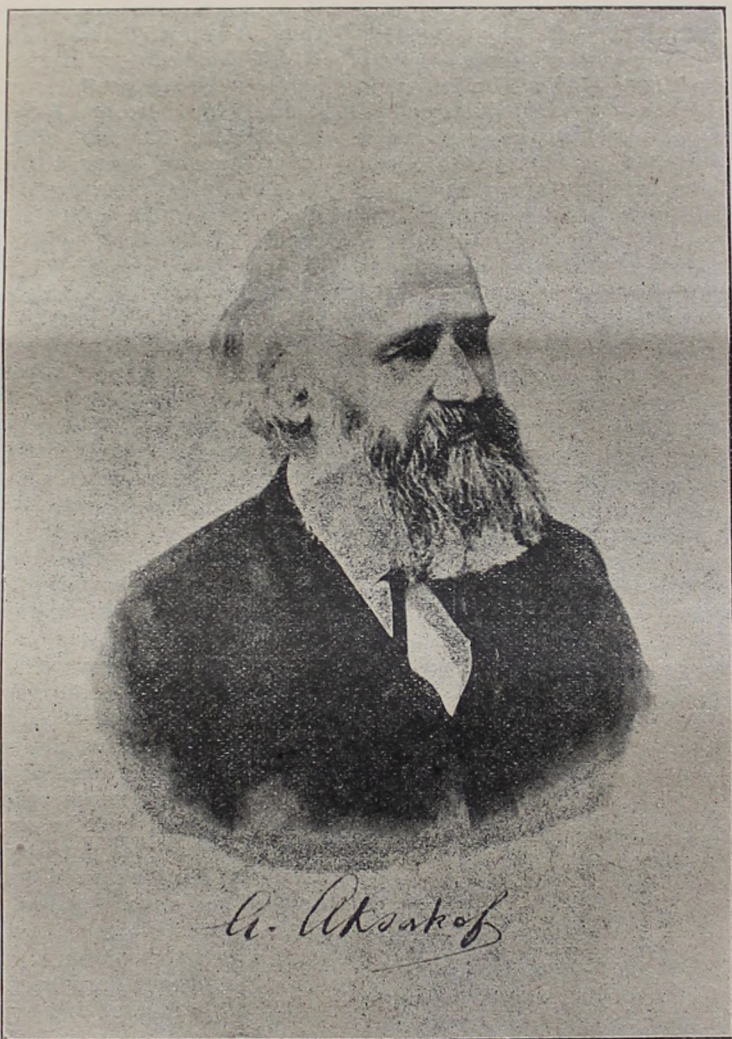


Light of Truth

VOL. XXI.

JULY 3, 1897.

NO. 1



ALEXANDER N. AKSAKOW.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

Theosophy

Persons desiring information on subjects connected with this department will address their communications Editor Theosophical Department, Light of Truth Publishing Co., 313 to 315 N. Front St., Columbus, O.

SOUL EVOLUTION.

Mrs. Annie Besant recently lectured at Metropolitan temple, San Francisco, as follows, on "The Evolution of the Soul."

"The question has been asked over and over again," she said, "where does man come from? Answers have been given to this question from the materialistic point of view of science and from the spiritual aspect of religion, now with wisdom, now veiled with the ignorance of man. That same ancient question is the question we are to deal with tonight. We are trying to understand something of the evolution of the soul.

"Let me glance for a moment at those other views of the soul—those put forward by materialistic science, those advanced by the enemies of religion, so that we may better know something of their theories. The question science tells us when limited to a man can not be understood save as a part of an evolving whole. To understand the evolution of the human soul they tell us we must know something of the evolution of the universe. It takes us back to dim, distant ages, where there were no suns, no globes, when matter was in its pristine state. Science says nothing of motive force that set the universe going, it is satisfied with things as they are. Coming down through the ages it shows us condensing and cooling globes when the possibilities of life appear and then traces the onward progress to the time when the protoplasm is evolved, and still onward when creatures of greater complexity, of complicated organisms, are evolved, and through millenium after millenium—till the evolution of forms grows up—dawning slowly, dawning civilization. And as sweep down currents of ages we find growing races of men to our own time, when the intellect is growing and the mind showing greater powers, and still onward to a golden age when what is genius today will be the common condition of humanity, and man shall reach the noblest form of civilization and stand on the pinnacle, the conqueror of his evolution.

"Ah, then, materialism tells us, will come a downward course of deterioration, genius shall disappear, morality grow less powerful, and on downward till the human race is back in its primeval simplicity, and still onward and onward until finally materialism gives us nothing of the universe save a globe where there is no life, a globe full of ruins and desolation. And finally these crashing globes fall against each other and melt into the primeval matter from which they were evolved. Everything shall vanish as though it had never been, and a dead world reduced to powder shall leave nothing of the memory of man. Such a prospect has been laid before us by intelligent men.

"Let us glance at another view of the evolution of man. I can scarcely call it evolution. When we look at this view of the human soul terrible difficulties meet us.

"We see upon one soul stamped a character that marks its destiny from the earliest years of its baby life; it is born into the world with tendencies to be corrupt, cruel and evil, and when we look aghast at that soul fresh from

the hands of its maker, we naturally ask why it is that having done nothing to deserve such a destiny it should be born into the world doomed to carry all its misery to the grave and then beyond into eternity. This is what they tell us of heredity. Then there is the soul born in happy environment; it is so directed by surroundings by the life of others, its parents and family, it will be almost driven into happiness; to do wrong goes against its tendencies. Its destiny is toward eternal happiness.

"Would you call such a world a world of justice? Could it be ruled by such a one as is Divine Justice and Love at once? There you go and say the immortal destiny hangs upon the soul's life on earth. One was almost driven into happiness by circumstances it could not resist, the other was compelled to suffer. If that were so, life depended on chance, eternity depended on chance, but there was no justice, no love. That theory is only a legacy of the dark ages of Christianity, when the knowledge of the true doctrine disappeared in face of all the degradation and misery. I would not have you think I am bringing you a new doctrine; it belongs to every religion. We are only restoring to Christianity what was once part of Christian doctrine, it was taught in the first to fifth centuries of Christianity.

"The relation between God and the human soul is like a spark thrown out from that one fire, a ray from that one sun, the life that is the life of the universe. That spark, that ray, that seed takes human form first as an embryo—a seed, a germ with every power in it to develop itself into the highest form, then by the sun of human happiness, by the rain of human sorrow, the seed develops, one by one its powers unfold, all that is latent becomes manifest. That soul develops into the divine man, the perfected human life, it grows into the consciousness, the power, the love of the divinity, till man shows the divine image that is within him.

"There are souls so infantile in their mentality they can not remember events from day to day. The men among the savages of Northern Australia who can not carry memory over the gulf of sleep, who can not count on the sun rising in the morning, and as for their morals, the word is an absurdity used in connection with them. They know not love or hatred, loyalty or treachery, they can not conceive of virtue; they are conscious only of sensations. Compare them with such souls as those of Longfellow, Holmes, Washington, Lincoln, and then realize the gulf between them.

"There is no connection between death of the body and the soul. The soul still lives on. What sort of life are you going to provide for the soul on the other side of eternity? The question is the same as for the well-developed soul. What is going to happen to it we don't very clearly know; we are told it is a mystery, we shall know some day. We know not what will become of it in that invisible world.

"After a time the soul has to return to earth, back to the place where it can grow, where there are possibilities of

its development, where it will meet the great souls.

"There are stages evident in the evolution of humanity. The first stage is the infancy of the soul, when it gathers of experience by sensation. The young soul has many an experience of pleasure, and of pain, sometimes its experiences are terrible, sometimes delightful.

"Sensation is the great teacher of the soul during these early ages.

"Even the souls midway toward their youth are moved by sensations, more by passion than by reason. They don't want to sit quiet and think, they want an active life, full of powerful sensations, constant excitement, and if the outside life is not full of clatter the soul goes to sleep. You can see them all around you all the time. Their consciousness is scarcely working. All this is the early life of the evolution of the soul; and as the soul grows older these sensations give pictures to the soul. Now a little change takes place in the directing force, the mind is beginning to direct the growth and to have its effect upon the soul; mental images are beginning to battle with sensations and to dominate the course of the soul.

"We are coming to the second stage of human evolution, in which many men and women are today, the stage of conflict, when the passions have still power to move you, but there is a voice that comes from within you, and cautions you against unrighteous temptation. You call it conscience. What is it? The memory of the soul, the imperial voice bidding him resist the momentary pleasure and have more lasting reward. The soul which yields to temptations of desire is the soul which has not in its memory the experience of sorrow which such a fall would cause. If the soul be not yet strong enough, then those senses drag it again into suffering, and another image is created which strengthens the memory of the soul. When the soul is able to hold its own, how sweet the peace, when it has kept itself unstained, unsoiled. Such a soul comes into the world again a higher type, wherein the struggle is growing less and the will is conquering desire.

"This brings us to the third stage. Now the soul has become the conqueror, having become master of the animal nature it draws strength from the higher world. It has mind power, art power, moral power, which show themselves as the guiding forces. Such men are found amongst us, our leaders in the world of thought, of morality, of great art achievements, making the world better and more beautiful. They gathered strength from defeat and all the sufferings that once tortured their existence have changed into memory. Onward and onward grows the soul out of the ordinary track of human evolution, the higher powers are showing, man has grown pure in his thought, built up his mental and moral character. Such soul is nearing the goal of its evolution.

"Shall we despise the soul because of its youth, its imperfection? Some of you may have brothers and sisters in the cradle stage while you are in your splendid youth; what you are today the baby will be in years. Those young souls shall grow as we have grown. There are older souls than we, that stand as high above us as we above the criminals. When you see the undeveloped soul, the criminal, the savage, the thief, or murderer, think that that soul is divine the same as yours, as the holiest saint that ever ornamented humanity. In years the evolution of that soul will be perfect. What we are today, it shall be in years to come. To the lowest, to the vilest, make your appeal to the noblest in them, not to the brute, but to the spark of the Divine that is in them.

"Let us take the goal of evolution of

the soul. To what are we to come? Some souls are older than we, souls that have finished their evolution in whom the Divinity shines out undimmed. How did they make their last steps? What condition surrounds them today? They nourished compassion, love, tenderness for everything that lives, subjugated the lower nature, they never knew a suffering that they did not try to lighten, and their last lives on earth were lives of everlasting love. When this soul has become perfect, then opens the glorious possibilities of superhuman life beyond—of Divine consciousness, Divine power, Divine life, which it has gained the right to enjoy. When it has finished its human evolution there is that mystic silence in heaven and on earth while nature listens to hear what this soul will do that is standing on the very threshold of the world. Will it leave the earth? Pass away from human existence, from the earth where its evolution went on? Will it turn back to the world it has a right to leave? Some of these souls turn back, some remain. Having grown perfect in wisdom and in love they can not leave these souls on earth in ignorance to suffer. They are so pure and translucent the very light of God shines through them undimmed, and they carry that light to humanity as a beacon light to tell us what men have done in the past and what men may do in the future. That is the end of the evolution of the soul. What the masters are, all men shall be in the future.

"What may be before us we can not tell, only this, in humanities yet unborn we shall see the helpers and the teachers. Such is the evolution of the soul which is told by the Divine wisdom, which in modern phrase is known as Theosophy."

EDUCATION WITHOUT MORALITY.

The republic is more in danger today than when Fort Sumter was fired upon. There are influences that are making for ill. We have plenty of education, but education unless leavened with morality simply fits the man to be an expert scoundrel. Our country is in danger because corruption in our politics is as common as luncheon at noon. In almost every municipal and state legislature there is an organized banditti that demand tribute and sell legislation.

We know this to be so. We do not guess it. We all know it. And it must stop, or it will stop the wheels of this republic. The influences are ripe and ripening to destroy our government unless we turn aside from the way we have been going and adhere to principles rather than to party.

There are too many men who would scorn dishonesty in private affairs who encourage it in politics. Half the world is going to the devil because no one will shout out loud. The time has come, if the republic is to be preserved, when we will have to rebuke men out loud.—Ben Butterworth.

WHAT WE HAVE TO GUARD AGAINST.

As man often speaks and builds for good wiser than he knows, he may also scheme for evil beyond his own reasoning powers; for as good spirits can guide a well intentioned man beyond his normal capacities, evil ones can do likewise with him of low desires or tendencies. Have you never seen persons unconsciously stubborn who relent on second thought or when they begin to reason with self? Have you never had an evil impulse, against which you are constantly combatting, overcome you at times? Such effects are produced by evil-minded spirits acting on our weaknesses.

Get "Spiritual Scraps." 35 cents.

Philosophy and Facts

PLATO—THE WORLD MOVES—NICOLA TESLA.

BY G. B. STEBBINS.

If we mean this solid globe, we are quite sure its motion is strong and regular. If we mean the human world, then it looks like a go-as-you-please run of a thousand millions or more people, a sort of confusion worse confounded, a running up or down, into darkness or light, forward or backward, nobody knowing where they are from, "where they are at," or where they are going. Stop and think—and really this thinking about things is quite necessary, although quite neglected—and out of these small confusions there issues a large and beneficent order. Plato, in old Greece over 2,000 years ago, was held as a wise man and is yet. "So far back and so wise," we say: "Why, the human world don't grow." Then we look again and think. We see around Plato a people rude and ignorant, the great majority slaves. We see today men wise like Plato, and knowing more than he did. We see people rude and ignorant yet, but with more light amidst their darkness. More human and less savage, and we see that matters gain. In religion we find radiant flashes, or a steady light, amidst superstition and folly in all ages, amidst even most cruel and bloody tyranny. It seems all a muddle. Look again and think, and we can see that the people's step is upward.

Men of the last century were much more positive as to the details of the future life than the most dogmatic are today. When Edward Bass, afterward the first Protestant Episcopal bishop of Massachusetts, took his master's degree at Cambridge, his thesis was: "Will the blessed in the future world, after the last judgment, make use of articulate speech, and will that be Hebrew?" His decision was that the blessed would speak in Hebrew! A modern Episcopalian would laugh at the old bishop.

It is estimated by the Church Economist that \$6,000,000 will be spent this summer by religious people in attending the four national conventions of the Christian Endeavor society at San Francisco, the Young People's Baptist society at Chattanooga, the Epworth league at Toronto, and the Brotherhood of St. Andrew at Buffalo. This money, it is pointed out, would restore the income, heavily reduced by the hardtimes, of not a few mission boards and not a few churches which are now finding it difficult to pay the minister's salary, let alone the church mortgage. When it comes to a diversion, whether in the religious or secular field, the people seem to have no difficulty in finding the means.

Really a good many people feel, and begin to say, that riding in fine cars and stopping at great liquor-selling hotels are pathways to lead to a truly Christian life. This will be held as quite as foolish and more harmful than speaking only Hebrew in heaven.

Sturdy old Samuel Johnson, in England, wrote a life of Lord Roscommon, a boy of ten years of age. At Caen, Normandy, one day, he was, as it were, madly extravagant in playing, leaping getting over the tables, boards, etc. In the heat of this extravagant fit he cries out, "My father is dead." A fortnight after news came from Ireland that his father was dead. This was in 1675, when there were no other means for traveling than sailing vessels and land vehicles.

A voice from the spirit land, or what? Who believed it then? Millions believe like voices, thousands have heard them today.

Here is "a survival of the unfittest," a lurid light from a fearful past, as reported in Chicago only eight years ago.

Rev. Dr. Cummings, president of the Northwestern university, read a paper before the Methodist ministers of this city and vicinity, in which he declared his belief in endless torment, and said that he thought vastly more than half the people would never see heaven. Dr. Fawcett thought Jonathan Edward's pictures of hell none too horrible; they were not more terrible than the language of the New Testament. Another minister, Dr. Davis, said he had estimated that there were fifteen thousand millions children in heaven. Three-fourths of all other people be believed go to hell. Dr. Axtell believed in future punishment, but his hell was of a much lower temperature than that of some of the hells pictured by poets and painters. One minister only, Rev. Frank M. Bristol, declared that he did not believe in eternal punishment. He evidently thought that his brethren in the ministry drew upon imagination for their statements, and talked fluently about something of which they were without knowledge. But then this talk about hell seemed to afford pastime to

land, a year ago, they passed unanimously a strong resolution indorsing international arbitration, a plan with more power for good than a hundred 'hell, fire and damnation' talks, like these of Chicago, could have for evil. A wise effort to decrease and at last end the bloody waste of war, started by wise men of all sections and parties and creeds, delayed for a time by the foolish blindness of a part of the United States senators, but wanted by a large part of our people and coming at last.

These are but a few of the many good and ill things, old and new, which, if but compared and looked at broadly show what Whittier called

"The steady gain of good."

Spiritualists ought to gain inner light and spiritual development, to be wise and free, yet reverent thinkers.

I would not be like the deacon, who told in his prayer what a miserable sinner he was, until his neighbor rose to say that he knew what the deacon said of himself was true, when the pious official sprang to his feet shouting, "I am as good a man as you are, any day." But I really feel one has to do, and think, and pray fervently in his heart



MRS. ELLA L. DEARBORN.

those who took part in it, and probably made but slight impression upon those who listened. It is one of the peculiarities of religious superstitions that they are taught by priesthods and their ceremonies are continued long after they have been discarded by disinterested and sensible people. The clergy insisted upon the duty of punishing the crime of witchcraft long after laymen generally had rational views on the subject. The last trial for witchcraft in England was instigated and urged on by a Hertfordshire clergyman, but fortunately the good sense of the judge and public opinion averted the disgrace of a conviction. The men who now spend their time discussing word are survivals; they belong intellectually and spiritually to the past which they represent. If they could but comprehend the law of growth they would stop this childish talk and teach the rational doctrine of the progressive development of men.

A half century ago Methodists sold their slave daughters on the auction block and used the blood money to pay their preachers.

But here comes up a great wind for "Peace on earth, good will among men," from the great national convention of the M. E. church. At Cleve-

land, a year ago, they passed unanimously a strong resolution indorsing international arbitration, a plan with more power for good than a hundred 'hell, fire and damnation' talks, like these of Chicago, could have for evil. A wise effort to decrease and at last end the bloody waste of war, started by wise men of all sections and parties and creeds, delayed for a time by the foolish blindness of a part of the United States senators, but wanted by a large part of our people and coming at last.

TELEGRAPHING WITHOUT WIRES.

Tesla, a young man, has done it. Twenty miles through the earth, so he says, and so people seem to believe, and are waiting for a 200-mile message, just as easy as 20, he says, and no wires needed. I heard the telegraph click years ago, saw messages written out, found a first-class operator to verify the work, and his verdict was, "True work and with no wires." There was no apparatus of any kind. Raps came on the table by which the psychic sat in daylight. Spirits? So some of us thought. We told a few. Who believed it? It must have been fraud or trick, they thought. Nobody charges either upon young Tesla. Very well, give him fair play, which is more than scientists or preachers, or men wise in their own conceit, gave us. Tesla's road leads our way. If he, or any spirit in the body and in this life, can steer a force, electric or whatever, through 20 miles or more of earth, and push a message along with it, it will be easy for a spirit, using a spirit-body, with senses more penetrative than here, to do the like. Perhaps celestial inventors taught

him; perhaps they may learn of him. Surely this dull old earth, so dead and solid to all appearances, must thrill with finer life. Long live Nicola Tesla!

MRS. ELLA L. DEARBORN.

This widely known medium occupies a choice and honorable niche in the temple of true mediumship. Her home is in Brooklyn, N. Y. Mrs. Dearborn was born a medium, the hereditary quality coming down through her parents and grandparents, the former, however, making no use of it. Mrs. Dearborn's psychic gifts began to find expression in the form of prophecy when she was ten years of age. Her father was an abolitionist and identified with the leaders of the anti-slavery movement of forty years ago. On one occasion a party of them were discussing the situation in the presence of the child, when she interrupted, in a very earnest manner, as follows: "The slaves will all be free, but there will be a big war first. I see many people killed and dying, and the ground is red with blood."

Mrs. Dearborn is a widow, and the stress of circumstances brought about her marvelous present position as a medium. Urged by her friends, she entered upon the great work of her life in January, 1890. Since then she has given 13,000 sittings, with less than 100 failures. Her patronage comes from all over the world, and in a private letter to this paper she states that she is undoubtedly the clairvoyant referred to in an article in these columns recently detailing the experience of Mr. Way of Hartford, Conn. At the time of the writing we did not know who the medium was, as no name was given in the correspondence. Among Mrs. Dearborn's callers are men prominent in the churches, ministers and laymen, and professional men of all kinds. She is a woman of refinement and culture, and her social standing has always been of the highest.

Wonderfully magnetic, sympathetic and sensitive. Deeply reverent, she gains her greatest satisfaction in the experiences of those who visit her on spiritual matters bent, although willing to be consulted regarding business or material affairs.

In Mrs. Dearborn our grand cause has a most exemplary apostle and the spirit world a rare instrument.

THE CASE IN A NUTSHELL.

Vaccination either—

1. Protects you from smallpox; or
2. Mitigates it when you have taken it; or
3. Does neither of these things.

Now, if vaccination neither protects nor mitigates, then it is useless, and every one will admit it ought not to be enforced by law.

If it only mitigates, then, since the mildest smallpox is admittedly as contagious as the most severe, vaccinated smallpox is no less dangerous to the community than unvaccinated; therefore there is no reason, and therefore no right, to enforce vaccination by law.

If the doctrine is that it protects you from taking smallpox, those who believe this doctrine will go and be vaccinated; and then, being themselves safe, have no reason, and therefore no right, to enforce vaccination upon others by law.—Professor Milnes.

A book that brings testimony in favor of Spiritualism by Profs. A. R. Wallace, Wm. Crookes, Wm. James, Oliver Lodge, Judge Dailey, Dr. Willis, B. F. Underwood and other prominent writers is our "Spiritual Scraps." Price only 25 cents.

Get a Psychopomp and learn automatic writing. Price 75 cents.

CORRESPONDENCE

NEWS NOTES.

Dr. A. A. Kimball is at Onset.

Haslett Park camp opens July 29th.

Dr. J. A. Dexter is at Onset Bay, Mass.

Mrs. Wells-Badell is in Ft. Worth, Texas.

Auburn, N. Y., had Frank T. Ripley last month.

Chicago is to have a "Home for Aged Spiritualists."

Mrs. L. F. Meeker has returned to Newark, N. J.

Mrs. W. A. Rand is the N. S. A. agent for Maine.

Ben M. Barney of San Diego, Cal., reads sealed letters.

M. M. Henry has been holding seances in Sandusky, O.

Mrs. Maude Lord Drake is in San Francisco giving tests.

Ethel Hyatt is a new medium just developed at Delhi, Ind.

G. F. Perkins may be addressed at 587 N. Clark st., Chicago.

Drs. G. and Mary Gebauer are doing missionary work in Atlanta, Ga.

The Barnet family of Los Angeles have removed to Riverside, Cal.

Mrs. Florence Montague is a rising test medium on the Pacific coast.

C. E. Erwin is making himself useful in Spiritual affairs at Dayton, O.

Hon. O. P. Kellogg will preside at Haslett Park campmeeting this season.

Rev. J. F. Geddes has removed to 1830 Western ave., Minneapolis, Minn.

Dr. J. H. Magoon has removed to 30 Lavin st., corner of Monroe, Chicago.

The Dunkard Baptists are to build a national church in Washington, D. C.

E. W. Carlson was ordained by the Truth Seekers' society of Los Angeles, Cal.

Mrs. Francis Ruddick is holding slate writing sittings at Indianapolis, Ind.

L. F. Barnes of Blue Earth City, Minn., was on a visit to Chicago last week.

Prof. Lockwood spoke before the Anthropological society of Chicago last week.

A convention of healers will be held at Lake Pleasant, Mass., on Aug. 2d and 3d.

Prof. N. H. Eddy is reading horoscopes at 15 Alexander street, Rochester, N. Y.

Mr. Geo. Clark holds semi-weekly Spiritual services at 97 Washington st., Newark, N. J.

"New Time," a Chicago paper, has Mr. B. O. Flower—founder of the Arena—as its editor.

Mr. Paul Avenel, our contributor, has gone to Avon-by-the-Sea, N. J., for the summer months.

Mrs. C. B. Nichols and Mrs. J. D. Storrs have been ministering to the Norwich, Conn., friends.

"Rays of Truth" is a new monthly published by R. L. Bernier, 1065 Washington st., Oakland, Cal.

J. C. F. Grumbine has returned from Deadwood, S. D., and Lead City, and is now at home in Chicago.

Santa Barbara, Cal., has a 16-year-old "boy orator," Charles Anderson, who speaks under inspiration.

De Loss Wood of Danielson, Conn., has been engaged by the Lynn, Mass., society for the coming season.

It is reported a Chicago society has been presented with twenty acres of grove land in Crete, Will county.

Mary M. Haire of Chicago writes that Mrs. Richmond has gone to camp and is much missed by her society.

Seances have been held at the home of Mrs. Sarah E. Mills of Tangent, Oregon, with Parena Reed as medium.

A summer farewell was given Mrs. Cora Richmond at the residence of Mrs. C. Catlin, 704 Sunnyside avenue.

An attempt is being made to punish persons who claim to heal the sick through prayer in Washington, D. C.

The First Spiritual Christian church of Seattle, Wash., holds its meetings at the old St. Mark's church of that city.

C. M. Osman of 712 Front st., Allentown, Pa., is authorized to organize a branch of the Hindoo Adept society in Pennsylvania.

Liberty hall, Detroit, had a christening last week. The infant daughter of Mr. Walter Brown was the heroine of the occasion.

E. J. Bowtell spoke before the Psychological Research society, Buffalo, N. Y., June 20. Present address 110 S. Division st., Buffalo, N. Y.

"Flower day" was observed at Geneva, O., on the 20th of June. Mrs. Carrie Twing delivered an address and Mrs. W. C. Mozier gave tests.

Young people's societies of Universalist, Unitarian, People's Independent, Hicksite Friends, have united in Washington, D. C., for Sunday evening service.

Dr. Mary R. Hutchinson, magnetic physician and psychometrist, has removed from Kansas City, Mo., and is now located at 425 South st., Springfield, Mo.

F. H. Parker of Beatrice, Neb., writes that the society formed in that city two months ago has already leased Unity church to accommodate investigators.

The First Spiritual church, Denver, has closed its doors for the summer to meet in parlors of the Richelieu. Mrs. M. A. Gridley conductor. Service held in morning only.

On Monday, June 14th, Mrs. C. D. Pruden, pastor of the Washington Union Spiritualist association of Minneapolis, united in marriage Mr. Warren J. McHenry and Miss Imogene A. Pratt.

The campmeeting at Oakland, Cal., has proved a success. Among the talent present were Rev. N. F. Ravlin, Mrs. R. S. Lillie, John Brown, Mrs. F. A. Logan, Mrs. Freitag and Mrs. J. J. Whitney.

Another Richmond in the field is the "Silver Chain Messenger," a monthly, by J. M. and M. T. Allen of Springfield, Mo., with the motto, "Enlightened Mediumship is the Hope of Humanity."

Mr. W. H. Rowe and Miss Jetta Brown of Detroit were joined in wedlock by Rev. Marion Carpenter on the 16th ult. Miss Brown was a fine medium, and her parents prominent Spiritualists.

The Unity society of Milwaukee has had Hon. L. V. Moulton. Standing room only was to be had at some of the meetings, writes the secretary, Mrs. Mary E. Van Horn, of 555 Fifth ave. C. M. Bates aided as test medium.

The Woman's Auxiliary of Worcester, Mass., elected the following officers at their annual meeting: President, Mrs. H. W. Hildreth; vice president, Miss Lizzie Adams; secretary, Mrs. D. M. Lowe; treasurer, Mrs. M. K. Howe.

The Progressive Spiritualists' union of Waltham, Mass., installed the following officers last week: Mrs. M. L. Sanger, president; Mrs. S. A. Kimball, vice president; Mrs. Sarah J. Rice, secretary; and Mrs. M. Carpenter, treasurer.

The fortieth anniversary of the Sturgis, Mich., Spiritual church was recently celebrated with interesting ceremonies. Among the talent present

were Mrs. Richmond, Mrs. Jackson, H. C. Rawson, Thos. Harding and others of note.

On the evening of May 28th, Mrs. C. D. Pruden, pastor of the Washington Union Spiritualist association of Minneapolis, officiated in the ceremony of ordaining as a Spiritualist missionary Mr. W. P. Roberts, M. D., who is now making an extended tour of the coast states.

Washington, D. C., clergymen are very much exercised because of the interest in Spiritualism in the churches. It is now expected that an able Spiritualist lecturer will be employed by the year in that city, as many persons now regular attendants on church services are ready to support such a movement.

Rev. Alex Kent, Washington, D. C., is a very progressive man. His church is "independent," and Unitarians, Universalists, Spiritualists, Theosophists and Free Thinkers compose its membership. This church is as a light set upon a hill, which shines through the evangelical darkness of that section of the country.

Dr. G. C. B. Ewell, pastor of First Spiritual church, Denver, was hastily summoned from Leadville, Colo., where he was filling temporary engagement, to open the Northwestern camp, for which he was engaged later, the speaker for that occasion being detained by sickness. He will visit Clinton camp, Iowa, on return route.

Among the recent transitions in our ranks are: John J. Rudd of Council Bluffs, Ia.; Daniel Snyder (husband of Mrs. Stoddard Gray Snyder); Mrs. C. B. Norton of Somerville, Mass.; W. M. Derr of Lebanon, Pa.; Dr. Niklas Schenkel of Allegheny, Pa.; R. W. Clough of Brooklyn, N. Y.; A. Knight of Fayette, Ia.; Chas. H. Kidder of Cleveland, O.

The Washington Union Spiritualist association of Minneapolis, at its annual business meeting, elected officers for the ensuing year as follows: President and pastor, Mrs. C. D. Pruden; vice president and corresponding secretary, Chas. O. Huntress; financial secretary and treasurer, Mr. C. D. Pruden. The last day of the season for weekly meetings, Sunday, July 13, was devoted to a picnic for the children's lyceum at Lake Harriet.

ONEIDA LAKE CAMP.

The Spiritualists have succeeded in leasing grounds with the privilege of buying same for a permanent campground.

The grounds are about one-half mile from Sylvan Beach, N. Y., a popular summer resort, with the lake in front and the railroad in the rear. With a little time and labor the grounds can be put in shape second to none in the land. A beautiful grove covers the entire ground. In fact, the view of the lake is all that can be asked. I have been informed by reliable parties that it is the prettiest view on the whole lake.

The lake is twenty-seven miles long and four to seven miles wide. It is a beautiful sheet of water. There are steamboats running to different points with excursion parties.

If any party coming to the lake desiring to fish, bring that rod of yours. The fish will give you a chance at your skill.

Now brother and sister Spiritualists wake up. The hour is at hand. Orthodoxy says we have been exposed, and we are on the road to hades. This vicinity is quite strong orthodox, but let's go to work and show them that we are not dead if we are snoring. Other camps are doing good work for the cause, and success to all, why not ours? The camp opens July 25th and closes Aug. 8th. F. C. YORK.

NATIONAL MILITARY HOME, O.

The usual outdoor Spiritual meetings of the old soldiers at Dayton, O., were commenced on Sunday before last. H. A. Pugh presided in the grove near the deer park. Nearly 500 listened to the lecture given through Comrade J. M. Bartscheger, who had been ordained in Texas before coming here. Last Sunday E. Bell Helm lectured and Miss P. Mayton of Cincinnati gave slate writing and psychometric readings.

HASLETT PARK.

The fifteenth annual encampment of the H. P. Campmeeting association takes place from July 29th to Aug. 31st.

Among the new features are a dancing class, and elocutionary school, a dramatic company, a lyceum drill, occult science teaching and a weekly social.

The speakers are O. P. Kellogg, Helen Stuart Richings, L. V. Moulton and H. D. Barrett.

The mediums are Maggie Gauld and Vernie Cooper. Others are expected.

The officers are: President, Sarah A. Haslett, Detroit, Mich.; vice president, P. F. Olds, Lansing, Mich.; secretary, I. D. Richmond, St. Johns, Mich.; treasurer, F. M. Osborn, St. Johns, Mich.; manager, G. F. Ottmar, Lansing, Mich.; presiding officer for the camp of 1897, Hon. O. P. Kellogg.

LAKE PLEASANT, MASS.

Over seventy families are on the grounds, and new arrivals are coming daily. More building is being done than in any former year. Several new cottages have been erected, and Mr. Ed Putnam on Rose street, Mrs. B. F. Brown on Montague street, Mr. Barnes on Broadway and Mr. Shaw on Adams street have cottages in process of construction. All of the old association buildings have been shingled and repaired, the band stand, speakers' stand, swings and boats have been painted, and the grounds are looking very attractive.

The store under Mr. Ripley's management is doing a thriving business. Mr. Harry Smith is supplying the campers with newspapers, stationery and periodicals at headquarters. Mr. Bert Streeter, our genial telegraph operator and station agent, has assumed his old station at the depot, and Mr. E. E. Conant is rapidly putting the hotel in excellent condition for its season's guests, who commence to arrive by July 1. The summer excursion tickets from all points on the Fitchburg railroad went on sale June 1. The round-trip excursion ticket for \$5.55 from New York, via N. Y., W. H. & H. R. R., will go on sale July 10. Those desiring circulars can address Hon. A. H. Dailey, 16 Court street, Brooklyn, N. Y.; J. B. Hatch, Jr., 74 Sylney street, Dorchester, Mass., or myself, with stamp, and they will receive them by return mail.

Among the recent arrivals were Mrs. Edna Fales, Mr. Ed Conant and bride, Dr. Charles Harding and Mr. R. F. Churchill, Father Wilson and wife, Mr. and Mrs. Amidon, Mr. Geo. Cleaveland, Mr. and Mrs. Fred Haslam, Mr. and Mrs. William Palmer, and Mr. Charles Lauer and family. The lot owners and campers are materially assisting the clerk by their prompt payment of assessments and water tax.

The Towne cottage on Lyman street has been rented by Mrs. Annie Nash and sister, who will furnish for the camp this season that much needed institution, a first class laundry.

Do not forget to come well prepared with donations for the Ladies Improvement society fair to be held during the second week in August.

ALBERT P. BLINN, Clerk.



ALLIE LINDSAY LYNCH.

Mrs. Lynch of Chicago, formerly of Memphis, Tenn., is best known to our readers by her past contributions to this paper and the Better Way. Many will be pleased to make her nearer acquaintance in this way.

FACTS AND THEORIES—AUTOMATIC CEREBRATION—CHRISTIAN HYPNOTISM.

A Spiritual Essay by Lyman C. Howe.

Theories that do not conform to facts are manifestly erroneous. Nevertheless one fact or a dozen does not establish or invalidate any theory of large importance. New facts may change the aspect of all their antecedents, and reconcile apparent contradictions, or alter all previous interpretations accepted on incomplete data.

An incomplete sentence is likely to mislead, and often carries the impression of error, or certain falsehood. In a circle experimenting with planchettes the spirit said to—

"Charley says he told you to keep his watch."

"Why, no, he didn't," quickly responded May. There was a mistake sure. Was it a lying spirit? Had some unfriendly Jesuit intercepted and lied to hurt the cause? But the planchette did not stop. While this denial was being made it continued to write, and the sentence, when finished, read:

"Charley told you to keep his watch wound up."

"Surely, so he did!" and going to her bed where the watch laid under her pillow found it had stopped—run down—and on examining found that it had but just stopped a few moments before! Was this mind reading? Coincidence? Thought transference? Subliminal self? Astral shell? Antenatal memory? Or was it what it claimed to be, a human immortal using the little plaything to add another link in the magic chain of evidence that for the past 49 years has been winding its coils around the world and establishing, by innumerable links of testimony, the science of life, as presented in the limitless variation of phenomena, and a broad gauge philosophy, inductively unfolded, and, while still in its infancy, as certain in its fundamental propositions as any other science?

This incident occurring in a private family, whose name I feel free to give, was related to me by May Huntington, of East Randolph, N. Y., whose critical mind sees the force of a fact as readily as the implications of fraud, and I think I have not varied it enough to change the significance of the fact in the least. But suppose at the point of the interruption some influence due to the emphatic denial, made it impossible for the spirit to finish the sentence (which might very naturally happen, and all further manifestation had ceased for the night. The impression left upon all the sitters would have been that a tricky or lying spirit had

been trying to impose on them, and having been caught and promptly disputed, had left in disappointment and chagrin.

Direct and positive disputation of any message received is likely to interpose a barrier to further expression, which, if invited with gentle and loving appeal, might explain and reconcile apparent errors, or misstatements, and possibly give an incidental revelation of laws and conditions by which so many mistakes occur, and "evil spirits" might escape many hasty judgments. Spiritual phenomena have been showered upon the world in rich abundance, and great variety; and many critical minds have sought and studied them with scientific thoroughness and painstaking care. But the great preponderance of them has been hastily received or rejected, imperfectly studied or not studied at all, and from these loose methods and thoughts less indifference to the infinite value of small things—small in sense, but great in significance and bearings—Spiritualism to the majority is a confused jumble of mysteries and uncertainty. We are in an epoch-making decade. New departures are pushing us out of old ruts into new and higher understanding.

We are invited to review the situation, re-examine our data, test anew the theories long rusted into fixed assumptions, dogmatically welded to old prejudices and predilections, and crystallized into a Spiritual creed. A careful study of facts and their relation to other facts, with no unyielding theory to sustain, willing to follow wherever truth leads, and to change an opinion as often as the larger sphere of experience shows us defects in those long cherished, and furnishes evidence of error in theories established upon insufficient data, will lead us ever toward the light of truth, and save much time and trouble; for if we fail to do this the theories we fortify with sectarian zeal are sure to be found wanting, when it is too late to adapt them to the advanced knowledge of nature, and they must go down to give place to the new. We hold that an array of facts has been presented to the world for the past 49 years sufficient to establish the central claim of Spiritualism upon a scientific basis; but there are many theories, supposed to be warranted by facts, which must be revised or renounced—especially when they conflict with other theories predicated upon other facts, each seeming to issue from the Spiritual side of nature. Many of these theories have become the canonized creed of many Spiritualists, and to question them is to make yourself a heretic in the estimation of the believer.

Mediums have had certain experiences which they have interpreted in a certain way, and every subsequent experience is accepted as corroborative of the theory which has been hastily formed, and all that militates against that theory is either ignored, lightly considered or made to conform thereto, often without any logical reason, or regard for consistency. Much of this may be referred to hypnotic suggestion. One thought suggests another in the same line and tendency. Once a theory is accepted, and everything obeys the suggestion it holds before the mind of the recipient. Hence the vital importance of thoroughly testing and retesting every theory temporarily formed, before allowing it to take possession of the mind as a final explanation of facts. A psychic recalls some experiences that seem wonderfully familiar, but disconnected from all else in this world, and forthwith jumps to the conclusion that a previous incarnation is responsible. But it may be the fragment of a dream that suddenly reappears in the mind. A voice calls his name and perhaps (if

he be under the spell of Christian hypnotism) directs a sacrifice that involves a crime. At once he is certain that God is after him, and nothing can be wrong that He commands. Remembering Abraham and Isaac, another miraculous interposition of a lamb, he is called to vindicate his faith by following the patriarch's example. A murder follows. Was it the God of Abraham? Did he obey a divine command? If he did, why should Christians who sing the praises of the "Father of the Faithful" condemn him? Why Christian laws punish him?

Do they look for the cause? Or do they hang or electrocute him, or shut him up as a maniac? Dwelling upon the great virtue of the faith of Abraham, he has evidently become hypnotized with the sacrificial suggestion, and in a state of hypnosis his brain repeats automatically, and to him very audibly, the call from the Lord! When a boy I had a mania for hunting crows for they were the farmers' enemy and fit only to be shot. After a day's hunt, as I fell into a half-conscious sleep, I could see the black, wary birds, sitting upon a limb, and distinctly hear the caw, which frequently startled me from the superficial slumber, to be astonished to find myself in bed and in total darkness, and the crows all enjoying their quiet repose in the silence of the woods, with no murderous enemy sighting them with a gun. Was it the spirit of dead crows haunting my slumbers? Was it an "apparition of the living" crows tempting me to shoot, and mocking me in my unarmed helplessness? Evidently neither. It was easily accounted for by the oft-repeated experience known as automatic action of the brain. Our brain works—or acts—in times of rest, not so much in new efforts as in the pendulum swing in the old groove, a continuation of the energy by which the groove was made. If the waking action be vicious, savage, profane, the vibrations thereof will haunt the hours of repose, and extend the evil over larger areas of passive mental spheres and fortify the wrong—perhaps with an assumed voice of divine command.

LYMAN C. HOWE.

WHAT HYPNOTISM DOES.

Dr. R. Osgood Mason of New York city lectured recently before the section of neurology and medical jurisprudence at Philadelphia on "The Influence of Hypnotic Suggestion Upon Physiological Processes." The speaker said:

"That hypnotism is a fact and that the power of suggestion is marvelously increased while the patient or subject is in the hypnotic condition are now truisms to all who have been students in that domain of psychology to which these subjects belong. Notwithstanding the tendency to specialization and the multiplication of remedies in each special department, the tendency is toward moderation and simplicity in the use of remedies, and thought is given especially to the repair of organs through physiological processes, rather than the search for authoritatively indorsed specifics." After citing several interesting cases the speaker said:

"It will be noted that the suggestions were not made all at once, but successively, as the condition of the patients demanded, and always with a distinct appreciation of the physiological processes which should be stimulated or controlled in order to bring about the desired result. Numerous cases are known where hypnotic suggestion has produced changes in the heart's action, in the temperature, and in the vascular and vaso-motor systems.

"The field, then, in which hypnotism and suggestion are effective and may be made useful is not limited to nervous and imaginary diseases, but extends to a large class of functional dis-

orders, and in some cases at least and under some favorable circumstances to serious organic disease; and the assistance rendered by suggestion in these cases is perfectly natural and scientific, and is due to the influence upon physiological processes—stimulating, retarding and regulating these processes with a certainty and success varying according to the susceptibility of the patient and the knowledge and skill of the physician."

M. V. S. A.

Every camper will rejoice to learn that through the generosity and enterprise of N. G. Olmstead of Tama, Iowa, one of our trustees, the old speakers' stand in the grove has given place to a splendid amphitheater and speakers' stand, with easy seats and good ventilation, which will make our outdoor exercises a pleasure to all. This has been a necessity for a long time, and Mr. Olmstead, realizing it, generously offered to advance the money necessary to erect it, and the management accepted the loan, believing that the patrons of the camp would so thoroughly appreciate the improvement that there will be no difficulty in repaying him.

This splendid building, which has been secured for the association at less than one-fourth the usual cost of such buildings, will be dedicated Sunday morning, Aug. 1.

In addition to his generosity in advancing the funds for this work, Mr. Olmstead has spent weeks at the park directing the work of improvement, and has by his energy and excellent business management saved the association a large amount. Too much can not be said in praise of such enthusiastic and unselfish workers.

M. H. M'GRATH, Secretary.

SOLISMS.

Selfishness destroys inspiration as it darkens intuition.

It is only the way we look at some things which make them seem wrong. Contrast does this. If all did alike, even if wrong, all would seem right.

Chronic fault-finding is frequently but a compromise between a naturally endowed contemptuousness and an intuitive prompting to be charitable.

Life seems to take on a brighter hue as we develop charity.

The New York Sun reported week before last that Queen Victoria was blind. The N. Y. Herald denominated this piece of news as "utterly false." "When you see it in the Sun it is (not always) so."

Light of Truth Library—new series. No. 1. "Spiritual Scraps." Price 25 cents.

Poor Pilgarlic,

there is no need for you to contemplate a wig when you can enjoy the pleasure of sitting again under your own "thatch." You can begin to get your hair back as soon as you begin to use

Ayer's Hair Vigor.

THE OGGULT.

NEW PHOTOGRAPHS OF PSYCHIC RADIATIONS.

(From Our Parisian Correspondent.)

The Commandant Darget of Vouziers has been experimenting in this direction for some time. The "Revue Scientifique du Spiritisme" of M. Delanne, 5 Rue Manuel, Paris, reproduced two of these photographs, in which it is claimed that a somewhat shadowy image of a bottle had been mentally projected onto a plate. Commandant Darget states that he projected some images onto plates held close to his forehead in the dark-room of a photographer at Tours, where he had been invited to experiment among strangers. He has produced impressions in several ways: by touching the gelatinized surface of the plate in the developing bath with his fingers; by touching the glass side in similar conditions; by touching the liquid of the bath only and not the plate; by magnetic passes made over the plate while in the bath, without contact. He has thus made over 150 images of radiation.

Everybody does not possess the necessary luminous effluvia, says the commandant. Some people only radiate under strong emotions. Joy, sadness, anger radiate different designs. "The radiations from the brain of a Napoleon during a battle would impress a very different form from that of a St. Vincent de Paul planning a new hospital, or from that of a criminal immediately before his execution." The halo of saints is not a myth, says the commandant; the brain throws out rays which penetrate through the skull, even as the X-rays do, and photography registers these rays.

One of the photographs produced by the commandant by holding his fingers in contact with the gelatinized surface of the plate, while in the bath, is reproduced below. The dark spots show the points where the fingers were in contact with the plates. These are surrounded by fluffy-looking processes, produced by the radiation from the fingers, and from these further striations project. The medium, Madame Agulano, who gave the clairvoyant descriptions of the Choisy-Yvrac astral operator, was present when this impression was produced, and stated that she assisted in its production by projecting a current of her radiation through the commandant's arm. The commandant considers that this is probable, as the image is more pronounced in character than any he has obtained while alone.

The impressions produced resemble those obtained by Dr. Luys, who affirms that they are not the result of the heat of the fingers. He verified that by trying the effect of testtubes filled with hot water held in contact with the plates.

Dr. M. Adam has also made a series of experiments at the instigation of Dr. Baraduc, and on the latter's method, either while under emotion or when concentrating his mind on a given idea. While Dr. Baraduc maintains that the several principles of man, as taught in esoteric schools, impress images differing in character, Dr. Adam does not consider his own experience sufficient to enable him to contravene or confirm that theory. He found that the image oftenest appearing on the plates was of a spiral character, such as the one reproduced herewith in illustration. He is unable to say whether it represents attracted interiorizing cosmic ether, or exteriorizing psychic radiation.

Basing himself on St. Martin's statement that the life of the organism is contained in the blood, Dr. Adam made a series of experiments with the blood of recently killed fowls, ducks, rabbits,

etc. The plates were placed over saucers containing the blood, the glass side turned toward the blood, and left thus exposed in the dark-room for 15 minutes. The images thus obtained were identical in many cases with those obtained by holding the fingers over the plates (without contact, as above illustrated.) Both gave similar spirals or whirls or vortices, from which it is evident that our blood emits similar radiations to the so-called psychic or neuric effluvia radiated from the fin-

sense relations accompanying "suggestion"; they are the basis of all magical action and sorcery; of telepathy or thought transference from a distance and traversing solids; they are the connecting link in mediumistic subjective action and constitute the "pabulum" used in the production of exteriorized objective phenomena and materializations, as was shown in the Choisy-Yvrac clairvoyants' description; they constitute the exteriorized sensibility of Dr. Luys, De Rochas,

the negative pole of an induction coil. A spark from the positive pole presents a tuft like or fibrous image.

The images produced by action from positive and negative poles differ, says Dr. Luys, both in dynamic and static electricity. In both the positive action produces a fibrated radiation, while the negative gives a palm leaf like image. Another difference is observed by hypnotic sensitives, says Dr. Luys. The radiation from the former pole is seen as red, while that from the negative is seen to be blue. The same distinction applies to the radiation from the poles of magnets, while an induced current appears as yellow. Similar colored effluvia are seen to be radiated from human beings, in whom we may assume that similar polarity also accompany the same colors.

QUESTOR VITAE.

THE ASTRAL BODY.

When iron filings are shaken on a paper over a magnet they take definite form in the field under the influence of the magnet. So it is with individuals. Within the influence of certain forces the feelings are affected by them. Each one has a field around his body, more or less large, within which the soul force exercises its power. With an ordinarily intelligent person this aura, or field, extends for about two feet, and when one comes in contact with the like field or aura of another person he is conscious often of a feeling of attraction or repulsion. As we can see the visible form of another, so one who has developed the keener sight of feeling can see the invisible or astral body of another.

To take these points in order, each one possesses an astral body, without the action of which no feeling or emotion can be felt. We are not conscious of circulation of the blood or the process of digestion. Just so we are not conscious of the astral body. Put side by side a refined person and one that is employed in some occupation of a low grade, we find that the former has a more refined physical body than the latter. So it is with the astral body. That of the refined person will be the more refined of the two. The colors of the astral body of the brutal and low person are dull and dirty, while those of the astral body of the high type of character are bright. They are therefore very easy to distinguish.

The person of a low type never likes to be alone long. He wants excitement and company. When a person likes to be alone and think, it shows that the mental body is becoming raised to a higher grade and developed on a higher plane. When highly developed the body of such a person is seen by the occultist like a pillar of light, flashing brilliantly.

Just as we train ourselves our astral bodies become. If we accustom ourselves to pursue high aims and purify our passions, our astral bodies would become brighter and brighter, and we would rise higher and higher. When we arrive at a high stage distance will have no power to separate friends. Death would have no power to separate us. We are always affecting each other by our emotions. We can not be angry without sending out into the world vibrations of anger that do injury. We can not have thoughts of love without sending out into the world vibrations of love that make it better. —Annie Besant.

"The Religion of Spiritualism and Its Phenomena Compared with Christianity and Its Miracles," by Dr. Wm. Cleveland, 400 pages, bound in red and gold, only 64 cents.

Remall last issue and mark what you want read.

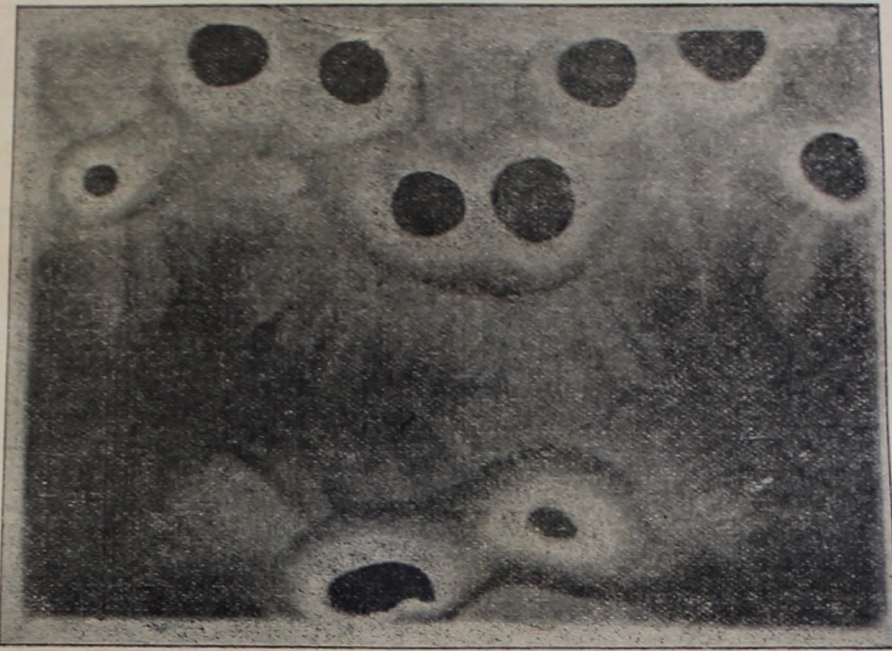


PLATE I.

gers.

In these experiments he found that the blood gave stronger imprints after an hour or so, than when still warm; also the blood extracted from the bodies impressed stronger images than those obtained from the severed necks of the headless bodies.

Dr. Adams found that some portraits taken by him in the ordinary way showed similar striations to those obtained by holding the fingers above the plates, from which it would appear

Professor Boirac and Dr. Bremaux, and from which the human double has been shown to be concentrated, thus illustrating the process of the production of so-called "spirit forms" projected through mediums. These radiations have been shown to carry polar energy and constitute the force by which objects are moved without contact by action exerted through mediums, even as human bodies and limbs have been levitated and attracted by mesmerisers by the use of the same energy.



PLATE II.

that plates may be unconsciously impressed by the operator's vital radiation while manipulating them in the usual photographic process.

These reproductions of human radiation are of value as demonstrating by mechanical evidence the existence of these effluvia which constitute the "nexus" or connecting link between the physical and psychical worlds.

These effluvia constitute not only the basis of mesmeric and hypnotic action, they are also the basis of the

They constitute the luminous aura described by Reichenbach's, De Rochas' and Dr. Luys' sensitives, and the fact of their luminosity is now demonstrated photographically.

In contrast with these illustrations of human psychical radiations Dr. Luys has kindly communicated some photographs of the images produced by electrical action, which he submitted recently to the Société de Biologie of Paris. Plates I and II represent action of dynamic electricity drawn from

PSYCHISM.

THE TRIUNE NATURE OF MAN.

Man is a complex being. In his human character he is a natural construction of the physical world; a cosmic part of a cosmic whole, and derives his energies from the same sources that sustain law and order in the cosmic universe.

In the light of science the corpus homo is the man. The articulated anatomy in its envelope of muscular tissue, endowed with a sentient system of nerves and corresponding mental faculties, is the masterpiece of the Infinite. Upon this mechanism God is assumed to have impressed his own image, and the wisdom of the scientific schools is centered upon its preservation and perfection.

Beauty of form has been idealized in all ages. Every people has established models of physical symmetry in conformity with its own mental status, and has assiduously studied to perpetuate the type. Worship of sex attributes is not yet extinct.

All this is right as far as it goes, but it is only the kindergarten of truth, where object lessons are required to teach the adolescent intellect. The objective world is the primary department of life in which eternal principles play the part of rudimentary construction. The ponderable substances with which terrestrial laws deal are the crudest elements of the universe. Planetary laws are lowest in the universal scale.

The immensities are controlled by systems of laws whose potencies Earth has no language to express. Infinity is occupied by orbs and inhabited by beings whose imperponderable formations can never be cognized by a human understanding.

Beyond the cosmic boundaries, Nature renounces her restraints. Time is arbiter, only in temporal things; his office is to measure the forces which supply mundane necessities.

The physical man is not the supreme work of creation. There is a spirit man, a being superior in every detail of construction to the physical organism. This ego is chemically allied to its corporeal counterpart which it occupies during terrestrial life, and to which it is attached by a vital electric cord.

The spirit man is an embodiment of superior faculties; not different faculties as many suppose; but the same faculties expanded and more refined. Spirit faculties are human faculties, ramified and magnified in power and scope to operate in broader fields.

Spirits are sentient beings also, with an advance along every avenue of consciousness. Perceptions, emotions, inclinations, desires, ambitions and aspirations actuate the spirit just as they do the man, the difference is in degree only.

Moral tendencies are accentuated in the decarnate life, and immoral tendencies have relatively greater vigor. Character asserts itself more positively when disencumbered by physical restraints; spirits are but magnified types of men and women.

This does not give an advantage to evil propensities, as would at first appear; the accessions to the good are parallel, and establish a corresponding advantage, by which the conflict of the two forces is maintained upon an equitable plane. The moral equilibrium remains the same. It has simply advanced to an activity of greater scope, involving more potential energies.

We do not escape personal struggle with evil when we renounce flesh, on the contrary, it is personal struggle that determines growth, and there is no progress except over some fault conquered in self. Self-conquest is the

gauge of spiritual progress, there as here. In the vocabulary of spirit, evil and ignorance are synonyms. Knowledge is the only antidote, and knowledge is the fruit of experience.

Spirit life opens a vista of great opportunities and grave responsibilities. It is not all happiness unless we have learned to live in harmony with natural laws. Violated laws entail suffering wherever sentient beings exist.

We are moulding our destiny as spirits now; it is for that purpose we are incarnate. What we achieve here determines our status there. Our mental attainments are an index to our future associations.

But these features—the human and the spirit—do not comprise all of life. There are vast horizons beyond the free spirit; there are infinitudes that dawn only upon the celestial intelligence; there are areas of space and profundities of knowledge which none but the most sublimated understandings can perceive; there are states of diaphanous existence, so subtle in ethereality that only the soul's perfected vision can discover them; there are fathomless realms of absolute purity, where deific beings live in such accord with Omnipotence that they are as one with Him, sharing the splendors of luminous life.

The human mind can form no conception of these immensities; the spirit mind can not discern them accurately; only the far-reaching perceptions of the soul can penetrate their sublimity. Only the immortal ego—the soul itself—can enter this supernal universe. Only the soul, the God in us, can approach these beatitudes.

It is upon this soul that God impressed His image; not upon the spirit, far less upon the corporeal man. These reflect the deific impression in direct ratio as they radiate intellectually the soul's light. These are the temples in which the eternal ego is enshrined, and it is a supreme obligation to honor and purify them; the fault lies in confining the worship to this plane.

The procreative forces of the physical life are primary illustrations of that energy by which all things are created, the very alpha of divine production. The procreative forces of spirit life advance from material to mental activity. There, conceptions are of the mind and are ethereal illustrations of the majestic potency of sex principles. They comprise lofty purposes for the betterment of humanity; ideals for the government of individual lives; standards for the emulation of nations; altruistic methods of reform; exemplary systems of self-reform; models for the genius of the world; in fact, all of those sublime inspirations which incite to progress. Few, very few, sublime conceptions originate in the physical brain; the inter-communion between these adjacent states of being is so close and so continual they are almost unified, the higher acting a tutelary part to the lower.

What, then, are the creative attributes of the soul, per se? What office in constructive economy do souls perform?

Those angelic beings whose ubiquitous faculties grasp the truth, reveal it in inspiration by laws of analogy; from the creation of forms, whether tangible or intangible, to the creation of energies by which these forms are created is a natural step; a single advance along the scale of ethical logic. From the concretion of substances to the concretion of principles controlling these substances is as natural and as logical an ascent; and here our tutors leave us to formulate conclusions adapted to our specific intellectual caliber.

We pause in awe at the stupendous arena of possibilities thus opened; we falter reverently upon the brink of such profundities, but falter only to

gain posse for further search. The deductions are overwhelming.

Following reason back into those immutabilities of which it is an intelligent and eternal part, we learn that all intellectual faculties, whether human or spirit, are but incidental expressions of the soul, specifically adapted to that environment in which evolution is being accomplished. Soul faculties are the actualities; they are eternalities. In the life of spirit they conform to the requirements of the spirit's growth and are relatively ethereal; in human life they are less coherent because restricted to cerebral expressions.

By the same reasoning, spirit is correspondingly as transitional as flesh. When the boundaries of the spirit world are passed the soul has clothed itself with a soul embodiment of the utmost purity and luminosity. This has been evolved by the ever refining processes of growth exactly as its spirit predecessor was evolved; the scale of advance is direct and uniform. The psychic embodiment transcends spirit as far as spirit transcends flesh, and the faculties by which it expresses the supernal activities of its being, so far transcend those by which the human exercised the life functions that all resemblance is lost.

When thus divested of spirit the soul is free to enter upon its eternal heritage, and becomes a co-operative agent in the control of worlds. This is the ultimathule of the soul.

PAUL AVENEL.

DON'T TOY WITH THE OCCULT.

It is dangerous to toy with the occult except under the direction of a capable master. When one gets to going into a psychological state, the astral can't be stopped, and it is apt to become badly frightened unless some one is at hand who can exert a soothing influence, and in the incidental stampede the soul is liable to break the silver cord that binds it to the body. That means death. So said Siddi Mahomet, ta-eiber of Jalabad, India, in his lecture at Kansas City, Mo., recently.

He explained that the body, mind and heart must be pure for the safe entrance into the state where universal knowledge is revealed. The dangers attending the reckless experimenter may be illustrated by the actions in chemistry. Everything must be properly harmonized. Harmony, the lecturer said, is the most tremendous force in the universe. If the philosophy of breath, sound and harmony should be revealed to a typical American syndicate, it would rule the world, enslave the people and leave them absolutely without recourse, because they could never know whence came the influences that ground them down or discover how to break the bonds.

It is for this reason that the masters refuse to reveal the secrets of the occult, and they will remain a mystery, except to a chosen few, pure of heart, mind and body, until the universal brotherhood of man is an accomplished fact. When there are no distinctions among men, except in ability, and no ambitions, except toward mental pre-eminence, then the occult forces will become universally known and used, as Siddi Mahomet says they were 26,000 years ago, and for 80,000 years before that time.

This knowledge was lost to mankind in general because the universal brotherhood of man was no longer recognized. Ambitious and speculative men used the occult forces to further selfish ends; knowledge was perverted to sordid uses and the greatest masters withdrew from a world, which gradually became estranged from the principles of their philosophy.



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NEW YORK CONDENSED MILK CO. N.Y.

SUBLIMINAL CONSCIOUSNESS.

Ansel Bourne of Rhode Island, went to the bank one day, drew out several hundred dollars to pay some workmen who were building a house for him, and leaving his horse hitched in the shed, lost all consciousness of his identity, took another name, went to New York, to Philadelphia, and finally engaged in a small business in the suburbs of the latter city, conducted himself properly and sanely and after the manner of a good business man for several months, and finally in the night time awakened up as his original self with no knowledge of what he had been doing or how he came to be away from home. The new friends whom he had made during this short term of acquaintance, regarded him as insane when he told them who he was and where he lived and were only convinced by telegraphing to his son in the east, who came on and took him home. Soon afterwards he was hypnotized by Dr. James and Dr. Hodgson of the Society of Psychical Research, and this other self, temporarily reinstated, in which state he was able to relate all about his going away, how he made the journey, at what hotels he stopped, etc., which statements were mainly verified. Here was a man who gave evidence of at least two selves, two consciousness, so to speak. By some disorder of the mental machinery, his every-day working consciousness sank away from his active life and another rose and took its place leading him to do other things. Which was the true self? Most of us will say the original self, but I contend both were the true selves; only one had during most of Mr. Bourne's life been the every-day working consciousness, the other had been subordinate, or perhaps the mental machinery had been so adjusted as to make this self impossible. Some sort of a shock had changed the arrangement of the nerve cells or their activity, so that like a kaleidoscope, a new view was presented or a new self constructed.

M. L. HOLBROOK, M. D.

A CARD.

Mrs. R. S. Lillie wishes to announce that "The Lillie Cottage" at Casadaga camp ground is for sale. Its location is one of the best on the ground. Shares of stock of the C. L. F. A., held by Mr. and Mrs. Lillie, also for sale. For particulars address her at her permanent address, Lily Dale, Chautauque Co., N. Y.

The two ENAMELINE factories, in Maine and New Jersey, are running constantly night and day, and are able to supply the demand.

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as Second-Class Matter.)

Light of Truth.

Is Issued Every Saturday by

The Light of Truth Publishing Co.
812 & 813 S. FRONT ST., COLUMBUS, O.

VOL. XXI., JULY 3, 1897. NO. 1.

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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.

ARE WE LIVING THE TRUTH?

"Why don't you come to see me?" with a reserve thought or feeling that the one invited will not come, is of such common occurrence today that no one thinks aught of it, except the innocent sensitive who is swayed in two directions at once by the remark.

The invitation is accepted at the moment it is given, but the reserve thought comes like a warning not to go. The sensitive imagines it to be a warning in reality, and forms erroneous conclusions of the individual in question. But there is no evil or deception intended. It is merely conventionality—an unconscious or unintended form of deceit—a society custom.

But does the boy, who smokes his first cigar, escape suffering? His ignorance of the effect does not shield him; nor does the continuance, even after having become accustomed to the use of it. So deceit remains deceit, even though we become accustomed to exercising it. Sin, though of frightful mien at first, assumes a pleasanter bearing when regularly indulged.

A young soul, when coming out into society, is more or less "unconventional" at first, until taught to be otherwise, and is proportionately tender of conscience until the latter becomes hardened. Soulless talk takes the place of truth—deception the place of honesty. There is no excuse found in natural law for it. God does not pardon the hypocrite, though gilt-edged. A deviation from right bears its legitimate fruitage. Society has much to answer for, and bad legislation takes its root in society.

Conventionality is the cause of many evils—the cause of much suffering among mankind, and the reaction falls on those who gave it birth. Deception in the minutest degree grows a weed which evolves others of its kind, and we are now enjoying the effects of causes apparently harmless at their inception.

The remedy is to begin at the root for their destruction. Let Spiritualists lay the foundation for a new society as they have done for a new religion. The "new heaven" is established. Now let us have a "new earth." Let Spiritualists exercise candor and judgment in thought and action, and lay aside worldliness, conventionality and affectation of all kinds. Let it be begun with no reserve feeling in what they say, and only speak what the heart prompts for love, sympathy or affection towards their fellow beings. It is the only foundation on which we can build for a better future.

An interesting essay by Lyman C. Howe in this issue will be found a valuable lesson for a hypercritical and skeptical neighbor to study. What Mr. Howe writes is absolute. He does not draw from hearsay or report, and our readers can feel safe in remailing the Light of Truth with that article marked on a mission of good.

"BURIED TREASURES."

A lady reader requests us to consult the spirits in her behalf, as she has lost her mother, husband and son, closing with a postscript to see whether there is any "buried treasure" in store for her; and if so, to map it out. As an inducement she offers to pay us well for its discovery.

There is no doubt a great deal of honest innocence in this; but it is not a teaching of Spiritualism. Those who know any thing of our philosophy do not ask such questions, nor expect any such miracles to arise in their behalf. Whether she is an old believer or a new convert we do not know. But she is most likely the latter, though simple belief does not make the Spiritualist. It requires knowledge to become one, and a lack of it is proven by those of great expectations—materially considered.

New converts, however, often enter into the work with great fervor and hopes of realizing something in harmony with their ideas of the mysterious—something impossible—as read in fairy tales and the Arabian Nights—something entirely foreign to Spiritualism. Disappointment, on the other hand, is their quota, and then they blame the spirits, denominating them as mockers, deceivers, or devils. Perhaps such as they attract are of that class, unless it is the spirits' mode of teaching people not to use them for venal purposes.

The only treasures to be unearthed in spirit communion are the proof of immortality and its moral. This constitutes our philosophy, and those who have become interested in that have found a jewel of such priceless value that they would not exchange it for all the "buried treasures" of a metallic kind that the earth could produce. Those who seek the earthly in Spiritualism commit mental and moral suicide. The reverse is self-evident.

THE NEW DAY.

"There is nothing new under the sun," says Solomon. But that was before 1897. Solomon may have concluded this after being unable to find anything more that was new to him and his age; but no man would dare utter that today—unless he meant to infer that what this planet produced in the present was simply a repetition of what had been on some other planet, superior to ours, in the past. In that sense Solomon may have spoken wiser than he knew, and we will give him the benefit of the doubt.

Scanning the latest scientific news we find much that is new to this world at all events. There is the wireless telegraph by Nicola Tesla, on which Mr. Stebbins touches in another column of this issue. Then comes the discovery of the direct conversion of heat into electricity by means of a so-called thermopile, followed by a new printing telegraph instrument on the principle of the typewriter, making telegraphing possible by a child.

Hardly a month passes now that we are not surprised with some new invention or discovery. At the rate that our chemists and electrical operators are diving into nature, we need not be surprised to read in the near future that they have touched on spirit. They are dangerously near to it now, and an accident may bring them face to face with it. What that will mean to Spiritualism, nay, to the world, is needless to say. Anything that can be imagined may be prophesied, though to do so would only stir up one's impatience awaiting the day.

"In Higher Realms" teaches a new convert the first principles of Spiritualism in narrative form. It also gives a description of the hells and heavens of the Spirit world. Price 25 cents.

PSYCHIC RADIATIONS.

That such could be photographed is perhaps new to many. But if a spirit can be photographed, why not the human aura, which is of the same substance? An article on this subject from our Paris correspondent—Questor Vitae—in another column, will be found of interest to students of the occult.

It will not be long before the camera will be used as a detective. A snap shot at a prisoner under fire of cross-examination might reveal more than either of the counsel elicits. For it is known that a wish has been photographed in exact symbol of the wish, which in reality was the photographing of a thought. Of course, the thought to be taken must be active at the moment of snapping the camera. But what thought is more active in a prisoner's mind than the one he is trying to withhold from his cross-questioners? And it is that hidden thought which is most wanted. If it can be obtained with a camera, why not try it? It may be considered cruel to rob a prisoner of his thoughts in this manner; but see how it would lessen crime when it becomes known that a man's thoughts are no more his own secrets! Another victory in sight for Spiritualism—another pendant to hang upon its already impregnable castle walls. Who would become discouraged in sight of all this? Spiritualism is bound to win, and that very soon.

ONE OF THE ARISEN.

Dr. Lockhard Robertson, whose death was recently announced in England, brings to mind his testimony of spiritual phenomena which is: "The writer can no more doubt the manifestations of Spiritualism than he would any other fact."

Robert Cooper of Eastbourne, England, writes in memory of Dr. Robertson's death a personal interview with the deceased in which he relates what the doctor told him concerning the facts witnessed.

Here is Dr. Robertson's own account of the experiment: After speaking of the table as 'a heavy circular table, made of birch and strongly constructed, being lifted a somersault in the air and thrown on the bed,' he goes on to say: 'At my request the table was afterward smashed and broken, and one fragment thrown across the room, the table at the time being held by the writer and Mr. Squire (the medium). This occurred in half a minute. The writer has since vainly endeavored, with all his strength, to break one of the remaining legs. The one broken was rent across the grain of the wood. The noise of the table thrown and knocked about by unseen agency on the floor, while the writer held Mr. Squire's hands, was really awful and mysterious, and it was impossible for Mr. Squire to have taken any part in the operation.'

Railroad companies are adopting a system of reward and punishment for a class of their employees, in which a record is kept of their meritorious acts as well as their mistakes. These are charged to their account conjointly and thus a man's credit may always stand in favor of good and no punishment awarded for errors. In most concerns 99 per cent of good is overlooked while the one per cent of bad is made a subject of censure to prevent an employe from believing himself indispensable. No doubt there are cases where such is necessary; but in the majority a kind word or a little praise for satisfactory work done brings out the genius of an employe tenfold and makes him think he is worth something after all. It fires his ambition to do still better, and the employer will be the gainer nine times out of ten.

OUR CRUSADE.

"Subscriber" writes: "I think your crusade one of the best schemes ever evolved to bring Spiritualism before the public in a respectable and rational manner. I know of two who were made Spiritualists direct by reading your Quarterly sent by me. Two others are on the verge of 'looking into it' as soon as they can find time. That is a good percentage of twelve Quarterlies mailed by me—total cost 42 cents. If but the two first named I am willing to sacrifice 42 cents every month for such results; and I think if all the friends felt that way, there would be no dearth of interest in the cause and plenty to do for our mediums and newspapers."

The above requires no comment. It speaks for itself, and we trust that others will feel that it has been an inspiring suggestion to them.

Following are the last crusaders:

W T Bryant, S Hartman, Mrs Emma Holmes, W T Albert, Marcena Moore, H Williams, W F Smith, Wm G Moffett, David Sloan, Mrs Nancy A Kirgan, Lewis L Conger, Mrs Lucie Hoben, James B Bellville, Theodore Pomeroy, J F Mason, John Emsley, Henry Siebright, C F Rasel, Charles Miller, J W Dennis.

SUNDAY SERMONS.

No doubt our readers have found some interesting thoughts in the extracts under this head in the Light of Truth. We are not disposed to move in such a narrow rut as to ignore our neighbors when they express themselves in terms acceptable to those who are willing to learn. All truth finds welcome in these columns, and only by hearing every side can we ever hope to rise above our own environments, be they ever so sublime. Progress is our motto, and no progressive mind can live content with the light he has while more is glimmering all around him. It must be remembered that others, too, are reaching out for a higher eminence, and none ever fail to create who strive. If we find nothing, there is at least no harm in having listened. If our truth is higher, it will become all the more appreciable in the comparison. But there is something to gather—if it is but to know that the church is growing, and these extracts certainly prove it. Read them and be convinced.

GETTING BLUE.

The following bill is before the Massachusetts legislature, and has been ordered to a third reading in the house:

"Whoever is present at a game sport, play or public diversion, except a concert of sacred music, or an entertainment given by a religious or charitable society in its own church or vestry, or some building connected therewith and owned by such society, or for which no admission fee is charged or received either directly or indirectly, or given by such society with the written consent of the authority vested by law with the power to license theatrical exhibitions in city or town where the entertainment is given, the proceeds of which, if any, are to be devoted exclusively to a religious purpose, upon the Lord's day, shall be punished by a fine not exceeding \$5 for each offense."

"In Higher Realms" is just the book for the new convert who desires to learn the first principles of Spiritualism—the primary lessons in its philosophy and phenomena. It begins with the death of a mortal (synonymous with birth of the spirit) who tells his experience of dying and what follows, including a description of the lower and higher Spiritual spheres. Price 25 cents.

DISEASED SPIRITS.

Mediums are more or less subject to the control of spirits who are on the earth sphere—not as guides or instructors, but to be guided and instructed. Of course, there are spirit teachers, but these can not develop missing parts in a spirit, such as the senses or qualifications needed to understand these teachings.

A soul passing out in an unripened state is like a rosebud plucked from its bush before it has bloomed. It needs the vital force of mother earth through the root and branch that lead to it for perfection. After that it may die and wither and retain its immortality in spirit.

A human soul plucked from its root and branch, the material body, before it has reached a certain degree of perfection is unable to progress in spirit till it has been developed as nature intended it, whether this be in infancy, youth or old age—some ripening sooner than others. Murder, suicide or death produced by intemperance, or disease brought on by fast living, are impediments, and such spirits return to mortal haunts and control mediumistic persons (sensitives) to perfect their missing parts—their spiritual consciousness.

The soul per se is perfect at birth, but the soul needs a perfect spirit-body to manifest through, as it does a perfect material body in earth life.

Now, many do not possess that perfect spirit body, and can only develop it in conjunction with some one who has. It thus seeks its nearest counterparts by natural affinity, and controls or obsesses as the case may be. If the medium is a public worker and has a band, such spirits can only control at will of the band or guide, who, by the way, permits it, for good reasons, unless the medium is willful or disobedient, in which case the medium becomes obsessed by these spirits.

But among those who have no special work, and thus have no authorized protection, earth-bound or undeveloped spirits have full sway, and control at will, or by turns, if there are a number of attractions.

The latter, however, is mostly the case, and affords a medium the means of studying self, as these attractions are generally his exact counterparts in mental and moral attainments. But though of his own pattern in these respects, they may be unhappy on account of their misfortunes. Because a soul passes out through intemperance of his body, such a soul may be still morally and mentally on a par with the mortal to whom he is attracted; for he may have other qualifications that are superior, and which make up the deficiency, thus restoring the balance on the whole considered. But this is exceptional. They generally find their earthly counterparts, unless the aforementioned coalitions are made by wiser spirits for a purpose—the main one being to develop something in the medium not possible in the general way, or, rather, to hasten his development for public work later.

Now, among such attractions are also spirits who passed away by disease not natural—diseases brought on by excessive living or carelessness. Such carry the effects of the same in their spirit bodies, and which effects are often keenly sensed by mediumistic persons. Discontent, languor, nausea, and often gloominess, are some of the influences sensed. The first-named indicates death from organic troubles; the second from loss of vitality; the third from stomach troubles or dyspepsia caused by intemperance or high living; and the latter when a guilty conscience or remorse accompanies any of the first-named states.

Many complaints are heard from sensitives and those just developing as mediums concerning these unhappy

and often puzzling sensations, and a relief asked for. But there is none except to have patience and live an exemplary life during such periods. Spiritually generates a higher soul vibration, and this temporarily offsets the suffering produced by these unfortunate on the spirit side of life; and soul perfection of the one undergoing this torture in earth life is the only radical cure, for it is a rising out of the earth sphere into a higher one, even while still inhabiting a physical body, and consequently away from sympathetic suffering with spirits, though not away from their presence.

A. AKSAKOW.

Alexander Nikolajewitsch Aksakow was born in Replofka, Russia, in 1832. He was educated for civil duty at the Royal Lyceum, St. Petersburg. While in service he read Swedenborg's "Heaven and Hell," which turned his thoughts in that direction of spiritual investigation, and, like all thinkers, he drifted from thence into Spiritualism. But unable to advocate it as a new revelation in his own country, he went into Germany, and there translated Robert Hare's "Experimental Investigations" into the Russian language, and later Andrew Jackson Davis' works into German. This was followed by translations from Crookes, Edmunds, Wallace and R. D. Owen. But his soul was not yet stilled, and in 1874 he started a German monthly, "Psychic Studies," at Leipzig, which is still running—during all this time, however, going to and fro and introducing Spiritualism into Russia as a science. Through the aid of converts he introduced mediums into the land of the czars, and many others were led to the light. In all, Mr. Aksakow translated and wrote over thirty books pertaining to Spiritualism—the last being a 500-page volume, which appeared in Russia two years ago, entitled "The Fore-runners of Spiritualism During the Last Two Hundred and Fifty Years."

Of all the intolerant enemies Spiritualism has ever had none has yet succeeded in injuring it one iota; and of all the "deathblows" received, Spiritualism still continues to live and grow. It has proved itself stronger than its enemies, and the latter have only proved how futile it is for weak humanity to buckle against the truth. It is in this fact that Spiritualists find consolation—thus their indifference to attacks—and furthermore, that none of these venturesome Don Quixotes are of the influential sort. Thinking men do not attack it, for they are too cautious to act blindly; and those who investigate it beforehand know too much to make war on it. The latter class, therefore, belong to those who endorse it by their silence, and that more than offsets these rantankerous geniuses, who, like inexperienced hunters, frighten off more game than they capture. Opposition so far has only helped Spiritualism, and Spiritualists, therefore, have nothing to fear.

To question the law of gravity as the cause of certain phenomena would bring to the questioner a rebuke in the form of another question: "If not gravity, what is it?" The same may be asked of those who deny spirits as the cause of certain intelligent phenomena. To question or deny a reasonable hypothesis today means an offer of a substitute, which, if not superior, subjects the questioner to severe criticism—if not contempt—for to doubt even, is beginning to be regarded as a sign of imbecility or ignorance. In this age of invention and discovery nothing more seems impossible.

Our new Spiritual Song Sheets are just the things for campmeetings.

A HELPFUL BOOK.

"After Her Death": A Story of Summer. By Lillian Whiting. Boston, Roberts Brothers. Cloth, price \$1.

The motive of this new work by the author of "The World Beautiful" is the same as that of Tennyson's "In Memoriam"—that of a true, pure friendship. Its outcome is also, like that noble poem, a fine contribution to the higher Spiritualism, a truly religious book, which should be in the library of every Spiritualist.

While no names are mentioned throughout the book, yet it is an open secret that in it Miss Whiting relates somewhat of her own experiences after the death of her intimate friend, Kate Field, and her story is told in words of such earnest, serene conviction of the truth of life beyond what we name death, and of the possibility of communion with the so-called dead, that it must carry conviction to the majority of those who read it with unbiased minds.

Every page of this esthetic-appearing little work, whose dainty covers are appropriately adorned with Easter lilies, is full of awakening thought in regard to the spiritual life of man. We give herewith a few extracts to show somewhat of the quality of this notable book:

"To the blind the world we live in is unseen, because the blind man has not the organ that corresponds with his environment; when the spiritual world about us is undiscovered, it is because we have not yet developed those latent faculties which would enable us to perceive it."

"Not another place, but another view, are the hosts of the unseen: their lives press closely to ours, but are made up of a range of experiences far more extended, more vivid, more significant than our own."

"The man living in the present life is essentially a spirit; he does not 'become' one by death, but merely slips out of the outer, coarser physical body, and finds himself in the spiritual body with head and hands and feet—the form he has been accustomed to."

"The higher life of intellectual work, of affection, of generosity, of love. That quality of life is spiritual life."

"Is it not the achievement of the near future to so develop spirituality of life and the use of spiritual faculties that communion between those in this world will take on those higher instantaneous conditions of spirit to spirit, and that communion may be established between the seen and the unseen?"

"The intelligent and faithful student of psychic science is working toward the discovery of the new immaterial world, as Columbus was toward the discovery of a new continent."

"Man's physical body is an instrument, by means of which, for a time, he is enabled to relate himself to the physical world. Here he does not so much live as begin to learn how to live."

"Man is primarily a spiritual being, and only incidentally and transiently an inhabitant of the physical world."

"The one fact of the loss of relations with material things tends to spiritualization."

"Instead of sadness and despair when death comes near to us, the true view is simply one of exaltation and of happiness heretofore undreamed."

"Our friends who have been liberated into that larger life by that process we name death find themselves in a realm where Will and Thought are forces."

"Man is created for the higher, not for the lower life."

"It is life that separates and death that unites."

"There is perhaps no power that organized religion could bring to bear on general life which would be so all-compelling in its results as to impress the

reality of communion between the visible and the invisible."

Miss Whiting understands with what incredulity some of her statements will be met by many self-sufficient thinkers, but that does not deter her from speaking freely of her peculiar experiences, for as she truly says, "Faith is not credulity; nor is denial and refusal to study and consider any mark of a superior intelligence."

As the extracts from this helpful book given above will show, its author does not hesitate to declare her earnest, uplifting faith in the truth of Spiritualism, though herself a devout believer in true Christianity and a member, I think, of an Episcopalian church. Her book is one of the best to put into the hands of doubters, of whatsoever creed or belief, for it is the loving appeal of a pure and noble spirit to all who dream of that greater life and love which permeates and directs the universe to recognize the spiritual oneness of mankind, and to realize the truth of the continuity of man's being after death. SARAH A. UNDERWOOD.

CHOICE LITERATURE.

AS IT IS TO BE—Cora Linn Daniels.

A novel. Handsomely bound in blue and gold. \$1.00. Paper, 50 cents.

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MISCELLANEOUS.

WHO HEALETH ALL OUR INFIRMITIES?

A SEQUEL TO "SCRAP WITH A GHOST."

CHARLOTTE FITZJAMES.

To Ima Frankenstein, who was laid aside a paralyzed and fever-stricken invalid from handshaking with ghosts, came leisure to pursue her inquiries into the supposed unknowable, and she thought she beheld the sunrise of her probable mission in life, which hitherto had skillfully eluded her investigations; and with the whole-heartedness and the modesty of aspiration, which marks the new convert to anything, she now looked upon the enlightenment of the entire world, globe and sphere as to the subjects "They do Live" and "They Can Come Back," as about the right scope of undertaking for a sincere, well-disposed person; not perceiving all the sad and fatal difference between the dreamer being open to the suspicion of "imagining," and the sturdy, active worker, who, without having seen or believed, is ready to "pulverize the whole movement," this misguided being considered she had only to make her statement for the world to know.

While Duty, "stern daughter of the voice of God," releases none from the responsibilities of results simply because a person happens to be temporarily relieved from external activities as a consequence of reluctance to fraternize with old acquaintance upon an altered plane of being, Reason obeys where Duty calls, to instruct a darkened world going ghostless and unhandshaken.

Such thoughts filled the hours of Ima Frankenstein's retirement; and the kind reader is requested not to waste sympathy, "that essence of our moral being," upon a woman honored by the gods, having sought knowledge, to have found some; having hungered and thirsted, had been rather more than filled; who had knocked, as it were, and had been hit back considerably harder than the original request. It was by no means her first experience, to have eaten the fruit of other people's devices, and to have been made very sick. Thus she found herself like many another, "all snarled up hijjus" with questions and principles of which she had the very smallest understanding; yet expected eventually to find the raveling and weave again into order and reasonableness and good sense.

Such the little task her reflections presented to her, as Ima rose, at any young hour of the night, to pace the floor a few anguished steps, or turned the flame a shade higher in the grate, and rocked a moment or two, to find some respite from her pain, almost she sweat drops of blood; then laid her down upon her couch again, tossing restlessly for rest, and revolving in her mind how best all men should be brought to know the truth that the dead do live and they can come back.

To her first sympathetic visitor she recounts her story. Next morning the little maid who ministered to her comfort brings painful news that friends of Ima's, regarding her as a sick and probably mentally enfeebled person by reason of the same, are willing to make allowance for her hallucinations, as she could not, of course, really have seen any person departed this life who shook hands with her in such fashion as to make so deep an impression upon her; the whole matter being the work of a disordered imagination.

"Oh! No!" Ima replied, with a somewhat acid flavor, though a sigh escaped her lips, for a love of "things as they

should be" even down to orthography, down to the very quarrel of the humble punctuation point for place and recognition from a comma-despising editor, was one of her most painful virtues; and having lived "so that your work won't need an oath," another of her imaginings was that people ought to credit what a person would state, and you could not ruffle her from Monday morning to Saturday night so much in any other way as to look incredulous when she told you things.

"Oh, no," she said, "Mrs. Umblef didn't hear me mention anything whatever to her, or drop in on me yesterday morning to see me at all. She just 'imagined' all that."

The young woman's eyes grew round with wonder. "Oh, that way," her face seemed to say. Her views of spirits and their ways all underwent expansion; and her employer seemed to have been singled to receive a miracle or perhaps some kind of a stroke of genius. At that rate news spreads.

Hardly sooner was it known that genius had broken out in our block than material for converts became very plentiful around Ima's quarters. Only they couldn't be brought to believe that the whole thing wasn't imagination pure and simple, or an ordinary result of inscrutable Providence expressing offense; and with all the courage of her convictions and the enthusiasm of the newly-awakened, Ima had a hundred times to quench faces which streamed with laughter from every pore—so different, the experienced reader will understand, from an aspect of conversion.

"See—what it's—to have—noble purpose—in view," she stuttered, almost fainting with pain, as the doctor dressed the wounded member one day. He was the fifth who had exhausted theory and practice and very nearly the patient, and was talking of amputation as a last hope of relief. "Oh, you needn't be in a hurry," he was saying indulgently, "if you couldn't afford so expensive an operation just now; you could give me a couple of hundred down, and then you could pay the balance when you got round again." Ima put her handkerchief to her eyes to temper the suppositious stream of gratitude which might otherwise prove too dazzling for mortal view, before she replied: "If I'd had any idea it was so valuable I should have been tempted to offer it to you as a gift—yet I might want it some day, too."

In multitude of council is said to be wisdom; sometimes it only seems to show the incompleteness of things; sometimes, indeed, only the utter folly of all hearts. To Ima, after going the rounds of the medical schools, finding one system differing from another one in practice and agreeing only in the single point that each left her a little worse than before, it recalled an early ambition of childhood to be when grown up some kind of a martyr to something; she saw the shadow of her golden opportunity looming before her. What though the shrinking flesh complain be thereby science blessed! If indeed the art of surgery were in its childhood and needed sacrificial offerings to perfect infant methods. But could it be a mission to part with powers one by one as if approach to perfection were attained by advancing degrees of annihilation, and leave us with a memory which only serves to mark the spot where secret tears are shed?

With sudden resolution Ima rose up one day and shook off their yoke. She walked with a firm step and unlocked the flyleaf of her little red writing desk. She was looking for a cheque book to dismiss the case.

"If I've got to really die," she said, "I may as well give up the ghost generously and peaceably as to have it frightened away from me. Everything changes, and as I can't get worse I'll

get better, if nothing stands still. I'll just trust to the elements to get well of my own good will."

Having thus broken loose from her traditions, she felt a little lost. The knowledge had not yet come to her of the medical clairvoyant, who sees through us as through a glass (not) darkly, and the same way healeth all our infirmities.

They will be Fo(r)stered as we know them better. But all this happened before yet Ima had ever seen the Light of Truth, and before her acquaintances had begun to lay siege to her ears with the cry "Cui bono?" Even if Spiritualism happen to be true, what is it good for?

It is perhaps all very well to potter about in free knowledge, yet we desire not to be mired in a pit of our own specialties; return we therefore to the disabled one, actually tying on bonnet to go out; back to the scene where tardy friendship had been rewarded with punishment for unintended indiscretion, for words kept running in her mind like a tune that sticks, "Go to a magnetic healer; go to a magnetic healer," and there she was received, as such societies are apt to receive the stranger according to the need of their case, and rather than according to their possibilities as future pew-holders, though not every one of them lacks the element of self-preservation, either.

Here a few light passes of the fingers across the disabled member transformed a saddened sufferer into a well woman, and ardent convert to Spiritualism, healing and good works, as much as she knew how, till further instructions.

HAVE SQUIRRELS SOULS?

This is a strange suggestion, but it is one that naturally rises to the mind on reading the delightful piteous tribute which Mr. W. J. Stillman, the London Times correspondent at Rome, has paid his two beloved squirrels.

Mr. Stillman writes of his little pets with all the tenderness with which Cowper wrote of his hares, and he laments their loss as if they had been his own children. The story of the too brief lives of Billy and Hans, whom he found in the Black Forest, and carried with him to Rome, is as delightfully and as touchingly told as anything in literature. Here, for example, is the way in which the old war correspondent—Mr. Stillman went through more than one campaign in Montenegro, among the sternest warriors in Europe—records the death of his first pet squirrel, Billy:

"On the last afternoon I took him out into the grounds of the Villa Borghese to lie in the sunshine, and get perhaps a moment of return to Mother Nature; but when I put him on the grass in the warm light he only looked away into vacancy and lay still, and after a little dreamily indicated to me to take him up again; and I remembered that on the day before his death I had carried Russe, a son of his who had died in infancy, into the green fields, hoping they would revive him for one breathing space, for I knew that death was on him; and he lay and looked off beyond the field and flowers, and now he almost seemed to be looking out of dear little Billy's eyes.

"I went out to walk early the next morning, and when I returned I found Billy dead, still warm, and sitting up in his box of fresh hay in the attitude of making his toilet; for, to the last he would wash his face and paws, and comb out his tail, even when his strength no longer sufficed for more than the mere form of it. I am not ashamed to say that I wept like a child. The dear little creature had been to me not merely a pet to amuse my vacant hours, though many of those most vacant which sleepless nights

bring had been diverted by his pretty ways as he shared my bed, and by his singular devotion to me, but he had been as a door open into the world of God's lesser creatures, an apostle of tenderness for all living things, and his memory stands on the eternal threshold nodding and beckoning to me to enter in and make part of the creation I had ignored till he taught it to me, so that while life lasts I can no longer inflict pain or death upon the least of God's creatures. If it be true that "to win the secret of a plain weed's heart" gives the winner a clue to the hidden things of the spiritual life, how much more the conscious and reciprocal love which Billy and I bore and I could gladly say still bear, each other must widen the sphere of spiritual sympathy which, widening still, reaches at last the eternal sources of all life and love, and finds indeed that one touch of nature makes all things akin. Living and dying, Billy has opened to me a window into the universe of the existence of which I had no suspicion; his history is an added chamber to that eternal mansion into which my constant and humble faith assures me that I shall some time enter; he has helped me to a higher life. If love could confer immortality, he would share eternity with me, and I would thank the Creator for the companionship. And who knows? Thousands of human beings to whom we dare not deny the possession of immortal souls have not half Billy's claim to live forever. May not the Indian philosopher, with his transmigration of souls, have had some glimpses of a truth?

If the readers of my little history are disposed to think me weak, when I say that his death was to me a great and lasting grief, I am not concerned to dispute their judgment. I have known grief in all its most blinding and varied forms, and I thank God that he constituted me loving enough to have kept a tender place in my heart "even for the least of these," the little companions of two years; and but for my having perhaps shortened their innocent lives, I thank Him for having known and loved them as I have."

THE SLANDERER.

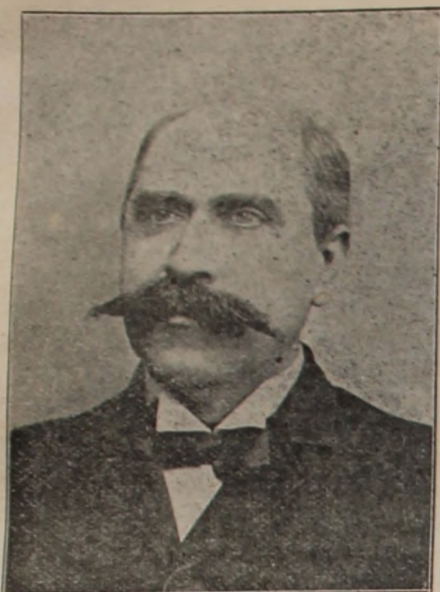
Simeon Carter.

I dreamed I stood outside of hell's
Dark walls, and cries, and groans and yells
Came from a distance deep within
That dark abode of pain and sin.
Londer and londer on the ear
Those murmurs broke, and seemed more near
To be advancing, like the roar
Of some dark storm-cloud breaking o'er
A mighty forest old and still;
And rushing on o'er vale and hill,
Curses and imprecations dire,
Terms of contempt and vengeful ire
From myriad tongues I now could hear
Each moment seeming still more near.
Toward where I stood the tumult drew
And hell's broad gates wide open flew
Out rushed a being, sore in haste,
By demons, imps and devils chased
"Drive him far off!" loud, Satan cried,
"And you, gate-keeper, were beside,
If ere within these walls he seen
Another being half as mean!"
A fiend came near. I said, "Pray, tell,
Is aught too mean, too vile for hell?"
Who can that wretched being be
That so have forced so far to flee
From this dark den of sin and shame,
Tell whence he came, and what his name?"
He smiled a smile of phœbe mirth,
And said, "A Slanderer, from Earth."

If you want to know what Wallace, Crookes, Lodge, Weaver, James, Underwood, Willis and Dallow say about Spiritualism, get "Spiritual Scraps." Price 25 cents.

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THEO. F. PRICE.

Mr. Price was born in Richmond, Ind., raised a Quaker, and developed as a medium—a sensitive and speaker. He is quite a veteran in the field; is very popular; has traveled far and wide, and thus has an abundant experience to spice in with his inspirations. He is now lecturing at the camps.

UNIVERSAL RELIGION.

Mr. George H. Hawes of San Francisco sends us an extended report of the annual meeting which is held at the home of Mrs. Elizabeth Lowe Watson—that estimable worker whose light has brightened up many a dark corner of earth—with the remark that he will not stop his subscription should we see fit to curtail it.

This remark alone almost inclines us to break our rules and accept the report verbatim, although the extreme neatness in which the report is prepared for the printer is a still greater inducement; for it would save us the "making" of that much "copy." But as justice demands us to be consistent we must sacrifice it to the merciless action of the editorial shears, and give what we think will reach the farthest. It is what Mrs. Watson herself said in the closing address—her theme being "Universal Religion."

"The visible world is a harp that is played upon by invisible forces. Everything which greets our eye marches to the music of an eternal law of order and harmony. The visible universe is like a kaleidoscope of ever-changing scenes, but in its change there is manifesting that which is as enduring as the stars, and that is the unit of life which is at the heart of things, whose breathings we find in these forms of beauty in nature.

"These bodies of ours are the climax of organic order and symmetry; they are the acme of the physical expression of visible life; and so the fine forces manifesting through these bodies are the most beautiful and complete expression of the universal spirit, and the same law that has ordered the oak to spread its branches has ordered you and I to spread out the antenna of our souls, reaching after truth and light, goodness and purity.

"This unit of the spirit which is at the heart of nature and manifesting itself in human lives, has its highest form of expression in man's religious life. I like Dr. Alger's definition of religion. He says religion is the soul seeking after perfection. It is not belief, not what you think about God, what you think about the world, or about time or eternity; it is what you are working to become as immortal souls.

"While the systems of religious thought are constantly changing and shifting, according to men's different

points of observation, there is in reality but one system of religion. We do not build ships to cast anchor in the bay, but we build them to sail the seas. So souls were not builded to be anchored to one form of thought, but they were builded to sail the infinite sea of life; they are to make discoveries of God's love as expressed in forms of beauty and goodness. Any soul that will not stir from the anchorage of its thought in a religious or in any other sense is suffering from paralysis, and is not set to the music of humanity's forward march; it is out of tune with the universe. But the soul that is steadily pushing forward towards perfection is on the line of religious progress.

"But you ask, Is not religion perfect in itself? Have we no perfect standard of religion? There is no perfect standard for anything except in nature herself. All that we have that we hold dear in the physical world, all that makes up the comfort and luxury of each of our human lives we have worked for, and we have only acquired it along natural lines. God has made us coworkers with himself. By effort on our part every need and craving of the body can be met; so the yearnings of the spirit towards perfection may be satisfied. This divine discontent is God's invitation to effort, to come out and see what he has prepared of love and glory in the realm of sympathy, hearts touching and throbbing responsive to our own, the joy of ministering one unto another, the ecstasy of divine obedience.

"We can never cheat the law of compensation and equilibrium; we can never get something for nothing. Nature does not accept of vicarious atonement. Some one will say that we have a revelation of God's own thought in our sacred books. Where did those books come from? How do you know they are sacred? They came to us through struggle and self-sacrifice of the souls who wrote them; they are the products of human suffering and striving. The writers of the Bibles of the ages, not the Christian Bible alone, wrote the best thoughts of humanity when lifted to conscious divine relationships, and these thoughts came into the world through the channel of natural law just as our grapes and prunes do, and through effort and toil.

"The religion of every age and of every people, when you come down to the core of it, is this: Adore the divine. Cultivate the divine yourself. Imitate the divine in your conduct with your fellow men.

"There is a universal religion which takes many forms, but the only real expression of the true religion is a pure life, and that we may have under a religion of whatsoever name. All religions have their origin in the yearning for the eternal goodness. By our striving and seeking, guided by this principle, I believe we shall finally unite. There is no divorcement between the visible and the invisible, between the human and the divine, between the daily life and the eternal life; it is all one.

Such ideas as total depravity and the original sin of souls, are the mumps and measles of religion; they show a diseased condition. It shows that we are blind, but that nevertheless we are seeking for the light. Religion is something that grows in the human heart. It is as yet only in the embryo or grub state; it has not yet got the wings of a perfect faith in the eternal goodness. But such a gathering as the Parliament of Religions at the Columbian exposition is proof that it is growing, and, at least, beginning to recognize the unit of life. I believe that in the future there will be a religion universal. It is dawning upon us that religion has a common origin, and that its essence lies in the command, 'Love ye one another.'

The address was closed by a poem, from which three verses are culled:

"We meet within this sylvan shade
Beneath these living arches,
And ask what progress we have made
On life's great hurried marches.

See how God's holy scriptures shine
In all this June day's splendors,
Where we may learn the law divine
Which perfect justice renders.

To live the life by nature taught,
In endless grand rehearsal—
May this become the ruling thought,
The religion universal."

G. H. HAWES.

LOVE.

What is love? Who can define its tender, sweet, subtle influence that creeps so witchingly into the heart, where it twines its little tendrils so softly, yet so firmly, that its grasp can not be loosened? How much sweetness and happiness there is in life when love imparts its first kisses on the lips of the woman who has just awakened to its first passionate thrill.

There is love, and love. The fond tenderness of the mother for the tiny babe that nestles on her breast; this love, so pure, is sent direct from heaven, and is a sweet benediction to every mother's life. It is the love that makes the angels smile and sing their sweetest songs of rejoicing. Perhaps this heart-glow of love is the Christ-love that should redeem the world and place mankind beyond the pale of evil for all time to come. But alas! our souls may oftentimes be touched by that diviner love, but like the spell that music weaves, it is finally broken, and many a pure and costly vessel lies shattered and ruined from coming in contact with the grosser elements of life. But the other love, what of that? Does it not also seem divine when that first passionate kiss is imprinted on lips and brow? The magnetic thrill that makes the blood tingle and sends it bounding through the pulsing veins, that which brings a sparkle to the eye, and the heart throbs in passionate cadence, that is sweet as the most enchanting music, and takes on a roseate hue of beauty, that rivals the freshness of the blooming roses in the early summer. This is the love that deceives, ruins and blackens human souls. It is fatal, as it is sweet and alluring. How sweet none can tell until they have tasted the nectar and felt the spell of its intoxication. But the bitterness—the bitterest of all drugs qualified, is the last that is drunk from this cup of love. The sting of remorse and shame is cruel, and deep, and many have fallen by the wayside that have slipped its sweets. This is the love over which the angels weep, and turn away from the desolation that has been wrought in the hearts of the forsaken. But with a resolute hand, full of strength and godly purpose, let us lift up these broken vessels which are called human hearts, and apply to its wounds a healing balm of the "mother love" that redeems and purifies and creates a newness of life within the crushed and broken-hearted, who have mistaken the wrong love for the right. While we make an effort in this direction, let our own hearts be lifted in fervent invocation to the angel world for aid in behalf of human souls that have been deceived in their choosing of—love.

CONNA MAY MORRIS.

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SUNDAY SERMONS.

EPITOME OF LATEST RELIGIOUS THOUGHTS.

Rabbi William S. Friedman, in a recent sermon at Denver, Colo., said: "Religion for us is the impulse of man striving toward perfection. Every religion that severs the bonds of selfishness; that breaks the yoke of oppression; that teaches equality and sympathy for all mankind, and is based upon the eternal principle of justice and righteousness, is the messenger of God to man. There is no distinction between the supernatural and the natural. God's voice is sounded by the planets as it is echoed by the individual."

The Rev. David Utter preached Sunday at Unity church, Denver, Colo., on "Character," and said in part: "Both impulses and principles have much to do with the building up of a good character, and much as nature may do for us, through the laws of heredity, yet very much is done through culture. Education is the hope of the world. Education in the broader sense is the great moral force for the improvement of humanity. Even though Holmes is right in saying that to rightly educate certain people we have to begin with their grandfathers, yet education is the means of reform. Our schools are full of little grandfathers—lets begin with them."

Rev. Dr. Northrop of Kansas City preached what was denominated a "bicycle sermon." Instead of condemning he eulogized their usage, fortifying himself as follows: "The religion of Jesus Christ does not prevent certain pleasures of the world. There are charming delights all about which will not ruin the soul; indoor and outdoor pleasures, pleasures of city and country, pleasures of nature and art. The Christian who does not enjoy these things is liable to become a recluse, a hermit, a grumbler. Watch the so-called Christian who never smiles, who never claps his hands or provokes a pleasing story, and you will be safe to do business with him on a cash basis. The religion of Jesus Christ was never meant to pinch and grind and dwarf."

Dr. Cleland of Duluth, Minn., preached from the text "Does Job serve God for naught?" In his general moralizing he touches somewhat upon the inner life as follows: "It is a mark of an evil spirit in a man to doubt womanly honor and manly virtue. The spirit of envy is abroad in the land, ready with a suspicion for every kindly act. Because a certain man will never bestow a charity unless it will advertise him, he can not believe that a munificent gift can be made by another out of patriotic, philanthropic or religious convictions. Some men can not conceive that a purely unselfish deed can be performed, or life be lived, without selfish designs. We repudiate the sneer as the condemnation of unselfish motherhood, as an aspersion on countless lives purely devoted to the elevation of mankind, as a desecration of patriotic graves, as an injustice to martyrs, missionaries and philanthropists that have not counted their own lives dear; and most of all is the condemnation of the base soul that can think so evil of brother men."

On the two-sidedness of law Rev. Mr. Hitchcock of Chicago made the following striking remarks: "The diverse conditions of men represent their relation to the unvarying laws of God. But every law is two sided; that is, it has two aspects or movements, according to whether it is obeyed or disobeyed. Every law of God is good

and aims at good results, but it is armed with terrors to him who turns it against himself. There are people who cry out against one side of God's law while they would retain the other. This is as absurd as for one to try to throw away one side of a \$10 bill and keep the other side in his pocket. A man drinks like a sot and curses God because his child is an idiot. He ought rather to curse himself. In the spiritual world, the realm of mind, the two-sidedness of law is everywhere apparent. Thus it is with the mind's power to retain impressions. We call it memory. It is fundamental to the orderly working of the mind. Yet memory may be to us a fountain of delight or a cup of poison. The tendency to repetition affecting mind and body alike, is a far-reaching law. Thus habits are formed. It lies at the foundation of all skill and of moral character itself. Yet when a man turns this beneficent law against himself it transforms all his world into a very hell. So with every law of God. The pent-up energies of the organic and spiritual worlds are more than powder and dynamite. God is not mocked. Whatsoever a man soweth that shall he also reap."

Rev. Henson of Chicago in his Sunday sermon spoke on the "Great Transformation." Among other things he said: "We have been revising our theology and our so-called foremost thinkers have concluded that man is not so much a sinner as the victim of unfortunate heredity and unfavorable environment, and that he is rather to be pitied than punished, and that what he needs is not so much an atonement as an opportunity for the unfolding of the latent possibilities and potencies. And yet if there be any truth in Scripture, human nature is essentially depraved, and the whole race of Adam, in so far as it is unregenerate, is in rank rebellion against the righteous and almighty sovereign of the universe. Not that any man is as bad as he can be—the devil himself is not as bad as he can be, or will be—but there is in human nature no inherent holiness nor love for a God who is of purer eyes than to behold iniquity. To many it has seemed a grievous thing that man so early in his history should have been subjected to temptation; but if there was to be such a thing on this planet as the government of God, sooner or later the question had to be decided as to whose will was to be law, and no fairer test could have been devised than that which God is represented as employing. The death of Christ not only met the uttermost demands of the law of God, but by its exhibition of God's feeling toward us avails as nothing else could do to break down the enmity of man's heart, and thus to bring about an at-one-ment, which is the real significance of the word atonement. Thus ruined human nature is both rehabilitated and reinstated in God's favor, and made meet for the inheritance of the saints in light."

Rev. George B. Vosburgh, D. D., preached at the First Baptist church, Denver, Colo., Sunday before last, from Colossians ii, 8: "Beware lest any man spoil you through philosophy and vain deceit." He said in part: "We have a false idea of the devil; we make him hooved and horned and forked tailed, with breath of sulphur and eyes and tongue of flaming fire. This is the devil of the poet's imagination, but not the devil of the Bible and history. He is a versatile personage, and has played many parts and always plays them well. He is the enemy of truth and righteousness, the determined foe of Jesus and of all that he came to establish. He has been persecutor and theologian in turn. He talks about advanced thought, free thought, liberal thought, and succeeds in deceiving

many by these high-sounding terms. The most advanced thought in architecture is at least 500 years old. The same is true of painting, and of sculpture it is still older. If one is speaking of mechanical inventions the case is different. The most advanced literature is gray with centuries. The teachings of Jesus are at least 2,000 years ahead of our times. Do not let us be deceived by words. Again it is said this being a universe of law, prayer can find no place in it. We reply prayer is one of the laws of the universe. Hence in answering prayer God acts in harmony with law. No law is violated but a higher law comes in, bringing that to pass which would not have been brought to pass without it. Again, it is said things were not created, but evolved, hence there is no God and no sin; man is the highest product of this process. It is evident that something could not be evolved out of nothing, and just where this original something came from is not explained. That there is such a thing as sin the consciousness of the race has long ago determined. We do not get rid of facts by denying them."

LOOK OUT!

To the Editor of Light of Truth: At the earnest request of many prominent Spiritualists and lovers of truth, I write you in reference to a man and woman who go by the name of Sawkins, and are now trying to make money by giving a very poor counterfeit of phenomena and calling it an expose of Spiritualism; they claim to expose every phase and advertise the names of prominent mediums before the public, such as Anna Eva Fay, Baldwin, John Slater, Campbell brothers and others. The following copy of document from the chief of police of Kansas City, Mo., is now in our possession:

Office Chief of Police, Kansas City, Mo., June 18th, 97.
Chas. Campbell, Esq., Lilly Dale, N. Y.:
"Dear Sir—In reply to your letter in reference to Sawkins and wife, will say they worked about 20 people in this city and were arrested and made to return the money and were given 24 hours to leave the city. I enclose pictures; have not heard of them since they left. Yours truly,
T. N. VALLINS.
Chief of Police."

This is not the only letter we have in proof of the working of these people in various schemes to defraud. Spiritualists and others will do well to beware of these people who have plausible tongues; they claim to be English sometimes, sometimes Australians. One of their schemes is to sell face washes amongst druggists and milliners. They are now working in the west, and stand at nothing to obtain money. Yours truly,
CHARLES A. S. CAMPBELL.
Lilly Dale, N. Y."

"Spiritual Scraps" is a testimonial of Spiritualism by Wallace, Crookes, James, Lodge, Underwood and others. See adv.

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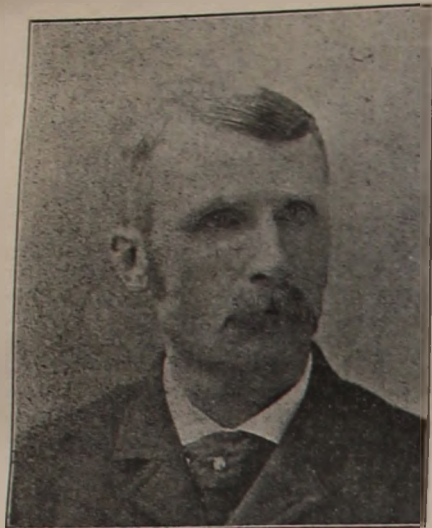
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DR. A. A. KIMBALL.

Dr. A. A. Kimball of Northampton, Mass., was born in West Haven, Vt., of Methodist parents, to which faith he was devoted for many years. Though he could never reconcile a God of perfection and love with one of jealousy, hatred and wrong, finally becoming strongly impressed with materialistic views until through the mediumship of Mrs. Lefa Drake he was convinced of the continuity of life and spirit return. Being a close investigator he soon found himself possessed of strong magnetic powers and entered the field as a healer and specialist in the cure of obsession and has met with great success.

The World of Psychics and Liberal Thought.

The California Adventists are holding a campmeeting at Bushrod park, near Oakland, Cal.

Forty years ago the leading citizens of Sturgis, Mich., desired to hear a Spiritualist speaker. They promised her the use of the Baptist church, but on her arrival she was barred out as a heretic. The Spiritualists held a meeting and decided to draw brick at once and build a church. About 20 men fell in line with teams, headed by two bands. In two weeks the material was all on the ground and a month later the church was completed. It was dedicated June 20, 40 years ago, and called a free platform. The society recently observed its fortieth anniversary. Mrs. Cora L. V. Richmond, Mrs. Jennie Hagan Jackson and Dr. H. E. Denslow, a life-long worker, were the speakers.

David Champion, a folder employed at the Millville (N. J.) Manufacturing company's dye works, was stricken with a queer malady on Sunday. He was at work as usual on Saturday and was apparently in good health. On Sunday evening he suddenly fell into a deep sleep, in which state he remained until yesterday afternoon, when he woke up as suddenly as he fell asleep.

Miss Mildred Smith, 18, and the daughter of wealthy parents, has become the wife of Melvin Mann, 22, a member of the Salvation Army at Webster City, Ia. One day while passing down the street in a carriage with her mother Miss Smith was attracted to a member of the Salvation Army who was kneeling in prayer on the street. The carriage was stopped, and after the prayer the girl did nothing but talk of the wonderful voice of the young man. Unknown to her parents she later visited the Salvation Army and occasionally played the organ in the barracks. There she met the man whose voice she adored and a long courtship followed. Despite parental objection the young lady was secretly wedded to the young soldier.

The Rev. Mr. Hana of Southington, Conn., has fully recovered his memory which he lost about two months ago, because of injuries by falling from a carriage. His treatment by three New York physicians included, in part, treatment of hypnotism.

The will of Mrs. Mary A. Ross of Auburn, Me., the clairvoyant, made May 14, but a few days before her death, bequeaths the bulk of her property, estimated at \$200 personal and \$2,000 real estate, to her husband John Ross, and at his decease to the grandchildren, Eugene A. and Ernest M. Ross. Hon. N. W. Harris of Auburn is named as executor of the will.

The "Rev." Fred Bell was convicted on June 18th in the Adams street court, Brooklyn, N. Y., of fortune-telling. Justice Brenner placed him under \$200 bonds to keep the peace for a year. Bell afterward said that he intended to leave Brooklyn immediately.

Hilda Almgren, the woman detective who trapped Bell, took the stand and repeated the story which has already been told of how Bell told her fortune for \$3. In his own defense Bell denied that he had told her fortune. She had given four questions for him to answer and he had answered them through psychic power. He had the power to retire into what he called "the silence," and to bring on "a self-induced negative condition," in which he was "surrounded by invisible forces." He had a tablet and pencil by him and as he received impressions he wrote them down. It was a copy of what he had written on this tablet which he gave to Miss Almgren.

"I never told a fortune in my life," he declared. "I am a lecturer on occultism and an electro-medical healer. I never used cards in my life, except to play whist with."

The priest Kneipp, of grass cure notoriety, died in Munich, June 17.

The reported massacre of missionaries in China turns out to have been the work of robbers.

The New York Herald is raising a subscription for Samuel L. Clemens, best known as "Mark Twain," who is living in London, poor in health and fortune. Clemens has made plenty of money, but it was lost in a publishing business.

The Salvation Army post at Evans-ton, near Chicago, refused to discontinue the beating of a bass drum at the request of the friends of a young lady who lay dangerously ill near by, and the captain and two privates were severely thrashed by the local constable. The drum was thus quieted.

HOW TO STUDY NATURE.

Attraction and repulsion are two principles in nature which have their counterparts (if not higher manifestations) in the human soul as sympathy and antipathy, and from which we can learn to understand the former better than through the channels of material science. Every principle or element in nature has its similitude in man, and a devoted study of humanity—beginning with self—is the primer to universal science. Man can not know God except through himself, and the more he delves into the mysterious away from his own environments the further away he gets from the truth—the more mystified he becomes. Let him begin with this generally known and accepted fact of sympathy and antipathy, and build on that; study the relation of these with other like influences or effects and a new world will open to him that is both fascinating and uplifting.—Arthur F. Milton.

"DIRT DEFIES THE KING." THEN

SAPOLIO

IS GREATER THAN ROYALTY ITSELF.

SPIRIT CLOTHING.

Spirit Emperor, in London Light, gives a description of the beauty of spirit robes. Conditions not localities are the ruling factors of spirit life. In answer to a question: "How is the spirit clothed?" he replied through a medium thus:

Our robes are symbolical, but real to us. This, I feel, I cannot make clear to you. I remember sufficiently my ideas of matter to know that you cannot understand how that which can be to us as real as it is to you; but that our material objects would be imperceptible to your senses, while your grosser material objects, under certain conditions, form no barrier to us.

My robes to me are as clear and real as yours are to you. But they are not perceptible to mortal sense, even as the spirit-form is not visible to man until a preparatory process, of which I am ignorant, has made it so.

My robes are full, and such as those which you associate with the spirit. They were at first of a dull gray, but they are growing lighter as I grow more used to my life. They are now of what you would call a light gray, with at times a green tinge. They vary according to my position and surroundings. They and I are impalpable to you, and you in like manner are imperceptible. This is to me as strange as it is to you. I thought it strange, passing strange, at first to see the shining garments in which the elevated spirits are clad.

Imperator's robe now is of dazzling white, as though composed of purest diamonds, lit up by rays of vivid splendor. Round his shoulders he wears a vesture of sapphire blue, and on his head is a crown of glory, set in a crimson circlet. The circlet indicates love; the vesture of blue his wisdom; and the brilliant robe his exalted state of purity and perfection.

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Voice of the People.

A REVIEW

Of the Moral Delinquency Extant, and
Its Remedial Agency.

J. F. MACOMBER.

Never can we know what possibilities lie in the pathway of the human race in the way of spiritual development and development of spiritual gifts so long as three-fourths of the people have their thoughts incessantly (and necessarily so), fixed upon material matters. The glorious religion of Spiritualism can make but little headway comparatively, under present conditions. No need to preach to a hungry man of the beauties of our philosophy or tell him of the spiritual faculties which lie latent within him awaiting development. His will be a deaf ear. No need to talk to the man or woman who has a family of children unfed and unclothed and whose life is a constant struggle to keep want from the door, about the ethics of Spiritualism or any other religion. Change the social and economic conditions, bring order out of chaos until each person shall have the opportunity to exchange his labor for the things necessary to his happiness and the people will be able to turn their attention to spiritual things.

It seems to me that we as Spiritualists are too little alive to the conditions which obtain right here in this world, and which are the cause of thousands of undeveloped spirits being ushered yearly into the spirit world to be miserable wanderers in "shadow land" and fresh recruits to the great army of the Diakka. I believe that Spiritual journals and speakers are not doing their full duty unless they advocate and express the highest truths known on these subjects.

Spiritualism should have no connection with politics or parties, but it will, unless it falters in its duty, discuss and teach the great underlying principles which affect society for weal or for woe, and point out the path which lies in line with progress and evolution.

I have just come in possession of a book entitled "Darkness and Daylight, or Light and Shadows of New York Life," which sets forth in a terribly realistic manner the natural and legitimate results of our individualistic and chaotic social system. It shows the process whereby society is gradually being separated into two classes, the immensely wealthy and the wretchedly poor. Here in this great city may be seen the two extremes in vivid contrast. In some quarters the people are herded together in miserable tenements like droves of cattle. The writer states that "nearly 500,000 persons live in tenement houses in New York city, and there is one house that shelters 1,500 tenants." He says: "Squalid misery abounds on every hand. In some of these wretched localities no education but that of crime obtains."

"Ignorant, weary and complaining wives, cross and hungry husbands, wild and ungoverned children, are continually at war with each other. Eighty per cent of the crimes committed in New York city against property and against the person are committed by individuals who never had any home life, or whose homes had ceased to be decent and desirable. Ignorant and poor, filthy and degraded, the low tenement victim drags out an existence which is as logical as it is miserable. Born in poverty and rags, nursed in filth and darkness, reared in ignorance and vice, matured in sin and crime, is the life history of the great majority of tenement-house creatures, and

the end must either be the almshouse or the prison or possibly the felon's cell." Again he says: "Often several families occupy the same apartment. One of the inspectors reports twenty-five persons in three so-called rooms, but of which two are merely closets without windows or openings to the hall. Here was found a woman and five small children who were actually starving, having eaten nothing for two days; there a woman, two days after confinement, being ejected by an inhuman landlord."

Is it not horrible to contemplate all this misery, degradation and want, when it is a well known fact that four hours' labor a day, by every able-bodied man, if properly applied and directed, with our present development of labor-saving machinery, would produce all the necessities and even luxuries that could possibly be consumed by every man, woman and child in this United States? Do you realize what this means? It means a nice, snug little home, surrounded by green lawns, covered with beautiful shade trees and shrubbery, for every family. On the inside of this home you would see all that is necessary for the comfort and pleasure of its inhabitants. A piano or organ stands in the corner, pictures are on the walls, and all the furnishings and surroundings are what are needed for the development of the higher nature of the dwellers therein, but which is being dwarfed and blotted out by the unnatural environments into which the poor are being forced by the conditions of today.

Ignorance and greed are the two great hindering causes to the realization of this state of affairs. In fact, greed is only ignorance, for if those who are struggling and striving to roll up immense piles of wealth at the expense of their less cunning brothers and sisters, their whole being dominated by this one passion, could only have the knowledge beforehand of what miserable bankrupts they will be when they cast off this mortal garment and pass into the great beyond, if they could know what a long dreary time they would have to pass in undoing the wrongs committed against their fellows while in the flesh, and in developing their dwarfed and stunted spiritual natures before they can even begin to know what happiness means, if the knowledge of this was in the possession of every one, this would be a very different world. People would then understand that as life is continuous and eternal, death being only an incident therein, that it would not be wise to spend their time and energies in grasping after and hoarding up the fleeting things of this world beyond their requirements, which after this brief life was ended would only be a millstone around their necks to drag them down, but that their time would be better spent in doing good to others and in adding to the general welfare of all, and in this way be laying up a store of spiritual treasure which they could carry with them and enjoy during all the eternities of the future.

Under present conditions these great cities are simply immense manufacturing of vice, crime, prostitution and degradation, and the thing most to be regretted is that writers of books, such as the one I have mentioned, and those who are conducting the missions and other institutions intended to reduce the wretchedness, and the so-called leaders of religious thought everywhere do not offer any plan for a radical cure of these social ailments. They must certainly understand that their efforts in holding back the currents of poverty and vice are as futile as would be the efforts of a person who would try to sweep back the incoming tide of the great Atlantic with a broom.

The best they can do is to palliate in a slight manner the conditions which

exist. A complete cure of the evils in society can only be made by going to the root of the matter, positions and positions are no longer of benefit. Only by making men free to enjoy and use the blessings which a bounteous nature has everywhere bestowed by abolishing the private ownership and monopoly of the earth and of the means which are necessary for the production and distribution of wealth, and making them the property of society to be used for the common good and benefit of all, can the ills that afflict society be cured. Until this is done, until the immense productive forces of society are set free to transform the crude materials of nature into forms of use and beauty for the use of all, unrestrained by individual greed, we, as a nation, will continue on this backward and downward course. But when this time comes, as come it will, though not in our day, perhaps, then indeed, will be realized the golden dawn of that far-off era prophesied of by poet and prophet—The Brotherhood of Man.

F. J. MACOMBER.

DREAMING AND REALITY.

We can dream for a lifetime, with no hope or expectation of reward. We can dream of castles in the air, and as long as we dream we are the lords and our castle as good as any man's castle. But when we awake the castle has melted away, our lordship has vanished, we implements of toil. We ask what this toil shall bring—a real castle or only a mansion, a cottage, a hut or barely a hovel. If every bright-faced young man who starts out in life to earn a living saw only a hut at the end of life, and a rented hut at that, I fear the sweets of service would be gall and labor be humdrum. I thank God for that roseate hue in life's morning which brightens the future with hope of a mansion, a high position and an honored name. Men work for something. The more hope you can crowd into a man the more he will do.—Rev. Dr. Haynes.

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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.—Will mediumship ever reach a sort of climax and then die out, as it has done in the past?—Inquirer.

Answer.—It will not, except it is fettered or misappropriated, as it has been in the past. But if left free to grow in its virgin purity, as at present, it will spread until mediumship becomes universal. Then Spiritualism, so-called, and mediumship will be synonymous, and instead of publishing sermons or lectures the secular papers will bring the choicest of spirit-messages as moral lessons and revelations from the higher spheres—messages that convey scientific information; light concerning the doings and intentions of spiritual congresses and assemblages; hints for the benefit of artisans, agriculturists, politicians and social reformers; and general news from the beyond as it is told of this world's doings today. But none living today in the mortal will see this realized, though many will have the pleasure of witnessing a great change in the secular press toward mediumship, if not Spiritualism; for mediumship will ever continue to grow, making itself manifest in families where Spiritualism as a cause per se would not be taken into consideration or acknowledged as a known quantity in the world. But this would not affect it in the least, for every additional medium would be hailed as a witness corroborating the claims that Spiritualists, as a body religious, are setting forth in defense of immortality and spirit intercourse. The generation that will have this home cause to contend with will in large measure be dissatisfied with this state of affairs, because they will feel that they are being robbed of much of the glory that rightfully belongs to them as open advocates of a philosophy that is intended to elevate the world. The home mediums, on the other hand, will believe that they are doing the right thing in keeping the phenomena sacred form public inspection, and perhaps contamination. In a measure they will be right too, because they will be largely comprised of sensitives who would be unfit for public work. But they will have their quota of adherents and imitators, who will try to institute this method as the only true one, and will constitute the body that invites the conflict. Indications already point to this by the disapproval of many holding public circles for certain kinds of phenomena, while others are in favor of increasing public seances. Both are wrong where it is carried to extremes. There are certain phases of mediumship existing today that never were intended to be exercised in public or in promiscuous gatherings, while there are others that are specially developed to be used in public and where the best conditions meet them. This will ever be, or until Spiritualism as a cause ceases to be a necessity, from the fact that every one will be his or her own mediumistic or spiritual instructor. But experience will eventually teach the best use of the various phases, with which event there will be less cry of fraud and a cessation of opposition and persecution of mediums. The injudicious and selfish use of mediumship will constitute two means of misappropriating it, and will be the cause of its withdrawal should it become too general. Fettering it means to sit in judgment upon it by people who know nothing about mediumship, believing that they can direct it or impose their own conditions on it. Under such circumstances it would be a torture to be a medium, and therefore a blessing to have it withdrawn, though this does not imply that mediums who practice fraud in connection with their gift should be tolerated by those who are honestly espousing their cause and endeavoring to protect them from the ignorance and superstition of the age. The spirit world can not withdraw or modify the law that creates mediumship, or force the growth of mediumistic powers in sensitives, because a comparatively few will misappropriate it or prevent it by selfish use. It must leave these to the laws that punish for deception and fraud, and protect the honest ones as best it can by circumstances and placing obstacles in the way of their persecutors, both in a private and public way—giving private individuals trials that put a spoke in their wheels, and public officers troubles that lead their minds into other channels, and thereby overlook or forget the medium they intend persecuting. In aggravating cases, or when dealing with prejudice or obstinacy, the spirit guides of the cause do not hesitate to resort to severe measures, and many could, if they were to reason rightly attribute their humiliations, calamities and misfortunes to a higher power than ordinary worldly causes. But for the present and for a long time to come there is no fear of mediumship dying; nor is there yet an end to the kinds of mediumship. This generation is to see much that will prove pleasing and interesting; only be patient and tolerant towards one another.

Question.—What effect has a strictly material life on the future spirit?—New Convert.

Answer.—About the same that an extremely aesthetic life would finally have on a mortal; the only difference being that the mortal is in sight of relief should disintegration set in, while the materialistically inclined spirit can not get away from his body—from himself, it may be said, for there is no more arbitrary deaths to undergo in spirit life. A mortal who becomes too sensitive for this life is a sufferer, though not necessarily, by far, a subject ripe for transition. A temperate life makes the best medium, but physical purification without moral or soul purification makes a one-sided medium. Love is as necessary as temperance; for one may be very moderate, even an exception, and be selfish—yea, very selfish at that. Of what avail would be mediumship if the possessor is too unhappy to exercise it, for extreme sensitiveness, accompanied by selfishness, is what makes many sensitive people in the mortal suffer—some to a pitiable degree. Now, imagine such a one divested of the fleshy protection, standing with the naked spirit body exposed to the keen atmosphere of the world—nay, the very law itself—how much more must he endure. Well, that is about the effect a strictly materialistic, and also a selfish life would have on the future spirit.

Question.—Why it is, when I speak of my past development, cold chills pass over me so as almost to stop my conversation. Relating my experience at a materializing seance that I attended in Boston a year since, I had the same sensation. I got so chilled that I had to stop speaking of it for a while.—M. E. T.

Answer.—The chills occurring while relating your spiritual experiences are caused by a rapport with past lower conditions, which you have since outgrown. Sensitiveness is an effect of spiritual development—rising from a lower to a higher condition by abnormal

strides—the spirit refining faster than the flesh can keep up with it, which gives the flesh an abnormal sensibility. When the body reaches a refinement in harmony with the spirit the effect on the body becomes gentler—more modified—finally merging into a sort of interior consciousness of facts hardly perceptible on the exterior. The body being on a lower plane than the spirit, the contrast is disagreeable, but not without a good schooling for future use; for it teaches valuable lessons in human nature—your body being to you during its refining process a living book or object lesson to cull from. Time will reveal the rest.

Question.—How can I tell whether I am a psychometrist?—B. Bell.

Answer.—Did you ever feel like retreating the moment you entered a certain place? If so you are sensitive to psychic influences. But sensitiveness alone does not make you a psychometrist, any more than the talent for music makes you a musician. After ascertaining that you are a sensitive, you must learn to define the influences affecting you. To be repelled as in the aforementioned instance indicates selfishness or malice within, and the desire to retreat is a warning that you will be imposed upon or injured in some way by remaining. To understand the warning and being able to define the influences as they emanate from individuals, or articles belonging to them, is to be a psychometrist. The Psychometric Dictionary teaches this.



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We are pleased to note the work of organization going on in so many states, and we sincerely hope much good may be accomplished by such organization, and we think there will be if all work for the advancement of the cause and not so much for self. We too often hear mediums and speakers speak disparagingly of each other's work and ability to work. Now this should not be, for it tends to mar the harmony which should exist between all Spiritualists. The very first thing we should cultivate is kindness toward each other. In organization we trust this may all be brought about, and that all may come into such harmony and that the forces may be so blended that the cause may move forward with rapid strides and give to the world a religion that is reasonable and true and noble in all its teachings. — Darrowville Teacher.

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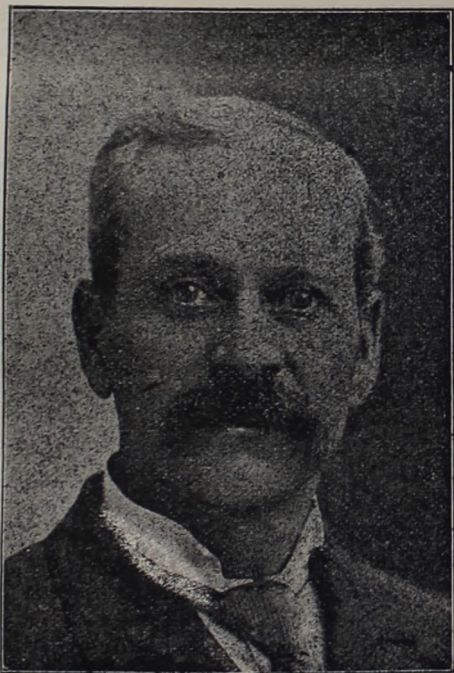
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