, his god, as was the heart of David, his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites. And Solomon did evil in the sight of the lord, and went not fully after the lord, as did David, his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the lord was angry with Solomon be-

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cause his heart was turned from the god of Israel, which had appeared unto him twice and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the lord commanded."

In Jer. 7:18 the queen of Heaven is quite a formidable rival of the god Yahweh. It says: "Seeth thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fires, and the women knead their dough to make cakes to the queen of Heaven and to pour out drink offerings to other gods, that they may provoke me to anger."

In chapter 44:16, 19 the queen of Heaven has been proved to be a better providing god than Yahweh. The people say to Jeremiah:

"As for the word that thou hast spoken unto us in the name of the lord, we will not harken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of Heaven and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings and our princes, in the cities of Jerusalem; for then we had plenty of vituals, and were well, and saw no evil. But since we left off to burn incense to the queen of Heaven and to pour out drink offerings to her, we have wanted all things, and have all been consumed by the sword and by famine."

The above I think sufficiently answers the questions asked.

MOSES HULL.

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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.—Do spirits of the murdered undergo the same incarnations as those of suicides?—R. R. P.

Answer.—That depends upon his degree of spirituality at the time of death. If killed in a brawl he undergoes just what a brawler would have done after a natural death. If killed in a vicious combat, where his intention was to kill, he is as much a murderer as his opponent, and they will meet again after the execution of the latter. If killed in a duel his fate will not be much better. In either of these cases spirituality is not very high, for even in an affair of "honor" it is pride which governs, and such pride is not spiritual, it being false. True pride is not sensitive or touchy. Love upholds it, and as such it becomes dignity—manhood. Men of that caliber do not fight duels; nor do they become intimate enough with those of the self-righteous kind to enter into a dispute. Their intuitive sense gives them ample warning to avoid them or foil them by apparent force of circumstances. Nor do all suicides suffer beyond a mere regret of lost opportunities of earth life development. But those who are spiritual minded enough to see ahead (and all must reach this to be freed from inconvenience) do not commit suicide, as this foresight is the intuitive sense needed by a spirit as much as common reason is needed by a mortal to be self-existent or self-centered (individualized). An unindividualized spirit is a play of the psychic waves as a feather is to the winds of the earth. But most suicides are selfish, and this meets its own sentence according to the cause. A man who commits suicide to escape punishment for wrongdoing, is attracted by natural law into the midst of his accusers, and suffers all the agonies of a mental hell that he would have done in the mortal, and worst of all, he can not hide, for nature is intelligent, and frowns upon from every nook and corner. He feels as if pierced by a thousand glances at all times, until the wrong has been undone in other ways to neutralize the discord this makes in his being. The murdered suffer the same if selfish or vicious. Thus it is best to "keep your lamps trimmed" at all times, for none can tell when his material light may go out. People killed in self-defense are often no better off, considering the circumstances under which it occurred. But sympathy is a great alleviator of suffering and an elevator. This is offered in comparison to the injustice suffered by the murdered; and the amount of true sympathy he dispensed with during his life time, or the good he did when in his power. Every kind act becomes a part of the being. It is ingrained in his aura, and a surplus over the unkind ones or the underlying selfishness often elevates him so high above his surroundings that he doesn't need human sympathy. Nature does not frown on him who is weighed in the balance and found not wanting, but smiles on him from all sides. Such is heaven. We see through a glass darkly or brightly according to the nature of our aura. If this has been polished by good deeds—temperance and justice—there is sunshine in store. If our windows are murky, all is dark—often a midnight hue. Love is all

the religion a man needs to become happy, for it is the opposite of self-love; and self-love stands for intolerance, injustice, ungratefulness, avarice, pride, self-righteousness, conceit and arrogance. Love stands for temperance (self-denial), justice, generosity, humility, benevolence, modesty, diligence, sympathy and self-sacrifice.

Question.—What design had the spirit world in bringing Spiritualism into existence about the birth of Christ, and did he accomplish this work or would he have done so had he lived longer? But if his work was finished, why was Spiritualism introduced again in 1848?—W. C. R. Smith.

Answer.—Spiritualism is not a matter of design, nor of personal labor. It is a matter of law which always exists, but more active at one time than another, and especially so at regular periods. As passing through the trail of a comet or broken planet, the earth receives an annual or semi-annual shower of meteorites, and at regular periods of eleven years an unusual shower, so the earth in its passage through space strikes a more thickly settled spiritual region at one time than it does at another, and the influence this has on the planet and its people is a more active spirituality, and mediumship, among the sensitives and those spiritually endowed in other respects. The spirits in these spheres may not be aware of our passage through their regions—any more than we are aware of a spiritual influx when not sensitive to it. But it has an effect on the planet just the same. The various religious strikes are effects of these passages. The budding of mediumship in isolated places another. The blooming of whole communities as in the days of so-called witchcraft tells of the earth's passage through a spiritual region richly endowed. But the non-sensitives were too unspiritual to perceive it. Their prejudices made them look through a glass darkly, and they saw a reflection of themselves. Instead of angels they saw devils. It is so today in a measure. There are still some people who see devils in Spiritualism. They judge it by their own standard of perfection—like creating like. So we are again passing through spiritual regions, and are being showered with spiritual meteorites (inspiration and phenomena) through mediums. It seems about every 2,000 years we reach a sort of climax in spiritual affairs when a new religion, based on new revelations, is instituted. Spiritualism, so-called, is the latest, and will by and by take its place beside the world's religions, and, as long as the phenomena holds out, will continue to make converts. After that they will have to be made on the philosophy alone. If not by faith, at least by a conviction that we present the best or highest spiritual truth.

Question.—I have a friend who hears voices, which curse and say it is the devil. He is very much distressed in consequence. What is the cause and what can be done to help him?—John.

Answer.—Your friend is clairaudient—the faculty of hearing beyond the vibrations of matter. In other words, his hearing has become mental. In this state he hears the mental vibrations of spirits around him, the curses and admonition of it being the devil coming from spirits who do not wish him to develop his powers, fearing they will lose him; for the development of spiritual gifts always elevates a man, and selfish spirits can not follow. They prefer to keep him down so they can continue to use him for their purposes—enjoy earth life through him. Tell him to think high and pay no attention to these spirits or "devils," and by and by others will be attracted to him who won't curse,

but give him light. Faith in a higher power will aid him.

Question.—In forming circles and new parties among asking for raps, is it not detrimental to those who have got beyond this phase to return to it?—R. R. P.

Answer.—Yes, if your circle is making mental phenomena a specialty, or working out a problem of scientific or philosophical value. But if you desire to add to your circle, and you find the investigator as stubborn about believing as you were without a "sign," it will not harm you to make an exception. You may be doubly repaid for your consideration. But if you find yourselves being imposed upon or disturbed at every sitting, change your time or place and sit alternately for the raps and the mental phases. Spirits have to stoop to convince us; so we must do likewise to convince others. Love makes all things easy.

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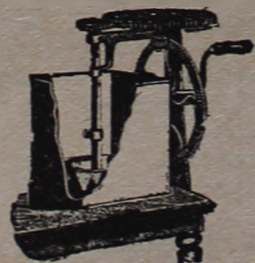
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