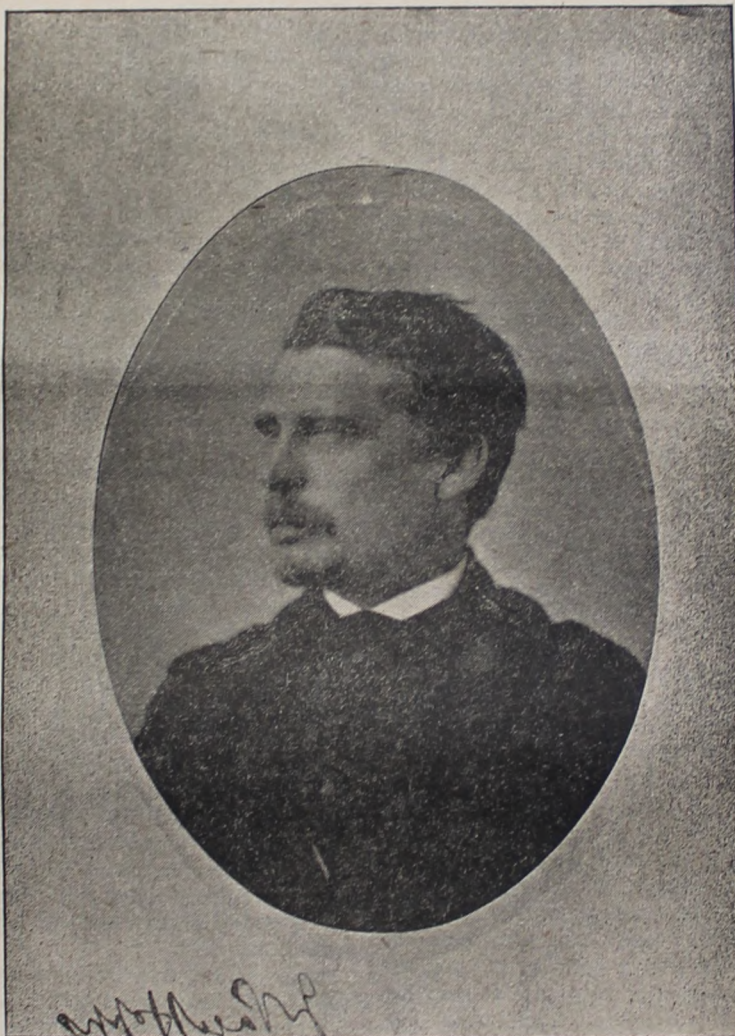


Light of Truth

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J. PAGE HOPPS.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COL'S O.

Theosophy

Persons desiring information on subjects connected with this department will address their communications to W. B. Waggoner, 295 North High street, Columbus, O.

ABOUT PLANETARY SOULS.

Dr. Griffiths, the Theosophist, Tells of Them—How the Sun Became a Sun, and So On.

At a meeting recently in Sacramento, Dr. Griffiths lectured on "Suns, Moons and Planets" as follows:

"Space is not a void, but that which is called space is really a full and subtle form of matter. Call it cosmic substance. It is the stuff from which all planetary and other bodies are made, and in all of its many forms, is the media through and by which spirit, life consciousness, manifest themselves to our finite comprehension. Thus, while we may not understand Deity in its ultimate, it symbolizes itself to our minds under two aspects, viz: (a) Abstract life, motion, spirit consciousness; (b) abstract space, substance, matter. Each is the half of the other, for spirit and substance, mind and matter, are not separate and independent entities, but opposite poles of one and the same thing—God. Neither can be understood except as related to the other. Every form is the body and residence of a progressing soul, radiating from Deity and infinite in its capacity, which is developing by individual experience upon all planes and kingdoms of nature, successively, thus ever rising higher in the scale of evolution. The soul is infinite in capacity which requires infinitude wherein to develop and that process constitutes eternity. Also, every soul or Deific ray is in one of three stages of evolution, viz: (a) Below man's state, (c) on the human plane, (d) above the human. Thus all entities throughout cosmic spaces are men, prepare to become men or have passed through the first two stages and are developed on and above them.

"Planetary spirits called in the Bible the angels and arch-angels, known to the ancient Egyptians as the dynasty of kings, spoken of in the Vedas of India as the Avatars, Dhyam Chohaus and adept kings, mentioned in Grecian mythology as the Titans, gods and goddesses, and referred to by the mythic and sacred writings of all peoples of every age—these planetary spirits and beings of grandeur and power were eons ago men like ourselves, but are now risen in the endless chain of evolution to majestic heights and inhabit suns and planets, using them as bodies by which they further evolve. No soul will ever reach the limit of its possibilities; hence, even above these gods of power and wisdom are still greater gods. These planetary spirits are the servitors of natural law. But what is law? Force is the thought of Deity in action and natural law is the mode of its manifestation. But law can not execute itself. Planetary spirits are its executors, and these great beings made of crude cosmic substance, called fire mist, star dust and world stuff, into the milky way, in which are thus, intelligently formed nuclei. These centers of energy and consciousness are the seed of future suns, worlds and planetary systems. As such they are detached from the parent mass by planetary spirits, who guide the process of world building. Each nucleus thus formed and gilded, whirls off through space as a comet or meteor, and gathers to itself stuff from the fields of

space, and finally becomes fixed as a sun and center of a solar system, around which collect similar smaller bodies, and thus solar systems are formed. The nebular theory, as taught by modern science is not indorsed by Theosophical teachings.

"Our sun is not matter, such as we know. It is not tangible, dimensional or molecular, but a knot of electromagnetic forces. Like the human and every other body, the sun is complex and septinary in construction. Neither is it a combustible mass which will eventually burn itself out. Our sun is but one of countless other centers of solar systems, which fill infinite space, each one of which differs from all others in degree of consciousness, energy and substance. Our sun maintains its physical body by attracting to itself and consuming the dead and effete matter constantly thrown off by the globes of its system, which is its food. By that process it also generates the life forces which it shoots out into space to arouse the latent life forces lying dormant in all its tributary planets. In this sense the sun is a receptacle of all the refuse and also the sustaining life center of its system.

"The sun throbs or breathes, as does every other body in space. The expansion and contraction resulting therefrom produce the phenomena which appears as flames shooting out into space, and sun spots, which latter are only so in seeming. The former are the sun's nerves, controlling its muscles, which ramify space and along which forces are transmitted to its children, our globe and others in the system. Sun spots are creases in its body and caused by contraction, incident upon its outbreathing.

"We do not see the body of the sun or of any other celestial orb, but only perceive their reflections mirrored in the photospheres which surround all bodies, whether they be the molecules of a diamond or a central sun. The brilliancy of the diamond is due to the fact that all of its molecules are inclosed by its aura which the imprisoned soul residing in the diamond mass causes to move about each other, with such rapidity as to present the phenomena of brilliancy, which also determine its color. The sun's color is blue, not yellow or golden. The spectrum is practically valueless as serving to reveal the material consistency of any heavenly body, since its light rays first pass through the atmosphere of the orb observed, then through space, and lastly through our earth's atmosphere, and are altered thereby. No material instrument will ever reveal the secrets of our own or other globes. Certain interior and latent soul faculties in man, which are now slowly developing, alone will solve the mysteries of mind and matter. Radiant matter, which was first discovered by Professor Crooks, F. R. S., and also a Theosophist, was really the discovery of what is now known as the X-ray. Radiant matter always previously existed, for all laws and forces of mind and matter are eternal and never-changing, but remain unknown to man until he develops in himself the finer faculties which, as developed, reveal the hitherto unknown. Man is therefore, the key to all mysteries of nature. In himself, as a lesser world, are mirrored

all the forces, degrees of consciousness, and states of matter, which exist and operate in Cosmos. Man has but to know himself to know all nature and its complex phenomena, in each of which play the triple factors of force, substance and consciousness.

"The inbreathing and outbreathing of the sun equals attraction and repulsion, centripetal and centrifugal forces. There is no such law as gravitation. For space knows neither up nor down, and every point in space is a center of force and energy equal to every other, either as to potentiality or actuality. All bodies as to size, weight, locality, environment, movement and relation to other bodies, are governed by the law of attraction and repulsion, which is the action and interaction of conscious intelligences of various degrees, residing in and ruling all bodies.

"There is but one force in the universe acting in, through or upon matter. That force is life, consciousness, intelligence, synthesized in the Supreme Deity, from which all proceed; to which all shall return. That is periodic in action and radiates through Cosmos, acting upon primordial substance, thus causing the appearance and disappearance of suns, planets and systems. There is, therefore, no dead or inorganic matter, any more than there is blind or unconscious law. Everything in space, from the speck of protoplasm to the sun of the central system of the infinitudes, is ensouled, and each body is the residence of a conscious and progressing entity in one or another degree of evolution. Thus all cosmic contents are borne upon the stream of evolution toward the goal of a higher life, and that that stream is guided by high planetary gods who are the executors of the fiat of the Almighty.

"The mineral molecule is the seat of a soul residing in it, a concrete expression of the Over Soul, ever evolving its potentialities, which equal its source—Deity. Thus the very rock has a life and consciousness of its own, which pulsates from its center to its periphery, and that action is the prime cause of the breaking up of its body and which permits the soul hitherto imprisoned in it to escape to larger life and possibilities for further progress contained in the vegetable kingdom. Hence we see the lichen growing out of the rock. Later, that same soul will burst the bonds of the vegetable kingdom and rise to the animal, and thence pass on to the human plane, and finally become the monarch mind and celestial ruler of a solar system, whose throne will be its central sun. This is the evolutionary process, for it is soul that evolves through all natural kingdoms, and the Mighty Being who now resides in the body of our sun was once a man. The same grand possibility lies latent in each individual of our race.

"Our sun is now in his second stage and older than any globe in his system except the moon, which is also older than the mother of our earth. There are many mysteries of the moon amongst others of which is this: The moon does not primarily cause the ebb and flood of the ocean tides, which are produced by the rise and fall of the earth's surface, incidental upon the throbbing of its heart. The globes of our system were not thrown off by our sun, but owe origin to quite another force, viz.: to other and older suns. As our present period of evolution draws to a close, myriads of years hence, the sun will gradually lessen in force and brilliancy and finally fly into fragments to become comets and meteors, each of which will whirl through space and either collide and combine with other comets or meteors or collect star stuff as it whirls, and thus grow in size until it will become fixed by the guiding power of a great planetary being in a higher system, whose central sun came into existence as be-

fore described. When thus fixed it will gradually give off its life which, forming a new center of force and energy within the sun's attraction, will aggregate about itself matter from the fields of space, and thus become a tributary planet of that system. The old body thus deserted by the life force and consciousness, will become a moon or satellite of the planet whose reincarnation it is. This is the general process by which all bodies come into existence, mature and decay, which latter is simply the desertion of the life and consciousness which builds itself another body suited to its further development, which process never ends. The souls of men and suns are governed by the same law of evolution. Know the mystery of man as to body, soul and spirit, and the key is possessed by which to unlock cosmic mysteries. The law of analogy is that which lifts the veil from the past, present and future, and reveals the origin, object and end of all things. Theosophy teaches the process."

VICARIOUS ATONEMENT.

Speaking of the vicarious atonement and the manner in which it is regarded by the enlightened thought of today Mrs. Annie Besant says: "The real truth on which that doctrine is founded is one of the most sublime given in the divine wisdom. First of all, it is taught that everything in the universe depends upon sacrifice, and that the universe could never have come into existence had it not been for a divine sacrifice. That teaching, curiously, is found in every faith. It means that before God could become manifest he must limit himself. That the Eternal and Changeless could not become divided and finite—could not become relative. In all God has limited himself. To be the life of every grain of sand as much as the life of every sun, the life of the lowest insect as well as the life of the highest archangel—with a divine patience bearing all limitations, in order that all may live. Such is the sublime, true sacrifice by which the universe exists, and how beautiful the world becomes when we can see the one self gradually developing into its own likeness—how fair and full of hope. How beautiful when we realize that there is a Power which subdues all things unto himself until God is all in all."

INTUITION.

To the ordinary mind intuition is regarded as the "wind which bloweth as it listeth," its source and manifestation alike inexplicable. But to the Spiritualist it will be the manifestation of the spirit within each, developed through aspiration and self-denial. So the poet, the artist, the musician, the scientist, gain this direct knowledge in proportion as they lose themselves in their work. Whatever the sphere of human activity, the course of development will be similar. There is no royal road to divine knowledge; but when the spirit manifests, neither will there be doubt. Our reason then will act as the purveyor of this celestial wisdom; it will seek to clothe the intuition with such words as will make it recognized by those of the same spirit. But the words will be but symbols of the verity; the reason will not be able to convey the idea where the spiritual perception is lacking. When, however, intuition responds to intuition, we shall understand Browning's words:—

Sorrow is hard to bear, and doubt is slow to clear.

Each sufferer says his say, his scheme of the weal or woe;

But God has a few of us whom he whispers in the ear;

The rest may reason and welcome 'tis we musicians know.

CHARLES E. SMITH

PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 3.

We see but half the causes of our deeds,
Seeking them wholly in the after life,
And heedless of the encircling spirit-
world,
Which, tho' unseen, is felt, and sows
in us
All germs of pure and world-wide pur-
poses.
—LOWELL.

The sensitiveness of the spiritual being in the ethereal world to the thought currents of the friend in the physical world is a great truth with which to reckon. Does it not find its analogy in prayer? We lay our pleading and our reverence before the Divine being and we feel that He receives and recognizes it. We feel that we have by the spiritual process of prayer created conditions by means of which our Heavenly Father may guide and protect and pre-determine our course. Faith and love—a believing love—establish the subtle relations that carry the divine thought. A believing love given to a friend is the only condition by means of which he may help us in sympathy, in power, or in stimulus. Even Jesus himself was wholly dependent on this condition to do His works. "And He did no mighty works then," we are told, "because of their unbelief." Because of their unbelief! Here we have the key to failure of every kind throughout every plane of the universe.

We believe that God hears our prayers because He is a Spirit. Then must we not believe that our friend who has gone unto the spiritual life—however rudimentary is his spiritual development compared with that of the Supreme, is still, by virtue of being in spirit life, wonderfully sensitive to the thought directed to him!

One shrinks from the narration of personal experiences, and still those are often mutually helpful to share. In this series of papers I am sure I may feel the sympathetic encouragement of those who are also studying psychic truth and feel that we may all take sweet counsel together. And we all feel, I fancy, that we may relate to each other in the columns of The Light of Truth what we might hesitate to publish elsewhere. The seeking of a larger knowledge of the life just beyond us constitutes in itself a certain fraternity among all students of spiritual progress.

For the past fourteen months I have written a letter nightly (with a few exceptions) to the beloved friend who vanished into the ethereal world in May of 1896, and regarding whom my little book entitled "After Her Death"—a record of psychic experiences with her—was written. I began these letters to her from an unconscious impulse at the moment, and later I studied the attempt as an experiment. Writing had always been the essential communication between us. Our paths lay in different cities, and our meetings, though frequent, were usually brief. So in almost the first hour of the bewildering grief on hearing that she had gone, I seized pen and paper and wrote to her. Each night, the last thing before sleeping, I wrote, placing the paper on a little table near my bed. Whether those in spirit life could read our manuscript or our printed matter, had never, up to that time, particularly occurred to me. As I thought of it I realized what a tremendous fact, in the search after psychic laws, this would be were it true. The results have convinced me that it is true, although it may not be that they

read the written word in the same way that we do.

For a number of weeks after the passing of this idolized friend I was in Europe. Almost every night in my letters I preferred requests and wishes and entreaties regarding the direction and fulfillment of certain affairs of hers, than which nothing, from the human side, could have seemed more unlikely, not to say impossible. Every one of those entreaties have been granted me. Could I specify them and unfold the singular chains of circumstance that have, at last, brought about these fulfillments, the story would prefigure itself as a curious panorama of spiritual history. It has all been a drama of the Seen and the Unseen Co-operating.

On my return from Europe I could not find a marble bust of Dante that she had once given me. All other household goods came to light, but not that, and search was unavailing. Finally, I wrote to her of it, begging that she would help me find it. This was on a Friday night. On the following Sunday a friend at the seashore, who had rooms in a neighboring hotel (which she had closed for the summer), wrote to another lady in her hotel, who was still in town, and said: "Wont you ask ——— to go for my keys and go in my rooms and get Lilian's 'Dante' for I am sure she wants it." So my desire was at once fulfilled. There had been no hint of it on my part to the lady who—as she says—"happened to think of it," and then wrote. Of course, if this were an isolated instance it might well be considered a mere coincidence; but it is only one out of dozens. It is possible to explain it as telepathy, between myself and the lady who thought of it, but telepathy would not explain many of the other instances connected with these letters. I had myself carried my Dante to this friend for safekeeping, but had entirely forgotten it.

Over and again have I written to her saying: "If it is true that you read these words, send me some sign tomorrow on my plane of life." This sign has never failed. It has taken various forms, of persons coming and saying certain things, of events and of circumstances; but always something of a corresponding and evidential nature.

Again, I have noticed that the spoken or the written word seems to reach one in the ethereal world more clearly than merely the thought—the thinking to him, so to speak. The spoken word seems peculiarly conveyed by vibration to the instant recognition of the spiritual being. One who may experiment on this possibility will find, I think, almost startling results. To speak the words slowly (about five seconds between) and distinctly seems to insure their being heard by the one in the unseen to whom they are addressed. The habit of giving a certain time alone each day to the friend in the Unseen; to sit alone and call on him to come, will soon establish a magnetic rapport that is inconceivably comforting and satisfactory. Of this, more in the next paper.

LILIAN WHITING.

Read what Professors Wallace, Crookes, Lodge and James say about Spiritualism in "Spiritual Scraps." Price 25 cents, postage paid.

THE STOLEN KISS.

"Some say that kissing is a sin;
But I think its name an awe,
For kissing has wound in this world
Since ever that there was twain."

BY SYLVANUS LYON.

"Yes and it was a bona fide one, and not given but received by me—and a stolen kiss!"

"It happened on the impulse of the moment, quick ardent, loving, not one of your formal greetings or as friend kisses friend but a love token—and I confess it—the memory of that kiss lingers yet so tenderly."

"And this," added my friend John, "was from a lady, and to me, your willing official partner."

"Can you realize the fact and its importance—the danger—for kisses are like bombs, and sometimes explode with sorrowful results—particularly these stolen kisses."

"You question, wonder; come now," said John, "let me read you a little chapter on kissing."

"A bright happy love child kisses you with delight, and makes you feel its joyousness. Maidens and swains steal sly kisses at school or play and with true fondness. Lovers forget all in the rapturous ecstasy of their fond embraces, and a mother's kiss! Oh, who can reckon its blessings? The true child feels its holy influences, e'en in after years, oftentimes causing tears of repentance or joy. In wedlock—at the trysting time, the happy twain plight their troth and vows in sacred heart blendings of affection and love, and with this there is the holy kiss of guardianship—true worshipful, overshadowing and protecting some young life like as with an angel guidance.

"And in all after years our greetings and partings are sealed with this token, giving blessings or sorrows.

Parents first welcome the new-born foundlings with oft repeated kisses, and continually each day and year through all the periods of life, when the voice falters and the eyes grow dim, telling of dissolution, we fondly kiss the dear one, promising again to give and receive the same in the Summer Land, and then Death comes, loverlike, with his lasting embraces, whilst Spirit bands kiss the new born immortal."

My friend John ceased his reading, and with a quiet smile and look of proof and victory, said:

"Come, now, you ask, how of your stolen kiss; you forget it telling of these fair ideals and sweet experiences. You know," he continued, "our Moderation Society and how its dear Flower Givers not only send weekly beautiful flowers for the missions, hospitals and thousands in the slums, and in the winter collect bundles of nice warm garments for many dwellers in the tenements and hovels of the city, well, Florence, the poor Italian mother, who manages to gain a little pittance for her large family, selling penny papers from a niche of the New York postoffice had often received some of these good gifts. This winter God had sent another good baby to her love and misery home; before it was scanty fare, often cold and hunger, with sickness and poverty their portion. What wonder then that with this new tendril of love and care, this season the large bundle of nice garments came doubly welcome to Florence's hovel rooms, and that the gift filled her heart with thanks and gratitude?"

"Oh, yes," continued John, "you should have seen Florence's dark lustrous eyes sparkle, and a flush come to her cheek, with her two little ones, her assistants, peddling papers 'mid the postoffice throng. As I was passing with a friend she started forward and like a flash quickly seized my hand and in an instant gave it "the stolen kiss."

As my friend John finished telling

his story, a sweet smile and a heavenly expression came over his calm mild countenance, and after a moment he continued: "I could not feel anger—she gave no apology; but candidly I prize that kiss as one of my beautiful love trophies now."

"We trust, kind readers, you will forgive it—and earn for yourselves "a stolen kiss."



ELLA T. COWLEY.

Mrs. Cowley was born in Leon, N. Y., on the 16th of April, 1852. In 1895 she became an inspirational writer and is preparing for public work. Her whole life has been devoted to the cause of Spiritualism and all of her children partake of the same principles, all being mediumistic, and promise fair for future well doing.

THE WILL.

Man's life forces follow the direction of his will. He may will to hate or love, or to overcome a weakness and fail. In the latter instance it shows a deficiency in the governing power to control the animal. But it is not without good effect. To develop strength in a limb we exercise it. The will may be likewise trained. But it is as easily trained for evil as for good; and he who persists in keeping up an animus against a party, principle or personality, will finally experience a difficulty in reversing it should he be wrong. Every special effort on part of the will creates a force or self-acting principle in the spirit body; for it is this which contains our characteristics, good or bad, and constitutes the man. Thought creates, and will is thought directed for specific effect. It is called "free," but wrongly used it enslaves the director. The aim of life is to create a surplus of forces in the spirit for good effects, much of which is done by overcoming our prejudices, preconceptions and passions. Ignorance, of course, is the cause of the latter, though we possess them by inheritance. But that does not absolve us from their evil effects. None is so weak but that he has not a conscience; and this is the will whispering from the God center to overcome heredity, when ungodlike. Thus all can be good if they try. Ella Wheeler Wilcox in a moment of inspiration says:

Out from a tomb crept vice with hideous leer:
"I am Heredity," he said, "whom all men fear.
I sleep, but die not; when fate calls I come,
And generations at my touch succumb.
A lofty shape rose sudden in his path;
It cried "You lie!" and struck at him in wrath.
Heredity, the braggart, stark and still,
Fell prostrate at the feet of mighty Will.

Matters pertaining to the spiritual science by Underwood, Weaver, Dalley, Willis and others contained in "Spiritual Scraps," an illustrated brochure. Price 25 cents. For sale here.

CORRESPONDENCE

NEWS NOTES.

Ashley camp opens tomorrow.

Mrs. N. H. Fogg is at Niantic.

Charley Barnes is at Lake Brady.

The Indiana camp closed August 5th.

Dr. A. J. Swartz is in Los Angeles, Cal.

Providence, R. I., is holding cottage meetings.

Maine will hold a state convention next month.

The camp at Marshalltown, Ia., opens on the 11th.

The Texas campmeeting at Dallas opens Sept. 4.

Mrs. Corrie E. Twing was at the Sunapee Lake camp last week.

Oakland, Cal., has a rising medium in Miss Florence Montague.

T. V. Blackman has a six months' engagement at Pittsburg, Kan.

Mrs. Fannie Robbins has been sojourning at Chesterfield camp.

The Anderson camp was blessed with three brass bands this season.

Mr. Harry Davis of Minneapolis has made Flatonia, Tex., his home.

Prof. Barborka has been appointed medical director at Clinton camp.

L. W. VanDyke of San Antonio, Tex., has gone to Denver, Colo., on a visit.

Mrs. Mary A. Charter is in Newport, R. I. Her address is 108 Bellevue ave.

The V. S. U. grounds at Waverly, Mass., has another grand picnic today.

The V. S. U. days at the Etna, Me., camp, are set for Aug. 27th to Sept. 5th.

Miss Ellen Thomas was at Kerrville, Tex., last week, in the interest of the cause.

An excellent president has the Galveston Spiritualist society in Mr. H. A. Landes.

Georgiana McIntyre has returned home—1891 Washington boulevard, Chicago.

Mrs. Lora Holton has gone to Haslett Park camp to remain till 1st of September.

The address of M. M. Comstock, secretary Devil's Lake Camp association, is Jackson Mich.

Mrs. Prior was in Belvidere, N. J., last week, spending a vacation with her four children.

Mrs. R. S. Lillie is at her cottage, Cassadaga camp, where she will remain till next month.

John Henley, a young man of Los Angeles, Cal., is the latest trumpet medium in that section.

The Maquoketa (Ia.) Health Sanitarium will be represented at Clinton camp by Mrs. J. M. Harvey.

Another campmeeting is announced to take place at Trestle Glen, Oakland, Cal., from Aug. 18th to 22d.

Mr. T. H. B. James of Lynn, Mass., is never found wanting when it concerns the good of the cause.

Mr. and Mrs. W. S. Butler of Boston have gone to Europe. They will return about the 1st of October.

The Etna (Me.) camp opens Aug. 27, with Mrs. Mattie Hull as lecturer and Mrs. Ella Hewes as test medium.

Mrs. Edith E. R. Nickless is still sojourning in Portland, Me. She is doing good work in that section.

Mrs. Maggie Stewart gave her best energies to the Chesterfield camp this season. She is one of the reliables.

Address Carrie Fuller Weatherford at Delphos, Kan., till Aug. 21st. Western or southern engagements preferred.

Mrs. Mendenhall's seances at Anderson camp the past season have been a source of gratification to all attendants.

C. J. Proctell speaks at Auburn, N. Y., Aug. 15. At liberty for fall and winter dates. Present address Auburn, N. Y.

G. W. Kates and wife have been doing efficient service at Sylvan Beach camp, Oneida Co., N. Y., the past month.

Mrs. H. S. Lake has made a profound impression by her earnest and soul-stirring lectures at the Indiana camp this season.

The Paderewski of Spiritualism, Carlyle Peterselia, gives psycho-musicales at his parlors, 803 Golden Gate ave., San Francisco.

Mrs. Kaynor held a successful fire seance at Peoria, Ill., last week. A committee appointed to investigate reported favorably.

Prof. J. Clegg Wright's camp engagements will close at Lake Pleasant—a last chance for summer Spiritualists to hear him.

The Kensington society of Chicago held a grove meeting at West Pullman last week. Mrs. Lee Norie Claman was the speaker of the day.

Mr. and Mrs. C. M. Folsom, materializing mediums, have gone to the Wichita camp. Will return to Springfield, Mo., in September.

Hon. L. V. Moulton spoke at Niantic in place of Mrs. Sheets, who was compelled to cancel her engagement on account of sickness at home.

The camp at Clinton, Ia., will continue till Aug. 29th, inclusive. The camp at Vicksburg, Mich., and at Cassadaga, close on the same day.

W. H. Wilkins writes that Mrs. Yeaw has endeared herself beyond measure at Sunapee camp by her excellent and instructive lectures on Spiritualism.

Sioux City, Ia., has a newly developed medium in Miss Mary Reilly, fifteen, who is astonishing investigators by her remarkable automatic writing.

Mr. J. B. Grant, secretary of the Bridgeport, Conn., union, is very active in society matters and highly appreciated by the members of the union.

John W. Ring was ordained by the Galveston, Tex., Spiritualist association. The Rev. Mr. Ring will continue his ministrations in the Gulf City for the present.

Ex-Rabbi Samuel Weil of Bradford, Pa., has gone to Chicago, where he can be addressed at 537 Larabee st. He is open for lecture engagements on Spiritualism.

Mrs. E. J. Demorest of Allegheny, Pa., gave a stranger a test recently concerning a fact of fifty years ago which was acknowledged in writing to this office as correct.

Miss Cora Rambo of Newport, Ky., is at the Clinton camp. Miss Rambo is a schoolteacher, but devotes her spare time to aiding the cause of Spiritualism. She is true to her convictions.

Mrs. W. J. Cushing of Brooklyn, N. Y., is still active in the spiritual work of reporting meetings and interesting himself in the work of the cause generally. He has our thanks for a series of news items.

During the coming week Lyman C. Howe and Mrs. H. Jackson speak at Cassadaga camp, to be followed next week by Mrs. Carrie Twing, Rev. W. W. Hicks, Mrs. A. E. Sheets and Hon. A. B. Richmond.

The society launched at Pittsburg, Kan., in December last has proved a great success, and is now open for correspondence with speakers and mediums. Address Frank Bush, secretary, at Frontenac, Kan.

Dr. Carlos Wright, Spiritual missionary, is now engaged at Canton, Minn., lecturing and holding developing circles. Will answer calls within reasonable distance. Address Canton, Minn., care Dr. H. Haskins.

Among those holding services in Denver at present are Mrs. Mary C. Lyman, Mrs. M. A. Gridley, Dr. G. Stephens, Mrs. B. Raymond, Mrs. Morris, Rev. W. E. Mansfield, and Rev. Dr. Marth. Results later.

Lucius Colburn of Essex was the principal speaker at Troy, Vt., this season, being there two months, from whence he went to Queen City park. The secretary of the Troy society, Eva L. Angill, reports progress in that section.

Rev. J. C. F. Grumbine delivered five lectures at Chesterfield, from whence he went to Mt. Pleasant park camp at Clinton, Ia. Sept. 1 will see him in New York, where he begins the fall season east with the Woman's Progressive union of Brooklyn.

Transitions: Mrs. M. Root of Brooklyn, N. Y.; Grace, daughter of L. O. Hull; Mrs. Elsie Porter of Flint, Mich.; J. A. Powers of Ft. Wayne, Ind.; Edna Mackay of Denver, Colo.; Mrs. H. Nuding of Anderson, Ind.; W. C. Herr of Pike's Peak, Mich.; Mrs. Lucy Barber, aged 94, of Nashua, N. H.

Miss Lydia Allen, lecturer for the N. S. A. in Texas, was married on the 2d inst. to C. W. Gordon, editor Central Texan. The ceremony took place at the bride's uncle, Mr. Fred Allen of Galveston. Rev. Allen F. Brown officiated. The bridal couple will spend their honeymoon in Nashville, Tenn.

Following are the officers of the Etna (Me.) Camp association: President, A. F. Burnham; vice president, Fred Hall; directors, H. H. Simpson, L. J. Waerman, J. M. Davis, Mrs. Eliza Clough, Mrs. Bell H. Smith, Mrs. Georgia Field; treasurer, L. A. Packard; and secretary, H. B. Emery of Glenburn, Maine.

The quarterly meeting of the executive board of the Progressive Spiritual association of Springfield, Mo., elected F. J. Underwood as secretary, this office being vacant. A committee was appointed to investigate mediums before allowing them to ascend their rostrum. A fee has also been imposed on mediums obtaining their license to practice.

Of our southern traveling agent, Hans Mettke, the Asheville (N. C.) Press says: "Prof. Hans Mettke, the distinguished cellist, who played at St. Lawrence church concert, rendered with exquisite pathos and delicacy a beautiful gem from Wagner's 'Meistersinger.' Schumann's 'Traumerei' was played with a dreamy softness and liquid plaintiveness that only an artist with a depth of feeling could convey."

N. Y. CENTRAL CAMP.

We have been spending a week at N. Y. Central camp. The speakers are sandwiched Spiritualist, Methodist, Unitarian and Universalist.

The veteran speakers, Cora L. V. Richmond and Lyman C. Howe, were there, doing their work to advance the cause. Frank T. Ripley gave the platform tests. E. J. Bowtell, the converted monk, gave instructive lectures. Mrs. S. A. Walters, Rev. J. C. Hogan, Rev. J. M. Scott and Mrs. S. Augusta Armstrong were among the speakers.

W. Wines Sargent of Brooklyn, N. Y., will speak later on. They have reserved the best of the "Wines" for the last of the feast. Mrs. H. Elliott of Alpine, N. Y., has charge of the music. Miss Minnie Terry, from Brooklyn, gave a course of class lectures in elementary spiritual science, which was well attended, as were the trance circles of Mrs. Alice I. Ashley, also from Brooklyn. Judging from the work done the first week I think the camp will prove a decided success.

MRS. C. T. LYONS.

Intuition is the greatest of all discoverers. It has discovered the human soul.

CASSADAGA CAMP.

Since my last letter the camp has been gradually filling up, until the hotels are full and very few cottages are vacant, and more are coming on each train.

Sickness prevented Hon. A. B. Richmond from appearing, and his place was most acceptably filled by Will C. Hodge, who took for his subject "What Shall We Do to be Saved?" The subject was treated in its broadest phase, and included physical and mental as well as spiritual salvation. This is Brother Hodges first visit to Cassadaga, and he is making many friends. He goes to Clinton (Ia.) camp next week.

Our speakers for the week have been Cora L. V. Richmond, Francis Edgar Mason, Mary Ellen Lease, Hon. L. V. Moulton and J. Clegg Wright.

Francis Edgar Mason, in an address, affirmed the omniscience, omnipresence and omnipotence of man; that everything was the product of thought; that as the auditorium, table, carpet, etc., first existed in the brain of some individual they were but thoughts materialized. Therefore we could produce anything we wished to by the power of thought. No speaker has caused so much friction as this one, and the differences of opinion have brought out many good thoughts.

Mary Ellen Lease is full of energy, vim and fire, and has a most remarkable control of language. In fact, of all the speakers it has been my lot to listen to I have never heard a woman anywhere near her equal in working upon the emotions of her hearers by a logical flow of language and without appeal to prejudice. She did not abuse any one. She thought that millionaires and paupers were wrong; but she did not find personal fault with the man of millions. He was all right; the system was wrong. Then the remedy lay in the hands of those who wielded the ballot to change the system. English landlordism, and the danger of its spread, were referred to in most argumentative manner, and at the close of each of her lectures she was tendered an ovation.

Maggie Waite gives platform tests and private sittings; F. Corden White is kept busy the greater part of the time; Hatfield Pettibone is pleasing all with his seances for physical phenomena in the light; the two Keelers are busy in their respective lines; the Campbell brothers are always busy; Mrs. Wreidt and Mrs. Hughes are converting many with their trumpet manifestations; Mrs. Stoddard-Gray and DeWitt Hough have well-attended seances, as also does Mrs. M. L. Gillette; and the Bangs sisters have given some remarkable demonstrations.

Woman's day will be in charge of May Wright Sewall and Lyman C. Howe. Jennie Hagan Jackson will complete the program.

W. H. BACH.

TEXAS STATE SPIRITUAL CAMP-MEETING.

The third annual camp will be held at Oak Cliff park, near Dallas, beginning Saturday, Sept. 4, and closing Sunday, Sept. 19, 1897. Noted speakers and mediums will be in attendance. Would be glad to correspond with test and independent slate-writing mediums. Good field for these phases.

J. C. WATKINS,
Pres. T. S. S. A.

It is alleged that the spirit of Dr. Marshall H. Holmes, formerly a leading practitioner of Waterville, Me., visits the house which he occupied when in the flesh.

P. F. Taubald, an ex-Alderman of St. Louis and a firm Spiritualist, has mysteriously disappeared.

REFORM BY LEGISLATION.

Synopsis of an Address Delivered by
Dr. Crane at Trinity Church,
Chicago.

One of the most persistent delusions that clings to the popular mind is that the condition of society and national life depends upon legislation. When we observe abuses among us we are apt to trace them to some bad law, and when we wish to make a better state of things we turn to the lawmakers. The legislatures of the north-western states during the last season were rife with samples of this foolish idea. In Missouri a bill was introduced to prohibit trainmen from flirting; in Kansas, to abolish corsets; in Indiana, to require all bills of fare to be printed in English; in Nebraska, to prevent football playing; in Minnesota, to punish bringing flowers to condemned criminals; in Illinois, to do away with department stores; in North Dakota, to establish a state board of examination for barbers; in Michigan, to make the apple blossom the official state flower. All these are but illustrations of the notion shared by the most of men that, if it were disposed, the lawmaking body could transform the country into a Utopia or a New Jerusalem. All classes of the restless—the angry wageworker, the unsuccessful shopkeeper, the unhappy wife and the impatient temperance apostle—point to the legislature as the source of their woes and the chief obstacle to their desires, and think that if only they were in the seat of the lawmaker they would soon straighten the crooked things of life.

Now the fact is that statute law has very little to do with the most of our affairs. Names are misleading. We call governments, presidents and officials our rulers; we speak of the president as holding the helm of the state; we refer to congress as guiding the destinies of the land, when the truth is that the ruling, piloting and guiding is not at all done by such as these. The mass of the people moves by instinct, not by reason. It is sentiment, not regulations on paper, that direct the conduct of a nation. Sentiment may be undefined and intangible, but it is none the less the great force that controls a community. Neither is it so fitful as might be imagined; its rule is, after all, orderly and definite, because it forms for itself a body called custom. Custom is sometimes called the unwritten law. Compared with it, statute laws are but trifling.

Society does not progress by the actions of lawmakers. The movement of all social development is a growth. Races advance as the tree grows, they are not brought onward as one would lead an army, or perfected as one would construct a watch. The great law of evolution by natural forces is as true among human institutions as it is among plants and animals. We talk of the labor problem and a social problem and a religious problem, as though these were matters to be figured out like arithmetical examples. But they are not so. They are conditions which must be outgrown, and not puzzles to be unraveled. Laws do not cause advancement, they are caused by it. Law is the echo of sentiment, it is the shadow of custom. The laws of God, or nature, differ radically from the laws of men; the former are the methods by which life and other forces work, while the latter are merely the contrivances by which we crudely attempt to guard against the malice of evil-doers.

How little the regulations of the statute-maker have to do with the great bulk of our life may be easily realized by any one of us who will reflect upon his own daily practice. What has statute law to do with our eating, sleeping, marrying, dying, rec-

reation or business? It only touches these things upon the edges, while custom enters into their essence. Most of us are in ignorance of what state laws are; only professional lawyers and law-breakers are well posted. The upright man, for the most part, acts as though there were no law. "To such there is no law." In a striking manner this is illustrated in business; for there has been much uproar about the money question, as if the government was all powerful here, and yet a kind of money has sprung into general use and is the means of transacting nine-tenths of the trades of the country, a kind not created by law nor developed by it—I mean checks, drafts and the like.

It is an illusion as old as the history of man that all that is necessary to make society better is to get better laws. But this is putting the cart before the horse, for it is only as society becomes better by the growth of better customs, made by better sentiment, that better laws follow. The wise statesman is careful not to create a law which is not the natural fruit of public sentiment. Abraham Lincoln withheld the emancipation proclamation until the people were ready for it. A prohibition law in an ordinary German village would only be an irritation and a failure. 'Tis not the statutes against murder, arson, riot and theft that give you real security, but it is the fact that you live among a people where public sentiment prohibits these things. The statute is useful for the occasion of criminal, but it is sentiment that controls the mass of men.

For ages government tried to foster religion by law. It was perceived religion was a good thing, the foundation of morality, and hence it was thought essential to prescribe it. But there never was a law that helped reverence. The same is true of honesty, truth, industry and all the virtues. For these are merely the expression of the character of men. Human laws are useful as restraints to wrong-doers; they do not make right-doers.

If one, therefore, has a mind to help his fellow-men, to be a reformer, let him address himself to reforming their hearts and sentiments, and not their statutes. Jesus had this profound practical wisdom. When He undertook to remedy the ills of mankind He did not come as a world-ruler, giving a code of action, but as a world-inspirer and teacher. His notion of progress was the correct one, for He compared the advance of the kingdom of heaven among men to the growth of a mustard seed or the spreading of leaven. The only way to radically cure the evils of mankind is to change its ideals. What the world needs is not regulation, but inspiration.

I do not mean to imply that the schemes of Henry George or Edward Bellamy or Eugene Debs, if carried into effect and universally adopted, would not benefit men. They might. They mightn't. No law or social scheme marks an era of progress in the history of men until it is the ripe result of mature public opinion. Time and time again have enthusiasts endeavored to foist on the people ideal plans of government for which they were not prepared. There is a phrase in the Bible that is pregnant with meaning to every reformer: "The fullness of time." Christ said that even God gave accommodated and imperfect laws to His people "because of the hardness of their hearts." Idealism and absolute perfection is necessary for the mouth of the prophet, the poet and the teacher; but, as for the statesman, remember the words of Burke: "All government is founded on compromise."

I notice this lawmaking disease in churches. They must legislate on belief and conduct, hoping to secure "the unity of the spirit" by statutory

carpentry; and the result has been only schism upon schism; dissensions multiply in proportion as uniformity is made compulsory. Schools and families suffer from the same mania. The bad boy in the preacher's family is usually the product of over-regulation. Let family and church and state avoid all rules as far as possible and seek more and more to develop character, principle and a righteous atmosphere. The influence of a good mother is worth a volume of moral precepts. An honest, public-spirited, reverent citizen is worth a whole criminal code. One prophet is worth a platoon of police.

The secret of national progress is to promote moral health and does not lie in curbing abuses. "An ounce of prevention is worth a pound of cure."

THE LATEST FROM THE REVIVAL OF THE NUTMEG STATE.

Relic manufactory on the Tiber river in Italy has just turned out two priceless specimens of this peculiar handicraft and have forwarded them to Brooklyn, N. Y., via the grip sack of Father Hill, who is pastor of St. Paul's Catholic church in that portion of Greater New York. We are assured by the press dispatches that the relics are fully authenticated, and are described as follows. One is a fragment of bone taken from the skeleton of St. Paul, a portion of which is at St. Peter's cathedral, the remainder being entombed at St. Paul's, which is just outside the walls of Rome.

The other relic is a similar fragment from the bones of St. Perpetua, a woman martyr, who is held in such high esteem by the church that her name occurs in the canon of the mass. Both relics are incased in sterling silver, with glass plates, showing the white surface of the bone, and are inscribed and sealed by the bishop of Narni.

"Father" Hill states that although St. Peter is the highest saint in the Catholic church, this relic of St. Paul is the grandest in the world and will be the means of making many miraculous cures. Of course this will go all right in Brooklyn and it is fortunate for the consignment that it did not get farther away from the Atlantic seaboard. It would be easy to picture the fate of the apostle's osseous frame or any portion of it, should it enter into competition with the Ohio doctors and fall into the inquisitorial mill of the medical board.

THE SPIRIT READ HIS MIND.

I deem it a duty that I owe to the public to relate a seance that I held with Mr. Leonard J. Cotton, an independent slate writer, now of our city. I called on the gentleman a few days ago at his residence, cor. Fayette and Pappleton st, and received a very satisfactory sitting indeed. He was a stranger to me and I to him. I wrote a message to my control on a slip of paper alone in a private room, folded the same up, placed it in my pocket, went in the other room, held the ends of the slate, and the answer appeared within the closed slates signed with his full name. To say that I was astonished would be putting the case rather mildly. I was dumbfounded and at the same time delighted. The conditions precluded the possibility of any deception on the part of the medium. I simply say that the sitting was highly satisfactory and genuine. Such mediums as Mr. Cotton and his 5-year-old child are an honor to the cause and should be liberally patronized. I write this as a simple matter of justice to our brother, Mr. Cotton, and heartily recommend him to anyone who wishes an ample test of spirit return.

D. FEAST.

431 S. Payson St., Baltimore, Md.

S. E. P. U. MEDIUM'S HOME FUND.

Editor Light of Truth: Will you permit me to reach through your columns the members of the Spiritual Educational and Protective Union. It is presumed by me that all the members are aware that the Union is about to resolve itself into the New York State Association and be lost sight of in its present form.

"Resolved, That as the field in which the Spiritual Educational and Protective Union has mainly labored is now covered by the National Spiritualists' Association, the New York State Association of Spiritualists and other bodies, we do turn over and donate to said New York State Association of Spiritualists all of the general funds, books, seal, charter and all other property except such money as is in the Mediums' Home Benefit Fund, which shall be donated to the Veteran Spiritualists Union of Boston, Mass., for the "Home Fund."

Why should we donate our fund to the Boston Home Fund? Does not our state as well as all others need to take a step in this direction, and why not leave this money under the name it now has and every member, especially those of our state, remain a yearly subscriber to the extent they now are and I am sure every nonresident of this state would as soon vote the fund to New York as any other state. I shall make that motion now and trust to the result. I would be with you but fear other work will detain.

Let this fund be under the care of the State Association and be known as the S. E. P. U. Mediums' Home Fund.
SARAH A. WALTERS.

SOLISMS.

Where honest men are treated as rogues a community must be very corrupt.

Faith minus spirituality is impotent, and thus worthless. True faith is truth felt by virtue of a superior percipency—the latter being an effect of spirituality.

Temperance allays animal emotions. Stimulants incite them, though often resorted to as a relief, but which in reality only adds fuel for a greater outbreak.

Perverting part of a truth by an untruth or a prevarication makes the whole invalid, and none of it is believed. Intuition reveals the false, and human nature does the rest. The nearer we get to the truth of a thing the more readily it is believed.

THOUGHT ATMOSPHERE.

Chas. B. Newcomb.

Our thoughts should be like flowers in their choice varieties and fragrance, or like aeolian harps in their soft harmonies.

Nature is rythmical in all of her expressions. If we would tune our instruments to the keynote of Love, a new world of melody would be speedily opened to us. The music of the spheres is more than a beautiful metaphor to ears that are not deaf.

Vibration is a grander science than many have yet perceived.

Every human being is said to throw off eight ounces, troy, of solid carbon every day, which is about six and a half tons in a lifetime of 75 years. This carbon is used continuously by the race. Is it not equally reasonable to believe that we derive from the universal Mind a circulation of thought like that of the blood corpuscles, which are formed from the universal atmosphere.

Each of us then is personally responsible for keeping that thought system pure and unfiled. In this way only will we realize Divine Humanity.



"X-RAYS," BY GAIL HAMILTON—
(MISS M. A. DODGE.)

A precious book of 175 pages lies before me. But a small edition was issued in the last earthly days of its gifted and sincere author. A second edition followed and was soon sold, and it is feared that it will not be published again. Surely, it should be, for many want it, so say our booksellers. We have had glimpses of the higher life, purporting to come from those who come back to us; but here is given the experience of a true woman who went to the borders, found a lovely valley full of light, and came back again to tell what she had seen and felt in a way that may well rob death of its terror and

"Make a dying bed

As soft as downy pillows are."

So clear were her experiences, when she seemed, on her sick bed, to pass over the border for a time, that she wrote an illuminated epistle: "To the dear old Hamilton church, and the dear young Hamilton pastor, greeting and glad tidings from the 'Valley of the Shadow of Death,' which, at her request, was read from the pulpit to a congregation in which her beloved neighbors and the friends of her childhood were present.

This epistle is a part of this book and from it extracts are given.

Here is one of several like narrations:

"The gentlest and sweetest of women lay dying. Her life had been such long service as women love—in the seclusion of home with the refinements of education and the comforts of prosperity. Her husband (Hon. Flyillette, of Hartford, Conn.) had been a United States senator. The family in which she had been a daughter, and that in which she was a mother, had given her love and had received from her its untiring ministry. She was dying. * * * Her white locks were a silver aureole around her peaceful face, luminous with its tender smile. When asked if she suffered she answered brightly: 'No; I am very comfortable. Everything is beautiful.' Sometimes her mind wandered—significant phrase—wandered whither? Over and over she would ask to be taken home. 'Won't someone get me a light to show the way?' She had a sense of her mother's presence, twenty-five years gone. Once this was so sudden a vision that to the loving watchers it seemed as if she must have put aside the veil and passed beyond. With great feeling she spoke her mother's name and exclaimed at intervals, faintly, but in ecstatic tones: 'Her beloved greeting. What can I say? Beautiful! Beautiful!' Then she went along the pleasant path."

Following this, Miss Dodge gives part of her own experience as follows:

"So far I had written when it befell me to be tented in the valley of shadows. * * * It was early morning (May 10, 1895), but so swiftly the darkness fell that I have always thought of it as evening. I was standing by a lounge in my room when I felt myself sinking. There was no pain or fear, but only the thought of the shock to the family to find me on the floor. I could not get onto the lounge again. After a lapse of time I heard a voice at the door ask: 'Is it all right?' and answered: 'No, it is not.' 'Unlock the door and let me in.' 'I cannot. I am on the floor and cannot get up.' An-

other lapse of time, and then familiar voices were all around me. I saw nothing, but seemed to hear everything. I told them I did not fall, but let myself down unhurt.

"Much of the time immediately after I was in a passage between two rooms. The room on one side was this world; on the other, the next world. The doors of both were closed.

"Once I asked: 'Am I supposed to be alive still?' So I was told afterward. So many friends were around me who had gone out of this world that it suddenly occurred to me whether I myself might not be already gone; and I was about to ask: 'Am I dead or alive?' But I thought that might seem harsh and softened it to: 'Am I supposed to be living still?' * * * It seemed to me, and does still, as though my spirit were partially detached from the body—not absolutely free, but floating about, receiving impressions readily, but not with entire accuracy, as if the spirit were made to receive impressions through the bodily organs and could not otherwise rely on itself."

The specially noteworthy experience was the seeing of well-known persons in life here and from the life beyond, as though she was on the border and might say of herself as Paul said of a man he knew: "Whether in the body or out of the body, I can not tell. God knoweth." She says: "The valley of the shadow of death was not gloomy. * * * Beloved, if any such there be, who through fear of death have been in all your lifetime subject to bondage—be of good cheer! For seven weeks I was encamped on the further, if not the furthest side of this valley and it was pleasant. Its tranquility was as gentle, as natural, as deep as sleep. Its atmosphere was peace. Its activities were as simple as going into the next room. Its only gloom was my keenest pity for those who remain behind. I hope and think that its shadows mark the foregleams of life. We are born here into the valley of the shadow of death; and we die out of it into life eternal, which is to know Thee, the only true God, and Christ, whom Thou hast sent."

At the close of that seven weeks she was taken to Massachusetts and says: "Of leaving Washington, of the long journey by cars and ambulance, I had no knowledge. I seemed to be in a steamboat on the Amazon river, near its mouth; as I neared my own home the idea of locality adjusted itself, and I welcomed the dear, familiar faces. * * * Under a continuance of the best professional care, phantasms of the other world disappeared and I slept in a green-shaded meadow, on a bank of blue flowers, by cool waters, in the midst of cresses and rushes and all green, growing things."

"After my grandfather's death," says Miss Dodge, "a friend called to commiserate my grandmother on her loneliness. 'Oh, I am not lonesome. I am conversing much with my departed friends,' was her reply."

While she was ill in Washington a young woman, a seamstress in the family of a friend near Boston, a stranger to her, not known or wishing to be known as a psychic, having power of spiritual sight, but no theory as to what it was, told of her parents and brothers, and of a sister whom she had never seen. Of this she writes:

"I do not know why or whether they came to me through this stranger, but

that they should have come seems to me not only natural, but in the highest degree natural, and that they did come I fondly think and enjoy until the contrary is proved."

The next morning after her mother's peaceful transition she says:

"I awoke, rejoiced to see the sunshine through the blinds and to hear the click of the hoe in the garden. Then I was aware that my mother was in the room. She came to me from the closed door and threw her arms around me. I was not frightened, not even puzzled. She looked exactly as in life, even wore a familiar morning wrapper, but as she clasped me half my body thrilled into a different substance, luminous and intense, luminous as the golden light of early morning, tense with a steady, electric, unvibrant thrill. She passed around the head of my bed to the other side, and again folded her arms around me, and now my whole body felt the tense thrill, as of a change into a body of light. I waited and wondered, not frightened, but greatly interested. 'But,' I thought, 'if it were Heaven I should hear music.' Immediately, far off in the southeastern sky, sounded for one moment a majestic strain of choral and instrumental song—rather, it seemed the fragmentary echo of a strain whose beginning and end were lost in the distance."

Well may we ask, as does this thoughtful and sensible woman: Is not our ignorance (of these things of the spirit) due to our theories and to our stubborn, stupid adherence to them, in spite of facts, rather than to God's ordering? Do we not look upon the border land as forbidden ground and bar discovery by a mistaken sense of prohibited, and, therefore, unhalloved curiosity? Certainly, I can look back a long my own path and see many facts bearing on this question which I never classified, but looked at as marvels with no orderly bearing upon a question that concerns every human being.

But no more can be given from a volume of priceless and singular value and interest. It is to be hoped that some fit publisher will give it a new issue, and there can be no doubt that it would find thousands of readers and be full of blessing and benefit to waiting multitudes.

G. B. STEBBINS.

SPIRITUAL SCRAPS.

A book of testimonies by Professor Oliver Lodge, A. R. Wallace, Wm. Crookes, Wm. James, B. F. Underwood, Rev. A. J. Weaver, Dr. F. L. H. Willis and Judge A. H. Dailey. Price 25 cents—Illustrated.

For sale by the Light of Truth Publishing company, Columbus, O.

THE ANTIQUITY OF MAN.

Our geologists rarely use the term "quaternary." By European writers it is understood to mean the period which followed the tertiary, and includes the present time. Archaeologically it is divided into two epochs, the older including the preglacial, the glacial and the post-glacial ages, all characterized by a chipped stone industry—the latter beginning with the neolithic culture and continuing till now.

Prof. Gabriel de Mortillet, in the "Revue Mensuelle" of the Paris School of Anthropology, succinctly explains these divisions, and sets forth with his usual clearness the typical products and the fauna which characterized them. He has found no reason materially to modify the opinions he advanced that a careful study of the geological data bearing on the question of the antiquity of man does not allow us to assign it a more recent date than 230,000 years ago.

TIME AND ETERNITY BRIDGED.

▲ Review of Modern Spiritualism and Its Devotees—Urged to Stand Up for the Faith.

"Spiritualism is the Resurrection" was the subject of Rev. R. C. Travers' remarks at Dallas, Tex., on the Fourth of July. He said:

"About fifty years ago the chasm between time and eternity was bridged, heaven and earth's inhabitants brought into conscious rapport, and the bug of immortality heralded its gospel notes to an awakening world. And though but in the form of a feeble rap it came, clad in the habiliments of humility and childhood innocence, it was as startling as a crashing peal of thunder on the face of a clear summer sky, and its vibrations soon assumed the ponderous proportions of a mighty tidal wave that swept across the boundaries of the inhabitable globe. A long-slumbering people was at once aroused as if by the voice of a mighty archangel whose words of life touched the world's great sensorium and demanded reason to once more resume her throne, for the dawn of a general resurrection was a hand. It was a momentous hour—one to mark an epoch in the eternities o' thought. A brighter star than that that lighted up the plains of Judea had dropped its brilliancy down from the celestial hilltops to illuminate the deepest ravines in earth's low valley of sorrow. Friends, that little rap was a summons, as it were, for the long-expected hour had come—the hour seen and foretold by the great seers of the ages, and sung in immortal strains by the grand old bards in cycles gone by. Yes, it was the signal blast from that trump that was to stir the intellectual dead in their graves, for now it was that old things were to pass away; death, hell and the devil, together with vicarious atonements, total depravity and other clerical paraphernalia were to be removed from the moral horizon, and a new heaven and a new earth were to appear. The new heaven is rapidly developing into visible form and gigantic powers, and the angel who introduced and guides it in its onward and invincible march is known by the title of modern Spiritualism. The birth of this new babe—modern Spiritualism—has aroused the Herods all along the line of churchianity and materialism. The church has summoned his majesty the devil and all his imps, in the form of wizards and witches, necromancy, jugglery and billingsgate, while the materialists have yelled fraud, humbug, legerdemain, etc., but efforts to destroy the phenomena of Spiritualism have been about as effective as an effort of a mosquito would be trying to remove a mountain. Spiritualism, like Banquo's ghost, will not down, but like the little stone cut out of the mountain—the mountain of truth—it rolls forward its increasing mass with a gravity that consigns its foes to the graves of oblivion. Yes, friends, modern Spiritualism is the angel seen flying swiftly through the heavens, as recorded by the ancient seer, having the everlasting gospel to preach to all nations, kindreds and peoples. Without the aid of hell, devil or future rewards it floats with boundless sweep its own immortal argosy over the broad ocean of the mental deep, and earth's people everywhere where thought, reason and intelligence rule, hail the new era with songs of joy. Modern Spiritualism, though of humble birth—a mere rap at the portals of reason's temple—has in the brief period of half a century assumed a status colossal in its embodied themes for thought. It is not only the subject of astounding wonder and attraction in its phenomenal aspects, but it has put on the sunny livery of philosophy, pervaded the richest, brightest and profoundest fields of scientific thought, and is today the grandest central force around which cluster

the leading minds of broad and liberal education, especially those whose mental proclivities incline them to the studies of the occult in nature—the higher and finer forces, culminating in schools of physical research, and are destined to resolve the same into one grand science of universal life. In the ranks of Spiritualists and spiritual students are to be found thousands of earth's brightest intellects, embracing every element, feature and quality of mental genius, from that of the plain, prosy thinker up to that of melody and poetry divine. Modern Spiritualism has her quota of scholarly writers and authors in every department of literature that crowns with fame the human brow and redounds to the honor and glory of a civilized world. She has within the pale of her literary attainments her fine historians, her geologists, naturalists, mathematicians, scholars in natural and mental philosophy, her masterly astronomers, electricians, magnetists, psychologists and psychometrists, her linguists, elocutionists and bards, whose poetical genius enables them to write the great world's history in rhythm and sweetest song. In short, Spiritualism being the science of all sciences, the philosophy of all philosophies, and the very basic principles as well as the crowning revelations in ethics, liberty and equality, she is the culmination of all branches of learning known to the thinking world. Her great theme is life immortal, and angels of exalted nature and culture condescend to commingle their voices and wisdom with those of earth's true and faithful students. Within the sphere of national honor Spiritualists have occupied every position, filled every station, post of honor and trust from that of the judge's bench to the chair of the chief ruler of the nation. Kings and queens, emperors and empresses, with the lords of the old Orient, have bowed at her shrine in investigation of her grand and mighty truths, which, in their vast tidal waves of inspirational sweep, have gathered into the fold of spiritual thought and enlightenment millions of earth's noblest sons and daughters. And still they come, like new born stars out of the nebulous sea—from every quarter of the globe—every day, every hour, enlists new and earnest investigators of our beautiful philosophy of peace on earth, good will to men.

And now, in conclusion, I beseech you who have squarely and honestly set your faces toward the light, that you hold thereto without feeling ashamed of your belief. We can not make you understand how it hurts our spirit friends when you are ashamed to own that you believe in the only reasonable doctrine in the universe. Ashamed of Spiritualism! Ashamed of the mother who bore you! Ashamed of the father who cared for you. Ashamed of those who have gone hence! Ashamed of the silent watchers who, standing by your side day after day, assist and direct as you permit! They who are in the invincible, having laid aside the selfishness of the physical condition, can not conceive how any one, understanding or having been touched by the ray from the altar, from the brightness of the infinite spirit, can be ashamed of that which they truly believe. Why should you be ashamed to declare, under all circumstances, that you believed those whom you loved in the earthly, where you are, they who have gone beyond the veil, who are now waiting for your coming, still live in all the essentials of living. Not only that they live and live forever, but that they can communicate with you, as there shall be opportunity or occasion? Verily, those who are ashamed of those who have gone hence into the unseen may some day find that those who are in the unseen may be ashamed of the weak hearts who have been so cowardly as to declare that they dare not express

themselves as believers in immortal life and the communication therewith, lest some intolerant man or woman of the earth might cavil at what they say. Chose you whom you will serve, and whom you will believe, and having thus chosen look ever to the light of creative potency and power, and not down into the black ooze of the unfathomable depths of physical weakness."

OBSESSION; AND PRACTICAL SPIRITUALISM.

By Dr. Berks Hutchinson.

By invitation of certain clergymen of the Anglican church (who have through my instrumentality become acquainted with the possibility of spirit-intercourse) I arranged to go down to a neighboring village last April for the purpose of diagnosing the condition of a certain person, who, my clerical friends believed, was troubled with an evil spirit.

The visit was to be made in the afternoon, and in order to prepare the minds

of an elderly lady and her husband. The lady I found was a painting, drawing and writing medium, and her husband an impressionist and writing medium, the gifts having been developed some years ago. In order to establish a good rapport, I specially held my hands in theirs, and also placed them on their heads, at the same time ardently desiring that I might get into communication with their guides. It was the husband who was supposed to have an evil spirit. I gathered that

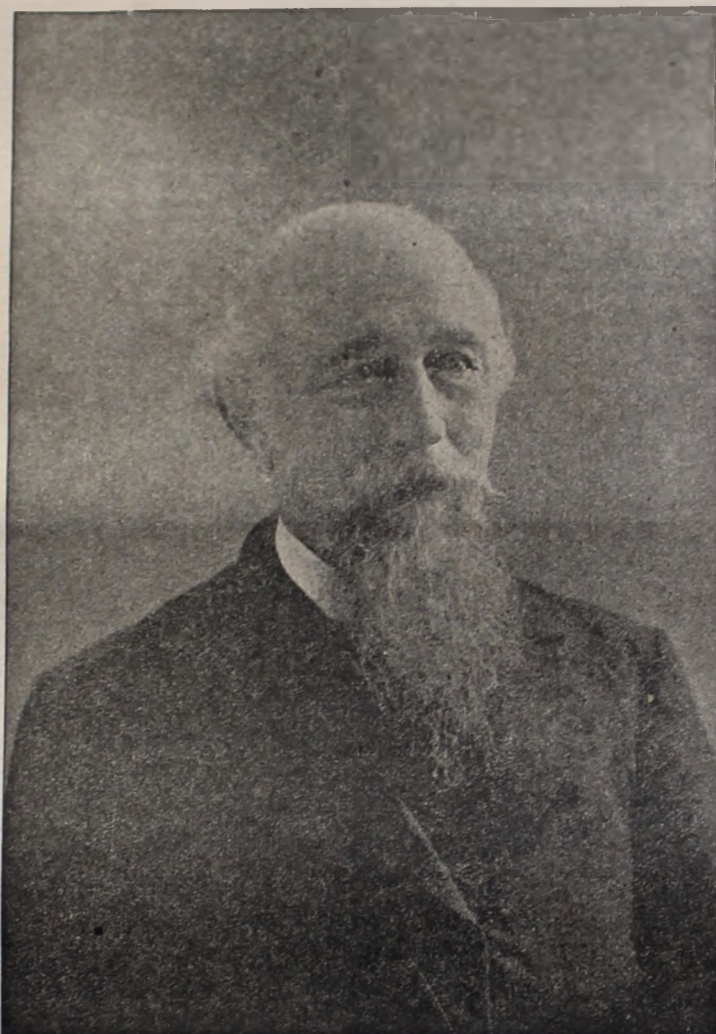
After this explanation the case was easily diagnosed as being the result of an earthly quarrel carried over to the other world and still continued. I explained to the spirit-speaking aloud, so that he could hear me, through the spiritual ear of his medium—that, this conduct on his part must be stopped, otherwise it would go hard with him (the spirit) at a future date, that if he had anything to confess he must try and do so then and there, and I would give him advice. I then laid my hands on the medium's head a few minutes and requested him to remain passive, so as to give the spirit a chance of entrancing him, to be able to speak to me. In about five minutes the medium gave a sudden, awful howl or yell of despair, and sobbed out that his soul was lost. I at once got the medium's head on my breast, and through his organism tried to soothe and console the troubled and evil spirit, in which I am happy to state I succeeded. I explained before the three ministers that although the spirit was suffering anguish, nevertheless there was hope for his future happiness, and that although I was a member of the Anglican church, and one of the ministers present was my pastor, I knew for certain that there was "eternal hope," and that "prayers for the dead" were not inconsistent with my church's teachings, and did not imply that I was going over to the Romish church. In brief, the spirit made me promise in writing not to torment his medium in the future, and would do all he could to improve his condition.

The result of this seance is that all the three ministers are convinced that evil spirits to torment human beings in the nineteenth century, as they did in the first, and since then I have had the pleasure and satisfaction to hear certain of the three pastors deliver a beautiful sermon on eternal progression, on the Spiritual gifts mentioned in 1 Cor. xii., and other excellent discourses, all bearing on the glorious truths of modern Christian Spiritualism.

My minister knows all my views regarding Spiritualism, so-called and so long as I am not prohibited from attending what is called the sacrament—which is to me a means of establishing rapport with the angels in the spirit world and their Lord and Master, Jesus Christ—I see no reason why I should give up my church, when, by my remaining a member, I can leave some of its pastors, who will then possess a living faith, as in the Apostolic times; and also benefit myself spiritually.

FRANZ MELCHERS.

Colonel Melchers, once a staff officer of Governor Hampton, was born in Germany, Jan. 9, 1826. Came to Charleston, S. C., in 1846. Has been editor and publisher of a German paper in that city since 1853. He is the pioneer Spiritualist in his adopted city, advocating it through the columns of his paper since 1879, when he first saw its light. During this time he published the first German Spiritual book in this country—"Das Gebaeude der Wahrheit." His standing as a citizen is one of honesty and integrity, and ever true to his principles of knowledge and right.



COL. F. MELCHERS.

of my friends for what they might expect if an evil disposed spirit was really the cause of the mischief, I explained that the case might be similar to that of one who was, in the Apostolic ages, called possessed by an evil spirit, and who would be taken in hand, or treated, by officials connected with the church, called exorcists, or those mentally (i. e., having hypnotic power) qualified to cast out the evil spirit.

The very same psychological phenomena, I fully explained, were of common occurrence in the nineteenth century, and every experienced or practical Spiritualist would at some time or another have come across similar cases. My clerical friends admitted the reasonableness of my arguments, and promised to remain passive and sympathetic spectators, no matter what unpleasant results might be developed through my "laying on of hands," which I explained was another form of magnetic or hypnotic manipulation; and which gift, besides the healing or therapeutic power, I had long exercised at Cape Town, Africa.

In due time I was introduced to

at times he felt a great desire or impulse to throw himself into the sea or off a bridge into a river, and in extreme cases to cut his throat; and that often his life was made miserable on account of the importunity of a disembodied spirit, who I was told was the brother of his own wife.

After strongly urging him to pray to God for spiritual strength to resist the evil prompting, I asked him for the history of his troublesome spirit, which was as follows:

Some years ago, when the father of the spirit was very ill and laid up in the house of his married daughter, the son, then living, and whose occupation was that of a sailor, would persist in coming to the house and making such unpleasant "scenes" that the medical man was compelled to tell the husband and wife that if they wanted to keep the father alive they would have to prohibit the refractory son from coming to the house again. This was done, and led to a fearful scene. The son subsequently died, and soon afterwards made himself very obnoxious to his brother-in-law, still in the flesh.

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Rejected MSS. will not be returned without postage accompanying the same—not processed beyond thirty days after receipt. Ordinary notices of five lines inserted free. Ten cents per line over that number.

SPIRITUALISM AND BUDDHISM.

To those who reproachfully ascribe to Spiritualism a fantastic character unworthy the attention of the world, much information may be pointed out in the second of a series of messages of the world's religions, entitled Buddhism, by Prof. T. W. Rhys Davids, published in the Outlook of July 10th.

Prof. Davids gives us a great deal of sound commentary on the simple yet grand system of ethics and philosophy instituted by the Buddha. Referring briefly to the early career of this great teacher and the causes impelling to think out the system which bears his name, the writer passes on to a consideration of the noble Eightfold Path which lies before and follows all that pertains to the old adage "Man, know thyself," and which comprises the religion of Buddhism.

1. Right Views.
2. Right Aspirations.
3. Right Speech.
4. Right Conduct.
5. Right Livelihood.
6. Right Effort.
7. Right Mindfulness.
8. Right Rapture.

In analyzing these parts of the Path, Prof. Davids probes deeply into the mind and character of Buddha, showing him as one of the most original thinkers the world has ever known, and that the Buddhist system, like the Christian system, has much in it that the world requires, that the teachings of the Path are wholly at variance with modes of life everywhere, and that only as the ego is conquered, that is to say, in the ratio that wisdom and benevolence rise above selfishness and ignorance, the true and final salvation of the soul is obtained. The unity of this great truth with the teaching of Modern Spiritualism is perceived at once if interest in one's inquiry leads the mind toward it. There is no salvation of or for the self. It must be diffused in the welfare of others. Sorrow, against which all other systems of religio-philosophy have aimed to provide protection—and failed—is here blotted out of the consciousness by eradicating the selfishness which produces it. The fears of sorrow, the remorse of conscience and the long line of human sufferings, all have their rise in ignorance and are all outgrown in wisdom.

Here, we may say, is the bed rock of Spiritualism, and those who dislike the term may turn to Buddhism and find it all there, colored more or less, of course, by those peculiar climatic, food and soil elements which go to make up the Indian civilization and its philosophy.

The Sancho Panzas going forth to combat Spiritualism may eventually find themselves so scattered as to wish they hadn't done it—unless their aim has been solely to gain a little notoriety by being picked up piece meal by a few sympathetic followers to be nursed and caressed for another bout with some other ism.

ANOTHER ECONOMIC HERETIC DISPOSED OF.

The great tide of popular opinion set in recently against the action of the corporation of Brown university in retiring President Andrews on account of his social economic views, is not confined to this country by any means, as the following from the London (England) Spectator will show. In an article on "Aggressions of American Wealth" it refers to President Andrews and Prof. Bemis, who was ousted from the Chicago university, as follows:

"We can scarcely escape the conclusion that a conspiracy exists among the heads of trusts in America to interfere with the freedom of teaching in the universities so far as economic questions are concerned, in order that nothing shall be uttered which has not received the trademark of monopolist approval.

"Capitalists have subsidized the pulpits, bought up the press, seated well paid attorneys in the senate, and finally have stretched their hands out to the colleges, which it is an easy thing to capture by such generosity as Mr. Rockefeller's. Apparently it is their intention to convert the United States into a powerful oligarchy, and they will extend the sway of that oligarchy to other lands when they can."

When it comes to a thrust at the vitals of the body politic protests are not confined to mere national or governmental systems. Actions such as the one under review are world wide in their effects and influences and English sentiment is American sentiment when dealing with them. The Index Expurgatorious of the Roman Catholic hierarchy has been taken as a model by the destructionists of rational economics and the day is not far distant when the remnants of the old writers' works, together with the modern school of Marx, Proudhon, Bellamy and scores of others, will disappear from the public mind, and particularly from the mills of education, if such espionage as has driven Andrews and Bemis to the wall is allowed to exist. Presumably this is a land of free choice, free thought and a free press, How far short of the actual condition of affairs this presumption is may be seen in the action of Brown university.

A POOR CRITIC.

The Minneapolis Times, whose editor is one of the brightest in his profession, does not endorse the sweeping statement of some newspapers to the effect that "every Spiritualistic performance can be exposed as the fraud it is," but in alluding to what it believes to be a psychological influence exerted upon mediums and attributed by them and by Spiritualists to spirits, the Times drops into old-time animadversions which are unbecoming its dignity. It says: "It seems to us very ridiculous to believe that George Washington, Benjamin Franklin, and even Plato, in their lofty-spiritual state, descend to the monkey business in the Spiritualist's cabinet. It ought to be obvious to the most simple-minded that the dignified father of his country would decline to play a banjo or jangle a bell or thump a tambourine in a dark cabinet and assist in untying the hands of a "medium" in order to convince a crowd of credulous people that there is a future life."

It ought to occur to Editor Blanchard that statements of this kind should be qualified by some degree of fact. It is probable that great minds in the other world might in the process of carrying out some fixed plan resort at times to what we would term crude methods in establishing their claim among mortals, but it is no part of Spiritualism and its teachings and no part of its phenomena to ascribe to these minds such antics as the Times imputes to them. In an experience of twenty-five years we have not seen nor heard of a single Spiritualist or

medium worthy the name who claimed that such spirits as the Times mentions by name ever had anything to do with these physical manifestations. Will Editor Blanchard point out one?

THE CAMPS.

The camping season is now fully on and myriads of inquirers and believers from all over the country are wending their way to these mecca for light—more light upon the great query of Job, "If a man die shall he live again?" Happily it is no longer a query for millions of people. These campmeetings, some of the important in great property interests as well as schools of inquiry, are doing much to aid and further the solution of this and other vexed questions, and from nearly all of them come reports of a favorable nature. There is some weeding out yet to be done and some antagonisms yet to be outgrown, but on the whole the outlook has never been brighter along those lines which make for the permanence and joy of these great summer outing places.

Cassadaga, Lake Pleasant and Onset Bay still take priority in the claims for beauty and attendance, although other camps are hugging them closely. The volume of good thus inaugurated can not be overestimated.

ATTENTION! OHIO STATE ASSOCIATION!

There is a concerted action on the part of Elder Covert, J. D. Hagaman and E. E. Caylor to oppose Spiritualism. Who these gentlemen are need not be told here. They are well known to all Spiritualists. But whatever their motive, or however vain their attempt to injure the cause, they should be given some attention by the state organization—if but to keep guard on their movements for future action. Of course, Spiritualists feel safe—thus their indifference. But they might be caught napping once too often and proceed to lock the stable after the horse has been stolen—some of their rights abstracted. Let every one be on guard, but with exceeding quietude. Hold down the ranters and let reason govern, and we may predict a downfall of the antics in regulation style.

J. PAGE HOPPS.

Rev. J. Page Hopps, whose portrait we bring in this issue, is a disciple from the English church, converted to Spiritualism quite a number of years ago in London, where he is still active in the cause. Mr. Hopps is a man of broad, liberal mind, and true to his convictions. He has been the means of opening the way for many of the church to enter Spiritualism, and has never failed to make his reasons clear to those who questioned him as to his change of heart. As a man he is upright, honest and truthful; as a speaker graceful, effective and interesting. He also wields a good pen, which he has used freely in defense of the cause he espouses, and never retreats when duty calls him to the fore. His address is Oak Tree House, South Norwood Hill, London, S. E.

When political parties stoop to the level of ancient priestcraft to keep voters in ignorance, or prevent their enlightenment on certain questions their day of jubilee has set; for the natural result of such is the attraction of ignorant voters only, and such parties cannot exist in an enlightened country like ours. Let politicians beware of blinding their constituents to the true status of affairs; for the reaping will be with the sowing, and the awaking will be as from a nightmare unlooked-for. Let honesty prevail in politics as in religion. There is as much bigotry in one as in the other when governed by policy rather than principle. The country's salvation depends on it.

SOCIETIES AND CAMPS—READ!

The Light of Truth should be supported by societies and camps for the simple reason that it is making converts for them, and their existence depends upon this. No other paper reaches out among the populace as the Light of Truth does. Friends write us that they do not mind remailing it to strangers in its present form, as there is nothing in it to be ashamed of or to reflect detrimentally on Spiritualism. While it contains other than strictly Spiritualistic news, this does not clash with its true aim. It is all of an occult nature, and forms a medium between the materialistic world and Spiritualism. In that way it reaches farther; has more immediate effect; obtains a hearing where a radical sheet can not; and in that way it sows seed for the future. Spiritualism has been languishing of late years for new accessions. It was becoming too set in its own views, and thus building up a wall between itself and the outer world. The Light of Truth has battered down this wall, and opened the way for new recruits to come in—both by its own originality and its Occult Science Quarterly, which reaches still farther into materialism. Should such an enterprise not be encouraged by proper support? If not, Spiritualists will have something to regret some day, for a good thing is often not appreciated until it is lost. Thus it is better to prevent such a calamity while it is within possibility than to be compelled to say later: "What a pity—we didn't know a good thing when we had it." Therefore, be up and doing. Now is the time—not tomorrow or next week or next month. Pay up your subscription and advertising bills without notification and send for the Quarterly—four for a dime.

HOW IS THIS?

The people of the United State pay more taxes than the people of any other nation on the globe. The estimated total of national and local taxation is £126,000,000. The total annual taxes of Great Britain is only £119,000,000; of France, £122,000,000; of Germany, £108,000,000; of Russia, £72,000,000; of Austria, £55,000,000; of Italy, £81,000,000.

Such is a news item, which appears to be authentic. We fought England to be free from high taxation, and now we are paying more than her subjects do. Is this government becoming Chinalized? Honest voters would better study facts a little ere it is too late to adjust matters peaceably.

OUR POLITICS.

That great triumverate—Caylor, Hagaman and Covert—which has arranged itself in battle against Spiritualism, should be given all the rope it can obtain, so far as personal interference with them is concerned. Let the friends be on the defensive simply, and they will retain the right on their side. Other and greater combinations than this, or than this can conjure up, have come to naught in their combat against natural law—which spiritualism is. Ohio was made a democratic state some years on account of a similar opposition, and can be turned either way, according to circumstances, the balance of power being on side of the Spiritualists.

Those who stop their paper because the publishers refuse to accept their offerings are the only losers by the transaction. To accept all matter sent in voluntarily would leave no room for the publisher's effects, and every reader would order his paper stopped instead of the few whose self-love is wounded by rejecting their grievances or individual notions about things.

THE SCIENCE OF INFLUENCES AND THOUGHT EFFECT.

The nearer we come to the truth when writing or relating a fact or a series of facts the surer we are of gaining a hearing or being believed. We may deceive one man when directly under our influence, but we cannot deceive the public to which we can come no nearer than through a newspaper article. A few who are themselves wont to deceive may be caught by false statements, as such live in that atmosphere and cannot conceive of truth as readily as they can of their own soul food—unless the deception is something they once practiced themselves, under which circumstances, of course, they are not caught. Experience has made them wise on that one point of roguery, while the shrewdest rogues, who are never caught, are those who have practiced all the arts thereof. Thus it is only the minor rogues that may be entrapped by large ones. Beyond that intuition guides. All people who are wont to be honest are as readily warned by such deception as the few are entrapped. The influence accompanying such effects will not harmonize with their atmosphere—their aura—and they either give it no hearing or simply do not believe it. The latter is more frequently the case, as the perversion of a part of a truth or fact, makes the whole rejected. To tell the public, for example, that a construction costs double what it did, for the sake of boasting, causes the large majority to lose interest in the whole affair, because they sense the deception in it, and are accordingly moved to act—often to withdraw their patronage if such is wanted. Intuition is the tell-tale. There may not be any harm in the boast or none intended, but it injures the cause just as much as it lacks the truth. The nearer we can keep to the truth, therefore, the better the effect—and patronage if such is wanted.

The science of this is that every thought carries an influence with it that gives it weight or measurement (value) in the mental realms, and the large majority judges it by this influence, and judges it rightly, however logical the deception may seem, or however well dressed in words or fine phrases. The only sure method of reaching the entire public, therefore, and to be trusted, is to state the exact truth concerning a fact or that which is to solicit the sympathy of the masses.

It is sheer folly to spoil a wholesome truth with an untruthful appendage, believing thereby to create a greater effect. To the contrary, it makes the whole rejected, and instead of gaining, the prevaricator is the loser. Honesty is the best policy when dealing with the public. Advertising is in large measure perverted in this manner, and those who resort to untruths for a little monetary gain, are sure to lose doubly in the end—and most especially when it concerns affairs of a spiritual nature, or in any way connected with a spiritual or religious cause. People interested in such affairs live in a higher or more refined aura and are comparatively sensitive or intuitive to truth. They seem almost to know at the moment what is true and what is untrue, or how much of an assertion is or is not true, and withdraw from it accordingly, having a natural fear or horror for that which is not strictly honest or righteous. It behooves our institutions therefore to be as chary as possible about imitating business tactics of the outside world, for in proportion as they do they will languish or suffer. Their only hope is to be strictly original, and let that be based on absolute honesty.

As a crusading document we will send four Quarterlies for one dime.

SOUND PREMISE AND LOGICAL CONCLUSION.

Colonel De Rochas, who has given to the world so much of his experiments in the occult, sums up his views as follows in a letter to the Revue Spirite:

The result for me has been the conviction that man can not be considered as an animal whose brain secretes thought as a flower secretes its perfume.

I believe that I have experimentally proved that man is composed, during life, of a spirit, the nature of which we are unable to determine; of a body composed of flesh and blood, and also of a fluidic part which the ancients called the soul, whose function is to convey to the spirit the sensations of the body, and to convey to the body the orders of the spirit.

This fluidic influx, which flows along sensitive and motor nerves whose ramifications extend to all parts of the body, occupies in space the same volume as the body, of which we may say, without overstepping the bounds of positive science, that it is the double.

I have shown that this double can, under certain circumstances and with certain persons, exteriorize itself and become perceptible to our senses—the body of the subject then becoming insensible. It is by means of the double that the subject then feels, and in many cases it is also by the double that he seems to see and reason, the body then playing the part of a receiving apparatus at the end of a wire which unites it with the spirit.

If the spirit and the soul can momentarily separate themselves from the body while remaining tied to it by a fluidic cord, the existence of which can be verified through the clairvoyant vision of certain sensitives, are we not authorized in supposing that they (the soul and spirit) can continue their separate existence after death—that is to say, after the rupture of the cord—a rupture which has been witnessed by those same sensitives when they have been present at the time a death has taken place?

A GREAT DISCOVERY.

Some newly discovered sayings of Jesus are among the latest importations. They were rushed in just before the Dingley tariff on salt went into effect. For some time there was a profound speculation regarding the identity of the manufacturers, but a close reading of the second saying, which is labeled startling and entirely new, settles this question: It reads: "Jesus saith except ye fast to the world ye shall in no wise find the kingdom of God; and except ye keep the Sabbath ye shall not see the Father."

Lillian Whiting in this issue makes some reference to faith in her article which is very significant. Few people comparatively, seem to grasp the true idea of faith as a universal principle. They know what it means in connection with a human being who is trustworthy, but not in connection with an unknown quantity—such as spirit. If they were to think of the latter as pure intelligence—omniscience—and trust to it accordingly, they would learn that faith is truth felt. It not only uplifts but guides, and instructs as well.

Those Spiritualists who are not supporting one of their papers are neglecting a duty which will redound to their shame, not only here, but hereafter; and which will be most keenly felt when endeavoring to reach the same plane with those who have risen by virtue of the aid rendered the cause which revealed to them a life beyond the material.

Just issued by the Light of Truth Publishing company, "Spiritual Scraps." Price 25 cents.

THE BLIGHT OF GREED.

The second installment of Julian Hawthorne's report as special commissioner of the Cosmopolitan Magazine to India appears in the current number of that periodical. It is indeed a harrowing account of man's inhumanity to man and beggars the wildest flight of imagination.

The horror of the situation is not due to famine per se, for there is plenty of grain and other food products in the country, but it lies in the grasping greed of the native dealers, buyers, etc., who hold in store and eke out at fabulous prices to the starving millions the food requisite to keep them alive. This is the real famine and is caused by a lack of means to buy food. Government officials are both powerless and inefficient, while the natives themselves are wholly void of compassion for each other. Every move and every life turns on money, and already 8,000,000 of human beings have perished, with 20,000,000 more inevitably to follow before the ravage ceases.

DEATH OF FATHER KNEIPP.

Father Kneipp has, after a long and laborious life, passed to his reward. His age was said to be 76 and his disease pneumonia and its effects on a constitution overworked, strained beyond his power at this age to endure. It is said that 30,000 patients had visited his institution during the past year. Think of such a throng and their effects on any physician's health.

Father Kneipp called his system "My Water cure" to distinguish it from the water cure of Priesnitz and his followers. With it he also combined simple household remedies. He always insisted that his methods were only a return to nature, that there was nothing new about them. Going bare-footed on wet grass and even snow, ice and over rocks, was one of his prescriptions more talked about than all others. The object was to bring the feet in contact with the earth and thereby produce an effect on the nervous system and circulation reached in no other way. His baths, too, were given without rubbing and drying of the body afterward as in the old method. He advised the wearing of linen next the skin, and a plain, simple, rather course diet. He numbered among his adherents many of the nobility, who had got far away from simple habits, counts, and even the Emperor of Germany, and he was once sent for by the Pope to prescribe. Probably no educated physician of modern times ever had such a following or such influence, and Kneipp cures have been established all over the world as a consequence.

M. L. HOLBROOK, M. D.

The coal miners' struggle for a living wage still continues, and at this writing shows no sign of weakening. There is only a step between the starving millions in India and the coal miners of this country who subsist on a wage of forty-two and one-half cents per day.

"Matrimony," said the sweet girl boarder, "is a holy rite." "Why, then," asked Asbury Peppers, with the air of a man sure of his ground, "why, then, is it that so many who marry find they are wholly left?"—Cincinnati Enquirer.

A hypnotic craze has taken hold of the young people of Jacksonville, Fla. It ought to be stamped out. Hypnotism in the hands of inexperienced people is a menace which cannot be too strongly condemned.

People do not realize how near they stand to each other. Rich and poor often change places with each other in a few years, showing that nature has no favorites among her children.

CHOICE LITERATURE.

SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.

THE BETTER WAY—An occult story by H. McL. Shepard-Wolf. 25c.

IN HIGHER REALMS—A psychological novel, by Arthur F. Milton. 25c; postage, 4c.

INTERVIEWS WITH SPIRITS—By Samuel Bowles, late editor Springfield (Mass.) Republican. Paper, 50c; postage, 5c.

THE RELATION OF SPIRITUAL TO THE MATERIAL UNIVERSE—Giving the law of spirit control, by Michael Faraday. Price, 15c; postage, 2c.

SIDIERAL EVOLUTION OR A NEW COSMOLOGY—An explanation of the principles that pertain to universal life force and its expressions in form. 50c; postage, 5c.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Dr. Fred L. H. Willis. Price, 10c; postage, 2c.

PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price 25 cents.

HEAVEN REVISED—A narrative of experiences after death. Mrs. E. B. Duffey. 15 cents.

THE LIVING TEMPLE—By Dr. Benton. 10 cents.

HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.

THE CONTRAST—Evangelicalism and Spiritualism compared. By Moses Hull. 50 cents.

CHRIST, THE SOCIALIST—By the author of "Phillip Meyer's Scheme." Arena print. 50 cents. 357 pages.

WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.

BEYOND—H. S. Hubbard—Arena print. 25 cents.

HELEN HARLOW'S VOW—By Lots Walsbrooker. 25 cents.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50c.

CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.

SOCIAL UPBUILDING—By E. D. Babbitt. Price, 15c; postage, 2c.

A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.

A SEX REVOLUTION—By Lots Walsbrooker. 25 cents.

THE REAL ISSUE—Argument on political and industrial economy. By Moses Hull. 25 cents.

THE REASON WHY—Or Spiritual experiences, by Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price 50 cents.

ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.

WAYSIDE JOINTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.00.

SCIENCE OF THE SOUL—Loren A. Sherman—\$1.25. Library volume.

LIFE IN THE STONE AGE: A HISTORY OF ATHARABL—An outline history of man written through the mediumship of U. G. Figley.

THE PHILOSOPHY OF REINCAR-NATION CONSIDERED—By J. Clegg Wright. 25c; postage, 2c.

THE REAL ISSUE—By Moses Hull. Price, 25c; postage, 2c.

EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price \$1.00.

LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nurse. Price \$1.00.

PRIMITIVE CHRISTIANITY AND M. S. By Dr. Crowell. Vol. 2. 500 pages. \$1.15, with postage.

Occultism.

WHY WAS THIS?

A Wonderful Experience of Dr. G. H. Schofield.

In August, '87, I lost the material part of a loving wife, who passed away very suddenly, being sick less than a week. At this time I knew little of the grand truths of Spiritualism, my wife knowing nothing of it or its teachings. I had from early childhood been clairaudient, with a gummering of clairvoyance. I, as most strictly brought up Episcopallians, always attributed my hearing and occasional seeing to imagination—to freely eating, a fever, in fact, anything except the correct cause.

At an early age I was able to mesmerise, and was often punished for so doing, it being "the work of the devil." My touch would soothe and relieve the terrible sick headaches with which my mother then suffered. I was considered a strange child. I often asserted that this was not my first life on earth, telling of things which to me were perfectly clear and certain, and which many years of study and experience have only more fully proven to me to be true. From the age of 10 years to that of 20 I had little time or opportunity for investigating these things which my soul told me were true. After 21 years of age and up to the date of my marriage, I had traveled well over the world, being an earnest seeker for truth. I fully believed in the communion of spirits, in just what manner it was done I did not know. I had never attended a seance or spiritual meeting of any kind. I fully believed that if those things were true and if it was right for me to know it, the truth would come to me without the assistance of a medium all in good time. This was the condition of my mind at the passing away of my wife. I have mentioned the above about myself to fully enlighten any who should read this article that they may know my spiritual condition and who should read this article that they be better able to give an opinion as to the cause of my experience. After putting away the body of my wife I started for a distant city, where I arrived, broken in health, sick at heart and a financial wreck. For three or four days I endeavored to get into business, but failed. On the night in question I had been in the city five days. About 9 p. m. I found myself in a small room which I had engaged for the night with less than one dollar in money. My room had one door and window, both of which opened on a gallery which surrounded a court. The night being very warm I left door and window wide open, went to bed, but not to sleep. I tried hard to think out some way by which I could get into business and once more get on my feet. I heard the clock strike every hour up to 12. At 11 o'clock I heard the people of the house close the house and go to their respective rooms. A few minutes after 12 o'clock my attention was arrested by suddenly hearing voices in the room just below me. The hearing of my name mentioned a little later was enough to fasten my attention to anything which was being said, for I did not register, was a complete stranger to the house and in fact to that part of the city. There were two voices speaking, only one of which I could understand. The one I could hear was evidently speaking by the ad-

vice or direction of the other. This voice related my past life as well as or better than I could, mentioning things which I had nearly forgotten. This voice suddenly stopped for a full minute, then said: "He's listening. I shall say to him that he shall get up in the morning, having no thought of what he shall do, or where he shall go. That he will be guided and directed, in truth, will be led where he goes, and the words will be put into his mouth at the right and proper time. He is to have no fear for all is coming out right, as he has many friends who are much interested in him this night and will see him through safe and sound." The voices ceased talking and I heard the soft footfall on the stairs and the swish of a woman's dress. It was dark as Egypt. I distinctly heard the footsteps pass my open door, go to the end of the gallery, return, come in my room and directly up to my bed. I had a strange sensation, such as I never had before or since. It was not fear or excitement. I can only describe it as strange. I put out my hand and said: "Mary, is this you?" Mary was the name of my wife, who then had been in the spirit six weeks. I heard a sigh, but no more. I almost immediately fell asleep and did not awaken until 8 in the morning. I went for some breakfast in a quiet manner. All my nervous feeling of the previous few days had entirely disappeared. I was in a daze like. I finished eating and soon was aimlessly walking up Broadway. About 9:30 I found myself in the office of a stranger (the building I had never before been in), who asked me "What can I do for you?" For a moment I came to myself and started to excuse myself and go out when the same feeling came back and over me and I commenced to talk to him. What I said to him I do not know. I can only tell this, that I told Mr. B., who was a very wealthy man, a lawyer of known ability and a man who was known to be very hard and close, in fact, he was the last man in the world I or any other man in his senses would have selected to do this kind of business with. I say that I do not know what I told or said to him except I said that I had a preparation which when put on an ordinary drill would make that drill cut through any steel or other hard substance. The language I used must have come from a high and powerful plane to ever have induced a man like him to invest his loved dollars. I saw him on Friday morning. After my talk with him he gave me a check for \$15 to not speak to anyone else about it, and to come to him Monday morning to talk more about it. Monday I called. He gave me a \$5 bill and said, "Come again tomorrow morning at 9." I did so, and when I left him I had his check in my pocket for \$1,000 and a contract signed by him to pay me \$9,000 more when the business made it. The first thing we did on this day was to go to a drugstore and make up my preparation. We then went to one of the largest machine and railroad shops in the city. The foreman gave us the use of a steam drill. He worked it for us, and then and there, with a common, ordinary drill, by putting on it while in motion my liquid, it did all of the work of a \$1,000 diamond drill. We drilled through an old file, a chilled car wheel rim, in fact anything that could be thought of. To say that all were excited and surprised (except myself) would really be a feeble ex-

pression. I seemed to look upon it as a matter of course. I was in a dreamy like state or condition. Mr. B. and I returned at once to the office, the papers were drawn up, arrangements made for me to take out a patent. I had my \$1,000 and all interested were contented and happy, for a time at least. With my money I settled the few debts I had contracted, took my child to a good home, where I made all arrangements for his education, etc., and so I was on my feet once more, just as the voice told me I should be on the night that I shall never forget. Mr. B. wrote me that he had received from the patent office a notice that it could be patented, and asked me to come at once and we would commence to place it on the market. I did so. We first made up a small quantity of it to cut or drill some samples to send out. Full of faith, we sent a man with the liquids to the shops, having made arrangements to have 50 samples of chilled steel prepared. He soon returned with the news that "something was wrong" from the foreman of the shop. I went down to see what was the matter, and now comes the great (to me) mystery. I will pass over the days of trouble and experiment which I passed through. Suffice it to say that all—everything—in all ways, I could or anyone else, think or suggest, I tried, I consulted for the first time mediums, but to no purpose. No one, Spiritual or material, could or would make my preparation work. It had really no more effect than so much cold water. The only time it did the work was when it was being tested to ascertain its value. Now who among advanced Spiritualists can fully explain. Why was this?

G. H. SCHOFIELD, M. D.
Encinitas, Cal.



HOME OF A HUNDRED GHOSTS.

On Rock creek, in Kansas, is the champion haunted house of the century. It is a large farm-house, built of native lumber. A long while ago an old man, who had money hidden away somewhere, died there, and there have been several deaths since. The ghosts that gather in the place consist of an old man with flowing white beard, in white gown, who comes down the stairs and disappears across the field; a little humpbacked man on a gray mule, who broke up a quilting party in the house, and another man on a raven black steed, who rides swiftly across the field and suddenly vanishes into thin air. A committee of prominent citizens investigated the haunted house and had their spines chilled and their hair on-ended by what they saw and heard. There are all kinds of ghosts in the house, which is known as the old Gish homestead. Every family that has tried to live in it has been forced to leave. One family carried away its household effects in the middle of the night.

"Spiritual Scraps" is a book of testimonies to Spiritualism by Wallace Crookes, Lodge, James Dalley, Willis Underwood and Weaver. For sale at this office. Price 25 cents. It is also illustrated.

FROM OUR FOREIGN EXCHANGES.

Col. A. deRochas in the June number of La Revue Spirite closes an article on the sittings with Eusapia Palladino with some "hypotheses" which are interesting as the conclusions of a thoroughly scientific man who has learned that not all things are contained in a materialistic theory. "When an attempt is made to create a science, at the first consideration we ought to thoroughly prove the facts; but this does not suffice. Our mind wavers in the presence of the best established phenomena and refuses to admit them if they appear in opposition to what we consider the laws of nature. To overcome this resistance it is necessary to imagine theories showing the connection there may be between them and that which allows them to connect with previously acquired knowledge, without preoccupying themselves with favorable hypotheses. 'Facts,' says Sir Humphrey Davy, 'are more useful when they contradict than when they support received theories.' As soon as a theory does not explain all the facts of like order it is faulty; that shall succeed it without having any more pretension to be adequate to the truth is likely to serve to provoke, through reasoning, some new inductions which will either weaken or confirm it for a certain time.

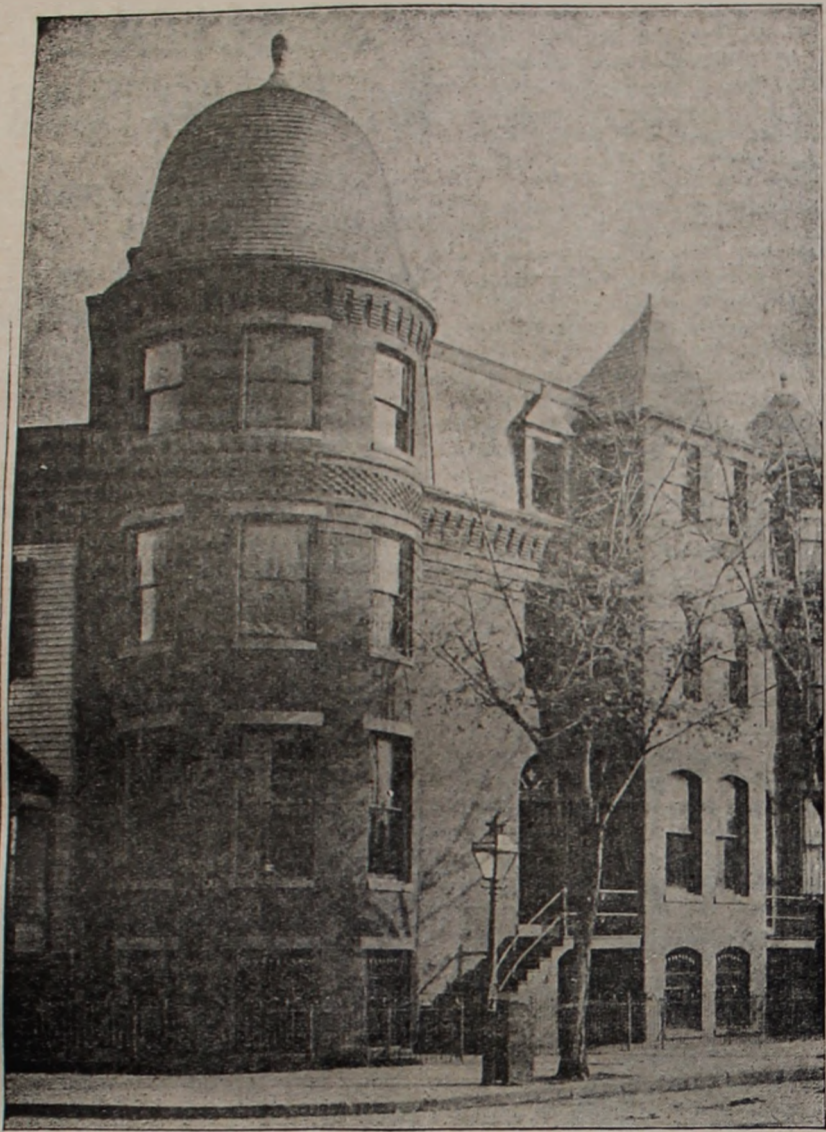
We have today a considerable number of experiences and observations, to attempt a synthesis of them I have done so; but it would be necessary to present my conclusions in a manner sufficiently clear, to extend this article to too great a length for this review. I will limit myself to remark that if, in our arm for example, we should stop the circulation of the nervous fluid, in the wrist, the hand becomes a dead, inert thing; to allow new life to it, it will be necessary to cause a certain quantity of fluid to penetrate into it. Suppose now that certain persons enjoy the property of projecting outside of themselves this fluid, which, in the greatest number of persons, stops at the surface of the skin, and to direct to a neighboring object in such a way as to accumulate it there in the same proportion, it is not absurd to admit that, through some such mechanism as unknown as that of electric attraction and repulsion, this object will be able to be seen as momentary prolongation of the body of the medium.

Remark also that the nervous fluid runs along the nerves in all parts of the body; it occupies in space the same volume as the body, and may be called its "fluidic double" without going beyond the domain of positive science.

We have been conducted, through repeated observations and experiments, to admit that the members of the fluidic double or astral body (as has become the usage of naming at this day) might some time disengage themselves from their fleshy envelope entirely or even producing change of the form, as in the case of gelatinous bodies of the amoeba, and finally become visible by the concentration of the constituent substance of the fluidic body on this or that one of their parts.

All that I have observed in the case of Eusapia may be explained by this purely physical hypothesis, without the intervention of an independent intelligence. This changing of personality which she presents when she is in trance, and which she calls John King, is well known phenomenon which obtains in the very first stages of hypnosis by suggestion, and is explained by exaltation, at the expense of the recollections constituting the real personality of the subject, in exchange for the recollections having reference to the person to be created.

The considerable muscular efforts which accompany each of the effects of a physical nature produced at a dis-



N. S. A. HEADQUARTERS, WASHINGTON, D. C.

tance by Eusapia, the precaution which she takes to have the objects which she will have displaced touched in order to establish a fluidic bond between her body and them, would seem to confirm the explanation which I have just given.

But, if this is true for many cases it is inexact for others; if John King may be a creation of the imagination of the subject, which has for a long time frequented groups of Spiritualists, as it has been said that of the Katie King of Crookes, nothing proves that he does not really exist. The nervous fluid which, in our body, obeys our mind, may it not, when it is exteriorized, fall under the control of another spirit which models it and makes it act according to its will? Numerous facts observed by persons in whom I have all confidence seem to prove it; the experience of eighteen centuries of the church attests it. But this is going beyond the domain of experimental physics, whose frontiers I am seeking to explore with the intention of not passing it.

In a note he cites M. Fugairon, doctor in science and in medicine, who admits in his "Essay on Electric Phenomena of Living Bodies" the existence of vaporous bodies, and speaking of its exteriorization he says: "The faculty of emitting provisional organs as an aid to the expansion of the body would thus be a general faculty of the animals; only, while in superior animals the gelatinous body can not form expansions, it is the vaporous body which serves this purpose. All electric modification produced at one point of the phantom ought to be reproduced and felt at the corresponding point of the subject, and all modification of the subject ought to be reproduced in the phantom, by virtue of waves formed (exteriorization of sensibility). It is thus that a phantom is found to be a veritable organ of the subject."

In another note he says: "This phantom may have a materiality anal-

ogous to that of globular lightning and to be composed of particles disengaged from the fleshy body in suspension, so to say, in some organic electricity. In subjects in which the fluid is less strongly connected with the flesh than is common among men, its accumulation and its more easy dispersion determine the hyperthesias and the extraordinary insensibilities which are witnessed."

TELEPATHIC DREAMS.

Madame Countess Mainardi writes Leymarie of La Revue Spirite as follows:

"I had never seen M. Ernesto Volpi, publisher of 'Vessillo Spiritico de Vercelli,' we were acquainted only through a correspondence. Three months ago M. Volpi addressed me a letter requesting me to send as quickly as possible my photograph. I had none at hand just then but had one ordered. I begged M. Volpi to have patience but to explain to me the reason for such a pressing request. He replied that he had a vision of a woman in a dream and that, through an interior intuition, he had been persuaded that it was I who had appeared to him. My photograph, being finished I submitted it to the inspection of my friends, who found it resembling me but not smiling enough or blond enough. However I sent it to M. Volpi without disclosing the opinion of my friends. He answered only in these identical words: 'Thanks, the photograph resembles my vision in a considerable degree, but you must be more smiling and more of a blond; to assure myself I must see you in person.' In fact, he came expressly to Milan, where I had been for several days, at the close of last month. On seeing me he exclaimed: 'There is my vision, it is indeed she! There are her eyes especially, her look, her expression which surprised me, and which I perfectly recognize.'"

The second is not less strange. I fre-

quently saw during the course of the past winter the widow of a neighbor in an apartment adjoining. One evening I remarked that she had the appearance of a very serious illness to my husband, and observed that she would not have long to live.

Three days afterward she called, suffering very much and desired to talk to me. "Countess, you came to me that night (fixing on me her looks) to tell me a sad piece of news; I saw you in a dream all clothed in white and you were leaning over me, telling me, with regret and tenderness: 'Poor woman, your existence will not be long.' I woke up with a start, there seemed to be a form in white disappearing through the wall at my side. It was about an hour after midnight." The physicians have declared that this woman is afflicted with a very advanced heart disease and may die any moment.

Another instance given is that of a neighbor seeing the Countess Mainardi with a pet dog in her arms dead, which proved to be only the vision of an actual loss suffered by the countess.

N. S. A. CONVENTION.

The fifth annual convention of the National Spiritualists' association of the United States and Canada will be held at Masonic temple, Ninth and F streets, N. W., Washington, D. C., October 19, 20, 21, 1897.

Business sessions each day at 10:00 a. m. and 2:00 p. m.

Important business of interest to every Spiritualist will be presented for action before these gatherings.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc.

A large number of the most gifted lecturers and mediums will be present and participate in these exercises.

Reduced rates on railroads from large cities. Ask for certificate tickets to National Spiritualists' convention. These tickets must be endorsed by the secretary at the convention to entitle you to one-third fare for return trip. All who attend the convention are entitled to these rates. Remember, that unless you procure a certificate ticket we cannot secure a reduction on return trip. Notice will be given in papers at what stations these tickets can be secured.

All delegates' credentials should be forwarded to headquarters by October 1, 1897.

All societies not chartered are invited to do so at once, that they may have a voting representative at the convention.

Delegates' headquarters will be at the Ebbitt House, Fourteenth and F streets, N. W., Washington, D. C.

All delegates are requested to report at Red Parlor, Ebbitt House, October 18, at 8 p. m.

FRANCIS B. WOODBURY,
Secretary.

HARRISON D. BARRETT,
President.

MAN, THE MICROCOSM.—His Infinite and Divine Revelations—Intuition—The Light Within—by Giles B. Stebbins, is a neat little brochure of 20 pages, full of sweet thought and soul food, just issued by the author. Mr. Giles is an intuitive reasoner. What he writes, therefore, touches the inner life of the reader, and soothes, uplifts, inspires for a higher reaching out. Price 15 cents. For sale by the author. Address 143 Pitcher street, Detroit, Mich.

READ THE TESTIMONY

Of Crookes, Wallace, Lodge, Underwood, Prof. James of Harvard, and Judge Dailey on Spiritualism, in "Spiritual Scraps." Price 25 cents. For sale here.

ONE OF TWO WAYS.

The bladder was created for one purpose, namely, a receptacle for the urine, and as such it is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless local treatment of other diseases.

CHIEF CAUSE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles. So the womb, like the bladder, was created for one purpose, and if not doctored too much is not liable to weakness or disease except in rare cases. It is situated back of and very close to the bladder, therefore any pain, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sort. The error is easily made and may be as easily avoided. To find out correctly, set your urine aside for twenty-four hours; a sediment or settling indicates kidney or bladder trouble. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. If you need a medicine you should have the best. At druggists, fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Birmingham, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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CONSULT PROF. A. B. SEVERANCE. Come in person or send by letter a lock of hair, or hand writing, or a photograph. He will give you a correct delineation of character. Brief delineation, \$1; full and complete delineation, \$2; diagnosis of disease, \$1; diagnosis and prescription, \$3; full and complete delineation with diagnosis and prescription, \$5; my photo, cabinet size, 25 cents. North Chicago, Ill.

TESTIMONIAL.

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

FREE FOR 30 DAYS.

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

SUGGESTIVE ESSAYS ON VARIOUS SUBJECTS.

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Creation vs. Evolution, The Creation of Man, Faith of the Ages, The Solution, The Philosophy of Existence, The Nature of Man, The Wealth of a Well Stored Mind, The Life of Man, The Pleasure of Life, The Substance of Things Hoped For, The Evidence of Things Not Seen, The Art of Correct Reasoning.

Price, Paper Cover, 25c. Cloth Bound, 50c. Mailed on receipt of price.



C. E. DENT.

Mr. Dent is an all-round worker in the cause. He is president of the Mediums' Protective union of Vicksburg, Mich., which he helped to organize. He was also instrumental in forming the state association of Michigan. His phases of mediumship are inspirational, healing and psychometric, reading character from letters.

SUNDAY SERMONS.

BEST THOUGHTS FROM THE PULPIT.

The Rev. Charles E. Earle, pastor of the Harvard Street Baptist church, Boston, preached his last sermon of the season last Sunday evening, taking for his subject "The Gold Seekers." Outside of giving the usual warning concerning the hunt after gold with its many disappointments, he warned against sudden riches, saying that neither electricity nor dynamite are greater dangers to a man than a suddenly acquired fortune. A fortune should be acquired only by the experience that comes in its acquisition. Again, it is a great test of character, equally as great a one as to have lost a great fortune. He thought it wiser on the part of those who had positions to try economy, for true economy is not meanness, but generalship, and a fortune acquired in that way was the most secure.

On "Character Building" Rev. H. W. Westwood of Philadelphia said: We are told by the sacred historian that the materials used in the construction of the temple were prepared before being brought to the place, and that every beam and stone was placed in its position without the sound of hammer or axe, or any tool of iron. In other words the temple was erected in solemn silence. We, too, are building temples; temples that shall last long after the structures conceived by the genius or raised by the hands of men have crumbled into shapeless dust, the temple of moral character. But remember that character is not mere reputation. Reputation is what men think we are, but character is what we really are in the sight of God.

"Esoteric Christianity" was the subject of Mrs. Annie Besant's sermon at the First Unitarian church, Minneapolis. In opening, she said: "The very title of tonight's lecture is one which may raise a challenge. We hear it stated from time to time that everything in the Christian teaching is public and simple, and occasionally it is made the boast of this teaching that everyone can understand it—that it does not possess mysteries hidden away from the masses. If that

were true, it would be a most unfortunate thing for the perpetuity of Christianity. For any religion, all of whose doctrines could be understood by the uneducated and undeveloped, would necessarily be a religion that could not keep its hold on the highly educated and instructed."

That Jesus spoke words which revealed an apprehension of the inner life beyond the grasp of human understanding, she sought to prove by passages from the New Testament, and that the early Christian fathers knew and practiced the highest knowledge conceivable only to the perfected state in theosophical development, she sought to establish by the writings of St. Clement and others.

Dr. Crane at the Monon Lake assembly, Madison, Wis., Sunday, July 2, referring to the miners' strike, said: It has been often said that strikes do more harm than good. That is not true and the laborer knows it. While there have been disorders and hardships attending many strikes, it is a question whether these overt evils were a title of the covert wrongs they sought to redress. Besides many strikes have been quietly victorious. But above all things the miners should refrain from violence and be on their guard against agitators, many of them paid by their enemies, who urge them to lawlessness. The strength of their cause lies in their powerful hold on public sympathy, which every unlawful outbreak surely weakens.

Rev. H. D. Mulford of Syracuse, N. Y., referring to present conditions said that this is an age whose manifold discontent is largely due to the love of money and the haste to get rich. The idol of the people is no longer a golden calf, but the golden material itself. The words of Sallust, "Death dissolves all the ills of mortals; beyond is no place for care or joy," is the avowed belief of many living in Christian lands. The consequences of these materialistic views are many. For one thing there is selfishness. The fight for existence is severe in crowded cities, the human soul feels an oppressive loneliness and acquires the selfish principles that are in the atmosphere. Another consequence is luxury and vice that follows a philosophy which believes that man lives but once so let him live sumptuously. Such a view riddles and rots the conception of life until luxury runs into vice and the errors of living are many. As a remedy he recommended more spirituality in daily life.

Rev. Smith, at Union church opening, Chicago, referred to the duty of the American citizen as follows:

There ought to be a revival in politics. Every American citizen ought to be a politician. In the better sense of the word politics signifies "the branch of civics that treats of the principles of civil government and the conduct of the affairs of the state; the administration of public affairs in the interest of the peace, prosperity and safety of the state." In a republic everyone ought to be versed in the principles of civil government and take an interest in the administration of public affairs. Everyone ought to be familiar with the history of his country; read such works as Brice's "American Commonwealth," and make himself well acquainted with the character and spirit of our institutions. Every American citizen ought to study the great problems that are before the people. The Greek word from which our word idiot was derived signifies one who did not take an interest in public affairs. Victor Hugo said: "Every honest man ought to be a politician. Charles Sumner was wont to say the citizen who neglected

his political duties was a public enemy.

Rev. J. O. Rust of the Edgefield Baptist church, Nashville, Tenn., took as his text Psalms cxix. 9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

Besides wealth, he said, culture does not necessarily clean the life. There is such a thing as the idolatry of education. Culture brings many blessings, but it may curse as well. Education often refines vice and makes crime scientific, but they are vice and crime at last. Centers of literary and scientific culture have often been centers of luxurious sensuality and decaying morals. Lord Byron could sing like an angel, but he lived like a demon. Edgar Allen Poe touched his harp with the stroke of a seraph, but it was a hand palsied with passion. Robert Burns, the sweetest voice that ever sang the glories of the commonplace, was a voice touched with the unspeakable pathos of a heart consciously dying of its own consuming weakness. Lord Bacon had the head of a philosopher, but the heart of a slave. Man cannot live on man's thoughts alone. Culture may do its best, but its best may be an educated brain married to a corrupt heart.

He then explained the true cleansing process as meaning morality based on self study.

Around The World



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The World of Psychics and Liberal Thought.

"Psychotherapeutics" it is called now—which means that hypnotism has taken another leap into popular favor.

German theosophists declare that the soul of Shakespeare has entered the body of their leader, Dr. Hartman. Never until Hartman comes over and wipes up several square rods of territory with Ignatius Donnelly will this claim be accepted by the public, says an exchange. With Poe in one of our modern poets, Madam Blavatsky in a Hindoo boy, how can this be harmonized with those mediums who claim one or the other as their controls?

A granddaughter of the late Sitting Bull has married an Irishman. Whereupon the Chicago Times-Herald remarks, "Now look out for more Irish Bulls."

Henry S. Hubbard of Los Angeles, Cal., has announced himself as the "Herald of the Coming King"—a sort of "John, the Baptist"—and has issued his manifesto, taking possession of the world in the name of Jehovah, and states that those powers that assume to rule it, will now have to reckon with him. Fanatic or lunatic, which? When we met him at Esccondido, he was a Spiritualist. — Philosophical Journal.

Two new pieces of inspirational music entitled "There's a Light Surely Coming," and "The Headlight Down the Track," the work of Mrs. Ella T. Cowley of Washington, Pa., have just been issued.

I respect a man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than if it were a hut.—Goethe.

Joseph Chaldea, an Italian charged with wife murder at Bound Brook, N. J., last winter, is having a tough time of it in the jail where he is confined awaiting his second trial. Chaldea sleeps with two lights burning in his cell, as he says that in the dark his wife's ghost visits and torments him. In his fright he frequently yells in a terrifying manner. He prays aloud three or four times a day, sometimes for two hours at a time.

The Philadelphia Spiritualists are enjoying an old-time camp meeting at their favorite grounds, Parkland. This camp has been in the shadows financially and otherwise for several years, and it is to be hoped that it will regain its former prestige.

Lotta J. Darling, the famous Eastern medium, has taken a cottage for the season at Lake Pleasant.

The Peoria, Ill., Journal of July 23 prints an able letter on the birth and growth of Spiritualism from Mr. Louis Silverton.

"The Temple" is a neat little monthly magazine devoted to the unfoldment of divinity in humanity published in Denver, Col., at one dollar per year by the Temple Publishing Co. The Rosicrucian philosophy is the basis of "The Temple."

"Glimpses of Ancient mysteries, Biblical and classical, and of English and parental versions of the Bible and its Deity, in the light of Modern Spiritualism," is the title of a new and rare work by Alfred E. Gilles, and just published by the Banner of Light Publishing Co.

It is reported that genuine manifestations of an occult order have been seen recently at Red Key, Ind. The old Brooks farm near that town is the scene of the manifestations. This farm was the first one cleared up in this county. Mrs. Mollie Brooks, now dead, was the first woman white settler. She was a friend to the Miami Indians and her land was made their burying ground. Jesse Gray, notorious for his animosity toward the Indians, had been defeated in his purpose by this woman giving them shelter.

Recently a gravel pit has been opened on these premises and many bones have been unearthed and allowed to lie around. This probably was the cause of the first report of ghosts. It was claimed that they could be heard to knock together at night. Messrs. Al. Crister, William Dugan and Al. Diggins concluded to catch the practical joker, and repaired to the old tumbled-down log hut that was near the pit. The place is a dreary, lonesome one, covered with a dense growth of bushes, and on the bank of the historical Brooks creek. They were amazed as darkness set in, for they saw, or imagined they saw, Indians in war paint, and from the description they have since obtained of Jesse Gray, they saw him burned at a stake.

When the apparitions disappeared they took courage to visit the spot, and to their surprise not a vestige of ashes was visible. They precipitately fled, and for several days tried to keep the secret. It finally became known.

The daily press everywhere is giving up much space to the patronage and elucidation of Spiritualism. The Brooklyn, N. Y., Citizen recently printed a column account of the first manifestations in the Fox home at Hydesville, N. Y.

Captain Vernon Robinson was arrested at Onset for assaulting Mr. Henry B. Foulke, the Blavatskian mantle claimant. The mele grew out of the alleged theft of the now famous Buddha statue, owned by Mr. Foulke. To the credit of the latter be it said, he made no attempt to defend himself, meekly turning to his assailant "the other cheek." Later he swore out a warrant against the man.

Miss Sarah Fink, a Mennonite woman, has been entranced in a big mission tent at Grand Rapids, Mich. Since last Thursday noon she has taken no nourishment, and she expects to continue in this state for a week to come, according to her own statement before going in to the trance. She is unable to talk but can understand questions put to her and answers them by writing or with nod of her head. On Tuesday, according to her prophecy, she is expected to enter into the trance proper and all outward signs of life will cease, her soul leaving her body and communing with God and the angels. She has promised to give an account of her heavenly journey upon her return to earthly life, which is to take place Friday and the subsequent events are anxiously awaited by her friends at the tent.

The human eye may now be tattooed any color. Of course the process is available only in the case of blind eyes which, as is well known, frequently assume a ghastly starring appearance. The tattooing operation consists first of treating the eye with cocaine to deaden pain and then covering the unsightly orb with India ink of the required color. A small electrical machine operating a specially-made needle does the rest.

Mrs. Jennie Case, well known in Spiritualistic circles in Brooklyn, N. Y., spent a week in an insane asylum recently on an order from her husband, Henry Case, a prominent builder. Mrs. Case has been released.

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LESSONS IN LOGIC.

RULES OF SYLLOGISMS.

In our last lesson we began a little talk on syllogisms. A syllogism has three propositions, or, rather, two propositions and a conclusion. The first proposition is called the major premise, the second is called the minor premise, the third is the conclusion. Here is a syllogism:

Whatever imparts useful knowledge is beneficial to the world.

The Light of Truth imparts useful knowledge.

Therefore the Light of Truth is beneficial to the world.

The first proposition of a syllogism is usually a self-evident proposition. If not, it is one universally admitted to be true. Such is the first line of the above syllogism. The second premise must be proved or be one of the truth of which there is no room for doubt; and the third must distribute the predicate or affirmation in the first, or major. The syllogism must prove itself legitimate by its demonstration that the predicate of the first proposition is distributed through the third. Let us try it:

Whatever leads the mind into new and useful fields of knowledge is beneficial to the mind;

The Light of Truth leads the minds of its readers into new and useful fields of knowledge;

Therefore the Light of Truth is beneficial to its readers.

Now, if a reader of the Light of Truth were asked to demonstrate syllogistically that the Light of Truth helps some who do not read it, his answer, when put into syllogistic form, would be about as follows:

Whatever benefit the readers of the Light of Truth receive from perusing its pages they will try to impart to others;

The readers of the Light of Truth will receive the benefit of useful information not obtainable elsewhere;

Therefore some others will receive some of the benefits of what the Light of Truth is imparting to its readers.

The first proposition, I will again say, contains the term which must be distributed through the second proposition; therefore the first is the major proposition. The second is called the minor proposition because its term is contained in the term of the first proposition. The argument is made in the major and the minor propositions; therefore the third proposition is called the conclusion. The major term is always the predicate of the conclusion, while the minor term is the subject of the conclusion. The middle term is not in the conclusion.

In order to help the reader to understand this I will state and explain each part of a syllogism.

1. All tyrants should be punished.

In this proposition the punishment of tyrants is the major term, while tyrants is the minor term. The subject of the major proposition should be put into the minor proposition; as,

2. Weyler is a tyrant.

Now Weyler is the subject of the minor proposition. The predicate of the major proposition and the subject of the minor proposition form the third proposition, as follows:

3. Therefore Weyler should be punished.

This brings us to a more particular discussion of the

The word syllogism has already been defined. When analyzed, the word syllogism proves to have come from two Greek words, sun—with, and logisesthi, to reckon, to conclude by reasoning; an argument in which the conclusion necessarily follows the premises, so that if these are true, the conclusion must necessarily be true. Thus the argument amounts to a demonstration, as in the following:

Every virtue is commendable;
Kindness is a virtue;

Therefore, kindness is commendable.

Ever since the time that Aristotle discovered this process of reasoning, over two thousand years ago, men have tried to find some way to improve upon it, or to even find some other as good a way of arriving at conclusions, or to demonstrate the error of a false proposition as by the syllogistic method, but they have failed to find it.

The rules of the syllogism should all be committed to memory by the one who would adopt that method of argumentation; otherwise, he may find himself swamped in the quagmire of sophistry. These rules are simple and plain. Here they are:

1. A syllogism must contain three and only three terms.
2. A syllogism must contain three propositions, and no more.
3. The middle term of a syllogism must be taken in its whole extent of meaning, or distributed, as logicians call it, as much as once, in the premises.
4. No term can be distributed in the conclusion which was not distributed in the premises.
5. Nothing can be inferred from two negative premises.
6. If one premise be negative so must be the conclusion; no negative conclusion can be drawn from other than a negative premise.

Though it may seem tedious to the one not much interested, I feel that a few words of explanation and illustration should be given on each of the above-named rules. Now please re-read rule 1. Here the conclusion, which is the middle term, compares the other two terms with each other as follows:

Every virtuous act is a voluntary act;
Kindness is a voluntary act.

Therefore, kindness is a virtuous act.

The first term of this syllogism is "virtuous act." Its second term is "kindness is voluntary." The third term is the one which binds kindness and virtue together, and makes both voluntary. The predicate in the first proposition is "voluntary act." As such it is distributed in the minor proposition; thus the syllogism demonstrates that kindness is voluntary.

While the above will do as a working hypothesis, and is syllogistically true, it is not true as to fact. It would be if kindness was the only voluntary act, but is not; unkindness is as voluntary as kindness. This syllogism should be followed by another called an hypothetical syllogism, as follows:

If virtue is voluntary, vice is also voluntary.

But virtue is voluntary;

Therefore, vice is voluntary

The second rule of the syllogism is that it must contain no more than three propositions. Let us try one in violation of that rule.

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Therefore, all cows have two stom-
achs.

Here are four propositions, the first of which is not distributed at all. This violates the third rule stated above. The thing to be done to make these statements logical is to make two syllogisms of them, as follows:

All ruminating animals have two stomachs;

All cows are ruminating animals;

Therefore, all cows have two stom-
achs.

This leaves the major premise out; now another syllogism is required to put that in.

All ruminating animals divide their hoofs;

All cows divide their hoofs;

Therefore, all cows are ruminating animals.

This proposition cannot be changed, and at the same time be true. You cannot say all animals that divide their hoofs are ruminating animals, for swine divide their hoofs and swine are not ruminating animals.

(To Be Continued.)

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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.—If a man has a free will is he not responsible for the effects of his passions, even though they are inherited?—Spiritual Scientist.

Answer.—Certainly. His suffering proves this. Nature would not bestow a mission only to punish a man for exercising it. Spirit and matter in combination creates life. The proportions are equal. Thus the tendency to material or animal and spiritual or moral desires. Spirit or mind controls matter as it gains the ascendancy over it. Matter refines in proportion to this ascendancy. In the tree it is not as active as in the carnivorous animal. In the latter not as active as in the herbivorous. The savage is of a higher type than the highest animal, because spirit has gained a better foothold. Genius or talent among men is spirit coming to the fore—sparkling through the material covering in various manifestations. And spirit is will power. It is the higher part of man. It is called free because it belongs to the individualized entity, and can be exercised for evil as well as good purposes; i. e., selfishly—consciously doing injury or injustice to others for personal gain or advantage. Now, many use it selfishly despite the intuitive warning, which is manifest in every human being. Once overcome, it is easier to do wrong a second time, just as it is easier to overcome a passion after the first attempt has proved successful. Even if we have inherited our passions from our ancestors, we also have an inherent desire for moral perfection. It is that same free will pushing toward freedom from its animalism—its material selfhood. Not to throw it off, but to spiritualize it in conformity with the higher life—that beyond matter per se. The individualized soul does not return to spirit to be lost, but merely to rise above material law—that which holds it prisoner to material bodies as planets or suns. As soon as its higher selfhood—the will—rises superior to the matter to which it is allied, it is free, whether in or out of the physical body. Of course until transition takes place it sojourns among mortals as a mortal, only that it sees more, feels more, accomplishes more and knows more than ordinary humanity. A man in the positive state—positive to temptation or the influences of animal life—is more akin to a spirit than a mortal in his mental environments, and is conscious of the effect, though unperceived by those not in that state. But few can hold the body in that state, as the spirit then becomes something like a captive balloon—struggling to get away. Not consciously or willingly, but by the law of attraction to their natural element—spiritual nature—a combination also containing a larger percentage of spirit than matter. But as comparatively few reach it until the fires of youth or manhood have waned, or the physical body is worn out, they are not held down by any arbitrary power; i. e., by spirits who can use such messiahs or reformers of supernormal influence. The Christs of history were such, and we may have some among us now held in the body beyond their time by bands of spirits for good purposes. But even these may be subjected to temptation, if the same be strong enough—supposing a will for

evil bearing upon him should prove superior to his own for good. For even Messiahs are of different grades of power. It is not a certain degree of power per se which makes the freed spirit, but a spiritual will superior to the animal in that spirit. Thus a person born with little negative force does not need to generate much positive force to overcome his animalism, and may become a freed spirit far in advance of one his superior on the whole considered. But one born with many evils or passions, when neutralized, rises above the other by far. But then the weaker are led into fields where the mortals are of his own pattern, and his influence and teachings will reach accordingly. Every age requires greater souls to influence the masses and override temptation, because with the increase of the world's population the influence for evil as well as good increases. Human nature will remain human nature as long as the world lasts, because all souls have the same road to travel to become individualized, and that is to overcome their animal nature contained in the body to which they are attached. Without being born in matter there are no souls created. Soul per se is spirit—universal life or God, so-called. Through matter spirit becomes individualized, and the body which it creates in connection with matter—the so-called astral or spirit body—is what prevents it from losing its individuality or returning to universal soul to become a part of its original font as of yore. The latter would be annihilation. But if one soul lives as a distinct entity after death all will live, and every Spiritualist has proof that at least one lives; for it is this test which makes him what he is. But whether he reaches the other shore in a positive or negative state is indifferent. He asserts himself just one same, and proves it by his intelligence or the perfection reached in this life. Whether he has the same chances to develop himself in spiritual nature as he has here is a question. Beside the intuition to be good man has a natural tendency to self-preservation, which is very significant, and should be obeyed. Childhood, manhood and old age must be part of the plan of creation or it would not be. All life partakes of this program and it must be right. Man has the free will to kill himself; but it can not be right and must prevent the soul from reaching perfection, as it does the fruit which is cut down too soon. Thus it is evident that while man has a free will to do as he pleases, it must be used right or he suffers, whether it is to overcome passions inherited or those created by himself through ignorance, suggestion or invention.

Question.—Is Emanuel Swedenborg correct in his writings he left to the world, wherein he states when we pass to spirit life, whatever our condition, bad or good, so we gravitate to the society in like condition and so remain to all eternity—is there not a chance for progression in spirit life to come out of evil if we so desire?

Answer.—Swedenborg is right in saying that the spirit gravitates to its kind, but wrong when he declares that it is forever. No soul is lost. All are redeemable when ready to reform and work their way upward as all have to do.

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COMMITTEE.

Texarkana, May 4, '97.

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