

Light of Truth

VOL. XXII. MARCH 26, 1898., NO. 13



MRS. ANNA E. THOMAS.

An Exponent of the
Philosophy of Life.

HARPER ILLS SYN CO'S O

Spiritism

A REMARKABLE CLAIRVOYANT VISION.

ITS EQUALLY REMARKABLE VERIFICATION.

Old Manuscript Comes to the Aid of the New Vision.

Elizabeth Coit.

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"During the delivery of Mrs. Whitlock's address today my attention was attracted to you, by seeing a man riding up to you, mounted on an animal which, on account of its peculiar appearance, I am unable to name, it having such long, shaggy hair all over its body, having the appearance of a mule, but seems to be smaller than our mules, I would say no larger than a small Indian pony. The saddle being what I think is commonly called a Mexican saddle, having a high horn in front, and leather pieces down the stirrup straps which completely hid from view the front of the rider's legs. He has on riding boots and spur. He gives me the name of Henry or Harry, and says tell my sister."

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"I do not know that I can remember to tell it now correctly, as it came, or not, but I will try. I have seen this same man about you frequently. On several occasions during the time that Mrs. Helen Stuart Richings was serving our society I saw him near you, and at times he would approach Mrs. Richings as if trying to impress her, or make his presence known to some one, but without success. But to resume the vision of last Sunday.

"The rider of this animal seems to be quite weak and feeble, not from age, but I would say from a recent severe illness. The animal takes fright, at what I am not shown; the rider is thrown and his foot in some manner

is caught in the stirrup and he is dragged quite a distance, when the foot is released and the man is apparently lifeless.

"While looking at his body lying there bleeding and badly wounded another form appears, looking exactly like the prostrate man, so exactly similar in all appearances that I feel sure it is his own spirit, looking with anxiety and sympathy upon his own body.

"As I was wondering at this, I was thrilled with a sense of extreme lightness: I can not describe the feeling better than to say that I felt as light as a bird and could almost fly. I then saw this spirit form start in haste away, and following him quite a distance, I saw him enter a small, unpretentious building, on the door of which I read 'Doctor's Office.' Here I saw him making great efforts to attract the attention of the doctor, who did not seem to be at all conscious of his presence for a time, but finally the doctor seems to meditate, then starting up, goes out and comes directly to the scene of the accident, and for a few moments stands as one dazed, looking upon the prostrate form.

"He tenderly raises the injured man and places him on the animal, holding the limp body on with one hand, leading the animal with the other, until they reach a house. There I see him lay the body on a bed, remove the clothing and examine the body carefully. I see no broken bones, but many and very severe wounds about the face and head. The doctor proceeds to dress the wounds by bringing in a bowl of water, cloths, sponge and a towel with a red border. I realize that the man is very seriously injured.

"Now some days seem to have elapsed and consciousness is restored. The patient notices that, in its present condition, his face will be somewhat disfigured, and seems to insist strongly upon the doctor attending to it at once, but the doctor, only intent upon saving me, seems to consider the disfigurement of the face as a minor matter for after consideration.

"The very neglect of the face seems to worry the patient very much. Now the doctor is temporarily absent, and the patient, taking advantage of his absence, arises and locks the door. He has a small mirror which he hangs at the window so as to show the right side of the face to the light. I then see him with an instrument which I think is a razor. He stands before the mirror and is attempting an operation of some sort on his face with the razor. Upon the completion of the operation he drops in a faint, in which condition he remains until the doctor's return, who, upon finding the door locked, forces it open and finds his patient in an unconscious condition.

"Again some days seem to have elapsed. The wounds have healed and the man stands before me, as a well man, with no disfigurement on the face, and said, 'Tell my sister, Elizabeth Coit.'

"This appears to have happened a very long distance from here and a great while ago, in a warm climate; for I have to go so very far, through such a wild, rough and mountainous country and over such rough roads! I also saw what seemed to be mines. I saw what looked like little heaps of gold and they are blown away as though by a gust of wind. This man had many ups and downs in life; had

at different times made considerable money, but had not much when he left earth life. I am also shown a roll of paper, which I think is either some kind of legal document or a manuscript."

Here follows the excerpt from the manuscript, which I have secured in my brother's own writing, of many years ago, which so nicely verifies Mrs. Wilson's vision, as also the vision verifies the manuscript:

"In 1854 I was employed by the Accessory Transit company to put in a breakwater and make a jetty and landing in the harbor of San Juan del Sur. The exertion and exposure to the hot sun of Central America were more than I could endure, and after two or three months the doctors ordered me to a cooler climate and sent me to San Jose, Costa Rica. I was reduced to a mere skeleton. The sea voyage to Punta Arenas, Costa Rica, revived me a little. I made the journey to San Jose by easy stages, mounted on an excellent mule. I arrived in San Jose in December, 1854. Drs. Hogan and Montealegre sat in consultation on my case. I understood from a roundabout approachment that they wished to get my consent to an experiment being tried on me, and I said to them: 'Gentlemen, I think I understand; you consider my case a grave one; you wish to carry out some experiment. Similar experiments, as far as your knowledge goes, have proved fatal twice out of three times; you wish me to know this. You hope that, by some variations experience has suggested, you may add to the chances. Now, then, go ahead; you will find in me a first-class subject to experiment upon. I have no scrofulous or other taints in my blood; my lungs, liver and stomach are good; it is only this chronic diarrhea. You say the membranous lining of the intestines is ulcerated to a degree that makes a cure almost hopeless. I desire you to put your experiment into practice at once, and I promise to faithfully do my part.'

They put me upon a diet of one ounce of Casara starch boiled in two ounces of milk, with one small water cracker, which was my daily rations for 45 days. In due time they began giving me nitrate of silver, in small doses, three times daily, augmenting the dose until they had run it up as high as they dared to go; then commencing again at the minimum and running it up to the maximum, and so on.

The experiment was a complete success. Doctor Hogan, an American, left the place on business about the time the experiment began. Doctor Montealegre, a Costa Rican, educated in England, took me to his own house, had me most carefully attended, in a set of apartments, with a servant. In February a steady old mule was at my disposal, and I was to take a ride every day as far as my strength allowed. I was already gaining flesh rapidly, strength slowly. I had been required to pace my chamber at intervals daily. I could walk straight ahead pretty well, but if I attempted to turn around without support my head swam, and down I went.

"Going out of the city one morning on my old mule, we met, in a narrow street, a long train of carts coming in with coffee. I drew up close to the wall to allow them to pass. The leader of the first cart turned in toward me, the driver with his long rod, armed with a bit of pointed iron, aimed a slight punch at the near ox's horn, to guide him toward the middle of the street. The prod slipped on the horn and took my mule in the nose. The mule turned around to the left, and I went down to the right. I wore heavy riding boots, my left foot hung in the stirrup, drawn over the mule's back. Women who witnessed the scene screamed; cartmen shouted, and

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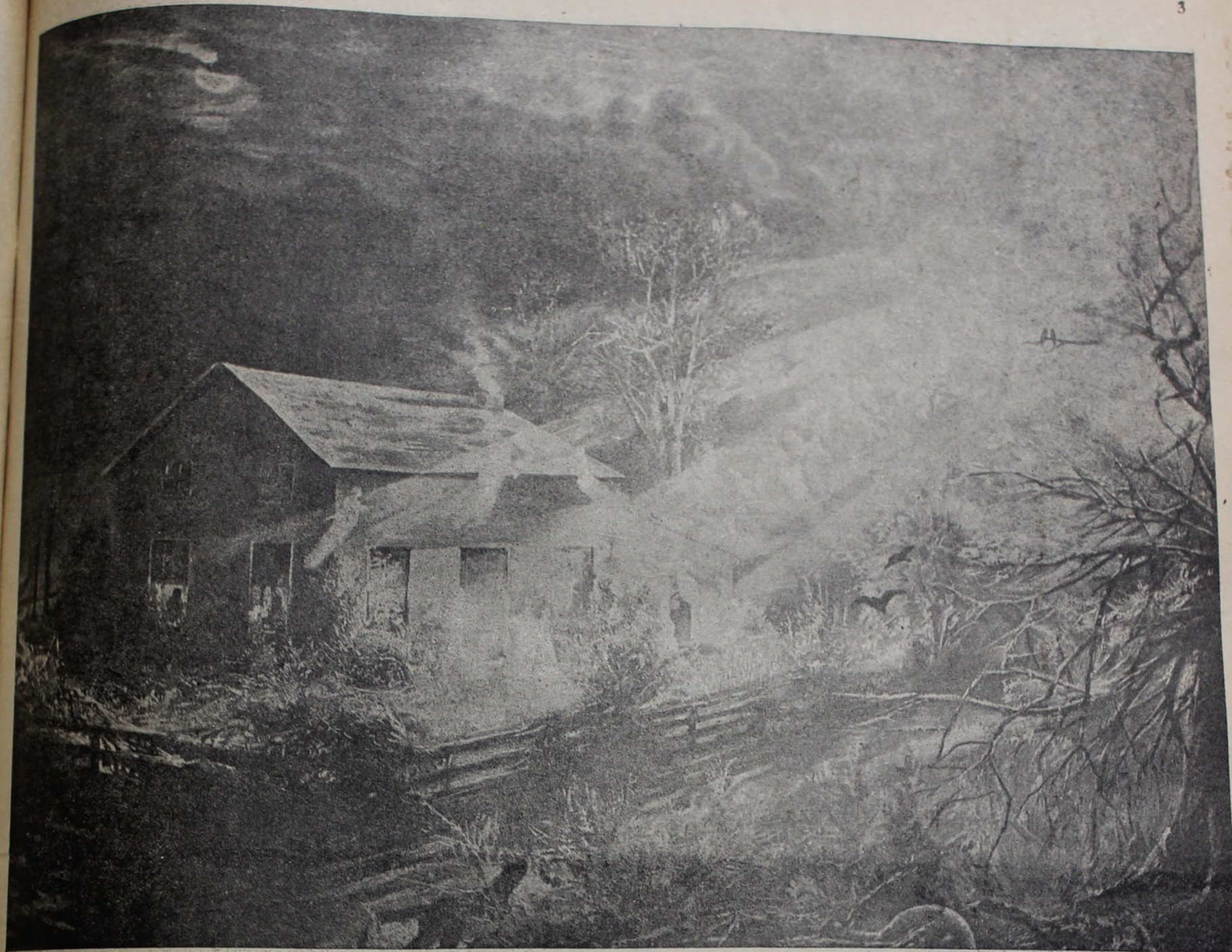
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BIRTHPLACE OF SPIRITUALISM, HYDESVILLE, N. Y.

hausted. No! no! If we can keep life in him, it is all we should attempt. Better be content with life with a hare lip than worse.'

"The doctor went out and so did I. He returned, but I did not. Some two or three mornings after this I awoke—I will say in order to be understood—in my right mind. How ridiculously absurd the expression! Who or what am I, and what is that mind that is mine, and in which I do awake?

"You see when we have no true idea of a thing, we can not have a correct thought about it, much less a proper word to designate it, and therefore we are obliged to use words that may be properly applied to things of which we have a true idea, to express other things of which we have no idea.

"It is astonishing what a mass of indefinite misapplied words and phrases we continually use to make ourselves understood. Ideas are the fathers of words. If the idea is true, correct, so will the word be.

"I found the gap in my lip as described. I urged the doctor to close it; he seemed unwilling to do so; he put me off until tomorrow—tomorrow, etc. I determined to do it myself. I had the servant prepare me adhesive plaster, sponge, towels, small mirror and a razor to shave the lip. All ready, I turned the servant out, locked the door and went at it. It was a terrible ordeal for one so weak, but a success.

"The doctor returning and hearing

of these mysterious preparations, came up to see about it. Finding the door locked and getting no answer from me (I was too exhausted to move or speak), and remembering I had prepared a razor, to his mind was suggestive of suicide. He forced the door and found me leaning back in an arm chair, pale as death, bathed in blood, and but for so many strips of plaster on my face, would have thought me a suicide. He carried me to the bed swearing, gave such remedies as the case demanded, stayed by my bedside some two hours, until he considered me out of immediate danger.

"When I came around, we talked about that nine days—to me, of painless oblivion. It seems I had lain all of that time in a state of complete insensibility, and as he expressed it, 'hanging onto life by the skin of my teeth.'

"He remembered the questions that other I had put to him, as questioning thoughts of his own, and his replies that I had heard, as his replying thoughts to his own thought questions and remarks. We made note of all that, and considered it quite remarkable.

"In April I found myself able to return to Nicaragua. The doctor had not yet presented his bill, although I had asked frequently for it. All ready to go, I said to him: 'Come, doctor, can't you tell me how much I owe you?'

"'Well, that would not be so difficult,' he replied, 'as to tell something else.'

"'That is to say, the size of my pile,' I answered.

"'Well, not altogether that; fact is, I haven't been able to make out how much I owe you, so as to strike a balance,' he said.

"'Why, doctor, what do you mean?' said I.

"'Well, I'll tell you; you came here last December, you brought me just the case I have been looking for for five or six years. I may get another such case, or several perhaps; but never another such patient. The honor of pulling you through is about equally divided between us. We will call that square if you like. Then I gave you an old mule, that I might have charged you for, but you went out one morning and brought me back the most extraordinary case, in some respects, of which I have any knowledge. You was passive, and I had all the opportunity to work upon you coolly and slowly; you felt no pain; I fixed you up as well as I could. I was not satisfied with that lip, but hadn't the courage to try to make it better. You took the job out of my hands and did it yourself most completely. Why, sir, that alone is worth more to me than any course of lectures I ever heard. Now, then, sir, I feel that I never can pay you, but as you Americans say, my latch string

will always be out to you.'

"As one goes pushing about in the world, he meets with so many of his kind that he would rather wish to forget, that it becomes doubly pleasant to meet such men as Dr. Montealegre.

Alas! how few there are; yet, they are to be found in all countries and among all races, an honor to human kind. Montealegre—It has occurred to me to write you out his name clearly and correctly spelled (which can't be said of many words of my writing). It is pronounced Montay-ah-lay-gray, and may be translated 'Cheerful Woods.'

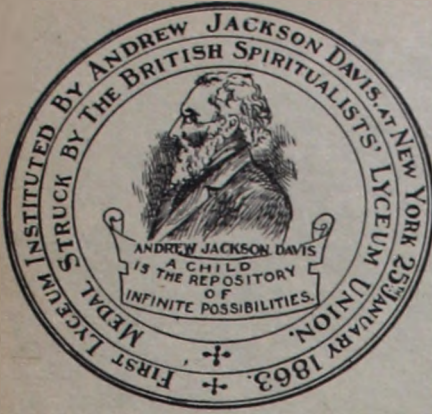
"There, you have it all.

(Signed.) "HENRY GREER."

I had not seen the manuscript from which I have quoted for many years; but knew that it was carefully preserved by my niece, who treasures it as a sacred memento of a beloved uncle. When I heard described the vision seen by Mrs. Wilson I determined to send for the manuscript, in order to verify the truth of the vision. And as I compare the two stories, it seems to me they verify each other. At least there are in each things well calculated to stir up thought. For this reason I send the report to your paper, which is well named The Light of Truth. May it continue to shine till the darkened corners of the earth become illuminated by its life giving rays.

ELIZABETH COIT.

Columbus, O., March 11, 1898.



M. S. 50.

March 31, 1898, Spiritualism celebrates its fiftieth anniversary. In every city, town or hamlet where Spiritualists can be gathered together there is a noting of the event. A census taken on that day would probably reach into the millions. But numbers do not count as much as force—the force of truth that underlies the movement. Every department of life is influenced by the advanced thought of Spiritualism, and the liberalizing of humanity in the last fifty years can trace its origin to the outworkings of modern Spiritualism. The preparations in England are about as elaborate as those in America, as the above will show—a medal struck for the British Spiritualists' Lyceum Union, commemorating this event. Columbus will also celebrate it on Sunday, April 3, though the grand jubilee does not take place till June, as may be seen further on:

THE ANNIVERSARY IN COLUMBUS.

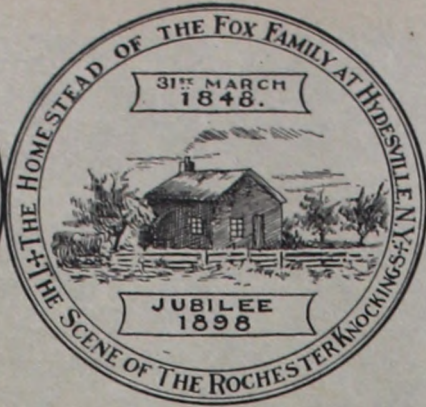
The Ohio State Spiritualist Association will celebrate the Golden Jubilee—the fiftieth anniversary of the advent of modern spiritualism—at the Board of Trade Auditorium, Columbus, O., Sunday, April 3, 1898; morning, 10:30; afternoon, 2:30; evening, 7:30, standard time.

The speakers and mediums engaged for the occasion are amongst the best on the Spiritualist rostrum at the present time: Mrs. H. S. Lake, Cleveland; Miss Margaret Gaule, Baltimore; Willard J. Hull, Columbus; Theodore F. Price, Cape May, N. J.

SEMI-CENTENNIAL AT CLEVELAND, O.

Arrangements on an extensive scale are made in Cleveland, O., for the proper celebration of the 50th anniversary of the advent of modern Spiritualism. A union meeting of the three societies will be held on Sunday, March 27. Three sessions—10 a. m., 2 p. m. and 7 p. m. The speakers are Hudson and Emma Tuttle of Berlin Heights, O.; E. Anna Hinman, trance medium of Winsted, Ct.; Anna L. Robinson, platform test medium, Port Huron, Mich., besides other local speakers and mediums. Between the sessions a basket dinner and supper will be served by a committee of ladies. All who can be expected to bring well-filled baskets. John W. Poe's orchestra, the Russell family of singers and the Poe boys will furnish the instrumental and vocal music. Everybody is invited. Come one, come all, and enjoy the god time. Thomas Lees, chairman of committee.

Cincinnati will celebrate the golden anniversary with suitable services at Odd Fellows' temple auditorium, March 27, to be followed by an anniversary social in the banquet hall Tuesday evening, March 29.



THE GOLDEN JUBILEE AT PHILADELPHIA.

The First society will celebrate the fiftieth anniversary of modern spiritualism with appropriate ceremonies in Warner Music hall, Broad and Wallace street, Sunday, March 27, 1898.

This being the oldest society of Spiritualists in the United States, having held continuous meetings for nearly half a century, all Spiritualists in Philadelphia and vicinity should take pride in celebrating this occasion under its auspices. It seems eminently proper that the fiftieth anniversary of the day which heralded the demonstration of immortality and communication between the mortal and spirit worlds, should receive special attention from all Spiritualists.

The best of talent has been secured for the jubilee. Noted speakers, mediums, musicians and elocutionists will assist, which will insure an interesting program.

Among those who will participate will be W. J. Colville, Dr. J. M. Peebles, Captain F. J. Keffer, Mrs. M. E. Cadwallader, W. H. Jones, Mrs. C. B. Kilgore and others. Noted workers throughout the United States who are interested in the First association, among them Mrs. R. S. Lillie, Mrs. M. T. Longley, Elizabeth Lowe Watson and Mrs. A. M. Glading, have signified their intention to contribute to the program.

In the morning there will be a reunion of the veteran Spiritualists. Many of those who have been interested in the First association since the early years of its existence have signified their intention to be present at the jubilee.

Following our custom in former years a tribute will be paid to the memory of those who have passed from our midst and whose names are inscribed on our "Roll of Honor" dedicated to our arisen friends. All are invited to send flowers for this service.

Under the title of "The Buds of Promise," the young people will present an interesting entertainment, consisting of a drill, a pantomime, recitations, dialogues and music. This department will be under the direction of Mrs. Lillian Reid Heasley, widely known for her successful work as a teacher of elocution.

The Women's Progressive union, in connection with the Helping Hand society, has charge of the decorations. The members will attend as a body and be represented upon the program by their delegate, Mrs. Carrie B. Kilgore. All who wish to assist in the decorations by sending flowers, etc., will communicate with Miss Mary Humphries, committee, 534 North Tenth street, Philadelphia.

Mrs. E. L. Haslam will be musical director. Under her efficient supervision a grand musical program has been arranged. Mrs. Haslam will be assisted by Mr. C. L. Smith, Professor and Mrs. J. W. Caume and a selected choir. An orchestra has been secured for the occasion.

Besides the above features there will be other exercises. The committee has spared no effort in its preparation for the jubilee. All are cordially invited to be present.

Mrs. M. E. Cadwallader, com. on arrangements; Mary Humphries, committee on decorations; E. L. Haslam, musical director; Lillian Reid Heasley, literary director; Francis J. Keffer, president; F. H. Morrill, secretary.

IN MINNESOTA.

The State association will celebrate the day at First Unitarian church, April 3.

Meetings called to order at 2:30 and 7:30 p. m.

Eloquent speakers from the East will be present, assisted by all the prominent local speakers and mediums. Grand musical program by Professor Zumbach.

Professor W. F. Reck will deliver the anniversary address.

The celebration will be under supervision of the following board: J. S. Maxwell, president, St. Paul; C. D. Pruden, vice president, Minneapolis; N. C. Westerfield, secretary, St. Paul; H. E. Lepper, treasurer, Minneapolis.

AT ROCHESTER.

At Rochester, N. Y., the nearest point to the birthplace of Spiritualism, the First Spiritual church has an elaborate program, which extends from March 29 to April 3, with meetings every day at 2 and 7:30 p. m.

Among the speakers and mediums are Mr. and Mrs. G. W. Kates, Mrs. H. P. Russegue, Prof. W. M. Lockwood, Mrs. Clara Watson, Miss Maggie Gaule, Rev. Moses Hull, Mrs. Anna E. Thomas, Mrs. A. Atcheson, Dr. J. M. Peebles and J. C. F. Grumbine.

Recitations, vocal and instrumental music will be a pleasing feature in the exercises.

The 50th anniversary of modern Spiritualism will be celebrated in the Free church Sunday, March 27, 1898, writes H. C. Rawson of Sturgis, Mich. Mrs. Marian Carpenter of Detroit will be here to address the meeting both morning and evening. In the afternoon there will be a conference meeting. The gathering is in commemoration of the discovery of spiritualism and its development 50 years ago by the Fox sisters in New York. The Sturgis society has never celebrated the occasion and considers the 50th anniversary the proper time to begin. All are most cordially invited to attend.

A German Central Spiritual union has just been started in Chicago, Ill., in order to give German-speaking Spiritualists of the city and its surroundings a chance to meet at a place that can be equally well reached from all sides. Meetings are held every Sunday at 8 p. m. at 151 Randolph street, west of Hooley's theater, the first meeting to take place Sunday, March 27th. The golden jubilee of Modern Spiritualism will be celebrated Sunday, April 3.

SCIENTIFIC HORTICULTURE.

In Paris a curious and successful experiment is being made by a florist. He has managed to give the chrysanthemum the scent of the rose, the sunflower that of the jessamine, the calla lily that of the violet. A rose by any other name may smell as sweet through this experiment, but it is to be hoped that the French florist will not try to improve on nature when it comes to the perfume of the real rose.

THE JUBILEE.

The Coming Event in Spiritualism.

The International celebration of the semi-centennial year of Modern Spiritualism will be held in the city of Rochester, N. Y., U. S. A., in 1898, June 1st to 8th inclusive, under the auspices of the National Spiritualists' Association of the United States. The greatest array of talent ever assembled in the cause of Spiritualism, noted speakers, mediums and other workers will come from this and foreign lands. There will be several departments, each in charge of a competent person, as designated below.

The Children's Progressive Lyceum Department is under the direction of Mr. J. B. Hatch, Jr., of 74 Sydney St., Boston, Mass.

The Young People's Department is under the superintendence of Mr. I. C. I. Evans of 1352½ B St., S. W., Washington, D. C.

Department of Music, Prof. E. Adolf Whitelaw, 497 Franklin ave., Brooklyn, N. Y.

The Spirit Art Department is in charge of Mr. W. H. Bach, Lilly Dale, N. Y.

Foreign Correspondent, Dr. Fred L. H. Willis, 243 Alexander St., Rochester, N. Y.

Literary Department.—The loan or donation of copies of every book, pamphlet and bound or other files of all newspapers or periodicals relating to Spiritualism are wanted to make a complete exhibit of our literature. Donations of books to sell to aid the Jubilee will be accepted.

Census.—At the N. S. A. convention it was decided to try and enumerate the Spiritualists of the U. S., and by unanimous vote the matter was left in the hands of the undersigned. We want the name and address of every Spiritualist before next June, not for publication, but for their benefit and that of the cause. We want the name and address of every Spiritualist society, its secretary, and all public speakers and mediums.

Special entertainments of an interesting character are to be arranged that will add much to the pleasure of the occasion.

Expenses.—Some people wonder why there is need of much money to prepare for the jubilee. If one letter only were sent to each postoffice in the United States it would cost over \$1,400, as there are over 70,000 postoffices, to say nothing of Canada and other countries. There are many other needs for money in order to properly prepare for the occasion.

Spiritualists! Arouse yourselves to the importance of this great event! Assist in its development! Give of your means to support it! Attend it! Show one-half the interest that is manifested by others in their celebrations and Rochester will have one of the most noted meetings in the history of the country.

Please do not lay this aside to be forgotten. Do not wait until next June to do something for this crowning event of half a century in the history of Spiritualism but do it now!

Finally remember that this is the only jubilee that you will probably have an opportunity to aid or attend, as there will not be another in fifty years.

Address all matter relating to special departments to those having them in charge, for all other information address
FRANK WALKER,
General Manager, Hamburg, N. Y.

Only that which we have not yet mastered seems difficult. Hard work is but relative.

—If you obtain a sample copy of this paper you are invited to subscribe.

The World of Psychics and Liberal Thought.

The "Loud bill," designed to revive mail rates of second class matter and kill off liberal publications, has failed and is now very dead.

Mediumship comprehended is the complete exposition of the philosophy of the sub-conscious; for mediumship, in its largest and broadest sense, covers the whole field and process of thought evolution—in other words, education. What we term spirit mediumship is simply one branch or department of the vast field of thought evolution. Psychometry, telepathy and clairvoyance are phases of the great whole. They all involve the functions of the sub-conscious self. They are all connected with a positive condition of the organic or sub-conscious brain, and the total or partial negativeness of the mental brain, though as our mediumship becomes more perfect in those lines the more absolute will become the balance between the two brains and their related nervous systems. And as the condition of development is attained the less necessity will exist for the special exceptional forms of mediumship now existing. The conditions for sensing the reality of spirit beings and spiritual life will be as constant as those for sensing sunshine and the ever present beauties of Mother Nature."—Loveland.

One of the finest spiritualist monthlies published at present is the *Coming Light of San Francisco*. It is handsomely illustrated and well edited. See adv. elsewhere.

A Paris theater has adopted the revolving stage to prevent delay in the change of scenery between acts. Cincinnati proposes to follow suit. Columbus needs a revolving influence on the legislature to permit even the ordinary show to go on—notably Sundays.

Alfred Russel Wallace, F. R. S., the distinguished naturalist and Spiritualist, is writing a new work on vaccination. Twelve years ago the eminent scientist wrote a pamphlet entitled "Forty-five Years of Registration Statistics, Proving Vaccination to be Both Useless and Dangerous." Since then a mass of evidence against the filthy practice has come to light, and Dr. Wallace's forthcoming volume is likely to prove an eye-opener.

AN Essay on Mediumship, by Professor J. S. Loveland, 160 pp. Published by the Light of Truth Co., paper covers, 25 cents. For sale at this office.

For half a century the author of this book has been before the Spiritualists of America, as an inspirational speaker and seer, and this book is the crowning effort of his life-long investigations and study of the subject of mediumship in its physiological, mental and ethical aspects, and with the exception of his "Lectures on Mediumship," published several years ago, is the only attempt to present the science of the subject to the public. It does not embody his former work, but is written under entirely new inspiration, and like all of Professor Loveland's writings, is deep, and goes straight to the mark, without superfluous words.—The Philosophical Journal.

The First Spiritualist church of Dallas, Tex., has been dedicated by its pastor, Rev. R. C. Travers.

In New York City there are over 92,000 seekers after work.

A mother who had forbidden her children to mention the name of the evil one, was not able to attend church a few Sundays ago, and when her little boy, 8 years old, came home after service, she asked him the subject of the sermon. He answered promptly: "It was about Jesus being taken up into the mountain by the—the—by the gentleman who keeps hell."

Prominent among the Chicago clergymen in attendance at the recent mass meeting of Spiritualists in that city was Rev. Dr. John Rusk of the Militant, who surprised and delighted the convention with an address, taking as his text a recitation given by Mason Johnson on the death of a child of the slums. He said that the greatest gift to the child was the soul that God implanted in it, and the next greatest gift was death. "The continued existence of the soul," he said, "is the greatest truth that has been given the world since Christ came into the world."

At the close of the meeting, when interrogated as to his position, Dr. Rusk said: "I have not said that I am a Spiritualist. I am investigating the matter in a scientific way. As to my statement, I presume that no one will deny that if the dead can communicate with the living it will give to the world a comfort second only to that which Christ brought to us."

A Cincinnati barber, commenting on the war in prospect, said he had no doubt but that many of the larger cities like St. Paul, Chicago, Nebraska and others would help them out. He evidently believed that Cincinnati was the United States.

Wheeling, W. Va., Spiritualists object to presence there of an alleged medium, a "Dr." Matthews, who came to Wheeling recently. He delivered a lecture, and is said to have acted as a medium on two or three occasions. As stated, the regular Spiritualists claim "Dr." Matthews is a fraud. They appeared before Chief of Police Bennett, and stated that the "doctor" had recently operated in Indianapolis, where his work had made the place too hot for him. A letter from B. Frank Schmid, one of the Indiana state labor commissioners, was shown to the chief. The letter states that Matthews served a term in the Colorado penitentiary for obtaining money under false pretenses. These charges were placed before Matthews by Captain Bennett, and while he did not enter a denial, he did not admit their truth. The regular Spiritualistic organization makes strong accusations against "Dr." Matthews.

"The regular medical profession are trades unionists trying to legislate against scabs," is the pert way in which Professor William James of Harvard university referred to the time honored disciples of Galen in his speech before the Massachusetts health committee. The professor was a trifle hasty. There is a distinction between the medical profession organized and trades unionism, but not a difference.

Mrs. Niemeister is not guilty of obtaining money from her husband, nor is she guilty of obtaining his "fraudulent" signature to a deed delivering his property to her. Neither is Mr. William T. Nye guilty of any part he took in Mr. and Mrs. Niemeister's affairs. Mrs. Plymouth Weeks, through whose agency the Niemeister-Nye marriage was effected, is likewise innocent. Mr. Niemeister is also of sound mind. Such is the decision of the Louisville criminal court.

The advance which suggestive Therapeutics, as an independent branch of the medical art, is making, is well illustrated in the March number of *The Journal of Medical Hypnotism*, (Psychic Publishing Co., Chicago,) wherein the reports of seven schools of Psychology are published monthly.

Ghost maker Gilman and his female dupes have been held for trial in the recorder's court at Detroit.

The Spiritualists of Sioux City, Ia., it is reported, have placed a candidate for the mayoralty in the field.

The nearest approach of Mars to the sun is 339,500,000 miles; his mean distance, 141,500,000; his greatest distance, 154,500,000. Our mean distance from the sun is about 93,000,000 miles. The nearest approach of the two planets to each other is 35,050,000 miles.

—Recommend *The Light of Truth* publications to your friends as up-to-date reading matter on Spiritualism. scribe.

—See our reduced price list of books. The last chance to obtain them at these figures.

—Get our new 5c and 10c tracts for missionary work.

OUR DEAD.

No, they are not dead, and they have not fled
Afar from our sight; for aye,
They are not dead, though in early bed
We laid their loved forms away.

A touch of a vanished hand we can feel
Sometimes in the deepest gloom,
And voices deemed still can the listeners thrill
As they speak from beyond the tomb.

We are oftentimes near to our lost and dear,
Could we see with the sight divine
Those whom we revere with their presence
Would cheer
The watchers with light sublime.

And their fond embrace would us close enfold,
And their kisses caress our brow,
And the tale of their deathless love be told
In the eyes we know then as now.

O! hoary earth, thou hast given birth
To more than thou canst destroy;
Round the spirit though bonds of clay are girt
Death gives it release and joy.

As the young babe lies in its cradle and cries
If left by itself alone,
It has entered that sea of eternity
Whose limits are all unknown.

But the breaking waves that the coast line laves
Is life with its griefs and tears;
Far off from the rocks and shoals and caves
Is the ocean of endless years.

—Vere V. Hunt.
Chicago, March 2, 1898.

CURRENT LITERATURE.

- ALL ABOUT DEVILS—By Moses Hull. Paper, 15 cents.
- ANGEL WHISPERING—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.
- A SPIRITUAL TOUR OF THE WORLD—In search of the line of life's evolution. Arena print. 50 cents.
- AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00.
- A SEX REVOLUTION—By Lois Walsbrooker. 25 cents.
- ADVICE TO THOSE SEEKING TO DEVELOP THEIR MEDIUMSHIP. By A. Campbell, Spirit Artist. Price, 25 cents.
- BEYOND—By H. S. Hubbard Arena print. 25 cents.
- CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.
- CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.
- CHRIST, THE SOCIALIST—By the author of "Phillip Meyer's Scheme." Arena print. 50 cents. 357 pages.
- EVERLASTING GOSPEL—Compilation of Spiritual Lectures. A valuable book. 488 pages. Price, \$1.00.
- FIRST PRINCIPLES OF PSYCHOMETRY—How to Prepare and Develop a Psychoscope. By J. C. F. Grumbine. Price, 20 cents.
- HEAVEN REVISED—A Narrative of experience after death. Mrs. E. B. Duffey. 15 cents.
- HEALTH AND POWER—Babbitt. Price, 25 cents.
- IDEALA—A Romance of Idealism. Charles Grissen. Price, 25 cents.
- LIGHTS AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Ralson. \$1.50.
- LIFE—Physical and Spiritual, and the Amazing Powers of the Human Soul. By J. B. Campbell, M. D., V. D. Price, \$1.00.
- LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price, \$1.
- LIFE IN THE STONE AGE: A HISTORY OF ATHARAEAL—An outline history of man written through the mediumship of U. G. Figley.
- MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelation explained. Cloth, 35 cents.
- MARGUERITE HUNTER—A Narrative Descriptive of Human Life in the Material and Spiritual Spheres. C. H. Horline. Price, \$1.00.
- POEMS—By Edith Willis Lynn. Price, \$1.00.
- PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price, \$1.00. Postage, 15 cents.
- PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price, 25 cents.
- REPLY OF EX-MAYOR JOSEPH BROWN of St. Louis to Rev. Dr. Snyder's criticism on Spiritualism. 10 cents.
- REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Fred L. H. Willis. Price, 10 cents; postage, 2 cents.
- RELIGION—As Revealed by the Material and Spiritual Universe. E. D. Babbitt, M. D., LL. D. Price, cloth, \$1; paper, 50 cents.
- SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.
- SWEPT AWAY—A Sermon on Some of the Sins of Our Lawmakers. By Rev. Moses Hull. 10 cents.
- STUDIES IN THEOSOPHY—W. J. Colville. Price, \$1.50.
- THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.00.
- THE REASON WHY—Or Spiritual experiences. By Mrs. Julia Crafts Smith, physician, assisted by her spirit guides. Price, 50 cents.
- THE HIDDEN FAITH—An Occult Story of the Period. By Alwin M. Thurber. Price, \$1.25.
- THE OTHER WORLD AND THIS—Compendium of Spiritual Laws; cloth, gold and white binding. Price, \$1.50.
- THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.
- THOMAS PAYNE—WAS HE JUNIUS—By W. H. Burr. Price, 10 cents.
- THE BETTER WAY—An occult story, by H. McL. Shepard Wolff. 25 cents.
- THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.
- THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.
- THE CONTRAST—Evangelicalism and Spiritualism Compared. By Moses Hull. 50 cents.
- THE ESTEY FAMILY—By Sarah E. Harvey. Price, \$1.25.
- TEN TEST CIRCLES OR THE LAW OF CONDITIONS—By James L. Dow. Price, \$1.00.
- WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price, \$1.

LIGHT OF TRUTH PUB. CO., Columbus, Ohio.



WHO THEY ARE.

Men and Women Famous in Art and Letters Who Search for Truth.

Inquirers and believers of psychical phenomena are confined to no one clime, race or class of people. They are found amongst all classes and notably amongst the famous and the influential. Conversations on the street, in parlors, boudoirs, public gatherings, etc., are constantly interlarded with experiences and testimonies bearing on the supreme quest of the human mind, to-wit: Is there a conscious intelligent and compensatory life beyond the grave and do the denizens thereof take cognizance of affairs mundane? This is the question and to it the ripest minds of the world are bending their energies. Happily the answer is not far away if one is to judge from the avowals of those best qualified to speak.

In company with a few boon companions the other day the writer overheard the gist of a conversation on the style and quality of the people now prominently before the world touching their attitude toward Spiritualism and the general psychic phenomena of the time. A number of pictures were shown from which our illustrations have been drawn, and which serve as indicators of the trend of thoughtful people along these absorbing lines. Joseph Jefferson, the great impersonator of Rip van Winkle, is as well known a Spiritualist as he is an actor. He regards his genius as an inspiration from bygone masters now resident in spirit life.

Elizabeth Stuart Phelps advocates the essence of Spiritualism in her books, "The Gates Wide Open" and "The Gates Ajar."

Florence Marryatt is an ardent Spiritualist, her book "There is No Death," dealing with the most remarkable phenomena.

Mr. W. T. Stead of London, editor of The Review of Reviews, and who is the author of that remarkable work, "If Christ Should Come to Chicago," is an avowed believer and belongs to the London Society of Spiritualists.

Queen Victoria herself is firmly convinced of the truth of Spiritualism, but her family endeavored to keep it a secret. She gives frequent audiences to clairvoyants, mediums and astrologers. Since her husband's death, the Princess Beatrice has also been con-

verted. It is said that during these royal seances the prince consort, Battenberg and John Brown return to earth and hold familiar converse with the living. The mystical novels of Marlo Corelli are Victoria's favorite reading. The Prince of Wales shares somewhat in this idiosyncrasy. If not a Spiritualist, he has great faith in lucky and unlucky omens, and will not enter a horse in a race unless the stellar conditions are favorable.

Emma Thursby, the actress, claims to have gone through Spiritualism, and is now in Theosophy.

Many others of equal note in the world of letters and art are avowedly Spiritualists or tenting on the uplands of their life march in the direction of Spiritualism. Among these may be mentioned Ella Wheeler Wilcox, Marie Corelli, who claims that her wonderful novels were inspired by spirit guides; Lillian Russell, Mrs. Crabtree and her daughter Lotta of theatrical fame; Mrs. Lily Devereux Blake, Mrs. Ella Dietz Clymer of Sorosis, Minnie Palmer, Minnie Madderin Fiske, Neil Burgess, one of the jolliest of jolly men, is a Spiritualist and holds seances at his hospitable home; Mrs. Eleanor Kirk Ames, the journalist. In the ministerial world we find some of the brainiest men teaching Spiritualism under various convenient headings, which cover the perhaps too brusque appellation if used outright. Revs. Heber Newton, Mbot Savage, E. L. Rexford, Washington Gladden, Lyman Abbott, Marlon Ham, Joseph Duryea, Dr. Thomas, Henry Frank, Felix Adler, John Page Hopps and others.

All this is encouraging and it shows that Spiritualism is growing as fast as it ought to, and that the growth is healthy. Its cosmopolitan character is its chief virtue in the realm of propaganda.

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM

Is the Light of Truth Album. It contains over 200 half tones. It is bound in cloth with embossed cover—silver and gold. It is printed on the best enamel paper. Only a limited number for sale. Those ordering now can obtain them at first price—\$1; postage, 25 cents.

MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelations explained. Cloth, 35 cents.

IT ALL CAME IN VISIONS.

How Mrs. Stowe Regarded Her Great Work.

Late in life, when Mrs. Stowe was nearing her end, she was accosted one evening while walking in her garden by a retired sea captain. "When I was younger," said he, holding his hat in his hand, "I read 'Uncle Tom's Cabin.' The story impressed me, and I am happy to shake hands with you. Mrs. Stowe, who wrote it." "I did not write it," answered the white haired old lady, shaking the captain's hand. "You didn't," exclaimed the old man. "Why, who did, then?" "God wrote it," she replied. "I merely wrote as he dictated." "Amen!" replied the captain, walking reverently away. This anecdote, quoted in Mrs. Field's "Life and Letters of Mrs. Stowe," illustrates the mental and spiritual position toward her great work which the gifted author always maintained, says the Youth's Companion.

Years before she told a friend, while they were disrobing for the night, that she did not write the book.

"What!" exclaimed the amazed friend. "You did not write 'Uncle Tom'?"

"No; I only put down what I saw," answered Mrs. Stowe.

"But you have never been at the south, have you?" asked the lady.

"No, but it all came before me in visions, one after another, and I put them down in words."

"But," insisted the skeptical friend, "you must have arranged the events."

"No; your daughter reproached me for letting Eva die. Why, I could not help it! I felt as badly as anyone could. It was like a death in my own family, and it affected me so deeply that I could not write a word for two weeks after her death."

"And did you know," asked the friend, "that Uncle Tom would die?"

"Oh, yes; I knew he must die from the first, but I did not know how," said Mrs. Stowe. "When I got to that part of the story I saw no more for some time. I was physically exhausted, too. One day after dinner," she continued, "Mr. Stowe and I went to our room to rest. He threw himself upon the bed. I was to use the lounge. Suddenly there arose before me the death of Uncle Tom, with what led to it. I sat down at the table and wrote nine pages of foolscap paper without pausing.

"Just as I had finished Mr. Stowe awoke. 'Wife,' said he, 'have you not lain down yet?'"

"No," I answered, 'I have been writing, and I wish you would listen to this and see if it will do.'

"I read it aloud to him, with the tears flowing fast. He wept, too, and before I had finished his sobs shook the bed upon which he was lying. He sprang up, saying, 'Do! I should think it would do!' and folding the sheets he directed and sent them to the publisher. I have often thought if anything happened to that package in going it would not have been possible for me to have reproduced it."

Long after this conversation Mrs. Stowe, in a preface to a new edition of "Uncle Tom," said that many years before she thought of writing the book she had written a sketch of the death of an old slave, and read it to her children, who were much affected by it. This, in part, was the original idea of "Uncle Tom."

The next time the friend before-mentioned saw Mrs. Stowe she reminded her of the former conversation and suggested that the two accounts were inconsistent with each other. "No," said Mrs. Stowe, "both are true. I had forgotten that I had written that sketch, and I suppose I unconsciously wrote it in with the other."

WHY I AM A SPIRITUALIST.

I have been willing to take a pronounced stand for Spiritualism and Spiritualism for some years. I have applied the same rules to the evidence from which I have founded my belief that what I would apply to other matters of a serious nature, my common sense, my judgment and reason. I have pursued my investigations along the lines of mental and physical phenomena, unblinded, unprejudiced, and with a willingness to accept truth from whatever source it might come.

When we approach a telephone to call up a friend for business or pleasure, whether it be 10 or 100 miles away, we recognize the voice, and as we communicate through the instrument we have the assurance that it will transmit just what is said; that the distance is no objection to the correct transmission of the message, and as we converse unreservedly about some matter unbeknown to my other party so are we assured who it is at the other end of the line; our common sense tells us that; our own judgment need not be questioned, and our reason would be insulted if we were assailed to the effect "that we did not know who we were in communication with."

So when I go to a medium, I take the evidences of my senses, coupled with the evidence of my faculties of reasoning, and if what purports to be the spirit of a friend of mine, one unknown to the medium, communicates through the medium, some message concerning some matter of which only he, or she (as the case may be) and myself were conversant with, or knowing to, then I must admit that I am in communication with no one else.

We all like the evidence of more than one in all matters, two witnesses corroborating some statement or circumstances gives us stronger proof of the occurrence, this we accept; then why not accept what "two mediums" (sensitives or psychics) communicate to us? I have received such evidence time and time again, from two different parties, strangers to each other.

Well! We are asked, "What does it amount to?" To me this: The assurance that we are immortal beings, that there is no "so-called" death, that there is an answer to the question "If a man die shall he live again?" and an assurance that the parting here is for only a "little time" as it were, but the going of a journey to meet friends on the other side of "The River" which is not so very wide, and blinding those here a "good day," not "good-by," for a little time.

If we fully understood the power vested by nature in us we could establish communication with our friends immediately after the dissolution of the spirit and the mortal.

My "search after truth" is not alone for self. Having established certain facts and solved certain problems, my desire is to be able to impart, in a practicable way, a demonstration of the solution of this most important of problems, one unequalled in importance by any other under consideration by man, society or nations.

H. H. CHILDS.

Springfield, Mass.

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WEALTH AND WAGES.

Wealth does not imply misconduct or wrong-doing on the part of its owner. The possession of wealth should not be confounded with its misuse. The desire to make money, unless it is immoderate, should not be condemned as a vice. If the desire is controlled by reason and conscience, and money is not viewed as the end, as the final object of effort, but is regarded and used as a means for self-improvement, and the improvement of others, then adding to one's possessions is commendable.

Buckle says that there is no passion, except the love of knowledge, which has had a civilizing influence equal to that which has resulted from the love of money. In spite of the fact that there are evils as great as any that have cursed the world, incident on, and we may say the effect of the love of money, the desire to accumulate has brought out the faculties of men, united even while it has seemed to separate them, and has been a powerful factor in intellectual and even in moral development. Trade and commerce have widened the sympathies and enlarged the moral conceptions of men and nations, and made possible the modern system of international law. Commerce, more than any other agency of today, lessens the liabilities of destructive war between the great nations of the earth.

Money represents the necessities of life, its comforts, its luxuries; for wealth is the stored up product of labor. "Not by silver and gold," says Adam Smith, "but by labor was the wealth of the world produced."

If wealth is the emblem of civilization, then this age must be highly civilized; for never before has there been so much wealth or so strong a desire to accumulate riches.

This enormous wealth represents improvements in modes of living, in better facilities for education, in free schools and libraries, in daily and weekly newspapers at a nominal price, in better houses, food and clothing, in improved means of transportation and communication, unknown in the past, in decline of the death rate and in increased longevity, in higher wages and fewer hours of work, and in more of the comforts and luxuries of life for the masses.

Why, then, it may be added, should workingmen complain? Because wages have not increased in the same proportion that man's productive capacity has increased. There is nothing for workingmen to be satisfied with in the mere fact that they receive double the wages which they received 50 years ago. Productive capacity has increased many fold, and men's wants are much greater than they once were, and they are constantly increasing. The use of machinery enables 8,000,000 of men in England to do more work than all the people of the world could accomplish in the same time a hundred years ago.

During this time wages have increased, but only in arithmetical progression, while capital has gone on increasing in geometrical progression and changed social conditions have made great increase of wages absolutely necessary to prevent degradation.

In England's "golden age" described by Thorold Rogers, mechanics and laborers received only 4 to 6 pence a day, but their wants were few, for society was not then as complex as it is now. In later times, though there has been an increase in wages, there has been relatively a great disadvantage between capital and labor, because of the disproportion between the benefit which capital and labor

have received by the use of machinery.

The wage earners justly complain that a comparatively few are accumulating millions while they the producers, barely manage to earn a living. When a man who, like Rockefeller, has made millions from the profits of the poorly paid laborer, gives a big sum of money to a university, the gift does not meet among workingmen with unqualified enthusiasm and praise, because, they say: "This man is disposing of our money for us; he is taking the money that should go to clothe and feed our children, since he has more money than he knows what to do with."

An equitable distribution of the profits of labor would not leave such an enormous sum of money in the hands of Mr. Rockefeller. A large share of his money belongs to the workingmen, and it has been withheld, in fact, from their wages. An institution of learning or charity ought to be ashamed to receive a donation from a man who makes his money, as Rockefeller does, by the spoliation of labor.

An equitable distribution of the profits of labor would make Rockefellers impossible. No man can honestly earn millions of dollars in a year, and when the people become intelligent enough to realize the situation they will not consent to work under a system which secures to one or to a dozen men enough to add millions to their wealth annually, while to the millions of toilers goes only what they can get in a labor market in which the supply exceeds the demand. Out of the competition and conflicting interests of today, let us hope will come a great movement which shall secure to the mass of workers a fair share of nature's bounties and of the products of labor.

B. F. UNDERWOOD.

TO DEPARTED GENIUS.

Lang to Hawthorne.

The following is an excerpt from a letter by Andrew Lang to Nathaniel Hawthorne, published in the Chap Book. The only dubious thing about it is Hawthorne's supposed irresponsiveness. It is altogether likely that Mr. Lang's unique inspirers are the "irresponsive great."

Sir: In once more addressing the departed and irresponsible great I feel how vast is the opportunity in the leisure of eternity for that converse with the wise and good to which the dying Socrates looked forward hopefully. Even in the field of letters; even in that secluded glebe which you gardened, how innumerable are the topics! One thinks of you in the paradise of genius, as wearing the young form of the beautiful Oberon (to remind you of your college nickname), who watched and mused from the curtained window of the little room in Salem. One thinks of the custom-house official who was busy, like Geoffrey Chaucer, with bills of lading, and whose nights and Sundays were given to musings over

For me more real than living man
Nurslings of Immortality.

To the unknown, remote author, paid at three dollars a tale, were given quiet hours wherein to distill the gray-tinted romance of Puritanism in a strange land; the creed of Jehovah restored among red-skinned idolatrous Amalekites. Did space and time permit, we might quarrel over that same Puritanism. Out of all these tragedies of the relations between the heart and its Maker, from these passions of remorse and dread, excited by secret sins, you were to weave the tale of "The Scarlet Letter." Indeed, your

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field is the heart; not as vainly amatorial, not as moved by woman's eyes, but as the home of the hunger after righteousness and the famine of human enjoyment and human love.

If ever a genius was differentiated by heredity (what a style is the jargon of modern science!) surely that genius was yours. As in Sir Walter we see the whole romance of Scotland, from Bruce to Prince Charles, living again, as it were, in his brain and blood, so the whole romance of New England Puritanism seems to relive in your imagination. The theocracy of the early days seems to cast its gloom over the glowing woodlands of the Indian summer. Beauty is somehow under a spell or a primal curse; is fair and fated and ineffectual as in Clifford of "The House of the Seven Gables." Or, again, it is freakish and heathenish, as if touched by some wild magic of the dispossessed red men in the child Pearl. Or it is darkened and saddened, as in Hilda, by the shadow of another's guilt, and the burden of a terrible secret accidentally shared. And then Puritanism breaks down, and there is no refuge for the stainless sufferer but in the all-embracing wisdom and charity of that ancient church which your fathers renounced as "idolatrous." All beauty is stained or doomed or venomous, as Rappaccini's daughter, "that poisonous woman," so darkly does the legacy of Puritanism weigh upon Oberon the Fair. Yet with this funereal element and that strange harping on a hidden shame, there is the manifold spirit which subdues these fancies and does not permit them to darken all your genius as they darkened the genius of Poe. There is sunlight as it passes down the aisles and through the clerestories of the forest primeval, sunlight that falls on the face of Phoebe and lights, with her shining doves, on the shoulders of Hilda.

Fantasy is your province as it was the province of Gautier. To throw into normal life a strange ingredient, and watch the elements in their new unobserved fermentation, is of the essence of your method. Thus comes the dark and Secret Stranger of the Catacombs, escaped, none know how, from an adventure which none dare ask about, and mixing in the friendly and familiar world of normal man. There is a trou noir in life, and it opens, and a presence emerges, rather felt than seen, rather surmised than felt, like a blight in spring. The "Note Books" are full of hints of such fantasies, for the most part never wrought out. Occasionally such ideas occur to the mind, and one wishes for your genius to develop what must remain a blank negative. Thus I have dreamed of a man who, innocent in life and kind of heart, should yet, by some want of chemical conformity between himself and his neighbors, prove a kind of moral Upas tree, or an ethical Jettatore as fatally and unconsciously as Gautier's hero. Or I have wished that you had chosen for a hero a poet of the Lovelace and Suckling and Carew type, born in one of your stern Puritan villages, long ago, and driven forth to herd with the idolatrous red men. Or again, what a character for you would have been Muckle John

Gibb, prophet of the sweet singers. A mystic light shone round him and his, when they burned the Bible on the moor, because it was not free from a human admixture in the headings of the chapters, or for some such exquisite reason. So, exiled to America for exceeding the standards of the kirk, and rejected by your fathers, he became the leading Jossakeed of a red Indian tribe, and, I doubt not, saying medicine chants in a rich Ayrshire accent.

Your style, so grave, so softly and richly colored, so musical, so pure of all the dreadful recent slang, makes you, I venture to think, the first classic of your country's literature. Not out of translated foreign idioms and revived provincialisms is a classical and permanent style, like yours, to be fashioned. Yours is a genius mellowed by time, and of deep root in a good old English soil.

WHAT HAS SPIRITUALISM GIVEN TO THE WORLD?

1. Absolute proofs of immortality.
2. A new science—mediumship or how to unfold the higher qualities in the human entity.
3. A higher philosophy—a natural religion, or how to reach a happy future independent of priestcraft.
4. A practical revelation of the spirit world—a natural hell and heaven.
5. That God is greater than man—not a being according to human conception, but a principle in nature that constitutes infinite wisdom and love, the nearest analogy that we can reach.
6. A higher conception of life generally; its purport, destiny and value.
7. That death is not to be feared or regarded with horror—that it is but a new birth and that our loved ones are still near us after this change.
8. That mortal life is but a school—a preparation to a higher life, and that it is therefore our duty to prolong it to its utmost by the observance of health laws in all that this implies.
9. That our good works precede us to the next life and there await our coming, taking shape compatible with their creation and constituting our home life in spirit—our evil deeds coming under the same law, with effects in accordance with their causes. In a word, as we sow we shall reap.
10. That causation can be understood through self-knowledge—mentally, morally and physically combined—and that through this means man can prove to himself that immortality is a fact, thus combining the first with the last paragraphs in this essay.

OUTSIDE THE GATES

—and—

OTHER TALES AND SKETCHES.

Through the Mediumship of Mary Theresa Shelhamer (Mrs. Longley).

In the first part a spirit tells of her death, her woe, penitence, etc. Then tells of spirits in darkness; of the children's valley; of the sunrise land; spirit homes, and many other things. Part second is Morna's story. She tells of transition, language, development, etc. Several other narratives have like depictions. 500 pages, bound in cloth and gold, all for \$1.00. For sale here.

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Light of Truth

IS ISSUED EVERY SATURDAY BY
The Light of Truth Publishing Co
305 & 307 North Front St., Columbus, Ohio.

VOL. XXII, MARCH 26, 1898. NO. 12.

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THE GOOD WORK GOES ON APACE.

The Golden Jubilee will be celebrated in a befitting manner in this city on Sunday, April 3. The Board of Trade Auditorium, a splendid and commodious hall, has been secured for that day and services will be held morning, afternoon and evening.

Mrs. H. S. Lake, Miss Margaret Gaule, Theodore F. Price and Willard J. Hull will constitute the main mental battery and their combined forces are expected to set forth the philosophy and phenomena of spiritualism in an eminently satisfactory style. The fifty years of triumph, barnacled as it has been, through which the great white ship has sailed, will be the theme of the celebration.

The Light of Truth looks for a grand meeting. Already indications point to a large attendance from the various auxiliary societies throughout the state now in active operation, and in this the strength of the Ohio State association will be augmented. Prominent, of course, among these societies is the First Spiritualist church of this city, the members and officers of which are entering whole-souled and open-handed into the arrangements. Tickets for the three sessions with reserved seat have been placed at twenty-five cents each. General admission by ticket, ten cents. There will be four hundred reserved seats, the total seating capacity of the auditorium being 1,500. As a precaution and to avoid confusion let it be borne in mind that the place is the Board of Trade auditorium, Broad street, opposite the State Capitol.

Let this great meeting attest our undying faith in the integrity of the fundamental principles of Spiritualism. Man is a spirit and can never die. We affirm that death is a physiological change, a chemical transformation of the physical elements of being, the affections, emotions, desires and ambitions remaining unaltered, and by virtue of the dynamical relations between the visible and invisible realms of matter, the human spirit is enabled to communicate with those remaining here; that rewards and punishments follow obedience and disobedience of the laws and forces which hedge us about; that God is found and known in the proportion that amity rules among men; that the phenomena of transformation everywhere manifest in nature are explained on the hypothesis of Spiritualism and on no other hypothesis; that the various and oftentimes perplexing and contradictory manifestations of human nature as exemplified in religious, philosophical and spiritual systems of thought and government, are due to one and the same law operating under different degrees of mental activity; that man's environment determines his thought,

beliefs and general activity; change environment and the individual is changed; that communications from the so-called spirit world are not infallible, but must necessarily partake of the channels through which they come; that the old admonition "try the spirits" is supremely important at all times and in all places; that mediumship is the basis upon which rests all of our philosophical, metaphysical and esoteric expositions.

THE FIFTIETH ANNIVERSARY.

The fiftieth milestone in the march of Spiritualism finds the world in an exceedingly grotesque and expectant attitude. The natural fruits of a civilization based on individualism with selfishness as its master motive are ripening in the arid breezes and reddening heat of the closing century. Every civilized and many semi-civilized nations are preparing for some great change. Each is watching the other over breastworks, gattling guns and natural gas legislatures. All these must perish. The cycle which produced them will engulf them. To the superficial such an ending would seem a dire failure of life, project and experience; but over and above it all there has traveled the compensatory correspondences. Nothing is lost but all things change. Spiritualism is today calling attention to this transformation, this yielding up of chaff and wheat from the mills of human destiny. They grind exceeding fine but sure. There is a living Gospel in the world and however evil may triumph this Gospel will never fail. Spiritualism today, as in the past, says that the true purposes of life are subserved only in the amity and concord of nations and individuals. To this eternal truth the Light of Truth points on this, our semi-centennial anniversary.

The next fifty years will mark the recession of many untoward movements, and the expanding forces of many now unpopular but true ones. Competition as a system will be buried long before the next half century mile-post is past. Prophecies long smothered under the corruptions of our day will be enacted on the stage of human life. The patient, undying purposes with which the philosophy of Spiritualism is fraught will become the woof and warp of the social grind. There is no failure in love. It will work out its divine purposes. Amity and co-operation in the economic system are heralds of love. The laborer shall labor first for the community because he will find his own self-interest best subserved thereby. The lion and the lamb will not lie down together, but the lion's fangs will be filed and his claws clipped.

OUR WISHES.

This is the last issue of the Light of Truth preceding the fiftieth anniversary. May peace and happiness attend all our readers and may the angels refrain: "Glory to God in the highest, on earth peace to all good willing men!" be their refrain as they review the half century history of this, the grandest cause that ever inspired human hearts and human minds.

Orient will bow to Occident on this, our natal day. From the frigid north and the tropical south and from all the climes and tongues of earth there shall arise to heaven glad peans and thanksgiving. For in fifty years Spiritualism has made a marked history. Its western advent sounded the knell of creeds, the doom of dogmas. It has permeated every civilized nation and numbers its followers by millions.

All this is pertinent at this time.

HOW SHALL JUSTICE BE DONE? —SOME QUEER LABOR PROBLEMS.

The United States supreme court has decided the 8-hour-a-day labor law of Utah to be constitutional. Recently in Colorado the 8-hour law was held unconstitutional on the ground that it interfered with the freedom of contracts. In Illinois the law was beaten on constitutional ground, because it interfered with a stipulation of the state constitution that no person shall be deprived of life, liberty or property without due process of law. In the last number of the bulletin of the department of labor is a resume of a case in Maine in which one Perkins brought suit against Pendleton and others to recover damages. Perkins was a stonecutter, who lost his position at the complaint of the Granite Cutters' National union because he would not join their organization. The opinion of the lower court was sustained and damages allowed. In striking contrast with this decision is the recent opinion of the highest judicial body of Great Britain. Flood and Taylor, shipwrights, were discharged at the demand of Allen, walking delegate for the Boilermakers' union. Flood sued Allen for damages for procuring his discharge by threat of a strike if the demand were not complied with. The plaintiff was awarded £20 damages. The case was appealed and the judgment sustained. It then went to the house of lords—the court of last resort—and the decision of the lower courts was reversed.

RALLI TO HIS SUPPORT.

From private correspondence with the general manager of the semi-centennial jubilee, Mr. Frank Walker, we learn of his struggles and successes in the work he has in hand. While Mr. Walker does not write for publication in this instance nevertheless the facts he mentions are of public interest. Prominent among these is the painful lack of spirit in the important matter of funds. Spiritualists appear to be slow in coming forward in this vital respect and with their means uphold his hands and encourage him in his great work. It is to be hoped for the honor of Spiritualism that the jubilee will not fizzle out for want of sufficient funds.

If those of our readers who so desire will forward their mites to this office the same will be promptly turned over to Mr. Walker and due credit given.

The Light of Truth is alive to the supreme importance of the jubilee and to the extent of its space has given freely, and will continue to do so in the interests of this great project.

It is a matter which belongs vitally to every Spiritualist, for none of us now on the meridian of life will see the next golden anniversary from the standpoint of earth and its affairs.

THIS WAS ON A POSTAL CARD.

Mr. Editor—Be ye in favor of bankers. I want to no. Befor I sent my subscriptun. Yo must explane. Yores,
ZEB SEAMON.

When the signature of the above is considered there should be no wonder about the request of the writer. We have no personal dislike for bankers, nor any particular yearning to be affiliated with them. Like tramps they are the product of their environment. Given a like environment we would be altogether likely a banker or a tramp, as the case might be. We are opposed to the conditions which make them. We seek to change their environment and thus do away with the cult, be it hobo or banker. There is a higher, a better way to subserve life's purposes.

THIS WORLD MEAN ENOUGH, BUT WE KNOW SOMETHING ABOUT IT.

You can never educate the workingman in the true principles of citizenship until you take away his fear of want. You can never make a man understand his spiritual nature so long as his brain is gorged with stuff his stomach can not digest. The conditions at New Bedford among the cotton spinners are worse than slavery. The negro slave was better fed, better housed, more lightly worked and better cared for than these mill hands are, besides the certainty he had that in old age or illness he would be fed, clothed, housed, doctored and nursed, where the mill hand has only charity to depend upon for these benefits.

The great and imminent menace to the nation lies in these deplorable conditions, and they are growing worse every day. Nothing is surer than that our methods of life must be radically changed, and that at no distant time.

Spiritualists can find their work in the amelioration of these conditions. It will pay them better in the end than to be continually piping their tineful lay about the daisy fields and gurgling streams of the sweet and misty here. This world, the here and now, is the time and place to work, not the next world, the there and thence.

WHEN COMMERCIALISM SPEAKS.

Grim-visaged war will smooth his wrinkled front when the "commercial interests" pipe their tune. Commerce is a war narcotic. Let it be remembered that governments do not declare war until the "commercial interests" of their respective countries say the word. There is no patriotism, no country, no God in commerce. If it is to the interest of commercialism that the United States government shall guarantee the price of Cuban independence, that is what will be done, or if it be in the interests of commercialism that Spain shall pay indemnity for the loss of the Maine and leave the Cuban question open and allow the horrors there to go on, then that will be done. The finger on the pulse of war belongs to the commercial arm of the nation. That arm knows not national honor, country, nor God.

The Light of Truth is for peace always, if it can be had with honor, but if we are to have peace bought with such a price as commercialism will pay, then we are for war. Let there be liberty and honor with war rather than liberty with honor in the paw-brokers' hands.

A NEW CYCLE.

We are reminded by Mrs. Katherine Tingley's manifesto that a new cycle began Feb. 18 of the present year. The aforesaid manifesto was addressed to members of the Theosophical societies throughout the world, calling upon them to make the day memorable. Accordingly, Mrs. Tingley's followers held a convention at Chicago and abandoned the title Theosophical society and adopted the title Universal Brotherhood.

A PIOUS "GOLD BRICK" SCHEME.

It is reported that a Kansas City sportsman sent to New York a dollar in response to an advertisement reading: "Volunteer cartridges, price \$1 per 1,000" and received in return a big stack of "Volunteers of America" tracts and leaflets, which were designated as "ammunition for use against Satan."

All eyes are now turned toward the natal day of modern Spiritualism fifty years ago. Let it be a memorable one.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

PROGRESS AND DISEASE.

Ingersoll is quoted to the effect that if he was possessed of those attributes commonly ascribed to Deity, the first thing he would do would be to make good health catching. It is without doubt the desire of every well-ordered human being to enjoy good health and while many regard Ingersoll's ambition in the matter of disease eradication blasphemous—as if the finite could blaspheme the Infinite—still the fact remains that he has brought a common desire into startlingly pointed, if not practical, notice. How far disease acts in retarding social, intellectual and moral progress is a fine question. On its face it would seem to require no answer, particularly if put in this form: Does disease retard progress? The question how far it operates in such retardation might be left open, at least until the fact is or is not established.

It would indeed be a bold stroke to plea for ill health on the ground that it does not clog the wheels of progress and we do not make the plea. If we could measure an ideal humanity by the difference between it and the aggregate of philosophical genius handicapped, as it is, by disease, we could then tell how far a justification of the plea might extend. Certain it is that the achievements of progress in those departments having to do with discovery, invention, literature and philosophy are strongly marked by the presence of disease. Has it not occurred to some of us to question the status of these branches of progress at the present time had not the minds and bodies of their authors and builders been harrassed by disease? What would Carlyle have achieved had he been free from dyspepsia? We know where his name and work will ever be in literature; is it just as well that the order of time and the conditions of mankind should have afflicted a genius like Carlyle with dyspepsia? Socrates suffered with the disease known as St. Vitus dance, and yet he was the greatest philosopher of antiquity. Charles Darwin's life was an hourly battle with ill health. We know what his prodigious labor was and that the whole theory of life and destiny has been changed by reason of that work.

Whittier, the mellow poet of New England, was always afflicted with heart trouble. Read Dr. Johnson and then consider his scrofula. Pope and Byron were sorry jades physically. Charles Lamb, one of the brightest geniuses that ever lived, was hereditarily tainted by acute mania and alcoholism. Cowper was a melancholic. Newton, the great mathematician and philosopher, who wrote the Principia when he was twenty-five years of age and who revolutionized the whole of modern philosophy, was afflicted with loss of memory amount-

ing to disease. Coleridge was an opium eater and Linnaeus was a paralytic. Tasso was a drunkard; so was Ben Johnson. So was E. A. Poe. It is unnecessary to review their splendid attainments. What would be the strains of music had not Chopin and Beethoven been melancholics? Mozart and Handel were epileptics. How far would their genius have carried them had they been healthy?

It is a fact that nearly all men in public life today, men who are regarded as the leaders of civilization, are sick men. Lord Salisbury, the premier of England, has just been ordered to the south of France for his health.

Is disease, then, a curse? We are of the opinion that it is the indissoluble accompaniment of human progress and as essential to that progress as health itself. It is to health what darkness is to light. We cannot conceive of a state of society where it is not a component part. Life is a struggle and success perches where the struggle is greatest. With its first breath every babe makes its first gasp in the struggle with disease and death. The whole vast history of mankind's war with disease is behind it and the influence thereof upon it.

THE DEFEAT OF THE MASSACHUSETTS MEDICAL BILL.

Owing to the prompt and energetic remonstrances of liberty lovers, the doctors plot bill has been defeated in Massachusetts, the public health committee of the legislature before whom the remonstrants appeared, having decided that further legislation on the subject of medical practice is unnecessary. Nothing in recent years has so aroused public feelings of disgust as the proposed enactment which the medical combine's secretary, Harvey, said would make irregular practitioners howl. Well, Mr. Harvey and his conspirators may now nurse their ears, for they must tingle.

Massachusetts is already equipped with sufficient class legislation on the subject of medicine, and if a few of them were enforced and honorable healers persecuted, it might result in their repeal. The only way to get rid of an obnoxious law is to enforce it. The evidence in the present case, which resulted in its overthrow, seems to have made it clear that enough is enough.

IF NOT WHAT IT PURPORTS, WHAT IS IT?

Amongst the mass of constantly occurring phenomena of a psychical nature for which no very conclusive endorsement or corroboration abounds, it is interesting and satisfying to be able to give our readers such a clear-cut and well-authenticated case as will be found in Mrs. Elizabeth Coit's communication on another page. Accounts of this character are valuable always, for they serve to pile up the impregnable truths upon which Spiritualism comes before the thinking, inquiring minds of the world.

Mrs. Coit and Mrs. Wilson are among the most prominent and respected of Columbus women, the former having been for many years directly identified with reformatory work in Ohio, especially that phase of it devoted to the emancipation of women.

MRS. A. E. THOMAS.

Mrs. Thomas, whose photo adorns our first page, is the highly-gifted test medium of Newport, Ky. She is well known throughout the west and south. Her address is 512 Lexington avenue, Newport, Ky.

EDITORIAL NOTES.

Why not subscribe for the Light of Truth?

As between Leiter and Weyler give us Weyler.

The duty of Spiritualists is to make non-Spiritualists think.

When you finish reading this paper hand it over to your friend on the fence.

If you desire to keep posted on the current affairs of the day as they relate to Spiritualism and cognate subjects, read the Light of Truth.

A new monthly to be known as "Commonweal," devoted to Spiritualism and Socialism, is to make its appearance in Cape Town, South Africa.

From Hoboken, which is in the state of New Jersey, comes the startling news that a sword of living flame, its point toward the zenith, hovered in the sky over that classic spot the other night. The same was hailed by thousands as a sign of war.

The disease of ambition has gotten into the leading Theosophists and there does not appear as yet any physician capable of coping with it. Universal brotherhood with a Napoleonic head is more of an anomaly than a fact.

It is true with Spain as it is with other nations that her worst enemies are of her own household. The Barcelona syndicate which has cornered the wheat supply of the nation has pushed the price to an equivalent of \$2.80 a bushel, \$1 of which is clear profit to the syndicate.

Members of the American Theosophical society decline to be a mere "literary annex." Mrs. Tingley's "universal brotherhood" is called an attempted masterpiece of legalized despotism and that lady has been shunted and sued by the anti-Tingleyites in the New York courts to recover property and archives of the society.

Somebody says the new woman is the old woman awake. Judging from the manner in which her skirts mopped the muddy streets here last week there are a great many of her not woke up yet. If it is proper for women to wear common sense garments on their bicycles, common sense ought to teach them to wear proper garments on the streets.

There is an excellent thing about Chicago. The Rev. Frank DeWitt Talmage lives and preaches there. This rabid hydrophobic is just now frothing about Spiritualists and telling his congregation what awful people they are, and that the law ought to grip every one of them by the throat. A perfectly logical conclusion, if we judge his malady aright.

Leitor, with the conscience of a foot-pad and the applause of an army of commercial cormorants, increases at will the price of bread. A babe four years old, without any conscience and the stigma of poverty behind it, sews on buttons in a sweat shop at ten cents a day. Which of these two attest the glories of civilization and the hope of the world? We say neither of them, and yet such is—civilization.

"Dr. Briggs," who is styled "a Spiritualist physician of Boston," has been duly undone at Jackson, Mich. "Dr. Briggs" was "giving a seance" and some of the members thereof were so rude as to light a match and reveal him in the role which made for Barnum a big fortune.

When will Spiritualists learn to keep away from hobo "doctors," "professors" and "madames" with meddlesome annexes to their scurvy moral natures.

The leaders of the cotton mills strike at New Bedford, Mass., have been informed that those who applied for aid to the overseers of the poor would be debarred from voting at the next election. This is the worst outrage so far committed against these American sovereigns. It must be a very distasteful oppression which forbids a man from voting for the conditions and policies which make a slave of himself and paupers of those dependent on him for support. At least the slave ought to be allowed to lick his master's hand. It is after this fashion only that he can etch his crown on the seat of his trousers.

Replies to Rev. Talmage by Spiritualist speakers at public meetings in Chicago are temperate and just, as they ought to be. Talmage is simply ignorant. He represents nobody whose opinions intelligent Spiritualists care anything about and as long as his fangs are cut he can do no harm except to himself. His declination to meet or confer with the Illinois State Association of Spiritualists, in answer to President Warne's courteous note, is what ought to be expected of him. Like others of his ilk he is a coward in the open, an ignorant fulminator behind his pulpit and in general a wart on the hand of munificence. The best way to hide him is to cover the deformity with a stick plaster of charity.

Edward James of St. Louis claims that Dennis Nolan, ex-policeman, of 109 Ohio street, Chicago, has exercised a baleful influence on him for two years. James made complaint to the police, saying that the telepathic commands of Nolan had driven him from his wife and home and that Nolan's silent orders make him obey the man every day, the latest being that he should quit working in the St. Charles car works, where he had a good position. He obeyed and then went to the police, saying: "O, it is terrible, for this is the first time I have dared to utter his name." Inquiry at 109 Ohio street, Chicago, elicited the information that Nolan boarded there, but that he was employed at the Fullerton avenue water crib, with which there is no telephone connection.

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ATTITUDE OF THE BIBLE TO-
WARD SPIRITUALISM.

No. XIII.

ELIJAH.

Is the next medium to claim attention. The first that is known of him is his prediction that "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." I Kings 17:1.

There was an unpleasantness between Ahab, the king of Israel, and Elijah the prophet. Probably this had its influence in driving Elijah to the mountains; possibly he went to the mountains partially for Spiritual development. At any rate, the story goes that the "word of the Lord," that is a spirit message came to him, and told him to hide himself by the brook Cherith, that is before me in Jordan, and it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

"So he went and did according to the word of the Lord, for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." I Kings 17:2-6. I do not know that the ravens were really inspired to feed this medium, but perhaps they hid their food in the vicinity of the brook, and Elijah's spirit guide assisted him to find it.

When the brook dried up, this same "word of the Lord" told him to go to Zerephath, where he would find a widow who would care for him, sustain him and probably secret him from the enraged king.

By some means, we are not told how, meal and oil were materialized, or brought there by Elijah's mediumship. Elijah said to her, "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Verse 14.

The story continues. "And she went and did according to the saying of Elijah; and she and he and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." Verses 15, 16.

This Elijah appears to have been a wonderful healing medium. The son of the lady who entertained him fell sick, and apparently died. There was no breath left in him. When Elijah came to her she said: "What have I to do with thee, O thou man of God; art thou come unto me to call my sin to remembrance and to slay my son?" Verse 18.

It seems that Elijah could not heal such a case as that even in the presence of the child's mother, so he took the child up into his own upper private room, and laid him upon his own bed, and cried to Yahweh, and stretched himself upon the child three times and prayed, "O Lord, my God, let this child's soul come into him again." The record says, "The Lord heard the voice of Elijah and the soul of the child came into him again and he revived." Verses 21, 22.

This caused the woman to acknowledge Elijah's mediumship in the fol-

lowing language: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is the truth." Verse 24.

I have before intimated that the term "man of God" wherever it occurs in the Bible, except where it means an angel (See Judges 13:6), always means a medium.

In chapter xviii Elijah's spirit guide went to him and told him to go and show himself to Ahab. This was a bold thing to do, as Ahab had threatened to take his life.

Ahab and Jezebel, his wife, had rejected Yahweh and his prophets, and had sought to take their lives. Elijah went as had been commanded and met Obadiah, one of Ahab's chief servants. After Elijah introduced himself to him he told him to go and tell the king that he was there. This Obadiah refused to do, and gave as a reason that Ahab had been searching for him. His words are: "As the Lord, thy God, liveth, there is no nation or kingdom whither my Lord hath not sent to seek thee; and when they said, he is not there, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, go tell thy Lord, behold, Elijah is here, and it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord (Yahweh) shall carry thee whither I know not; and so when I come and tell Ahab and he can not find thee, he shall slay me.—I Kings 18, 10-12.

Thus it seems that the spirit of Yahweh was carrying Elijah about as some spirit afterwards carried Philip from way down toward Gaza, about 37 miles to Azotus. See maps, also see Dr. Adam Clark's commentary. Spirits have, in this new dispensation, carried the medium Home and others in the same way.

Elijah met and overcome 450 of Ahab's prophets. He also on several occasions found himself to be a number one fire medium. Probably the greatest manifestation he ever gave was when he beat the prophets of Baal by consuming a sacrifice by pouring water on it.—I Kings 18, 36-39.

This test so enraged the king and queen that they renewed their determination to take Elijah's life, and Elijah was again compelled to flee into the wilderness. Here an angel found him in a starving condition and cooked food for him.

The matter is told in I Kings 19, 5-8. It is doubtful if this could have been done when Elijah was awake. The story reads as follows: "And as he lay and slept under a juniper tree behold then an angel touched him, and he said unto him, arise and eat. And he looked, and, behold, there was a cake baked on, and a cruse of water at his head, and he did eat and drink and laid him down again. And the angel of the Lord came again the second time and touched him, and said, arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God."

M. H.

TRACT NO. 2.

Rev. M. F. Ham's sermon on Spiritualism and the testimony of Rev. Dr. Duryea of Brooklyn on mediumship.

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SOUL STUDY—IN TWO CHAPTERS.

Chapter I.

ADAM'S FIRST WIFE.

The Koran gives a natural, material version of man's creation.

Adam was created one, without Eve, that it might not be asserted there was a plurality of persons in heaven.

Eblis refused to bow down with the other angels to worship God's handiwork in Adam, and gave as a reason that "he was nobler than Adam, being made of fire instead of clay." Whereupon God commanded him to leave heaven—the original fallen angel.

Adam denotes good and equals earth—red; created of the dust of the earth. God's breath in his nostrils was the entrance of the spiritual Adam, which always did and ever will exist. The spiritual or intuitional body was female in principle; the dust made it material or masculine, which gives to man and woman a dual nature—the bisexual principles. As the soul and body form a unity in man, it results in a marriage or illumination. The Rosicrucians called it "divine ecstasy." Some call it "religious frenzy." In this state man and woman often pass into eternity, and then is seen that glorified light reflected on their face. Adam's soul being created before his body, as an angel he was the consort of angels, and selected Lillith as the fairest to look upon; her he wedded spiritually, and there is scarcely a man living who has not done likewise.

Since then the youth of the world have been warned against the fatal charm of Lillith's daughters.

Who was Lillith?

The Talmud says of her: "Adam had a first wife, Lills, before he married Eve, and of her he begot nothing but devils."

Another version—a warning to bachelors: "It is indiscreet for one to sleep in a house as the sole occupant, for Lillith, the night visiting one, from 'night' or 'night sceptre,' said to have been Adam's first wife, but who, for her refractory conduct, was transformed into a demon, endowed with powers to injure and destroy infants unprotected by the necessary amulet or charm.

"She bore Adam devils, who took their mother's likeness in the shape of a finely dressed woman!"

Sisters, what do you think of that? Adam knew all about dresses before he ever met Eve! Poor Eve! Methinks Adam did not need a second invitation to eat the apple.

Bayard Taylor, in his translation of Faust, says: "The name Lillith, from the Hebrew Lil, darkness, signifies the nocturnal."

In Isaiah xxxiv, 14, the word occurs, "screech-owl." In the Vulgate, translated "Lamia." In Luther's Bible, "Kobold."

Mr. Taylor describes Lillith "with beautiful hair, in whose meshes lurk beautiful spirits, able to cause death to infants." It was the custom to hang a charm described with 3 angel names around the child's neck at birth, and from the Latin exorcism "Lilli abi" (avaunt), sung by the mother, some have derived the lullaby.

Lillith was equally a fascinator of young men by the aid of her golden hair, but the youth who loved her always died, and a single hair was found twined round her heart. So Godfrey Turner tells us in his verses.

Heber writes: "To revenge herself for Adam's desertion of her for an earthly rival, she is supposed to hover round the habitations of newly wedded couples, sending down curses upon them. The bride's attendants go round the house during the night uttering loud screams to frighten her away."

Paracelsus quotes the rabbinical writ-

ings, which speak in an allegorical manner of Adam's first Lillith "as meaning a morbid imagination," and goes on to say, "A person with an evil imagination creates a corresponding form in his mind that, if he wills, it becomes a spirit."

Ninety-five per cent of the insane testify to its correctness—or a man with delirium tremens.

There would be no fancied Lilliths if a tax was levied on bachelors. Bachelors scarcely ever reach old age. There is said to be nine per cent less bachelors than married men who reach 35 to 40 years.

A wag met a friend on the street and asked him if he was a married man. "Oh, yes," said his friend. The wag replied: "Happy man! happy man!" Walking on he met another friend and asked him the same question, only substituting the word "bachelor." "Oh, yes!" was the answer; whereupon the wag replied, "Lucky dog! lucky dog!" Two sides to every question, or two answers at least.

If some mothers had less mock modesty their boys would be better men, because some men are even more modest than some women. No woman doctor attends college heavily veiled; yet some pruders, at the slightest mention of subjects their common sense should teach them would preserve them from ignorant action by knowledge, affect an injured air by perking up the mouth, veiling the innocent eyes with a downcast look, and at the same time arming themselves against temptation, according to the law, "of a weak person taking a defensive attitude." People who are shy at heart do not print on their life pictures "This is a mule!" There are so many phases of conceit. A doctor met two friends on the street one day, laughing at some joke of their own. He actually stopped them to ask, "Are there any insinuations?"

What about the smiling thought one sees in the face of a passing stranger? Do these thoughts necessarily apply to us?

So that a riotous imagination takes hold of men and women from every point of view. Is it much wonder Dante said of Lillith:

Of Adam's first wife, Lillith, it is told,
(The witch he loved before the gift of
Eve.)

That, ere the snakes her sweet tongue
could deceive,

And her enchanted hair was the first
gold;

And still she sits, young, while the earth
is old,

And subtly of herself contemplative
Draws men to watch the bright net she
can weave,

'Till heart and body and life are in its
hold.

The rose and poppy are her flowers; for
where

Is he not found, O Lillith, whom she'd
scent

And soft shed kisses, and soft sleep shall
snare?

Lo! as the youth's eyes burned at thine,
so went

Thy spell through him, and left his
straight neck bent,

And round his heart one straggling gold-
en hair.

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IS HE DEGENERATE?

Theory Advanced That Wesley Elkins Inherited Bad Characteristics.

Is Wesley Elkins a degenerate? Many people think he is, says a Des Moines daily. When 11 years old he murdered his father and mother without any known provocation.

Some people think him too young at the time the crime was committed to be held responsible for it longer. He has served eight years in the Anamosa, Ia., penitentiary as punishment.

Strong efforts are being made by influential people of the state and by humane societies to have him pardoned. It is thought a great injustice that a mere boy should be confined for life.

The crime is admitted to be a heinous one. It was one of the most brutal that history records. The boy at 11 did a deed that the most hardened criminal of the age would have blanched at.

It was a trifle to him. He expressed no compunction when discovered. He hardly knew why he did it. He has shed no tears since.

Was he a natural boy? The people of his home county think not. They think he is not and never will be a safe member of society.

It was in Clayton county that the murder took place; near the little town of Edgewood. His parents were harmless people. This young lad got up from his couch in the middle of the night, shot his father through the head and clubbed his mother to death.

It was premeditated by him, he said. He told the neighbors a plausible story and carried himself with the greatest coolness until discovered. Even then he expressed no remorse. He says that he felt none.

Young Elkins has written a letter to the legislature asking it to pardon him. He says that he has educated himself while in prison, and it is plain from his letters that he has. They would do credit to the best lawyer in the state of Iowa. The officials of the prison say that his conduct in prison has been most exemplary.

But the citizens of Clayton county are earnest in their protests against his liberation. Fifteen hundred of them have signed a petition to the general assembly asking it not to grant the pardon. Their delegates, Representative Conley and Senator Everall, are doing their utmost to prevent it.

Around his own home it is the general opinion that Elkins is a degenerate and bound by heredity to murder. It is said that before he was born, while his mother was pregnant with him, she planned to kill his father, and having failed, eloped with a paramour and shortly after gave birth to the boy. Murder was born into the boy's bone and sinew.

This nature appeared early in the boy's life. One of his teachers says that she had to frequently detain him after school, as he would beat and

mercilessly abuse the other children when angered against them.

But he is said to be very reserved and tractable at most times. In no event does he express feeling, but is coldly vindictive. He thinks that he could now become a useful member of society, and says that for the last three years he has realized the enormity of his crime. But he has never to the present time exhibited any sorrow for his deed.

His character is one of the strangest of the strange, but his physical characteristics, as revealed by his picture, are only slightly different from the ordinary.

The time to mould a child's moral nature is during pregnancy. Every thought of the mother—every impulse for good or bad—ingrains itself into the nerve and brain tissue, as well as affecting the blood, and governs the being until outgrown by resistance of the possessor.

A SOFT ANSWER TURNETH AWAY WRATH.

But This One Ought to Burn a Little.

Mr. H. N. Maguire of Charles City, Ia., sends the following letter to the Chicago Inter Ocean anent the recent hydrophobic assault of young Talmage on Spiritualism.

To the Editor—Rev. Frank DeWitt Talmage said, in a sermon, as reported in The Inter Ocean of last Monday, "Spiritualistic mediums are imposters, one and all," "no exceptions," "filthy devils, crouching in their dens," "lying, thieving rascals."

I am not a partisan Spiritualist, but in common with all reading people of the world, especially the thinking portion of them, I must concede that Modern Spiritualism, with its teachings and phenomena, has done more since its advent to modify old lines of religious thought and stimulate new than all the polemical discussions and pulpit fulminations of the preceding centuries. No well informed, fair minded man will deny this, be his religious bias or prejudice what it may. The more it is antagonized the more its adherents multiply—a fact long since recognized by more prudent pulpites than Mr. Talmage—wherefore in late years it has been the uniform policy of the clergy to ignore it, or try to. Among its adherents are philosophers, scientists, historians, statesmen, poets, educators, lawyers, physicians, editors, actors and ministers of highest rank.

Unwittingly in his very denunciation Mr. Talmage valuably contributes to the increasing stores of knowledge regarding spirit communion, for I am charitable enough to believe, as shockingly vulgar in diction and vicious in spirit as his attack is, that he was somewhat warranted by personal investigation in making it. This contribution of his to the common stock of such knowledge is of greatest value to the investigator. Though I will not here deny or admit that a sensitive or medium can give the investigator anything not already in his own soul—the door of which may be closed to his own mind, as was the case with Saul when he visited the woman of Endor (the word witch is not to be found in the narrative, except in the synoptical heading)—I will say that when the investigator himself is of the "lying," "thieving," "filthy devil" nature, these viperous qualities will often be reflected back upon him in the messages given. In further investigation (which he must make before he can assume to be authority on the subject) Mr. Talmage would do well to bring to the subject a becoming spirit, as thus beautifully defined by that poet-Spiritualist on the higher planes of thought—Alfred Tennyson:

In vain shall thou, or any, call The spirits from their golden day Except, like them, thou too, canst say, "My spirit is at peace with all."

The charges made by Mr. Talmage are generally false, though imposters advertising as mediums do rankly abound. Nine-tenths of his hearers will know this, though many of them may have approved of the attack.

The moral law will not fall of its penalties in any dissimulation—in church life, as in secular life, confusion and humiliation shall in the end overwhelm the slanderer and time-server. Mr. Talmage will find the way he has adopted of advertising himself into notoriety must sooner or later lead to disaster. H. N. MAGUIRE.

ARABIAN PROVERBS.

He that knows not, and knows not that he knows not, is a fool. Shun him.

He that knows not, and knows that he knows not, is simple. Teach him.

He that knows, and knows not that he knows, is asleep. Wake him.

He that knows, and knows that he knows is wise. Follow him.

THEY RIDICULE IT.

MANY PEOPLE RIDICULE THE IDEA OF AN ABSOLUTE CURE FOR DYSPEPSIA AND STOMACH TROUBLES.

Ridicule, However, is Not Argument and Facts Are Stubborn Things.

Stomach troubles are so common and in many cases so obstinate to cure that people are apt to look with suspicion on any remedy claiming to be a radical, permanent cure for dyspepsia and indigestion. Many such pride themselves on never being humbugged especially on medicines.

This fear of being humbugged may be carried too far; so far, in fact, that many persons suffer for years with weak digestion, rather than risk a little time and money in faithfully testing the claims of a preparation so reliable and universally used as Stuart's Dyspepsia Tablets.

Now Stuart's Dyspepsia Tablets are vastly different in one important respect from ordinary proprietary medicines for the reason that they are not a secret patent medicine, no secret is made of their ingredients, but analysis shows them to contain the natural digestive ferments, pure aseptic pepsin, the digestive acids, Golden Seal, bismuth, hydrastis and nux. They are not cathartic, neither do they act powerfully on any organ, but they cure indigestion on the common sense plan of digesting the food eaten promptly, thoroughly before it has time to ferment, sour and cause the mischief. This is the only secret of their success.

Cathartic pills never have and never can cure indigestion and stomach troubles because they act entirely upon the bowels, whereas the whole trouble is really in the stomach.

Stuart's Dyspepsia Tablets, taken after meals, digest the food. That is all there is to it. Food not digested or half digested is poison, as it creates gas, acidity, headaches, palpitation of the heart, loss of flesh and appetite, and many other troubles which are often called by some other name.

They are sold by druggists everywhere at 50 cents per package. Address Stuart Co., Marshall, Mich., for book on stomach diseases, or ask your druggist for it.—Adv.

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CORRESPONDENCE

NEWS ITEMS.

New York state has four camps. Moses Hull goes to Detroit for April 18.

Mrs. Elsie Reynolds has returned to California.

Mrs. C. F. Weatherford will be in Columbus this spring.

Chattanooga, Tenn., will have Dr. H. C. Andrews next month.

Dr. E. B. Graddock is the local astrologer of Concord, N. H.

Madam Bruce Trewoogy has been lecturing in Brockton, Mass.

The Bangs sisters have removed to 654 West Adams street, Chicago.

Los Angeles, Cal., has three societies holding regular spiritual services.

Hatfield Pettibone is holding seances at 3155 Groveland avenue, Chicago.

L. E. Disque has started a Spiritualistic circle in Port Arthur, Texas.

Dr. F. Schermerhorn's address at Akron, O., is 195 East Market street.

The friends at Portsmouth, N. H., are meeting at Good Templars hall.

Mrs. India Hill may be addressed at 513 East William street, Decatur, Ill.

Springfield, O., will have Theo. F. Price the last three Sundays in April.

Mrs. M. E. Gilliland of 829 Washington street, Boston, is open for platform work.

Winchester, Ind., has been entertained by J. W. Jessup, trumpet medium.

The Spiritualist society at Salem, Mass., will have C. Fannie Allyn on April 3.

The Wakefield society of Stoneham, Mass., is holding services at Trade Block hall.

C. E. Winans has returned to Edinburg, Ind., after an extended tour in the northwest.

Mrs. M. E. Saunders Woodward held interesting services at Natick, Mass., on the 6th inst.

"Faith and Hope association" program received, but it contains no hint as to its nativity.

The home address of Moses Hull until further notice is 359 Normal avenue, Buffalo, N. Y.

Mrs. M. E. Sears of Providence recently spoke before the Pawtucket society with marked success.

Plymouth, Mass., recently had Dr. W. H. Rollins of Charlestown, Mass., as speaker and test medium.

Professor W. M. Lockwood is serving the friends at Pittsburg, Pa. His address there is 404 Penn avenue.

Mrs. A. M. Wilkerson has opened a Friday evening service in Cambridgeport, Mass., at Mount Auburn hall.

Parlor services are held at the residence of Mr. G. H. Norris of Newport, Vt. F. S. Smith conducts the same.

Mrs. Plymouth Weeks, charged with being a fugitive from justice, was dismissed in the Cincinnati police court.

Mrs. Olivia F. Shephard is momentarily in Los Angeles, Cal., where she may be addressed at 137 North Hope street.

The Hanson society of North Abington, Mass., is holding conference meetings at the residence of Mrs. W. W. Quindley.

Will C. Hodge is speaking during the Sundays of March at Flynn's hall, corner Robey street and Northwestern avenue, Chicago.

Mrs. C. F. Weatherford is in Chicago. Address, Parker hotel, 83 Thirty-first street. She is holding services at Hopkins hall.

Professor Letgreen has been ordained as minister of the Illinois S. S. A. His home address is 111 South Douglas street, Peoria, Ill.

Mrs. M. E. Cadwallader delivered several lectures in San Diego as well as in San Francisco, while enroute on the Pacific coast.

The Sunlight Center head of Chicago is enjoying a difference of opinion on Spiritual matters. Let soul sunshine disseminate the darkness.

At a recent evening service of the Cambridge, Mass. S. S. A. Mrs. Abbie N. Burnham and Mrs. Annie E. Conning lectured and gave tests.

The Spiritual lecture bureau of Cincinnati celebrates the "Golden Anniversary of M. S." at the auditorium, new Odd Fellows' temple, tomorrow.

Martin Warfel, who recently passed away at Erie, Pa., was not only a prominent citizen in his center, but a good friend to our cause, as W. C. Hubbell writes.

In connection with his mediumship Fred Evans will open a store at 193 West Forty-second street, New York, for the sale of spiritual, occult and theosophic literature.

George A. Letford, the drummer medium, held a test seance in Charleston, S. C., at the home of Colonel F. Melchers. All present were well pleased with the results.

Look out for the "Rev." who looks more like a minstrel than a ministerial worker, or the "Prof." that talks like a confidence man. Neither are endorsed by Spiritualists.

For a thorough understanding of the importance of the spirit art department in connection with the jubilee address, W. H. Bach, Lily Dale, for circulars concerning the same.

W. H. Damon of 3258 Cottage Grove avenue, Chicago, got a portrait of King Mithradates through the Campbell brothers, which he prizes very highly and which he has on exhibition at his home.

Mrs. V. Barrett has returned home—819 North Sixteenth street, Indianapolis—where she may be addressed for engagements. She also desires to correspond with those who understand French.

Mrs. Anna L. Robinson has been lecturing to large audiences in Lansing and Jackson, Mich., as well as in Detroit and Fenton. In Detroit she delivered a series of lectures under auspices of the I. L. A.

Mr. and Mrs. Hill, accompanied by Mrs. M. E. Cadwallader, who have been sojourning in California for a brief time, will return to Philadelphia in time to take part in the Golden Jubilee in that city March 27.

Mrs. Esther Thomas is serving the Church of the Soul at Seattle, Wash., and Professor Christie of Boston the S. S. society. Mrs. Thomas is a well known worker in the cause. Professor Christie is a new name on our horizon.

Owen Meredith of Canton, O., gave a satisfactory trumpet seance at the rooms of Dr. Eva Park, Goshen, Ind., on the 13th to some fifteen ladies and gentlemen, the majority of whom were skeptics. He goes from here to Elkhart and South Bend.

Mrs. E. A. Hammatt of Encinitas, Cal., reports that \$565.32 have been donated the past nine months to the Mediums' home of that place. Together with \$150 from herself the receipts run up to \$715.32. The running expenses have been \$708.95, leaving a balance of \$63.37.

Albert Bender, a former well known Janesville (Wis.) citizen, who is now located at Port Anglem, near Portland, Ore., writes local friends that his town is filling up with Spiritualists.

Mr. Bender says they are getting so thick there that they are forming a regular settlement by themselves.

Mrs. Tillie Henkle, speaker, clairvoyant reader and business medium, is holding parlor meetings in Warsaw, Ind. Those who come to see, hear and learn are mostly people from the churches, and who give the closest attention to her Bible argument for this, the cause of humanity—R. H.

An Omaha, Neb., correspondent writes: "The Society for Spiritual Culture" is holding open meetings here, ministered to by Paul S. Gillette as speaker and Mrs. Annie Wagner as delineating psychic medium, intending to visit our city can correspond with Mr. Gillette at 2102 Maple street.

At Springfield, Mass., Mrs. May S. Pepper of Providence occupied the platform for the First Spiritualist society March 6. Mrs. C. Fannie Allyn of Stoneham, Mass., was the speaker March 12. Mrs. Tillie U. Reynolds of Troy, N. Y., March 26. This society will celebrate the 50th anniversary March 24.

Mrs. Mary E. Westerfield passed away at Anderson, Ind., on the 12th inst. Of the estate left by her husband last fall \$5,000 goes to the State Association of Spiritualists, for maintaining of camp grounds near that city. Mrs. Westerfield's funeral was attended by Spiritualists from all over the state.

Atlanta Spiritualist rose in arms against DeLloyd Cooke when he announced a seance in that city. This is the gentleman who has been traveling the south as a "wonderful" medium with indorsements from leading "scientists" of Europe, but none from leading Spiritualists of America. Thus his cool reception in Atlanta.

D. N. Sacket of 54 Andrew street, Springfield, Mass., has been to Boston on a visit, and in his phenomenal investigations feels to pay a tribute to Mrs. Goff and Mrs. Concannon as reliable mediums of that wonderful city and metropolis. Boston lacks nothing for individual gratification. All the wants of humanity can be fulfilled.

Will Randolph, secretary at Ashley, O., writes: Mrs. Helen Stuart Richings delivered two lectures and one dramatic recital at the Ashley opera house week before last. This lady is a very entertaining and forcible speaker and drew large audiences each evening. On March 20 she again appeared on our rostrum. As a psychic she has no superior.

"Every intelligent Spiritualist ought to appreciate the Light of Truth now," writes a Chicago subscriber. "Of course, it may have shot over the heads of some, but it seems to me that those who claim to be teachers in this cause, should hail such an advent with delight—both for their own instruction and that of other intelligent people outside of Spiritualism."

A new society has been organized at Binghamton, N. Y., known as the Progressive Spiritual society. The officers are Mrs. Nellie Lettington, president; Mrs. Olivia Sly, V. P.; Henry Morgan, secretary; Miss Bessie Wightman, treasurer; Mrs. Gallagher, Misses Treadway and Ellsworth, trustees. Meeting place, G. A. R. hall, 87 State street. Services Sundays at 7:30 p. m. E. J. Bowtell has been elected as their regular speaker.

The Brockton, Mass., Enterprise has commenced a series of historical articles upon Spiritualism by Russ H. Gilbert. The articles appear during the four Saturdays of March and are entitled "Its Origin," "Its Purposes and Methods," "Its Followers" and "Its 50 years' Labors." As the fiftieth anni-

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ANNIE DANCY, Evans City, Pa.
March 11, 1895.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—I am so much better that I will not need any more treatment. I thank you for the great good you have done me and can highly recommend your treatment to anyone needing assistance. Yours truly,
ELSA FELTNER, Brooklyn, N. Y.
March 10, 1895.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—At the time I commenced your treatment many of my neighbors and friends in the city thought I never would recover. Now they say you look well, as fresh as you looked ten years ago. I take pains to explain my condition to all when I commenced your treatment, and say to them "Look at me and you have positive proof of what Drs. Peebles & Burroughs have done for me." Very truly yours,
ALONZO MELROY, Cohoes, N. Y.
March 14, 1895.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—I cannot express in words how much I thank you for your kind care of me. I am perfectly well and will not need any more medicine, but would like to keep on with my psychic treatment as it does me so much good. Gratefully,
MRS. S. L. CLARK, Bradford, Me.
March 13, 1895.

A majority of their cases are cured in a few weeks and often the most difficult cases of years' standing, which eminent physicians have pronounced incurable, have yielded to their treatment in a few months. They understand the human body perfectly, they understand the causes of the disease and administer with unerring accuracy the necessary treatment. Medicines act like magic in their hands. This is not an assertion, it is a statement capable of proof as shown by the above CONVINCING TESTIMONY.

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SAM'L H. ALLEN, Philadelphia, Pa.
March 14, 1895.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—Your favor of the 9th with a full and complete diagnosis of my condition is received. I sincerely submit the diagnosis to be true in every respect. I am inspired to place my case in your hands for treatment, realizing that you possess a power which is equalled by few and never excelled. Respectfully, J. BROCKLEBANK
March 14 1898
Jacon, P. O. Colo.

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NEWS ITEM

Secretary of Modern... celebrated March... be timely and oug... and instructive.
Rev. Dr. Brenton... Unitarian church... writes in reply to... Know on "Shall I... Church?" that... with such a move... wanting to aid i... "I shall ev... with a religious... to illuminate men... and crime, but t... doing more than... that church is n... national."
E. W. Sprague... the Spiritualist... phia, Pa., for the... April. They ha... dates for 1... upon for engag... meeting engage... Phil. O., July... Ledge, Mich., J... Park, Mich., A... Sprague is a ti... speaker, and bo... are platform t... for March and... shall street, P... address, 416 N... town, N. Y.
A news item... son, Mich., sa... congregation... tarian church... the address of... a Spiritual m... may be intere... move is on fo... to this city.
Jackson to re... September, h... gaged. The... ary of \$1,000... died in a few... the midwinte... association i... gatherings, Unitarian cl... the deep int... that time."
Concernin... fair at Buff... chairman l... "The Buffal... at the succ... met with... gestions an... have reach... and we fee... is an assur... The People... dies' Aid... have sent... are to hav... the one fo... been famo... our friend... will be pl... sion fee... We shall... alone."
It has... campmeet... Mo., will... Sept. 4, 1... is presid... Mo., vice... Walser c... retary; l... eral, trea... son, Kar... W. J. B... H. Wals... medium... our corr... to have... resented... respond... partial

NEWS ITEMS (Continued.)

Summary of Modern Spiritualism will be published March 23 the articles will be timely and ought to be interesting and instructive.

Rev. Dr. Boston, a minister in the Unitarian church of Peoria, Ill., writes in reply to the article of G. W. Sprague on "Shall There Be a Spiritualist Church?" that he is in sympathy with such a movement, and would do anything to aid in its attainment. He says: "I shall ever work in harmony with a religious movement that tends to liberate men from bondage, vice and crime, but there must be something more than the N. S. A. A spiritual church is needed, both local and national."

G. W. Sprague and wife are serving the Spiritualist society of Philadelphia, Pa., for the months of March and April. They have May and June and dates for the camp meeting still open for engagements. Their camp meeting engagements so far are Maple Park, O. July 29 to Aug 5; Grand Lodge, Mich., Aug. 6 to 11; Hazlett Park, Mich., Aug. 27 and 28. Mr. Sprague is a trance and inspirational speaker, and both he and Mrs. Sprague are platform test mediums. Address for March and April 461 North Marshall street, Philadelphia, Pa. Home address, 416 Newland avenue, James-town, N. Y.

A news item in the Patriot of Jackson, Mich., says: "The enthusiastic congregation called out to the Unitarian church Friday evening to hear the address of Mrs. Anna L. Robinson, a Spiritual medium of Port Huron, may be interested in knowing that a move is on foot to call Mrs. Robinson to this city. She would not come to Jackson to remain permanently before September, however, should she be engaged. The matter of raising her salary of \$1,000 it is expected will be settled in a few days. Mrs. Robinson, at the midwinter meeting of the Spiritual association in this city, attracted large gatherings, and the meeting at the Unitarian church was a repetition of the deep interest manifested in her at that time."

Concerning the Spiritualist church fair at Buffalo, Mrs. Nellie Whitecomb, chairman bazaar committee, writes: "The Buffalo Spiritualists are jubilant at the success their fair has thus far met with. Sympathetic words, suggestions and practical demonstrations have reached us from various sections, and we feel assured that co-operation is an assured fact in our case at least. The People's Spiritual church and Ladies' Aid society of Louisville, Ky., have sent us a splendid exhibit. We are to have a log cabin representing the one for which Kentucky has long been famous, in which the offering of our friends in the "Blue Grass state" will be placed, to see which an admission fee of 10 cents will be charged. We shall clear \$50 from this exhibit alone."

It has been decided that the next campmeeting at Catalpa park, Liberal, Mo., will commence Aug. 20 and end Sept. 4, 1898. G. H. Walsler of Liberal is president; J. S. Hatten of Sheldon, Mo., vice president; Mrs. Alice M. Walsler of Liberal, corresponding secretary; Mrs. Elizabeth Binger of Liberal, treasurer; H. C. Hatfield of Nelson, Kan., general manager. Professor W. J. Black of Carthage, Mo., and G. H. Walsler were made a committee on mediums. In connection with this, our correspondent writes: "We desire to have all phases of mediumship represented and would like to get in correspondence with mediums. We would particularly desire to get in communi-

cation with a spirit photographer for a special scientific work. Address G. H. Walsler."

THE LIGHT OF TRUTH.

SECOND YOUTH.

Limestone county, Ala., has an interesting phenomenon in an aged matron who has fallen heir apparently to another period of youth. Mrs. Polly Emery, aged eighty-seven, of excellent family, has for thirty years been an old woman with white hair, wrinkled face and enfeebled strength. Twenty-seven years ago a dentist brother extracted every tooth from her head. About a year ago her health commenced to improve. Her strength returned, her figure became more erect, her eyes brighter, her movements more elastic. Her hair began to turn dark and her gums to swell. Today she has a fine suit of black hair and has cut a new and complete set of teeth, has regained her erect carriage of fifty years ago, and looks like a woman thirty-five or forty years of age.—Cincinnati Enquirer.

OBITUARY.

Passed to spirit life, from Anderson, Ind., March 11, at age of 73, Mary E. Westerfield. She with her husband, Dr. J. W. Westerfield, was one of the first Spiritualists in Indiana, and has done much for the cause she loved so well. Last year she was elected honorary president of state association, and will be greatly missed.

Funeral services were conducted by Lily M. Thiebaud, who delivered a fine oration. Many besides Spiritualists were present, and some were heard inquiring if that was Spiritualism? They seemed to be well pleased.—Corr.

SMALLPOX VS. CONSUMPTION.

Vaccination was instituted to prevent smallpox. But when the human race fell back into imperity, and the disease attacked the vaccinated and unvaccinated alike, the medicos were disposed to regard inoculation as inadequate and unnecessary. But the shrewder ones of their clan, seeing a financial loss in the falling out of this practice, argued that seven years constituted the life of a vaccine plant, and a replotting was necessary. Thus the modern way. But even this did not prevent the inoculated from being taken, and it is cropping out that a bi-annual, and, in some cases, an annual operation is needed to be iron-clad. In other words, a more extended implanting of germ disease for more cases of sickness of all other classes, and a greater call for the thousands of medicos now being ground out by the colleges. Without practice a doctor would have to work—many at a more fitting trade than charging \$2 for feeling a person's pulse and looking at his tongue, and being as wise as before.

Dr. Koch's theory to inoculate consumptives to prevent its spread, or to possibly cure it, is reasonable, in that it is confined to the sick or diseased only. If the medical fraternity only had one among them wise enough to find the seat of smallpox in the human system, and treat them as Dr. Koch proposes to do consumptives, we would probably hear no more of smallpox. But when the mind is fixed on the effect or the fee it cannot see the cause of anything, and the medical science will continue to progress as slowly as it has done, comparatively, in the past century, surgery excepted; and legislatures seem to be about as ignorant as the doctors in permitting such barbarous laws as wholesale inoculation to remain on the statutes. Away with this kind of blood poisoning. It lays the foundation for more diseases than it cures, and we may say it kills more than it saves from contagion of any kind of disease.

People who are sensitive to disorders or the effects of silly gossip are just as sensitive to inspiration that would make the former appear insignificant if they but turn their souls in the right direction for it. By rising above gossip they strike a higher vein of thought that feeds the soul with something that makes the other forgotten.

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QUESTIONS AND ANSWERS

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

Question.—What is a spirit; its shape before leaving the body; is it changed after transition; what makes it invisible to us; if deformed in the body is it so in spirit; can it ever be annihilated?—C. H. W.

Answer.—A spirit is the interior or magnetic body of a mortal being—permeating his bone and flesh like electricity a coil of wire. At death of the material body, this magnetic or spiritual body detaches itself from the mortal and is a counterpart of the other with all its functionings intact—the only change being its increased ugliness or beauty—deformity or perfection, according to its past life. If life has been unspiritual it loses; if moral it gains. It is invisible because magnetic. You can not see electricity. You may see its material manifestation, the spark, but not itself; and electricity is magnetism in its raw or unrefined state. It is one of the principles of life—the one nearest to matter, and which admits of the other or higher principles, such as intelligence, love, sensation, emotion and intuition or inspiration. It may be called the medium between spirit and matter—the link that binds them—just as the spirit is the medium or binding force between soul and body. But they become visible at times when conditions favor a taking on of a little more matter than they are wont to carry in the spirit world. Yes, spirits are deformed quite frequently. A moral pervert finds himself a deformed spirit. Anger, hatred, malice, jealousy, lust, gluttony, intemperance—all have their deformities or manifest themselves through the shape of the spirit, and by which deformity you can read the spirit's past. If mortals lived long enough their evils would take shape in the physical body as well. Many aged persons show both their good and bad qualities in the shape of the body, if you know how to interpret them. But in spirit this is more defined, and manifests itself immediately after transition. It can not be annihilated, however, because soul is absolute; and once individualized it will endeavor to remain so, and not lose itself again by absorption, however hard the struggle. A God in a human body is as determined as a God in the universe, and does not propose to give up again after having once established its identity—if but to itself.

Question.—Was Christ ever crucified? What caused the darkness at the time?—G. H.

Answer.—Somebody was crucified about two thousand years ago that created more than ordinary stir among the populace. A tradition of it was passed down from generation to generation till it had assumed definite shape. Whether this tradition be true or not will never be known until the wrangle concerning it ceases. Spirits can not propel a thought in its absolute form as long as the atmosphere is filled with antagonism or doubt concerning it; for the moment it is touched upon, it vibrates in unison with the theory or facts concerning it, and, in connecting it with the medium or circle that craves enlightenment, it takes form in ratio with the prevailing preconceived opinions present, whatever the spirit controlling may

want to say. They can will have replies in the affirmative and negative as long as the subject is under debate by mortals. Leave it alone, and do your own thinking on it, and in time the truth of it will dawn on you intuitively. When you get it, keep it to yourself to prevent still more wrangling about it.

Question.—If spirit is the cause, and all things in the mortal is a reflection of this cause, what makes deformity?—Fuzzed Inquirer.

Answer.—We told you before in these columns that sensualism made the spirit ugly, and that selfishness dwarfed it. Now, there are some that have both evils. The combination creates deformity in proportion to the intensity of the passions. The lame and the halt; the blind and deaf; the bent and deformed in all its manifestations are effects of this condition of mind, and spirits in that condition reflect their former selves in the flesh—largely by attraction to minds of like tendency—mortals with the same evils—and deformed children are the result. Mind creates, not flesh; mind moulds, not brain; mind rules, not matter. There is no such thing as physical heredity. A one-legged man never produced a one-legged child, unless the lacking leg was a mental effect of his parents, and he continued to carry the same evil through life till progeny was his. Deformity, like beauty or perfection, has its cause, only that it is the antithesis of goodness—purity and justice.

Question.—How many phases of mediumship are there?—Investigator.

Answer.—It is difficult to enumerate them from the fact that many have several phases which more or less modify each other and create new ones not namable. But the principal definite ones are table-tipping, rapping, automatic writing, inspiration, clairvoyance, clairaudience, psychometric, slate-writing (pneumatography), trumpet, materialization, trance, impersonating, test, diagnosing, healing and physical mediumship. Under the latter head come the various cabinet and dark circle phases, levitating, fire test, passing of matter through matter and somnambulism. If you separate inspirational writing from speaking, which are only modes of one gift, and continue this with other phases, you could readily triple the number, and still add others by consolidation and modification. But from the foregoing you can trace all phases, and even bring these under one head of sensitiveness from which all mediumship originates—a medium state between the mortal and the spirit.

Question.—Is it wrong to raffle?—C. R.

Answer.—It depends on the nature of the raffle. If the chances are all on the side of the raffler it is wrong, as all selfishness it. If the raffler is not imposing on his patrons, by asking too much for the article to be raffled, and is raising a fund for a good beneficent purpose, it is not wrong. No game of chance is wrong when honestly manipulated. Is not the chance taker also endeavoring to obtain much for little? The winner always sees a raffle in a different light than the loser, whether under management of a saloonkeeper or a church fair committee.

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VOICE

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VOICE OF THE PEOPLE

FLUMMERY.

(Rev. A. J. Weaver.)

In the biography of Tennyson by the Rev. A. J. Weaver, which is soon to be published, the following incident is related. It is by the account that Tennyson was a believer in the phenomena of Spiritualism, even a medium. In conversation with him on the subject of Spiritualism, his friend asked him why he did not openly espouse the cause and accept the name. His reply was that there was too much "flummery" mixed up with it.

Tennyson represents a large number among the higher classes of society who stay out of the Spiritualist ranks because of the flummery that they would meet there. Horace Greeley is reported to have said that he believed Spiritualism was a fact, but that it was on too low a plane—it was too crude and raw—it had too much flummery.

What is flummery? The dictionary says it is a kind of food which consists of oat meal mixed in water, standing till it becomes sour—anything "raw and crude."

Spiritual flummery exists in Spiritualism, because it has an existence on the spirit side of life, and because there are men and women among Spiritualists who have a taste for that kind of food.

Certain people take pleasure in receiving it and certain spirits take pleasure in giving it.

Some animals live on carrion and even prefer food that is raw instead of cooked, and meat that is putrid or sour to that which is fresh and sweet. So there are Spiritualists who prefer spiritual flummery rather than a high order of intellectual and spiritual food; so there are spirits on the same plane of life whose influences are as disgusting to a well developed soul as they are attractive and pleasing to an undeveloped nature.

It is a question which sooner or later we must meet, which of these elements will finally be the controlling force in Spiritualist organizations? They have both existed in the past, and both exist today in almost every local society and camp ground association. There has been a struggle between them and the struggle still exists.

Flummery commenced in the early years of Spiritualism, and has stoutly asserted that it had a right to an existence in our midst, inasmuch as it originated in the spirit world, and with such an origin it was a legitimate part of Spiritualism, especially as there were many Spiritualists who enjoyed it and whose natures fattened on it.

These people who like flummery as their spiritual diet are men and women who have certain attributes of human nature very large. They have large credulity. They will accept every assertion given by a spirit on any abstract question as infallible truth. They will sit with open mouth and drink in draught after draught of flummery, and declare it comes direct from William Shakespeare, or what is worse, from Jesus or Buddha or Isaiah, or what is still worse, from some inhabitant of Egypt or the lost Atlantis, 10,000 years in the past.

They will listen to bushels of "big" words hurled at them in handfuls, and which convey no clear and intelligent ideas whatever, asking at the close, "Did you ever hear such eloquence?"

They will accept as established truth

the most astonishing statements without one shred of proof, not on the existence of facts in spirit life which we expect spirits will know through their perceptions, and which we are glad to have them tell us upon their own authority, but on questions of Nature, which a well balanced mind does not accept till the demonstration is made plain, or at least accessible.

It is through this class that fakirs and frauds get such a fat living in our ranks. A medium when not able to give genuine manifestations can "make up" manifestations very easily in the presence of those of this class and have them accepted as real.

Another class of Spiritualists to whom flummery is acceptable are people of coarse and crude natures, whose standards of soul life and thought are very low, and who have not lived in such a way as to outgrow the imperfections born in them.

They will sit and listen complacently to a tornado of vituperation and scurrilous abuse, or they will look upon a fierce display of anger or hate or revenge, or they will allow their ears to be filled with barbarous English or street slang, and their natures feel no shock; they will even enjoy it and go to hear the same thing again and again.

Flummery is the food their souls crave, as the sow craves her swill. They may realize that a medium is practicing deception, but their natures do not revolt. As long as it is not known, and it helps build up the cause in the sight of the world, they will wink at it and pay their money and give their presence to support and encourage the deception. They will do nothing to expose it. They will not go into the court and testify to the truth in the case. They will not demand that a special law be passed to reach the fraudulent mediums. They will take no steps whatever to cleanse the ship of Spiritualism of the barnacles which stick to her hull and impede her progress and endanger her very life.

The flummery element in our ranks leads the better people in society to ignore us; it leads them to think Spiritualism it not worth investigating; it leads them to feel that, even if true, they would not care to get into the boat with us.

How long must this element exist? It can not always exist. Jesus Christ said "a house divided against itself can not stand." A. Lincoln said this country could not stand half slave and half free. Spiritualism sooner or later will go one way or the other; one side or the other will prevail. As we lay our ear to the ground we can hear the preparations for a coming contest. It will not be a war with outside forces. It will be a strife with what is best and what is worst in Spiritualism.

Spiritualism must mean spiritual life and growth; greatness of character and beauty of soul. It must cut loose from the baser elements both in spirit life and in earth life, or the baser element will be poison in its blood, corrupt its character, and make it a second edition of witchcraft.

We are reaching a critical point in the history of Spiritualism. The day when it will be put on trial is approaching. Will it be proven to be an angel of light or a circus performance?

Let us get ready for the onset. The forces will meet, not on one great field, but between the Spiritualists in every local society or organization throughout the country, and even the world. The war has already begun. On the one side is education, culture, refinement, and all the virtues which enable human nature; on the other side is flummery.

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 lyn correspondent, the Light of Truth
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—Thanks to Mr. W. H. Bach of Lily
 Dale, N. Y., for a couple of semi-cen-
 tennial badges. This souvenir con-
 sists of the Hydesville cottage in col-
 ors, photographed on celluloid, and is
 a fitting emblem of the occasion.

—A reader asks for the address of a
 medium who can locate buried treas-
 ures, said reader desiring to employ
 one. It seems to us that a medium
 who can locate buried treasures on
 hire, can also do so independently,
 and would prefer to go it alone than
 enrich some one else at perhaps \$2 a
 day.

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 you on the very fair principle the
 Light of Truth is conducted." Such
 is the verdict by all fair-minded peo-
 ple. They see things as they are, not
 as they appear through a perverted
 aural lense. We are occasionally
 chided for not publishing all that is
 sent to us by correspondents, with a
 threat to stop their support. But we
 appreciate this sort of boycott, as it
 always brings us two for one. It is
 human nature to want that which oth-
 ers denounce.

—For a generation newspapers have
 urged correspondents to write out
 proper names plainly, for they can not
 be guessed at as words in common use,
 unless it be a name like Brown, Jones
 or Smith. But for all that the nuis-
 ance continues, and when a notice ap-
 pears with a name misspelled, the cor-
 respondent censures the editor for his
 inability to read, while a little intro-
 spection would show the writer that
 the inability rests with him alone—
 either in learning how to write prop-
 erly or in understanding what is meant
 by plain writing.

—Should our regular subscribers or
 friends obtain a dun from this office,
 we trust they will not take it as an
 offense. We have a circular printed
 for such who take a delight in being
 delinquent, and our office fraternity,
 not knowing the Light of Truth
 friends, occasionally get the sheep

and goats mixed, and we hear from
 our friends in a somewhat surprised
 manner, often censuring us for notify-
 ing them at all, as they are generally
 prompt as soon as aware that their
 subscription is due. But we cannot
 overlook everything, and thus we trust
 this apology will hold good for like
 errors that may occur in the future.

TRUISMS.

Do not put anybody under obliga-
 tions to you for a gift at full value
 after it has fallen 90 per cent. This is
 no better than showing a man a dum-
 my for a spirit. It is fraud behind a
 mask.

Avarice makes unwise. Thus the
 penurious man gets caught by the
 fraud and the latter in turn by the de-
 tective.

Love is animalistic or sexual; hu-
 man or magnetic and spiritual or in-
 tellectual. As we outgrow one we be-
 gin to sense the joys of the other.
 Love, like consciousness, rises in gra-
 dations.

Those who are easily taken in by
 frauds are not above their influence,
 often due to some defect or weakness
 equally as potent for evil, and thus
 within the power of the other when
 off guard. The truly spiritual man,
 not being subservient to immoral or
 fraudulent influences, can not be thus
 caught, because he can be warned,
 either by higher spirits or his own in-
 tuitions.

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 ture not healed, but does not trouble me
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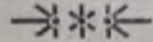
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