

# Light of Truth

VOL. XXII.

APRIL 16, 1898.,

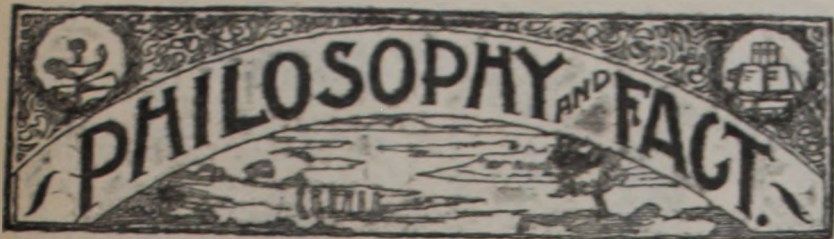
NO. 16



MRS. MARY T. LONGLEY.

An Exponent of the  
Philosophy of Life.

HARPER ILLS. SYN. COL'S. O.



THE GREAT JUBILEE.

[Captain E. W. Gould.]

I see frequent favorable notices in yours and other Spiritual papers of the coming of this great festival on the 25th of May, at Rochester. Also appeals from Brother Walker, the general manager, for contributions of money, and such articles of curiosity and value as Spiritual books, photographs of prominent Spiritualists, in bodily and spirit form, paintings and bricabrac, in all variety of interest, to attract and entertain visitors, coupled by suggestions from his very able assistants, Brothers Willis, Bach, Evans, Hatch and others. All of which indicate abundant ability to prepare and exhibit everything furnished.

The only omission I notice of value, at such an exhibition, is the absence of any lady's name in the management. But that is undoubtedly an error of the National Spiritual association, to whose direction Manager Walker defers, as his well known gallantry and consideration would never have been guilty of so gross an omission. Still we may hope the omission will be fully compensated by a galaxy of beauty and usefulness from the other sex, which will be found necessary in the halls and booths of the exhibition.

From the frequent stirring appeals of the management there is great apprehension that our people do not fully appreciate the great importance of this coming event, and the necessity of contributing to its support, forgetting, or overlooking the fact, that this is the first semi-centennial jubilee that Spiritualists have ever engaged, and the only one many of us will enjoy in this life. Also forgetting that such great occasions, if properly and creditably celebrated, require large expenditures of money, as well as much time and personal effort.

It is often asked, What good is expected from this jubilee? What benefit is to result to Spiritualism, etc.?

The National Spiritual association holds a convention, which is represented by delegates from auxiliary societies, every year, and is authorized to enact all necessary laws, rules, etc., which of course could not be done at a jubilee to which all Spiritualists in the civilized world are invited.

In answer to this question, all who entered the annual conventions know full well there is always many subjects suggested for consideration, that are passed over for want of time, or are not within the legitimate objects of the convention.

While we have no slaves to emancipate, or bondsmen to release, as was the custom and the object of the jubilee in the early Jewish dynasties we have among our people many who are still in a worse state of bondage and slavish fear, from the early teachings of their orthodox progenitors, than ever enslaved the unfortunate bondsmen of the Hebrew race. They were released every jubilee year, which was at first every one hundredth year. Afterwards a jubilee was declared every twenty-five years, when not only individuals were set free, but all bonded property was released.

The bondage under which many of us are living, from our early teachings, is more damaging, producing more

fearful apprehensions and unhappiness than could be apprehended from any physical slavery of limited duration.

Every opportunity of this kind, which is intended to bring together and to develop free thought and light from all civilized nations of the earth, will do more to enlighten and set free those in bondage than can be accomplished in any other way.

Much has been done in the first half century that is worthy of record. And no better opportunity is possible than this jubilee will afford to collect the history and make the record. There remains much to be done in which all nations that are properly to be represented at this jubilee are equally interested with us.

Among them the important items that may be mentioned, are that of schools and other institutions of learning, where Spiritualists can send their children, and feel their minds will not be religiously influenced contrary to their wishes. Where mediums may be educated and properly fitted as teachers upon Spiritual platforms, and as ministers or pastors over local societies, when settled for a term of years.

A serious question has arisen within the last two or three years as to the duty of leading, thinking Spiritualists regarding new or undeveloped or partially developed mediums. All agree that mediumship is an important factor in Spiritualism. The many phases of phenomena developed and the character and the habits of many of those who claim mediumship is of so crude and doubtful character many friends feel justified in drawing the line at some point, which seems difficult to determine, without doing injustice to some. Can not a satisfactory agreement be arrived at at this jubilee?

The question of finance for the support and advancement of the great cause of Spiritualism is, in America, the leading question. And I presume it is equally so in all other countries, possibly not. But it is one that will interest all visitors at this jubilee undoubtedly, and I trust will receive due consideration at its hands.

The question of Children's Progressive Lyceums is one of paramount importance, and all those that are particularly interested in that subject should not fail to be present at the jubilee.

It is presumed there will be present many persons from England and other foreign countries who are more familiar with lyceum work, or more successful than we have usually been, and from whom we may learn valuable lessons. Be that as it may, we know the management has selected a wise and long experienced teacher in that branch of Spiritual education to take charge of that department, and good results may be anticipated if our people give it due attention and attendance.

Vocal and instrumental music are expected to be an attractive feature in the entertainments at the jubilee. May we not hope that some well digested practical plan may be presented whereby that divine art may become a more important factor in all religious meetings, especially in Spiritual societies. If that alone can be accomplished it will be more than sufficient to justify the calling of this great convocation. If there is still remaining

in the minds of any considerable number of our people as to the practicability of adopting the system of employing speakers by the year, or permanently settling them as pastors over societies, this meeting will afford a good opportunity to discuss the subject, and perhaps will be able to suggest some plan that will enable all societies to adopt it.

One more, and the most important of all changes, or reform movements. I trust will be considered on this jubilee occasion, is that of recognizing and accepting as paramount, the necessity of all Spiritual societies and individuals devoting their means and best energies to erect a good and attractive house of worship, as large and commodious as their numbers and their means warrant.

Believing this to be the most practical and effective way, to show our sincerity and to attract to our cause the thousands that are now seeking the truths we teach, and insure to the religion of Spiritualism the respect of the world.

E. W. GOULD.

Washington, D. C. March, 1898.

UNSEEN WORLDS AND THEIR INHABITANTS.

By Hon. A. B. Richmond.

"Millions of spiritual creatures walk the earth

Unseen, both when we wake, and when we sleep. —Milton.

There was a time in the history of our race when human knowledge was circumscribed by the narrow limits of human senses; all beyond was "terra incognita," an unknown land, peopled the gods and demons of mythology. Men knew nothing of the earth but what they could see, feel, taste and smell. Long, long aeons passed, and science began to unfold her mysteries, and relate her wondrous secrets to man's developing intellect; his wants begat invention, and invention created devices which reached far beyond the boundaries of his former world, opening the heretofore unseen to his wondering vision.

For age on age, whose numbers are far beyond computation, the stars had dropped their rays of golden light upon the sunless earth, and yet the mysteries of their forms and movements had defied man's limited vision and aching eyes. When the spirit of invention said to him, "Let us make an eye." "Make an eye?" said man. Why the thought was sacrilegious, and the words blasphemy. "Yes," said invention, "we will make an eye that will be tearless and tireless, an eye that shall be undimmed by age, unaffected by disease, and untouched by decay." Then invention took some pieces of crystal and with them formed an eye and gave it to man and told him to look above him; and when he turned his gaze upward, he saw that all those gems in heaven's blue coronet were either worlds similar to ours, or suns, the centers of systems, each with its retinue of satellites revolving around it. "Art thou astonished?" said invention. Then the spirit pointed to a drop of water pendant from a blade of grass, just dipped in a pool by the summer wind.

"What seest thou there?" he inquired.

"Why," said man, "it is a drop of water, and is formed by the mist that but yesterday was floating in the sun-beam."

Then the genii of invention again took some pieces of crystal and after he had fashioned and arranged them with cunning art, he said to man: "Here is another eye I have made, and to thee it shall be an 'open sesame' to the beauties and wonders of

an unseen world." And when man looked, behold the drop of water was transformed into a world in miniature, teeming with life, in which thousands of perfectly formed animated beings roamed in unconfined freedom. Lived and loved, propagated their species, and died, and enjoyed their little lives that spanned but an hour or a day with as much pleasure as any of the larger animals.

On every bush, on every tree, on every flower, is a world unseen by man's unaided senses. Impalpable forms float around us on every side, intangible beings sport in the air we breathe the water we drink, the food we eat; all are material; all are composed of chemical elements as real and substantial to themselves as we are to one another, yet as invisible to us as are spirit forms, or the world of attenuated matter in which they live.

It is both illogical and unscientific to assert that because we do not see or feel matter in all its unknown combinations and organizations, that such do not exist. Science does not yet know to what extent matter can be attenuated, or what diversified forms it may assume under the laws that govern it.

In the process of attenuation we commence with platinum, the heaviest of known elements, and ascend through a series constantly diminishing in density until we arrive at hydrogen gas, the lightest of known substances, a cubic foot of which weighs only two and a quarter grains. Here science is compelled to pause for want of more delicate instruments of observation. But is it possible that the process of attenuation stops at precisely the point where man, for lack of more perfect means of investigation, can, as yet, go no farther? Surely not; and the logic of science asserts that the process of attenuation may go on until matter will be found to exist in a form as much more attenuated than hydrogen gas, as it is than platinum; and if it so exists, who can tell what beautiful forms it may assume, which, although intangible to us, may be perfectly fitted by creative power for spirit life and happiness. Within easy reach of the reflective mind is a conception of a spirit world composed of matter as tangible and real to spirit life as is our world to us, and yet as ethereal to us as is the palace of Drake's "sulfide green," whose

"Spiral columns, gleaming bright,  
Were streamers of the northern light;  
Its curtains light and lovely flush  
Was of the morning's rosy blush;  
And the ceilings fair that rose above,  
The white and feathery fleece of noon."

If investigation has revealed to us multitudes of unseen worlds unknown to man before the invention of the microscope, why may not other researches discover other unknown realms of life and intelligence? The Bible does not assert the existence of animalcules as it does that of spirit life, yet science has discovered them, and the worlds in which they live; it has told us their habits and minutely described their internal organism; and if we knew from the pages of so-called Holy Writ that there is a spirit existence, we have only to inquire, where is the theatre of its action? We have only to learn the locality of its world and the laws which govern it, a task apparently much more easily accomplished than a search after a life not known to exist. What the lens and the mirror are to the discovery of the unseen worlds above and around us, so may spiritual phenomena be to a life beyond the grave. Then, indeed, will the millenium have come. Then will demonstrated truth take the place of faith and hope.

They will death be disarmed in the very hour of his victory. The grave will no longer be looked upon as the end of man, but as the cradle of immortality, and as the certainty of immortality will be known to all, so all will strive to live in such a manner as to merit its requirements for future happiness. This is the beautiful philosophy of Spiritualism.

Woodville, March 28th, 1898.

**FAMOUS INVALID HEARS A CONCERT BY TELEPHONE.**

Miss Mary Fancher, Bedridden For Thirty-Two Years, Cried For Joy.

Propped Up in Bed, She Heard the Singing and the Speaking, All Over the Wire.

**SEE TALKS BY PHONOGRAPH.**

Telephones and a phonograph played a prominent part in a concert which was given recently in Plymouth church, Brooklyn, for the benefit of Miss Mary Fancher, who has been bedridden for thirty-two years. It was given by her friends, many of whom are prominent in Brooklyn society.

In her bed in her home Miss Fancher heard the concert over the telephone wire, and a phonograph on the stage delivered a little speech from her. In Miss Fancher's rooms, in her home at Gates avenue and Downing street, two miles from Plymouth church, a telephone and six extension phones had been placed. A direct wire was carried to the church, in which were placed two megaphones, like concentrators and microphones. There was a large attendance at the concert, and Miss Fancher's rooms were crowded with her friends. Miss Fancher, propped up in bed, heard the whole of the concert without difficulty. With a telephone receiver at her ear she heard Professor Charles E. West, who was principal of Rutgers Institute and other famous schools, tell the audience what a promising pupil she was until she received the injury which made her a cripple. Then she heard the applause. This greatly delighted her. Then, in turn, she heard solos by Dr. John M. Lorentz on the great church organ, classic music by the Woman's String Quartet, violin duets by the Misses Laura B. Phelps and Ida Brauth, vocal solos by Signor Leonidine Sabatelli, Signor Ricci, Mrs. Mathilde Hallam McLewee and Mr. Henry S. Brown, and the reading of selections from his own poems by Mr. Will Carleton. Miss Fancher heard all as plainly as did anyone in the church.

Then the words Miss Fancher had spoken into a phonograph early in the evening were reproduced. Her words were heard in all parts of the church. She said:

"Kind Friends:—Thanks to modern invention and the courtesy of the telephone company, it has been my privilege to listen to this most delightful entertainment. It is now my pleasure to return thanks, through the phonograph, to all who have so kindly united in making this concert a success. With the hope that it has been as much of a pleasure to you as to myself, I wish you all good night."

Every word as it came from the phonograph was heard by Miss Fancher two miles away. She smiled through tears and said:

"It seems to me as if I had been dead and had come back to life. I have not been out of this room for thirty-two years, and now I can actually believe that I have not been so missing with the people of this old world."

At the conclusion of the program many of the friends of Miss Fancher who were in the audience gathered about the concentrators and conversed with her.

Miss Fancher suffers from an injury to her spine which deprives her of the use of her legs. Her right hand was behind her neck, and its position could not be changed until within the last four years. But she was of a happy disposition and the faces she made by raising her left hand to meet her right under her left ear have been much sought after by women prominent in society. Now she has full use of her right hand and arm, but is still unable to move from her bed. Her friends arranged this benefit so that she would not be required to devote all her time to face making.

Miss Fancher's rooms are beautifully appointed, and among her pets are an English greyhound, a Maltese cat, two mocking birds and a canary. She is pretty, plump and full of fun. Society has catered to her pleasure for years. There have been concerts in her rooms, at which artists of renown have rendered music for her, but she never before had as much enjoyment as she had last night.



MISS FANCHER HEARS A CONCERT BY 'PHONE.

**THE HIGHER COMPANIONSHIP.**

In the question and answer department of your last issue, the question is asked, How are spirits employed, and in what does their happiness consist? The reply in regard to employment is quite satisfactory to my mind, but not so in regard to what their highest happiness consists in; to those who have advanced beyond the material or merely intellectual plane, the surrounding conditions, with sympathetic, loving companionship, ought to give us our sweetest enjoyment. If our seasons of extatic bliss are the visitations of spirit friends, will not their visible presence and constant companionship fill our grateful souls with joy unspeakable? We do not have to search for those of a congenial nature when born into spirit life, if they have already chosen us and prepared for us. Those who pass through life without congenial associates because not in sympathy with the follies and absurdities of the world, are prepared for a higher appreciation and sweeter realization of improved conditions.

E. A. MAGOON.

**THE WATSEKA WONDER—A Case of Double Consciousness.** 10 cents.  
**BEYOND—By H. S. Hubbard.** Arena print. 75 cents.

**THE PEOPLE VERSUS MEDICAL MONOPOLY.**

(By Lucinda B. Chandler.)

There are two organizations that determined, if possible, to protect the liberty of the people and break down the combine that is interfering with the inalienable right of every person to preserve life and health according to their own judgment.

These are the United States Medical Liberty league and the Independent Medical college of Chicago.

Of the first Hon. L. H. Piehn of Nora Springs, Ia., is at the head; C. M. Hovey of People's institute, Chicago, is secretary; J. Armstrong, M. D., of Independent Medical college is secretary.

A plan has been adopted and has been so far successful in Illinois, to defeat the efforts of the medicos' and state board of health in their endeavor to crush out all practitioners, regardless of their competency and practical success in curing the sick.

This plan is to meet and fight the persecuting board. The Medical Liberty league provides counsel for defense when necessary, and sends a party who can deliver lectures and explain

opening in Illinois. Will you respond at once with any amount you can donate to the cause, and ask us to keep you posted on the battle that will rage with relentless fury and result in a survival of the fittest.

Any sum, large or small, cheerfully accepted. A list of those contributing will be published in Medical Liberty News every two weeks. This journal will also contain news of the fight as the battle continues.

Those who can not conveniently send cash remittances now are requested to write immediately pledging any amount they desire to contribute, and when they will pay it. Those sending contributions are also requested to write a short letter for publication in the Medical Liberty News.

Contributions can be sent to L. H. Piehn, president First National bank, Nora Springs, Ia.; C. M. Hovey, secretary United States Medical Liberty league, People's institute, Chicago, or to the treasurer of the league, J. Armstrong, Independent Medical college, Chicago.

She writer would urge upon all who are in sympathy with medical liberty to send for a blank petition and circulate for signatures to be sent to the next general assembly of Illinois. The petition is as follows:

Section 1.—Provided that all citizens of this state, of sound mind, who are not under conviction for crime, shall be and they are entitled to the right and privilege to select their own physicians, to employ the same and compensate them for their services.

Section 2.—All acts and parts of acts inconsistent with this act are hereby repealed.

Section 3.—This act shall take effect from its passage.

Send to J. Armstrong, M. D., People's Institute, Chicago.

LUCINDA B. CHANDLER.

**CONSCIOUS CEREBRATION.**

Reason is in bondage when prejudice reigns.

He who is energetic about collecting his credits should not be behind in paying his debts.

Like one who needing reform himself cannot reform others, so one who can not discern his own troubles cannot advise others concerning theirs. And still there are some always ready to give advice for a consideration.

Because some cannot have it all their own way, they go it alone and fail. Little gods never die out.

Do not indulge to excess in foul weather, or you will miss the sunshine that follows.

Many are inspired to preach that which they must believe true or chide themselves for inconsistency. In other words, they are being taught something not of their own make-up—something contrary to their notions of things.

Try to hold the respect of the spirit world and you will be all right with the mortal world.

Prompt payment encourages the creditor and eases the mind of the debtor.

Will power is a dangerous thing to toy with, as it is more potent than we know, and we often will something not wanted in our life's plan. Be careful therefore not to exercise it except for good, as its effect is compatible with its cause.

**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 CONTRAST—Evangelicalism and Spiritualism Compared.** By Moses Hull. 50 cents.

## THE 50TH MILESTONE OF SPIRITUALISM 1898

### THE JUBILEE IN COLUMBUS.

At the capital city of Ohio Spiritualists and their friends gathered together to commemorate the day by appropriate services. The large auditorium of the Board of Trade on Broad street, opposite the state capitol, was selected as the pivotal center. Three sessions were programed for the occasion, and neither was lacking in large attendance—each increasing in numerical order.

The morning session was characterized by a sermon through Theo. F. Price and tests by Miss Maggie Gaule, with Willard J. Hull as chairman of the meeting, introducing the talent with remarks that constituted in themselves lectures interesting to the hearer. Mr. Price spoke on truth and error, and was at his best. Miss Gaule is always at her best.

In the afternoon Mrs. H. S. Lake gave vent to her inspirations. Many expressed themselves as never having heard such eloquence and truth combined in one personage. On this occasion Mr. Price gave tests, and earned for himself laurels that will never fade.

In the evening Willard J. Hull and Miss Maggie Gaule fed the audience—one on the mental and the other on that which comforts the heart. Those who could see or feel, or were at all conscious of a soul within, could appreciate Mr. Hull's lecture without tiring. And those whose soul could be touched by the influence of sweet love, knew that Miss Gaule was revealing the truth. Add to this the beautiful and soul-stirring song of Mrs. H. C. Jones, and the instrumental part by Miss Marg. Dent and Mr. Loeb, and one can imagine himself in a temporary abode outside of the ordinary or the material.

On the whole the celebration in Columbus was a grand success, and replete with sweet memories for the initiate—perhaps engraved warnings for the stranger, to be conjured up in the future for practical application.

The decorations also formed an important part of the event. Flowers and flags greeted the eye, and added to the charm of the occasion. It was an intermingling of Easter and Americanism, as the Cuban flag filled a prominent place in the picture presented. But Columbus Spiritualists never do anything by halves. Though a state affair, the city furnished the attendance in large measure, thus showing their harmony with all that pertains to the good of Spiritualism as a cause.

The Columbus press gave excellent reports of the celebration, and thereby made themselves popular with the Spiritualists all over the state.

Of Mrs. Lake the Press says: "Her address was a masterly one, and was applauded a number of times during its delivery."

Dr. Toman of Dayton read an original anniversary poem at the afternoon session.

Mr. Price closed his services with the Columbus people on this occasion, many regretting his departure, but hoping for his return next season.

At the conclusion Mr. Hull, referring to the Cuban flag, said: "We demand, individually and collectively, that the administration put a stop to the atrocities of war waged against Cuba. If it can be accomplished diplomatically, so much the better, but these horrible atrocities must not be allowed to continue."

### IN THE CRADLE OF SPIRITUALISM.

Rochester, N. Y., probably had the most active celebration, spiritually considered, as most minds were centered in that direction. Months of preparation, too, had its influence, and success naturally followed. Mr. and Mrs. G. W. Kates, the local workers at Rochester, deserve the credit for being the prime movers in the celebration in this quarter. The exercises began Sunday, March 27th, and continued till the following Sunday, April 3d, with two sessions each day. Mr. Kates delivered the opening address, defining Spiritualism and enlightening the audience on things generally concerning the event. After that the program, as prearranged, was carried out in extenso.

Among the other speakers present during the week were Mrs. H. P. Russegue, who delivered a powerful address to an audience of 400. Mrs. Anna E. Thomas and Mrs. Kates followed with tests to the same audience. This whetted the appetites of the attendants for more, and the word went forth that brought continuous crowds throughout the week.

Prof. Wm. Lockwood, Dr. S. Augusta Armstrong and Mrs. Clara Watson illuminated the mental horizon the second day, and what was not told by this triumvirate is not worth repeating. Wisdom created this choice of speakers.

On the third day Mrs. Russegue and Prof. Lockwood continued the thread of the philosophy and Mrs. Thomas and Kates that of the phenomena.

On the fourth day Mrs. Watson and Moses Hull had sway, the latter, as usual, surprising the natives with light on their ignorance, and showing them how much they didn't know.

On the fifth day the pilgrimage to Hydesville was undertaken. Here the inspirations burst forth like sunlight through a break in the clouds; and, besides Mr. Kates, Dr. Peebles, Mrs. Armstrong, Mrs. Cadwallader, Mrs. Watson, B. B. Hill and others gave vent to thoughts that were a surprise to themselves. Dr. Peebles' address was particularly grand. In the afternoon the exercises were continued at Fitzhugh hall, Rochester, where all of the foregoing again met to renew their communion with the higher spheres—notably when Mrs. Thomas began to give tests.

The morning lecture of Dr. J. M. Peebles was a masterly one, and good to read at any time. A synopsis here would only mar it.

On the sixth day Rev. J. C. F. Grumbine was among the speakers, and delivered an eloquent and masterly address.

At the conclusion most of the aforementioned came together and delivered their farewell addresses, the mediums following with tests.

G. W. Kates writes as a finale to the reports sent in from which the above is extracted:

Our celebration is concluded and the work has been the grandest ever massed in one series of Spiritualist meetings. The effect is untold! Our local press has most excellently reported these meetings. We have the fairest papers on earth. Look out for the jubilee effect to be mammoth! Our celebration has created widespread interest in the jubilee. And we are all now looking forward to its great work as the crowning effort of the half century. Rochester should then have a

mighty host of Spiritualists within its gates.

### CLEVELAND AS EVER.

The semi-centennial of M. S. was celebrated in Cleveland, O., on the 27th ult., at Army and Navy hall, by the three Spiritualist societies of the city, the Society of Progressive Thinkers, the Sons and Daughters of the Progressive Thinkers and the Cleveland Progressive Lyceum. Three sessions were held, the morning meeting convening at 10 a. m., the afternoon at 2 p. m., and the evening at 7 p. m. Large crowds were in attendance at all three meetings, and in the evening several hundred people were turned away.

The presiding officers on this occasion were Thomas Lees and Fred Hayes, both of whom also delivered anniversary addresses.

Following the address of welcome there were brief speeches from some of the old workers of the society, among whom were Mrs. A. Bowen of Washington, J. H. Taylor, Mrs. Elizabeth Wilkinson, Thomas Clifford, Edith Slade Warner, Mary Moss and Prof. Seymour. At the close of the meeting Mrs. E. Anne Hinman, entranced, gave an address on the "History and Growth of Spiritualism," after which Mrs. Anna L. Robinson spoke briefly.

At 7 o'clock the evening session was held. It was in charge of Messrs. Arthur I. King and N. B. Dixon as conductors and Mesdames Nellie Beech and Minnie Pae as guardians. A fine musical program was rendered, which added finish to the whole.

### THE GOLDEN JUBILEE AT CINCINNATI.

The Spiritual Lecture Bureau celebrated at the Auditorium of the New Odd Fellows' Temple. Following was the program observed in the afternoon: Congregational singing; invocation; congregational singing; address by Mrs. Eva Pfuntner; congregational singing; address by Mrs. J. W. Kratz; vocal solo, by G. F. Hake; short addresses by C. E. Irwin and Captain Balcom; psychometric readings and platform tests by Mrs. Kratz and Mrs. Eva Pfuntner.

The evening program was as follows: Congregational singing; invocation; violin solo by Miss Cora Wilhelm; address by Mrs. J. W. Kratz; piano solo, by Carlo Mora; vocal solo by Wm. M. Emerson; anniversary address by Mrs. Eva Pfuntner; violin solo by Miss Wilhelm; vocal solo by Wm. M. Emerson; psychometric readings, platform tests and short addresses by mediums and friends of the cause.

### AT DAYTON, O.

Dayton, O., Spiritualists held their anniversary exercises on the 27th ult. Willard J. Hull delivered the address. Speeches were also made by Judge Thompson, Dr. Toman, W. V. Nicum and others. Altogether it was an enjoyable and memorable occasion.

The Spiritual Research society of Piqua, O., observed the fiftieth anniversary in a very appropriate manner at their place of meeting in K. of P. hall, the finest in our city. Owing to the recent flood and the downpour of rain the audience was small, but very attentive to the utterances of their pastor, Mrs. Maggie Stewart. Our altar was beautifully decorated with palms and evergreens, and a spirit of deep interest seemed to pervade the atmosphere, regardless of the storm without.—Corr.

### MARYLAND, MY MARYLAND.

The 1st Spiritual church of Baltimore celebrated the 50th anniversary of Modern Spiritualism at Benson's Hall Sunday, March 27th. The hall was tastefully decorated with palms, cut flowers, etc., and with an abundance of American flags to add to the beauty of the scene. The gathering was large and composed of Spiritualists and investigators. Mr. Fickey, president, opened the services with a few remarks, followed by invocation by the pastor, Mrs. Rachel Walcott. Mr. Albert Wahle rendered a fine solo and the Zipp boys also delighted the audience with their sweet music on the violin and zither, after which the pastor gave a masterly discourse on the subject of Spiritualism, followed with tests by Bro. Altemus of Washington, D. C. His tests were quite convincing and all recognized. He is rapidly pushing forward as a competent test medium. Everybody left perfectly delighted with the program. The Religio-Philosophical society and the Third Spiritual church celebrated later in the week.—D. Feast.

The Religio-Philosophical society and the Ladies' Aid society of Lima, O., celebrated the fiftieth anniversary of Modern Spiritualism at Donze hall, Sunday, April 3. Lyceum at 9:30 a. m., conducted by C. M. Chown. Remarks by Professor W. M. Lockwood, Chicago.

Lecture at 2:30 p. m. by Mrs. Eva Payne Hopkins. She gave a general idea of what Spiritualism is, and its progress since 1848. Mrs. Hopkins gave a 30-minute lecture in the evening and held the audience to the utmost enthusiasm, followed by Prof. Lockwood, who gave a very rousing lecture in his usual way. The audience was of the most intellectual, and all chairs were taken. The hall was beautifully decorated with flowers and mottoes for the occasion.—C. P. E.

The Atlanta Journal gave Spiritualism a favorable notice in its leading editorial.

### CHILDREN'S FOOD.

"Many children at school," said a student of children, "appear to be stupid when they are only badly nourished. They may have plenty to eat without a sufficient amount of nourishment. Study will not hurt a healthy child. Good, hard thinking helps the circulation of the blood."

It might be added that the lack of nourishment is owing to ill-advised selection of food. Fruit, eggs, some meat, and good entire wheat bread, with butter, all furnish excellent food for children.

Never, under any circumstances, should they be allowed to have coffee. All narcotics, like cigarettes or tobacco, in any form, coffee, opium products, or any of that class of drugs will most sadly scar the whole life of a growing child. Those who seek to assist the little ones to grow up strong and healthy men and women will look carefully after their food and drink.

It is unfortunately true that some parents are careless and ignorant on this subject, and the innocent children grow up weak in body and brain, easily knocked over by most any disease that comes along. Children like a warm nourishing drink for breakfast, and almost universally like Postum Food Coffee, upon which they fatten and flourish famously. Parents should see that it be boiled full 15 minutes after boiling commences. It is not sufficient that it has stood on the stove 15 minutes—it must boil that length of time.

The long boiling is necessary to bring out the delicious flavor and the nutritious food elements.—Adv.

THE FIFTIETH ANNIVERSARY AT ANDERSON, IND.

The Madison Avenue association celebrated the 50th anniversary on March 27 at their temple, by an all-day program. Dinner and lunch was served in Lyceum hall by Ladies' Aid. In the forenoon Mrs. Lily Thisband gave the opening address, followed by R. V. Hayden. Mrs. Mattie Hayden then gave tests. At 1:30 the exercises of Lyceum began, which consisted of songs and recitations. All acquitted themselves in praiseworthy manner. Mediums' meeting and conference followed till 5 p. m. At 7:30 p. m. meeting was opened by reading a beautiful poem by Mrs. Thisband. Mr. Hayden and Mr. T. W. Smith then gave excellent addresses, which were followed by memorial address by Mrs. Thisband. Mrs. Hayden again gave tests and readings. The music of the choir and the beautiful decorations of the room lent charms to the entertainment. Visitors from Muncie, Alton and Pendleton were present with us. All united in declaring they had had a most delightful day.—Corr.

AT THE HUB.

Boston always makes much of the Spiritualists' anniversary, and has made more of it on this occasion.

The State association celebrated at the Bijou Opera House. Cuba received a large share of attention here, though other subjects were touched upon that were equally as vital in importance. The principal speakers here were Mrs. Sadie Hand, Mrs. Clara F. Conant, Mrs. Julietta Yeaw, Mrs. Nellie Burbeck, Dr. G. A. Fuller, Mrs. Whitlock and H. D. Barrett.

The V. B. U. opened their golden jubilee celebration in Horticultural hall, under the presidency of Mr. Eben Cobb. The attendance was large and the proceedings enthusiastic. Among the chief speakers were J. C. F. Grumbine, Dr. C. W. Hidden and F. A. Wiggin.

The Helping Hand celebrated on the 6th in its usual graceful style; the First L. A. Society on the 1st with a repeat; the other societies in ways that suited its members, and time that was best adapted to non-interference with each other.

THE PHILADELPHIA SPIRITUALIST ASSOCIATION.

Handel and Haydn hall, March 27th, was a bower of beauty; cut flowers, palms and flags of all nations were blended together in most attractive decorations. Hon. Thomas Locke, the able and efficient president, presided in his usual dignified and courteous manner, opening the morning conference with an address of welcome.

Francis B. Woodbury read the Scotch Heretics' creed, illustrating the progress of liberal thought in the church and how Spiritualism had accomplished a mighty work in this regard. Mr. E. W. Sprague, Mrs. Sprague, Mr. Barry, Mr. Samuel Wheeler, Mr. Hammer, Mr. Geffroer, Mr. Glenn, Mr. Ford and Mrs. Dr. Pratt participated in the exercises, each presenting clearly some feature of the progressive work accomplished by old-fashioned Spiritualism.

At 3 p. m. Francis B. Woodbury delivered an address on the "Mission of the Higher Spiritualism and What Spiritualists Ought to Do to Aid in Its Advancement."

At the evening session the hall was packed, and Mr. E. W. Sprague delivered an anniversary address. For two hours he held the audience interested. Mr. Woodbury then gave a tribute to the memory of the Arison Veterans. Mr. and Mrs. Sprague gave tests to close the evening service. Prof. J.

Frank Bacon, Prof. Gray, a pupil of Ole Bull, violinist, Mrs. H. E. Snyder and Miss Annette Hakinson, soprano, Miss Lula May Baker, contralto, and Mr. Walter C. Baker, baritone, rendered a musical program beautiful, sweet, inspiring and truly spiritual.—F. B. Woodbury.

At Warner hall there was a large turnout and extensive preparations had been made to make the affair a success, the platform being decorated lavishly with potted plants and cut flowers.

In the morning the opening address was made by Captain F. J. Keffe, and the address of welcome by W. J. Colville. Mrs. M. E. Cadwallader delivered an address in memory of prominent departed members, and read the "Roll of Honor," which included names. There were a number of short addresses from Veteran Spiritualists, and congratulatory communications were read from many members who were unable to be present.

A prominent feature of the afternoon exercises was the entertainment furnished by a number of children, "Buds of Promise," under the direction of Mrs. L. R. Hoagley. A conference was also held in the afternoon, participated in by a number of the older members, some of whom were of the original Rochester circles. The evening was largely devoted to music by the orchestra and short addresses by W. J. Colville, Mrs. Carrie R. Kibgore and Mrs. M. E. Cadwallader. There were visiting Spiritualists present from Chicago, Rochester, N. Y., Meadville, Pa., and many other places.—C. O. R. R.

ECHOES OF THE JUBILEE.

Buffalo, N. Y., celebrated in the usual first-class style.

Rev. A. J. Weaver officiated at the Portland, Me., celebration.

Covington, Ky., celebrated at the auditorium afternoon and evening.

Galveston celebrated by two sessions with an elaborate program.

Norwich, Conn., celebrated with O. A. Edgerly as spiritual adviser and guide.

Providence, R. I., had F. H. Roscoe and J. W. Kenyon for the fiftieth anniversary.

Mrs. May S. Pepper delivered the principal anniversary address at Haverhill, Mass.

The friends at Evansville, Ind., celebrated in their usual harmonious way at their temple.

Lynn, Mass., had one of the best anniversaries in its history of observing the birth of Modern Spiritualism.

Mrs. Loe F. Prior and Dr. H. C. Andrews enlightened the Chattanooga people on the importance of the event.

Dr. L. F. H. Willis conducted services and delivered the principal anniversary addresses at Brockton, Mass.

Auburn, N. Y., observed the event at the home of Miss Marie Van Valkenburg of 81 Mechanic street, by a pleasant reunion.

R. D. Douglas writes that Haverhill, Mass., made special efforts in decorations that conveyed object lessons to be remembered.

Buffalo, N. Y., had a filled temple, where the jubilee was directed by Moses and Mattie Hull. Mrs. Hull composed a special poem for the occasion.

Port Huron, Mich., celebrated with Lyman C. Howe and Mrs. Anna L. Robinson in the fore. The spiritual sun shone brightly under their inspirations.

The Woman's Progressive Union of Brooklyn, N. Y., took the palm in the way of celebrations in that center, as

reported. But why shouldn't it, with such a board as it has?

The First Spiritual church of South Bend, Ind., observed the 50th anniversary by an address from Eva F. Hopkins and fine musical exercises—both vocal and instrumental.

St. Louis celebrated the golden jubilee in a style worthy the event. An entire day was given to the people to be instructed in the light of Spiritualism. Thomas Grimshaw conducted services.

Springfield, Mass., observed on the 24th ult. to give its speakers opportunity to attend at Boston on the 21st. Mrs. Tildie V. Reynolds and Mrs. May S. Pepper were the leading lights in this active spiritual center.

The Crescent City remembered the anniversary by an appropriate entertainment in which Geo. W. Benson, Miss Barbara Getz, Miss Edna Porter, J. H. Massey, G. W. Hopkins, Miss Eva Irion and Dr. Benson took part.

Dr. Wm. Lockwood officiated at Pithsburg, Pa., and promised that ten years more of Spiritualism would disrupt all the narrow creeds in existence. Miss Maggie Gauld put the seal on it by her extraordinary tests.

The Ethical society of New York celebrated with principal address from Mrs. Helen T. Brigham and Miss B. V. Cushman—two sweet spirits in that center, whose gentile influence ever inspires to higher thought and nobler actions.

The fiftieth anniversary of Spiritualism was observed by about twenty Spiritualist congregations of Chicago, augmented by a large number of believers from all sections of the state, who gathered in Handel hall to commemorate the event.

The Third Spiritualist church of Baltimore celebrated with Rev. A. F. Starger, pastor of the Trinity Lutheran church, a recent convert to Spiritualism. The announcement of his presence drew an immense crowd to hear his reasons for being there.

Milwaukee met in various ways, one being in a unique combination session between the Campbell brothers and F. Gordon White. The five societies celebrated after the usual fashion, two of these societies being German. In each one a marked interest was shown.

The anniversary meeting at Grand Rapids, Mich., was begun Saturday afternoon with an opening address by Dr. J. C. Buttord, followed by remarks by C. W. Fellows. In the evening S. E. Keffe, president of the local Spiritualist society, spoke, and there were tests by Mrs. Jackson.

Mattie Ward, Sec'y, writes: "The fiftieth anniversary of Modern Spiritualism was observed at the hall of the First Spiritualists' society in Geneva, O., Thursday evening, March 31. Dr. F. Schermerhorn addressed a large and appreciative audience on that occasion."

At Jackson, Mich., services were held by the People's church at Library hall. L. S. White, who sat with the Fox sisters fifty years ago, gave his experience with them—a living witness to the birth of Spiritualism. Mrs. Emily Beebe, Col. J. C. Roberts and Mrs. Julia H. Walton also delivered addresses appropriate to the occasion.

The Dundee, Mich., Spiritualist society celebrated the anniversary at the home of Mr. and Mrs. Marshall Chasmen. Mr. Nelson Davis of Ida gave a very able and instructive speech, after which each member present told their experiences and why they were Spiritualists. A very enjoyable affair to all.—Emma Moore, Sec.

The anniversary was observed in Detroit at Schwankovsky hall, the same being presided over by Dr. C. W.

Burrows. A unique feature of the exercises was the stereopticon reproduction of a materializing seance. There were 42 pictures in 21 scenes, twelve of which were controls, and thirteen were spirit forms appearing and disappearing.

H. W. Miller writes that the Progressive Spiritual church of Chicago celebrated at Handel hall with G. V. Cording as pastor. Dr. E. J. Nickerson-Warne and J. H. Randall delivered anniversary addresses, and Mr. Llewellyn, Mrs. W. Singer, Mrs. I. Bell, Miss F. Paul, Master Walter Graham, Miss Marie Johnson, Mr. C. Hayden and Prof. George furnished sweet music.

On Thursday evening, March 21st, a few of the faithful ones gathered at the home of Mrs. William Hatch, a Spiritualist of long standing, in Elmira, N. Y., and were ably and beautifully addressed by Mr. Dana Hodges, followed by Mrs. Iva Perrin. Mr. Hodges is an inspirational speaker, and Mrs. Perrin a trance speaker, both of Elmira. Their subjects were the 50th anniversary of Modern Spiritualism.—I. M. Gehring.

The fiftieth anniversary of Modern Spiritualism was celebrated in Battle Creek, Mich., on the afternoon and evening of March 21st at the home of Mrs. Dr. Clara Cowles. Many came with well laden baskets and a bountiful dinner and supper was served, covers being laid for 62. Many tests were given by Mrs. Dr. Cowles, Mrs. Lillian Piper and others. There was also select reading by others and several fine selections of music.

The Arthur Hodges and Ladies' Aid societies of Lynn, Mass., held one of the most successful anniversaries of Modern Spiritualism ever held in Lynn Sunday, at Clerke hall. Services at 11:30 a. m., 2 and 7 p. m. Supper was served at 5 p. m. to 125. The hall was finely decorated. The Independent Circle and Cadet Hall society also celebrated—the latter with Dr. Ewell in the fore. Visitors from many of the surrounding towns attended.

A. B. Wellstood writes that the 50th anniversary of Modern Spiritualism was held at Columbia hall, Brooklyn, N. Y., by the Fraternity of Divine Communion, and W. J. Colville, on Thursday, March 31st, with three sessions, which were well attended throughout. In the evening there was a special musical program under the auspices of Prof. Adolph Whitelaw. W. J. Colville was the speaker, and Ira Moore Courts the medium with psychic experiments.

The First Spiritualist church of Indianapolis, Ind., also celebrated—its dates being April 2d and 3d. Mr. B. F. Schmid writes that this year surpassed all previous efforts. The church was beautifully decorated. Mr. Joseph McDonald delivered the anniversary address and Mrs. Josephine Ropp gave tests. The Ladies' Aid also took an important part in the celebration by furnishing the substance that bulled. The music was first class, for which credit is due the Shellmuth sisters, Mr. and Mrs. Opperman and Mr. and Mrs. Mitchell.

The Brooklyn F. D. C. celebrated its first anniversary on the 3d inst. by a grand service, followed by an entertainment on the 4th. An elaborate program graced both occasions, in which the following talent took part: Prof. A. Wright, Mrs. Luella J. Weller, Prof. E. A. Whitelaw, Jerome H. Fort, Miss Genevieve Fortune, Miss Sophie Denike, Mrs. Hattie Hoeg, Ira M. Courts, Prof. Lottie, Miss Helen Fanshaw, Joe Fortune, Miss Louise Lun, F. W. Lovejoy, and Belle and Grace Tweedy. Mrs. L. J. Weller is the president and A. B. Wellstood secretary of this interesting organization.

# Spiritism

GIFTED AND TRUE MEN AND  
WOMEN GAVE MODERN SPIRITUALISM AN EARLY  
WELCOME.

(By G. B. Stebbins.)

THEODORE PARKER

"No boundless solitude of space  
Shall fill man's conscious soul with awe,  
But everywhere his eye shall trace,  
The beauty of eternal law.

And he, who through the lapse of years,  
With aching heart and weary feet,  
Had sought from gloomy doubts and fears,  
A refuge and a safe retreat—  
Shall find at last our inner shrine,  
Secure from superstition's ban,  
Where he shall learn the truth divine,  
That God dwells evermore in man."  
—Elizabeth Doten.

"Like comes to like," in all lands and ages. Movements in thought and action which tend to debase humanity find favor with those whose steps go down to darkness. Movements which reach heavenward find favor with those who look within and above for life and light.

Was Spiritualism pioneered or welcomed by the vile and the ignorant and degraded? Were Mapes and Hare, eminent in character as well as in science, unable to reach rational conclusions? Were Drs. Gray and Hallock of New York, long-honored and trusted as eminent physicians, the men to favor any step to degrade morals? Of the Beecher family three—Edward, Charles and Isabella—were early Spiritualists, strong in their convictions. Harriet was deeply interested, at times writing as a full believer, then as in the perplexing haze of old traditions, yet always sincere and hospitable. Henry in about the same position.

William L. Garrison published his belief in the *Liberator* in 1853, always urging that it must lead to a higher doing of duty, to a moral courage more exalted. This brief list might be enlarged, and a host of unknown men and women eminent in mental and spiritual wealth might be given.

Doubtless vile fellows "stole the livery of the court of heaven to serve the devil in," but, to the shame and grief of the churches, that is true among them today.

It is not in the scope of this article to add any personal mention to these noble names except in the case of Theodore Parker—the man who made a deeper mark on the religious thought and life of our time than any other clergyman in America. Born in 1810, in the plain old house near Lexington, on the farm where his ancestry had worked hard, lived poorly, thought much on great things, and been trusted and respected for over a century. As a farm boy he was a stout worker, as a schoolboy a great student and reader and thinker, and as a son loving greatly his good parents.

In his life of Parker, O. B. Frothingham narrates an incident which made a deep impression on the lad.

AN OLD MAN APPEARED.

"When he was a little boy on his way to school, trudging alone across the fields, suddenly he was accompanied by an old man with a long white beard and a patriarchal aspect, who talked with him about what a bright boy might do and be, making his heart burn with strong emotion, and then disappeared as suddenly as he came.

Theodore often alluded to this in after life with a half superstitious belief in the visitation. He knew everyone in the neighborhood, and no such person had ever been seen in the quiet village. Be he who he might, the meeting fell in with the boy's early consciousness that he had a destiny."

Rather, one might say that it created or awakened such consciousness, making it strong and abiding. The old man was a celestial personage sent by guardian angels, who had watched the wonderful boy and sought to make him the bearer of glad tidings, the helper of the needy, the emancipator of the enslaved (in body or in soul).

The vivid memory of the "old man" marked that early experience as intensely real; for such visions do not fade, they are real because Spiritual; they outlast the pears and shine before us to guide and inspire. All through his life, so brave and wise, so abundant in labor and so rich in usefulness, Theodore Parker was inspired as well as inspiring, helped by the wise guidance of saints in heaven, who were once saints on earth, as other reformers have been, and were helped. That he, or they, did not always know their helper is of small moment. The wise immortals do not always wish to be known of men.

Oliver Wendell Holmes said: "My poems are composed when I am taken out of myself."

George Eliot said: "In my best writing a something not myself seems to use me as an instrument."

Helen Hunt Jackson spoke of her Indian story Ramona as "written through me, but not by me."

Thus in many ways come influences from the higher life helping us to help ourselves.

Lowell wisely wrote:

"We see but half the causes of our deeds,  
Seeking them wholly in the outer world,  
Unconscious of the spirit world, which  
though  
Unseen is felt, and sows in us the germs  
Of pure and world-wide purposes."

As preacher and writer, helping to sweep aside miracles and superstitions and to uplift and free mind and heart, Dr. Parker paved the way for Spiritualism—a great service.

He did not become its advocate because he was never fully satisfied as to its facts. He did not ignore them, but gave such time as he could to their careful examination, and to a knowledge of the Spiritual philosophy. This I know from persons who witnessed remarkable proofs of psychic power and intelligence with him. But he had high duties and precious tasks beyond the strength of most men, and failing health for years before his peaceful transition in 1860 made it impossible to pursue this great matter as he felt its importance deserved. But he always treated it fairly. An extract from his journal finely illustrates this. In 1856 he wrote:

"It seems to me more likely that Spiritualism will be the religion of America than in 156 that Christianity would be the religion of the Roman empire, or in 1856 that Mohammedanism would be that of the Arabian peoples.

"First—It has more evidence for its wonders than any historic form of religion hitherto.

"Second—It is thoroughly democratic, with no hierarchy, but inspiration open to all.

Third—It is no fixed fact, has no punctum stans, but is a punctum fluens; not a finality, but shows a great vista for the future.

"Fourth—It admits all the truths of religion and morality in all the world-sects."

His earnestness and reverent spirit made all ordinary preaching poor. This heretic and iconoclast was one of the most truly religious men in any New England pulpit. He rebuked cant, that sincerity might gain ground; he broke beloved idols in pieces, yet

"'Twas but the ruin of the bad—  
The wasting of the wrong and ill;  
Whate'er of good the old time had,  
Was living still."

None rejoiced in the life of the old-time good more than he, and few helped it so much—albeit he was held as a reckless destroyer. He was a spiritual teacher, never agnostic, but strong in affirming God, Duty, Immortality as primal truths of the soul, as divine intuitions. Loving sincerity, he respected the honest materialist and rebuked the pretended pietist.

His natural manner in preaching—that of a man addressing his fellow-men without any affectation in voice or style—impressed me favorably. He had the dignity and feeling fitting high themes, but the "holy tone" of the parish priest was not heard—a happy relief. The clergy ought to bless his memory for his great help in making pulpit ways natural. His frank and courageous speech, not only of Pharisees in Jerusalem but in Boston, of prevalent and popular wrongs in Babylon and New York, was novel and refreshing. Again the clergy should bless his memory for helping to emancipate the pulpit, making it the place for voices, not echoes. His theology had a fresh vitality; he told of a living and present word of God.

I have heard him speak in anti-slavery and woman suffrage meetings—every word a blow and the mark never missed.

Visiting him at his home in Boston, I found this heroic soul tender as well as brave. His domestic life showed that side of his character which was notable in his public efforts in an undertone of sorrowing pity toward those he rebuked, and in the emotional parts of his religious discourses.

A devoted husband, a lover of the society of the best women, greatly fond of children, of whom he once said in a prayer that "the fragrance of heaven was in their baby breath," his wealth of affection equalled his wealth of intellect.

Several times I spent an hour in his study. He was simple and sincere, so eager to learn that you almost forgot how much he knew. The plain ways of his early life on the farm never left him. That room on the fourth floor—the whole floor with its outlook over the city from front and rear windows—was filled with books; plain shelves on the walls—and in every corner or nook by door or window; full shelves in racks in the middle of the floor; piles on the floor, shelves along the stairways and in lower halls and closets, an overflow and inundation everywhere. Twenty thousand volumes left in Boston free public library after Mrs. Parker had selected a few hundred.

To me the most interesting matter was a little bureau—very plain and small—such as a boy might have by the head of his bed in his little chamber in an old farmhouse—which stood beneath a window with an old Latin dictionary on it, and the name "Theodore Parker, ejus liber." in a boy's hand on its blank leaf. That book

he bought himself, and paid for it by selling huckleberries picked with his own hands on his father's farm, which he carried in his little tin pail on foot five miles to Lexington and sold for four cents a quart until he laid away in that bureau drawer four dollars to pay for that dictionary. No wonder such a boy grown to manhood, conquered difficulties and made that first book the seed corn from which grew his great library; and did also much other work, books being only his tools. At the opposite end of the room was his desk, with its busts and statuettes of Jesus, Socrates and Spartacus, its flowers for fresh ornament, and its walls of books all about. The same stout and tender heart that led the boy with that little bureau by his bedside to pick berries and help his dear mother in her housework, was in the man who wrought at that desk. He kept, too, the clean ways of his childhood, and we can say of him, as is said of the good knight Sir Galahad in the romance of King Arthur:

"His strength was as the strength of ten,  
Because his heart was pure."

## THE ANNIVERSARY IN SPIRIT.

(By John Pierpoint, Through the Organism of Lida B. Browne.)

The rejoicing over the advent of Modern Spiritualism is shared with you by those in spirit life. We are now holding our sessions in our temples and halls of learning as well as you mortals are, and our joy is intensified, for we more fully comprehend the possibilities and benefits to accrue from this close communion between the two spheres.

Centuries ago the denizens of this life over here could fully communicate with mortals, and no undertaking of importance to nations was entered into without first going to the sacred temples and consulting the sybils or oracles. At the beginning of the Christian era, and for several generations afterward intercommunion of spirits and mortals was a common thing. The Bible gives records of this. It was only when the love of power conquered the nobler instincts of man that the door was closed.

For ages the darkness of intense ignorance reigned, and bloody wars, oppression and the inquisition followed. As the race emerged from this cloud and educational advantages were received, the higher intelligence again began to hold sway. In tuition, spirituality and true religious feeling conquered over dogma and creed. The spirit world could more readily get en rapport with mortals, and long before the tiny raps were heard, just fifty years ago today, many efforts were made—with more or less success—to let the world know the continuity of life after death.

In many cases people had been known to recognize friends on their deathbed who had passed out of the body several years before; in dreams and visions the dear departed had returned; in the writings of various authors the touch of inspiration from higher powers had been felt. All these efforts were not fully recognized by mankind as coming from the spirit world, and it remained for a poor peddler to make known his presence to three little children—the Fox sisters, at Hydesville, N. Y.—and spell out by raps the account of his murder in that very house, and where his bones could be found by digging in the cellar, to convince a skeptical world.

The proofs of his statement startled mankind. It was something practicable, tangible and convincing. Since then thousands of communications have been conveyed from spirit to

spirits in various ways. In every case and under test conditions different manifestations of power have been shown, and the staunch adherents of Spiritualism now number into many millions. Its representatives are in every civilized country.

All this has been done in the brief space of fifty years. The strides that it will make in the next half century are incalculable. Many who are rejoicing today will be present at the centennial and will then see that the prevailing religion in all civilized lands will be Spiritualism. I see this now in its fullest sense, not confining it to represent alone the return of spirits to mortals. The word means all that tends to uplift and spiritualize mankind, and to fit them while on earth to advance when they cast off the flesh.

We have our work to perform over here the same as mortals do on earth, only of a different character, and rejoice that the barriers between the two spheres are torn down so we can more readily reach you to guide and help gain the upward path. Many of the chosen ones who possessed the knowledge of continued spiritual existence while on earth and those who have advanced to full knowledge of this truth since arriving here are now proclaiming facts and educating those who have been in error all their lives. By their wisdom many spirits are being instructed how to advance over here, also how they can return to their loved ones yet on earth and bring them comfort and cheer.

This may be a new thought to many who believe that spirits gain all knowledge in a bound the moment they cast off the flesh. In many instances spirits do not fully realize that they are no longer mortals, others are aware of the fact but do not know how to return to their loved ones, or when in their presence how to communicate. Wise guides can, however, bring about conditions whereby the barriers between them are broken; and a closer companionship permitted. Their presence may be made known by a soft caress, a gentle touch, a tiny rap or even stronger manifestations. The lonely feeling departs and contentment reigns.

To instruct and uplift the spirits around us is our mission, and at this time of rejoicing are holding our celebrations counterpart of your own. We send greetings to all. It is a message of joy, love and peace. Let it enter your soul with a thankfulness that you live in this day and generation, and in your turn do all the good you can by imparting your light and knowledge to others.

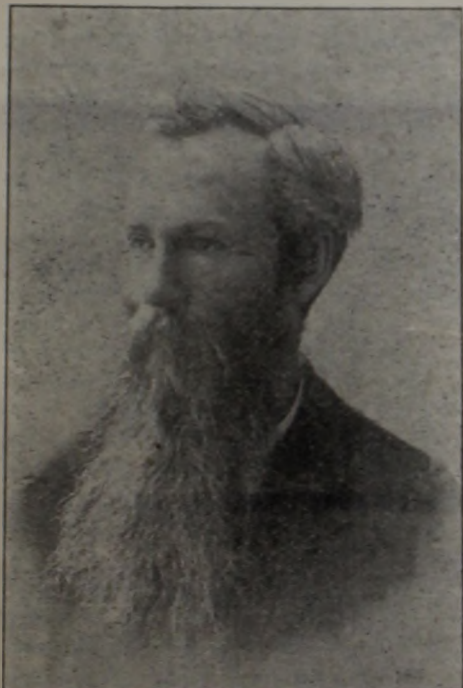
HAVE WE A "SECOND MOON?"

The year 1898 seems likely to prove a memorable one in the annals of astronomy. Not only has it already witnessed one of the most successful total solar eclipses known, but a Hamburg astronomer has announced the discovery of a second moon of the earth! A very interesting letter from Dr. George Waltemath to the London Daily News contains some new information on the subject, which may be reproduced here.

"The second moon of the earth," says Dr. Waltemath, "has been actually observed passing the sun on the 16th of February, 1897, at Munich, by Mr. C. Waller, art painter, and a friend, and also on the 4th of February, 1898, at Greiswald, by Post Director Fregler and 11 other persons. Besides this, on the 21st of January, 1898, at Berlin, it was observed by the functionaries of the imperial postoffice at 5 o'clock in the morning shining at full light." Dr. Waltemath predicts that our hith-

erto unobserved satellite will be visible on the 20th of July next, when it will pass across the sun's disk. It may be expected that astronomers—who are at present somewhat skeptical about this discovery—will keep a good lookout for this body, which has hitherto eluded their observation.

Dr. Waltemath states that he was led to the search for the new moon by the known fact that the motion of our satellite, the old moon was somewhat quicker than it ought to be according to the laws of gravitation. Could this irregularity be due to another moon? This was the thought that occurred to Dr. Waltemath, and he set to work to hunt up such observations of remarkable spots seen before the sun as might justify the idea of the existence of a secondary satellite. His researches succeeded in proving (to his own satisfaction) that the new moon had actually been seen by several persons at various times and in diverse places as a round black spot traveling across the face of the sun. Comparing all the observations, he was able to compute the orbit of the little moon and its dimensions. Its mean distance from the earth, so says our astronomer, is 640,000 miles, just two and two-thirds of the old moon's distance. The amount of the diameter is 435 miles, the area covers nearly 600,000 square miles (more than 10 times the surface of England and Wales together). The power of the new moon to reflect the sun's light is so small that, as a rule, its body will only be seen by help of a strong telescope. Sometimes it shines like a sun at night time, but only for about an hour at a time. Lieutenant Greely, when in Greenland in 1881, remarks that he was surprised to see the sun again, ten days after the sun had gone. Dr. Waltemath declares that this "sun" was really the little moon in its greatest brilliancy.



J. W. KENYON.

Prof. J. W. Kenyon was born in Webster, Mass., in 1842. His father passed to spirit life in 1843. His mother married again and in 1852 removed to Wisconsin, taking her son with her, but he was not allowed to remain long, as his stepfather turned him out of home to shift for himself. This circumstance threw him among Roman Catholics, who instructed him in their faith, and arrangements were made to fit him for the priesthood. But here the spirit of his father appeared to him and told him to seek for the truth in other quarters, and he would be led into it. After serving three years in learning tailoring and spending his evenings in study he entered Lawrence university at Appleton, Wis., meeting the expenses thereof by tailoring and teaching school during the winter months. The struggle was too great for his

physical strength and he became a physical wreck. As he was about to enter the theological college at Evanston, Ill., he suddenly, while on his way to Methodist prayer meeting, heard a voice answering certain questions on theology that completely upset his theology and left him a disbeliever in orthodoxy. Hence he did not enter that school, but began preaching Universalism. Here began a spiritual illumination that has never left him, and soon led him to know the glorious truth of Spiritualism.

Mr. Kenyon has lectured on Spiritualism during the past 26 years, in as many different states of this Union. He has been used at times both as a healer and test medium. At present he is settled in New England.

WHAT IS MAN?

As he appears in the drawing room, we see a pair of kindly expressive eyes, a small part of his epidermis, some hirsute appendage and a neat suit of clothes. But we may reasonably believe the man is all there.

A surgeon would tell you that he is composed of several complete forms: two of skin, one of muscles and adipose tissue, one of veins and arteries, one of nerves and one of bones. When viewed by the X-ray all these forms will appear more or less distinctly at once.

To a clairvoyant, not only all these several forms are at once visible—but also a form composed of electricity and magnetism; in which is also the primitive form of all—the immortal soul.

This primitive form or soul-man is clothed then with a form of electricity and magnetism, which is the spirit body that animates the physical man with all its complex forms.

We know the soul is the real man and is covered with the clothing of the spirit body, whether in the physical body or out of it, but can only manifest on a physical plane by the use of a physical body.

Now a being with good eyesight, but incapable of inductive reasoning and totally skeptical of testimony, who had never seen a man divested of clothing, would not believe that he was anything but face and hands and clothes. Even if such a being should see a man without clothing he would not believe in all his complex nature which the surgeon's scalpel has revealed. How much less then could we expect such a creature to believe in the existence of a spirit body and soul; even though he saw the physical form dissected after that soul had departed.

Now we will suppose that doubting creature to become qualified to reason and he knows that there was a life principle which once animated that form; still all his reasoning can not describe that principle of life as a separate entity, and he will continue to doubt the spirit and soul body until he can accept the testimony of those who are endowed with the sixth sense and who only can behold and describe it.

But when such testimony is cumu-

lative and unimpeachable as it is in these closing years of the nineteenth century, it appears to me nothing less than willful obstinacy in the educated doubter to still persist in the credulous belief of his disbelief; when he has never carefully analyzed or even listened to a meager statement of the evidence.

What, then, shall we think of the one who pretends to believe in immortal life and who willfully plugs his ears against the only proof of it that is or ever was in this world—the proof of the spirit itself?

There is commiseration for an ignorant doubter of a clearly proven fact, but hardly for an intelligent one who absolutely refuses to examine or even hear the testimony.

J. MARION GALE,

Bangor, Wash.

MARRIAGE AS A PREVENTIVE OF INSANITY.

"The last report issued by the commissioners in lunacy," says the Mail, London, "calls attention to the alarming increase of madness in this country (Great Britain). One part of the facts, however, has a bright side: It can be used quite fairly as an argument in favor of marriage, an old-fashioned and honorable institution which has of late years been foolishly attacked from many quarters. Married life has its trials—as the spider said when his wife gobbled him for breakfast—but a man who may be now asking himself, 'Shall I marry?' ought to take into the account his chance of going mad if he does not marry. At every age, from 20 to 65 and upward, the chance of a single man going mad is much greater than the chance of a married man going mad. At ages 20 to 24 the 'odds' against the single man, as compared with the married man, are 55 to 10—that is five and one-half to one—and these odds against the single man, although they become smaller as his age increases, are so much in favor of the married man, that, in sober earnest, the facts now dug out and shown ought to be carefully thought over by all unmarried men. As regards women, the married women show a marked superiority over unmarried women as regards not going mad; but their superiority over single women is not so great as that of married men over single men."

DR. PEEBLE'S BOOKS.

WHO ARE THESE SPIRITUALISTS? A pamphlet of testimonials relative to Spiritualism. 15c.

IMMORTALITY — OUR EMPLOYMENT HEREAFTER — What the Spirits say of the other life. Postage, 10c. Paper, 50c. Cloth, \$1.

THREE JOURNEYS AROUND THE WORLD—Dr. Peebles' latest work. What he reports of Spiritualism in various countries. A large volume. Only \$1.50; postage 25c. For sale at this office.

(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

## Light of Truth

IS ISSUED EVERY SATURDAY BY  
The Light of Truth Publishing Co  
35 & 36 North Front St., Columbus, Ohio.

VOL. XXII, APRIL 16, 1898. NO 16.

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### TAKING OUR LATITUDE.

The Light of Truth, ever alive to the manifold blessings accruing to the few who come into the glad light of Spiritualism is nevertheless impelled at times to point out the deficiencies so manifest in its propaganda, the causes therefor, and the inevitable consequences which must ensue unless some plan of cohesive organization is adopted whereby the moving forces of Spiritualism may count some where on the register of human thought.

Never were truer words uttered than when Professor Loveland penned that part of the essay on mediumship, under the caption "An appeal to Spiritualists," and for want of better language we shall quote verbatim from that appeal to indicate the thought prompting this article. The adamant wall against which the optimistic effusions of men were hurled in the early days of the movement is here analyzed and some sober suggestions arise from the analysis.

Professor Loveland says:

"In the early years of the Spiritualist movement the most sanguine expectations were entertained and the most promising prophecies were made. In the early fifties it was proclaimed that we need not build halls for our meetings, because in a few years the churches would be converted into schools for the education of the people by lectures and otherwise. The old theology would be generally repudiated and Spiritualism find acceptance in its stead among the people. What has been the result? So far as I know not one orthodox church has passed into the hands of the Spiritualists. We do not average one hall to a state, owned and occupied for public meetings. The membership of the Protestant churches has increased since then more rapidly than in any period of their history, and the number of church buildings has been multiplied in proportion to increase in membership. The opposition to Spiritualism is more pronounced and successful now than then. What opposition was manifest then only augmented the numbers who turned out to hear our lectures. Today our audiences are small. But a very small per cent of the people can be induced to attend our meetings, and a large portion who do are attracted by mere curiosity to see some queer performance. Our meetings are to a great extent run on the sensational plan, so as to get sufficient dimes at the door to pay expenses. It is expected that by some form of sensationalism, mediumistic or otherwise, the lecturer will attract dimes enough to pay him or herself and the other expenses also. That is, the speaker is relied on to support the society, instead of the society the speaker. This has led to constant change, one or two months being the usual limit for the best speakers. This

course has been disastrous in many ways. No course of instruction can be undertaken by a lecturer in so short a time, and therefore the lectures have been largely a mere tissue of generalities, and always "glittering" at that. Such a course has had no tendency and has furnished no opportunity for lecturers. It has given them no chance to institute any methods of study and culture on the part of the education among the people. Like wandering comets, they come and go; and we, like the Athenians of old, have been all the while seeking for some new wonder, but in reality have had the old story repeated ad libitum. People have attended our meetings for awhile and then quit because there was no instruction, no means for culture and intellectual growth, either for themselves or their children. . . . The result is that capable and educated speakers are driven out of the field into other vocations. . . .

"Many single church denominations have more members in one State than we have in all our societies in the Union. In a single state we shall find that one denomination, and that not the strongest by any means, takes more religious periodicals of its own and publishes more books than all the Spiritualists in the United States. And yet we boast of millions! Where are they? What are they doing? The National Spiritualist association reports some 300 societies affiliated therewith, and I think the average membership is not far from 50, giving a membership of 15,000 or perhaps 20,000, in the country. In fact, the smallest Christian sects have more members, print and circulate more books and periodicals than the assumed millions of Spiritualists in the country. They own more buildings for public meetings and spend more money to support their public laborers than we do for ours.

"But you say we have a great army of mediums. Very true; but what are we doing for them? There are a few eminent platform test mediums who probably receive a fair return for their labors—more than any other class of workers; but how about the rest of our "great army?" Why, they shift for themselves. They are in the competitive swim, and swim if they can, and if not they sink. And every intelligent person knows that this condition is largely the cause of the frauds so much complained of in our ranks. It has produced a widespread conviction that all our manifestations which are not accounted for on what are termed natural principles, are tricks. Of course we know that this conclusion is unjust, but nevertheless it is widely entertained in the outside world. What are we doing to counteract this damaging condition? We are pressing every half-developed medium possible upon the public platform—not only to lecture, with little or no fitness, but also to play the role of test medium. The result is, as already hinted, that we have converted our platform very largely into a variety show. We pile up tables with watches, rings, pins, jackknives, etc., and expect that with half-fledged psychometrists and fortune tellers we are going to convert people to Spiritualism! We thus place the strongest temptation possible before the medium to trick in order to obtain employment. We discourage and repel the most thoughtful people from our meetings and attract the opposite, who attend to see the sport, and possibly to get something about their love and business affairs. I do not mean to say that all thoughtful people are absent from our meetings, but I will say that such persons would be very glad to welcome a change in the mode of conducting our meetings.

"I appeal therefore to the great body of Spiritualists to reform the mode of conducting our public meetings. Dismiss from the public platform, as a general rule, all test manifestations, and make that, as in our early history, the pincers for instructing the people. And if there be any such public manifestations let them be the exclusive service, instead of being mixed with lectures. And to accomplish this desirable work let us perfect our local organizations and go to work as though we were a potent and permanent factor in the social unity. Set ourselves to convincing the people that Spiritualism is something more than an array of wonders and something more than a demonstration of a future life; that it has as much to do with the life that now is, yea, vastly more, than that which is to come. We must show that the bare fact of a future would be of little consequence to us now were it not for the greater fact of the vital relationship between the now and the to be. The public schools, the courts, the prisons, the laws of the state and country are all of vital consequence to Spiritualists, and they have important duties in all that concerns the political and civil regulations of society. All these matters are having a fearful influence upon character here, and hence upon destiny hereafter. We must devote our attention to all these matters, or be false to ourselves and our fellow-men."

To all those who can stand the truth the foregoing is fraught with tremendous significance, and if the reading of it shall be the impetus to move the great body of supine people to an energetic purpose the Light of Truth will be most glad to pronounce amen to their efforts.

### THE MEASURE OF SUCCESS AND FAILURE.

Thoughtful people everywhere are questioning the present status of Spiritualism in the world. Where has it failed, and where has it achieved good purposes? Even Spiritualists are concerned in these queries and after 50 years of storm and strife are trying to take their latitude and ascertain their true position. It is a prudence to be commended. Of course there is and will be diversity of opinion with reference to the character of the work and the amount of it accomplished; and in one important sense there can be no question as to the immeasurable strides made. But in another sense there is equally no ground to question the enormous failure that has been made.

There was an element in the composition of this star of the Western Bethlehem which the spectrum analysis brought to bear upon it did not uncover. It has been vaguely talked about, and some of the prophets and seers have insisted that it was there, and not only that, but that it was the one essential element of the star, without which all other rays of its light must of necessity be more or less obscured. That element is Altruism. The word was coined by the philosopher Comte to express an antithesis to egoism. It means other people's good. Benevolence and beneficence toward others and an ever active interest in their good and welfare. It means further that the highest gratification of the selfish quality in man's being, and which dominates all other qualities, is found in this self-same interest in each other's eternal welfare.

This quality or element, then, is in that star which led the wise men to the hut at Hydesville fifty years ago. The Light of Truth now says that the failure of Spiritualism in the world,

so far as it has failed, is due to the forgetfulness of the Altruistic nature of the light which Spiritualists are endeavoring to set before mankind.

There are many feelers in the social and industrial world which act like so many eddies and pools in the sea of greedism, and they are reaching forth from this grand star of Spiritual confraternity to raise men to their feet unbonded children before their God. It is no new thing. If it was there might be reason in disputing its claim. Spiritualists as a body are in the pillory of egoistic selfishness, and while the star burns high above the aurora its rays do not warm the cockles of hearts embred in the crass and effervescent toils of civilization, a civilization which is rapidly sweeping away the tender shoots which alone build up the truly spiritual manhood.

We have yet to find in the teaching of any seer or prophet who has voiced the gospel of those wise spirits in whose hands this movement rests, any deviation from this one integral factor of their divine economy, and Spiritualism will begin its building epoch when it is laid hold upon and made the foundation of the chief temple of the future civilization. The heaven prayed for will come when the hell worked for has been outgrown. The Light of Truth stands now as it ever has stood, a pointer toward the intrinsic life of the star that spread its beams over the world fifty years ago. The careers of men may come and go, but their real worth can be counted only in the measure that they have ministered unto others and by practical labor built up the Altruistic cosmology which is destined to succeed the present decay.

### MRS. M. T. LONGLEY.

Mrs. M. T. Longley was born in South Boston, Mass., in 1853. She was the daughter of John B. and Mary O. Shelhamer, both of whom are now in spirit life. At the age of 14 she was first entranced by a spirit, and from that time she has served the spirit world as one of its faithful and devoted mediums. For 3 years in her earlier years of mediumship this lady was a worker upon the staff of the Voice of Angels, a Spiritual paper then published semiweekly by D. C. Densmore of Boston, serving in an editorial capacity and as message medium. For 14 years subsequently she served in the Banner of Light free circle room as message medium, and subsequently presided for a year over the message department of the Light of Truth. In 1888 this lady was married to the well known singer and composer, C. P. Longley, and this pair are still pursuing their spiritual work as their angel keepers suggest and guide. Their home is at present at Los Angeles, in the sunny clime of southern California. Mrs. Longley has published several inspirational works, including "Outside the Gates," "Life and Labor in the Spirit World," and "When the Morning Comes." She is a prominent psychometric reader and trance medium, and is now president of a popular society in Los Angeles, before which she lectures nearly every Sunday evening.

The only true basis for organization is for each individual to awaken to his own divinity and marshal his forces to meet and crush out the riot, discord and war within. When that is accomplished he is fitted to associate with other individuals who have done the same thing, and together mass their forces on psychical elements which work for evil in society at large.

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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.

THE VIOLET AND THE THISTLE UNDER FOOT.

It is a good deal more to the point that men should improve the world while they inhabit it than to exist merely in the hope of a better world beyond the grave, accepting the wrongs and shortcomings of life as matters of course, and wholly beyond their province or power to change.

The time has come when some fixed method of betterment for the here and now shall claim the attention of those who are all the while singing lullabys and figuring out their quarters in the next life.

The dirt is composed not only of our own failings but the reflections of the failings of others. The duty, then, is plain, and it consists of removing first the dirt of our own engendering, and then strive earnestly to remove the colossal filth of the body politic.

'Twas indeed a golden jubilee in Columbus.

A COMMENDABLE ESTIMATE.

The staid old Boston Transcript felt the potency of the late golden anniversary, and in concluding a temperate and just review of the movement had the following to say:

"Spiritualism, as we speak of it today, began with the 'Rochester knockings,' and for a long time it was distinctly sensational. But some years ago it ceased to be such, and it has been the policy of the members of the Spiritualist church to discourage any renewal of sensationalism.

While Spiritualism will not become dissociated from the outlying peaks of human thought nor lose its identity by any assimilation it may make with other bodies, the fact stares us in the face that the evolution of ecclesiasticism involves Spiritualism.

A GOOD SUGGESTION.

A suggestion is abroad in the land and various expressions of it reach this office to the effect that a fund ought to be raised for the purpose of placing the Light of Truth into the hands of the editors of county newspapers.

The suggestion is a good one. Several county papers from different states find their way to our exchange table, and there is a serious dearth of information in them concerning those subjects which have to do with the higher amenities and the supreme needs of the people.

REASON IT OUT.

"I came not to bring peace but a sword" was never uttered by the Christ. Such expressions were put into his mouth by the framers of the system which without war and rapine could not have reared the colossal institutions of savagery which go under the name of civilization.

There is no heresy in Spain, hence it is the most barbarous of all Christianized nations.

THIS MAN IS AN EDUCATOR.

Rev. Dr. M. D. Buell, dean of the school of theology of Boston university, has his troubles just now over what to him appears the deplorable temptations besetting embryonic Methodist preachers in the American Athens.

CENSUS THANKS.

We are under obligations to the following for aid in gathering the names of Spiritualists: Mrs. L. Lang, W. Rowley, G. F. Ottmar, Mrs. E. A. Warda, H. E. Lepper, M. Younger, Jas. Webster, Ora C. Rose, J. F. McCarty, C. W. Sanderson, D. G. Marvin, Mrs. Burger, C. J. Andrews, J. E. Ball, T. C. Saunders, F. Holbrook, J. Wellstein & Co., — Tampa; Dr. Max Muehlenbruch, Mrs. J. P. Ireland, I. W. Fox, J. M. Crow, E. P. Helms, Dr. W. W. Marugg, G. H. Edson, Jennie B. Purviance, Mrs. Workman, J. P. Chaplin, L. P. North, J. W. Dennis, W. Randolph, A. Hogue, C. V. Warren, J. M. Gohring, L. M. Craven, S. Lyon, Emma Moore, A. K. Earle and H. F. Beaver.

EDITORIAL NOTES.

Meanwhile the horror in Cuba goes on.

There is such a thing as telling too much truth.

There will be a papal chapel erected at West Point. Put a pin there.

The largest delegation from other points in the state was from Springfield, eighteen people.

Margaret Gaule will be the medium for April at the Columbus First Spiritualist church. Her work is always praiseworthy.

Dr. Bjornson, the distinguished Swedish author, says there is a sect in Egypt which has practiced hypnotism for over 4,000 years.

Wonder if the Detroit News realizes the vast good it is doing the cause of psychical phenomena by its silly onslaught upon Mr. Cole!

The European powers are looking at us now as we looked at them while the festive Turk was allowing the Kurds to hatchet Armenians.

Those who are desirous of a copy of the Light of Truth Album will hurry in their orders, as the edition is about exhausted.

Do not allow war and rumors of war to attract your forces away from the real quality of your life work, which ought to be to build up a sound body and a clear mind.

We have received from Mr. and Mrs. J. W. Gates of Middleport, O., two dollars as their contribution to the Rochester jubilee. The same duly forwarded to Manager Walker.

The orthodoxy of the future will be high living, i. e., the ease of lofty attainment in spiritual things. It will be easy to live and practice the good when we have attained to it.

Frank Walker of Hamburg, N. Y., is asking for literature for the department specially devoted to this ancient coming jubilee in May. Spiritualistic books of all kinds are welcome.

A Columbus clergyman was heard to remark the other day that the Spiritualists possess some elements of re-

spectability, but after all they are a churchless crowd. He forgot the crowdless churches.

Canada is in line with the cause. It has just given birth to a live Spiritualist monthly called The Spiritual Messenger, published at Toronto by F. J. York, at \$1c a year. We welcome this additional battleship to our defense.

One thousand copies of the Light of Truth and 500 copies of the Marion F. Ham sermon tract were distributed gratis at the big meeting in Columbus on the 3d inst., a friend of the cause having generously paid for the latter.

Reports indicate that the fiftieth anniversary was celebrated in a general way all over the country. In Columbus the exercises were on a grand scale and vast throngs listened to them and much enthusiasm was displayed.

Spain stands like a buccanier divested of his dirk and pistols amidst a carnival of slaughter, dungeons, war and ignorant superstition extending back fifteen centuries, and says: "Now, do I look like a fellow who would go and sink a ship and drown a lot of men?"

Mrs. H. S. Lake gave one of the most interesting and timely addresses ever listened to by a Columbus audience. Her thought was based on the out come of fifty years of Spiritualism in the world, and the necessity for a sound understanding of the causes at work in the retardation of Spiritual thought and the method of removing them.

The references to the semi-centennial celebration by the newspaper press throughout the country makes up a curious crazy quilt patchwork of thought and opinion. But in it all there is a noticeable tendency toward that tolerance so long expected from these "moulders of public opinion."

The Christians have adopted a flag. Its ground is white, representing peace, purity and innocence. In the upper corner is a blue square, emblematic of faith or trust, and in the center of the blue is the cross in red, typical of Christ's blood. In place of the latter let Spiritualists place a golden sun to light up the cross and dry up the blood that has been shed for Christianity—provided the rest has not been copyrighted or patented, and Spiritualists desire a flag in correspondence and companionship with their nearest neighbors, the Christians.

YOUR CHICKENS COME HOME TO ROOST.

(Maude Meredith.)

Did you ever think, in the scuffle of life, Of the flocks that you nurture and grow— That you feed and pamper with infinite care,

You meet a man in a business deal, And you cheat him, and trick him, and lie; And you tickle yourself for your hood,

You play at love, yet your heart is flint; You fatter, and dupe, and fool; And you win the innocent girl at last,

You may rain for the present your evil will, Of your evil acts you may boast, But the stars swing round to the evening time,

When your deeds, like a blackened host— Like daws of the night, will, every one, Come home to roost when your day is done.

# Palmistry

I propose this week to answer as many of the questions as possible. I have a great many who have been on my desk for a long time, and I will have to be short with each in order to answer as many as possible this time. The first to be taken up will be

D. H. D. LaMesa Springs, Cal.—These hands show one who has always been a good deal of a philosopher. A very nervous person, strongly endowed with a love for occult studies, and ability to do much with these subjects. Strong affection, which goes out to all unfortunates, even to the disadvantage of the owner. You have had a severe struggle in this life in many ways, many disappointments and financial difficulty. You are over the world's goods and the balance of your life will be made. You need to guard health for the next few years, and especially do nothing to increase your nervousness.

F. O. D. Lynn.—This is a good, common sense practical pair of hands, with a strong will, and while born not a very aggressive person, has become quite able to push his claims to recognition in this world. He will be somewhat a leader of men, by virtue of the rugged strength of his character and personality, is highly intuitive and intelligent in matters pertaining to the beautiful and artistic, and is also a ready talker. He has a good deal of resistance, and will not easily become discouraged, has good reasoning facilities, and is to some degree ambitious, though he will not push his ambitions to any marked extent. Is loyal to friends and wishes to have nothing to do with those he does not favor. Full of love for the fair sex, he also loves music that is bright, and flowers, as well as nature in all her forms. He is a good friend to have, and one whose judgment is worthy of confidence.

C. C.—This hand is full of nerves, emotions, and sensitive to a degree. Fate has done a good deal for her, but she has had many love affairs, violent for a time, but which cooled as easily; and though she has had, and will have sorrows from the sentimental side of her nature, she will in the end be happy after casting away at least three strong affairs of the heart. She is a good deal of a philosopher, and will rally from her disappointments easily. She is original in her ideas and will not blindly follow anyone. She has also a restless nature that is constantly desiring a change, and this in a large degree will be the cause of her many love affairs. She is fond of travel, and if circumstances would justify would gratify this passion. She is narrow in her views of a good many things and in the matter of religion bigoted. She is able to keep a close mouth on things that are not to her interest to tell. She is full of passion for the opposite sex.

Mrs. A. P.—This is an extremely nervous person, full of all sorts of desires and emotions, and one who feels keenly everything that happens to her. She has lived through many trying places on her nervous energy, has had many illnesses, and much worry in her life. Strong affections, great imagination, logical, she will make a good reasoner. She has a highly artistic nature in some directions, and the constant desires in this direction have crossed her life and

worried her much. Her early life was a period of great delicacy, but her health has grown better as she has grown older.

Childbearing has been a great danger to her. She has had much financial trouble during the years from 28 to 32. She could make a good palmist if she had persistence to study hard. The temptation with her is to tire and go to something else before concluding her first effort.

G. L. San Francisco.—It is beyond the possibilities of this department to answer all your questions. They would fill the entire page to do them justice. You are a very quick thinker, and in all your mental operations make up your mind at once and are then very firm in your opinions. Your hand is very material in its shape, but very highly strung and full of emotions, as viewed from the lines in it. This will give you a blending of these two opposite natures, and it is this blending that has puzzled the palmists who have examined you. There is much passion in your hand, much heart, and strong affections, beyond those often shown by hands of the coarse shape of yours. You have what should make a very strong man of you in this combination, but it can also make a brute if you desire to let it. You are very ambitious and will realize many of your ideals, you must, however, guard against being fickle and shifting in disposition, also against being quarrelsome. In short, you can neither be a very good or very bad man. I truly wish I could give you a personal reading, it would be of great value to you. Here I can only deal in the briefest way in generalities in your case.

Estella, New Whatcom, Wash.—Your questions are all those that can be answered by any book on palmistry. It is useless in this department to teach the names of the lines in the hand. You must learn the names of the main lines before asking questions here.

Mrs. Ph. W. Cincinnati.—You ask if you will be successful in a sale of real estate at present. There is some sickness in your life at about 40, which threatens to be fatal, but from which you are protected by some influence, the nature of which is not perfectly plain, though I think it is from one very near and dear to you. About 13 or 14 years later there is a crisis in your life, but as a strong line of fate rises at that time I take it to be of a financial nature. This fate line rising very well marked and clear, shows that it will be a successful matter whatever it is, and this may or may not relate to the question you ask.

Miss L. H. W. Syracuse.—Your hands are that of a woman extremely sensitive, intellectual, neat in everything, mental and material, a perfect bundle of nerves, whose life has been full of worry, and who has many times worried over things that never come to pass. You are psychic, intuitive, and in every way adapted to become a master of the occult. You are not strongly aggressive, still have a large degree of resistance and do not give up easily. You have temper enough for two, but you will never descend to what is coarse in the display of it. You will, however, quietly plan to be revenged on those who have aggrieved you, and I would not wish to come under the

ben of your displeasure. You are a very curious woman, and want to know everything about what is going on around you; are a good talker, and artistic in all your affairs. You dress in taste, and always love to appear well. Your affections are too great, and to everything in life you add a tinge of sentiment. In this world such people suffer much because they are not appreciated, and judged by the material standard of the day, are rarely successful. They are intended to be protected from the storms of this materialistic world, and when they have to battle with them, they are too often crushed. Your strongest hope of happiness is from a husband who loves you devotedly, and will give you the shield of his protection. Don't make the mistake of falling in love with a coarse grained fellow, he will never understand your sensitiveness, but people like you almost always make these coarse grained choices; why, I do not know.

Florence.—Your hands show a woman full of self-reliance, who will not be easily discouraged, free in thought, and free in action. Full of ambition, religious, fond of natural scenery, and with a warm affectionate disposition. Still it shows that you will not allow yourself to take love in a cottage, but the man who wins you will have to be able to give you a good home, and you will be sure of this fact before you give your consent to wed. You are original and fond of active sports, games, horses, and all things that require motion. You are neat in your habits and like things orderly around you. You have a good head that views things from a sentimental side, and will be subject to headaches. At the latter part of your life you will either travel or indulge in a mode of life different from the one of your early years.

Blanche.—You incline to go into the minutiae of all the matters with which you have to do, are slow to make up your mind, and yet in the course of a day will accomplish more than some of your sisters, who go more in a rush. You will be one who does not like to follow the lead of others, but like to be in command, yet I can not say you are domineering. You are an intellectual woman, and in a field where you have to use your brains, will get along well. You have a crook to your little finger that shows that you have enough of the world's wisdom about you to make you see through the shams of others and you might be a little shrewd yourself in business transactions, if you wanted to be. This is often found on the hands of good business men, and always gives a disposition able to keep from being imposed on, sometimes not over scrupulous. With your firmness of character you ought to get along well in this world.

J. B. McL.—You have many obstacles to overcome from now on until you are about 45. This is in your financial matters. You will have periods of success, and then a check, alternating for the above period. You must depend on your own efforts entirely after that, do not trust in luck, it plays no part in your affairs. You will live to a moderate old age. With sufficient education, you would make a good teacher next to that of a business life. Your most successful years will be from 32 till 40.

Mrs. J. B. McL.—For four or five years your life will have an upward tendency, then you begin to stand still for a number of years. Your prints are too poor for me to judge the exact size of your family, you will have two children however of that I am sure. You are very affectionate, even to excess. You want your husband to be constantly telling you how much he loves you. If he does not, you are un-

happy. Do not push this to extremes, and you will secure your best happiness.

S. V., Buffalo, Mo.—Your hands show a rugged, common sense woman, very practical in her ideas, and with a level head. Still she has lots of nervous energy, and is full of sympathy and self-reliance. In a moment calling for the display of coolness and judgment, she would be equal to the emergency. Still you are very nervous, and in the middle portion of your life, have had many trials and crosses. In the early part of your life you had less trials than have been your portion for a number of years past, and in the future you must depend on your own efforts entirely, and not wait for fate to be kind to you. You have plenty of character, however, to get you through trying places, and I do not fear the outcome. The prints of M. H. are too poor to use. The hand of the little child shows a strong character, a good head and heart sufficient to make her way in the world. Her luck is too much crossed for her to rely on that to help in the struggle of life, and she must rely on herself and her efforts.

Marie C. Wheaton, Miss.—You are an intensely nervous woman. You have a life full to the extreme of events; for what would pass off some natures as nothing, will impress themselves on you as great realities. Thus you live a dozen lives in getting through one. This nervous energy has kept your health going at several periods in your life, and your head, heart, and your whole being, are permeated with a nervous force. In love affairs you will suffer sadly and have many disappointments in this direction, as your ideals will be shattered often. To you there is too much sentiment in all the matters of life, and the world is harsh and does not see anything from a sentimental standpoint. You would excel as a teacher of artistic studies. I could read you a sermon very long, if space permitted, but can only touch lightly here.

Trilly G.—I can do nothing with your very poor pencil sketches.

Rachael L.—Your life is indeed one which has many tangles in it. The many lines that are crossing each other in every direction tell each one of a different event, and show that you are a creature of great impulsiveness and sensitiveness. The main lines show the best traits, and had you up to this time made a strong effort in some definite direction you have every trait necessary to give you success. You have a strong head line, good heart, your health in the main has been good, except for a couple of serious illnesses from which you have completely recovered. You have artistic tastes, intellectual, and as I have said the best of traits. You are too impressionable, however, and made the mistake of not perceiving one thing to the exclusion of every other. This is the only way to gain great success. None of us are great enough to master more than one thing. You have a good deal of luck in your favor, though it has been badly crossed. Still you can yet do wonders if you will take the thing you love best, and put your whole energy to work mastering it. To a nature like yours, it is no use to tell you to do something you do not like. And as you have so many tastes I say take one you like best as that will be more likely to bring you the best results. Only effort to one thing. Your greatest crosses and troubles are from 28 to 32, with a severe illness of head at about 30. After 32 you have a decided change for the better.

O. J. Bockersham.—Your hands reveal a wonderful story that could take hours to tell. It is a perfect mass of

events, and shows a wonderfully brilliant nature in a dozen different directions. It is often a wonder to me why the creator has given one person so many talents and the next so few. In natures like yours it is almost always the case, unless they have had the most wonderful training in youth, that there is so much talent, that none of it comes to anything, and the poor plodder, with only a little to go on, passes one with such talents as yours, which are often wasted from their superabundance. I could not begin to go into your case in any limit of space here, so will not attempt it. I will say that whatever you do accomplish must be by the time you are 45, for that year will mark the highest point of your possibilities. It seems a pity to pass such a pair of hands so quickly, but any attempt to do justice to them would lead me where I could not finish in an hour.

John J. Burkely, Cal.; Mrs. M. A. B., Philadelphia—Your impressions are too poor for me to use. CHEIRO, JR.



MRS. JULIETTE YEAW.

Mrs. Juliette (Hills) Yeaw was born in Leominster, Mass., June 4, 1831. She was reared in the Unitarian faith. She was converted to Spiritualism through her husband's mediumship, and she in time became controlled herself as a writing medium. This was followed by speaking, and attracted investigators to her home. Two years later they began to lecture abroad. In 1892 they returned to Leominster, where they still reside. In 1885 Mr. Henry W. Smith of the American Organ Co., built a special chapel at Greenwich. Mrs. Yeaw was invited to speak in it at its opening, and since then has become its regular pastor. The society is called the Independent Liberal church. It has a fine Progressive Lyceum and Ladies' Aid, and its foundation is harmony. Mrs. Yeaw accepts engagements at camps, however, though she is content in her home circle.

A FEW PALINDROMES.

The palindromist sends us the following list of words, clipped from some paper, which may be spelled forward or backward: "Anna, bab, bib, bob, bub, civic, deed, deified, did, eece, eve, ewe, eye, gog, gig, gag, level, madam, noon, otto, pap, peep, pip, pop, pup, redder, refer, repaper, reviver, rotator, sees, sexes, shahs, tat, tit, toot." This leads us to ask: "What is the matter with Hannah?" Her name is also palindromical. Dr. Moxom's family name is equally capable of being spelled backward. But can we not add to the above list? Adam's alleged remark to Eve, "Madam, I'm Adam," and Napoleon's "Able was I ere I saw Elba," should be barred on account of age.—Boston Journal.

—Everyone who receives a sample copy of this paper is invited to subscribe.

THE FACE NOT A MASK.

How Character May Be Read in It.

However dishonest a person may be and however clever in concealing his character, his face will throw out a warning for those who know how to interpret it. "Either his round, smooth features, or his oblique planes, eyebrows, eyes, nose and mouth and pointed chin will reveal him in his true colors." This sweeping statement may be called in question, but Mr. Richard Dimsdale Stocker is very positive that it is well founded, and in the Humanitarian he tells how the facial indexes to character may be read, says the Literary Digest. If the face be divided by two imaginary horizontal lines, that division including the forehead and eyes indicates the extent of intellectual capacity, that including the nose and cheek bones indicates will power, that including cheeks, lips, jaws and chin indicates the feelings. So much for the general indications. Mr. Stocker then proceeds to more specific information. First, as to the forehead, the seat of the intellect:

"If the lower part of the forehead be the fullest, so that it advances over the eyes, it indicates that the observing powers and practical faculties are in the ascendancy. Should the upper section be prominent or bulge out in the middle, the fullest in the center, it then denotes that the comparative faculties are in evidence and that the person possessed of it has the ability to classify, to arrange his ideas, to criticize and reason by analogy and recollect what has taken place.

"Viewed full face: A wide forehead shows a broader mind than does a narrow one, and a high forehead indicates more intuition and altogether loftier characteristics than a low one. "A forehead greatly developed above which sinks in near the eyes, indicates an infantile, crude personality."

Next as to eyebrows, the contour position and extent of which show the development of the perceptive organs: "Straight eyebrows show orderly habits, a methodical turn of mind; arched or pointed ones, perception of color, taste in the arrangement of tints and the ability to match shades and hues, while such as are set far apart from each other show the capacity for judging of sizes and proportions with a greater or less amount of accuracy.

"If eyebrows bend down in the middle toward the eyes, so that they appear indented, as it were, they show a nature that is disposed neither to forgive nor forget and that is resentful or apt to give 'tit for tat.'

"According to the greater amount of space between the eyebrow at its outer terminus and the corner of the eye can be accurately determined the calculative powers of a person.

"When the outline of the eyebrows is straight it indicates sincerity and frankness. If, however, it should be oblique, and the hairs spring from the root of the nose, it shows elusive and deceptive tendencies."

The eye, we are told, shows by its fullness and convexity the power of speech. The size of the eye shows the degree of sentiment, fancy, regard for the opposite sex. The distance between the eyes indicates power of remembering forms and outlines. The color indicates the temperament, but on this point we get no particulars.

No other feature is so pregnant with meaning as the nose. The mere size counts for little, but its height above the cheeks unerringly indicates mental capacity and elevation of character. A pug or snub nose indicates either immaturity or arrested development: a Roman arch, love of power; a Grecian straight nose, refinement, artistic

taste, love of peace; the turn up means vivacity and cheerfulness; the drooping down nose, prudence, reflection and usually melancholy; the hooked or beaklike nose, love of gain.

The lips are the true signs of passion and appetite. The upper lip, according to its fullness and redness, shows the extent of the social attributes, and the lower the domestic traits.

"Thick lips denote sensuality and love of the good things of life; thin ones, oppositely, indicate a want of vitality and but little capacity either for enjoyment or affording pleasure to others. The 'happy medium'—the proper mean—is the best, such lips indicating a full share of the milk of human kindness and a loving, sympathetic, feeling nature.

"Upturned lips indicate a witty, mirthful nature, but such as descend at the angles of the mouth denote a gloomy, unhopeful temperament.

"When the space from the nose to the opening of the mouth—i. e., that part of the face which is often spoken of as the 'upper lip'—is long, stiff and full, it shows self-reliance and confidence in one's own opinion and ideas—pride.

"If this portion of the face is short and concave when looked at in profile so that the upper lip rises and exposes the teeth to view, the exact opposite state of affairs exists—viz., love of commendation and the desire to be well thought of by others—vanity."

A chin projecting downward and forward indicates firmness, a short and retreating chin shows instability, a narrow chin shows an unscrupulous, cunning nature, a wide chin a well developed sense of honor and duty.

DEVELOPMENT OF THE PSYCHIC NATURE OF DOGS AND CATS.

The Popular Science Monthly reviews Professor Wesley Mills' experiments on the psychic development of young animals. In the kitten, while the first stages are very slow and obscure, the author finds that in the progress of all the senses to full development the course, while marked by definite steps, is often so rapid that distinct advances may be marked in a single day. Apart from the senses, etc., there seems to be a definite order in which all the features of feline nature appear, as, for instance, purring, crouching, stalking, etc. Certain physical changes are correlated in time with certain psychic developments, the significance of which is in some cases clear, in others obscure. Comparing the two animals, the cat, on the whole, develops more rapidly than the dog the greatest difference between them appearing in the social and gregarious nature of the dog and the independent and solitary traits of the cat. The dog is docile in the highest degree; the cat to a slight degree, compared with its intelligence. The play instinct is early and highly developed in both, and the peculiar qualities of each are well exhibited in the manifestations of it. In will power and ability to maintain a separate existence the cat is superior to the dog. In the higher grades of intelligence the wisest dogs are much in advance of the most knowing cats; and this is foreshadowed, if not exemplified, in the early months of existence. The nature of the dog as compared with the cat tends to beget prejudices in his favor with the mass of persons, so that in general the dog is overestimated and the cat underestimated with the great majority; at the same time the dog's nature is much nearer that of man than the cat's. "The kitten may amuse, but even a puppy dog touches chords of sympathy in the heart of man that the cat can never reach."

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# CORRESPONDENCE

## NEWS ITEMS.

See anniversary news elsewhere. Mrs. L. N. Clamon has gone to Topeka, Kans.

Lima, Ohio, is being served by Mrs. Eva Payne Hopkins, of Owosa, Mich.

Mrs. R. W. Barton has been holding successful seances in Champaigne, Ill.

Mrs. Harriet T. Smedley, of Waco, Texas, is manifesting as a first-class slate writer.

W. W. Aber is located at 934 Kansas avenue, Topeka, Kans., and open for platform work.

At the First Society of Detroit seven children were baptized recently. Mrs. Baade officiating.

The influence of the Silver Chain Developing Circle is being felt in Arkansas writes Mrs. J. B. Purviance.

Atlanta, Ga., was spiritually cared for by those indefatigable workers, Dr. George and Mrs. Mary Gebauer.

The First Spiritual Society of South Bend, Ind., is being ministered to by Rev. Willis Edwards, lecturer and test medium.

The First Society of Fitchburg, Mass., passed memorial resolutions in behalf of their arisen sister, Martha A. Pitts.

Vilusia, Cal., has a musical prodigy 13 years old, who plays under control, and promises to rival all before him. His name is Uda Waldrop.

Haverhill, Mass., spiritualists have been having a bazar. One of the features on this occasion was a gypsy tent, with a genuine medium in it.

C. J. Barnes, trumpet medium, has been holding satisfactory seances in Canton, O., and converted a number of skeptics to a belief in spiritualism.

A. A. Finney recently held a trumpet seance at the residence of E. B. Guyott, 184 Broadway, Grand Rapids, Mich., which was reported generally satisfactory.

George B. Wallace, a prominent worker in the cause, passed away at San Bernardino, Cal., March 25th. Mrs. Dr. A. L. Astor conducted the funeral services.

William Canby Ferris, principal of the College of Occult Forces, Chicago, is open for Spiritual platform work for the spring and summer. Address 266 Warren ave.

G. H. Brooks is serving the society at Fort Wayne, Ind., and is pleasantly situated in the home of Mr. and Mrs. Boyer, 312 Hanna street, where all mail will reach him.

Mrs. Julia Walton, spiritual lecturer, of Jackson, Mich., was recently invited by the Liberal Club members of the Unitarian Church to address them on Spiritualism. A sign of the times.

Dr. Juliet H. Severance would like to make engagements to lecture for societies during the coming season; would like camp meeting dates. Address 661 Milwaukee street, Milwaukee, Wis.

Mrs. Susie Starr Beecher Ewell, wife of Dr. G. C. B. Ewell, passed away on the 1st at the home of Mrs. W. Howe, 64 Pleasant street, Marlboro, Mass. Mrs. Ewell was the daughter of E. C. Beecher and a relative of ex-Governor Gaston, both of Connecticut.

W. B. Claffin entertained members of the spiritualist society of Hopkinton, Mass., at his home Sunday, tests being given by several of the leading members. Mr. Claffin exhibited an interesting collection of curiosities which he brought from Florida, one of which was a small alligator.

Mrs. Dr. Hillgoss is serving the spiritualists of Danville, Ill., for the month of April. She goes to Chattanooga, Tenn., for the month of May and to Nashville, Tenn., for the month of June. Her husband, Dr. Hillgoss, is speaking for the society at Jonesboro, Ind., for the Sundays of April.

John Jones, a pioneer Spiritualist, converted in 1856, passed away at Kingsville, O., on the 29th ult. He was preparing for the Baptist ministry at the time of his conversion, which was effected through his wife's mediumship. Ruth Jones, who preceded him to spirit life in November, 1895.

Following are the officers of the New Orleans Spiritual association for the years 1898-9: President, J. H. Massie; vice president, Mrs. M. A. Porter; secretary, George W. Benson, treasurer, Mrs. J. H. Massie; Dr. George P. Benson, T. A. Strumberg, A. Porter, Wm. Seldner, Mrs. M. M. J. Richardson, trustees.

Ashtabula, O., has been disturbed by Madam Hampton, who left unpaid bills after a harvest of "shekels for supposed devinations," as the Standard of that town states it. But as long as people will be attracted by alluring titles connected to mediumship they will be deceived. Titled mediumship stands for deception.

James Riley is holding materializing seances in Detroit to disprove the theories of unconscious cerebration and imagination set up by T. J. Hudson, and that of fraud generated by Gilman. This medium, best known as "Farmer" Riley, does not deal in either of the last-named, but convinces by facts—genuine materializations.

The Woman's State organization of the Sunlight Center Band, Chicago, held its second annual election at the home of the president, No. 1 S. Hayne avenue, and elected the following officers: Mrs. Sarah E. Bromwell, president; Mrs. Clarissa Mullins, 1st vice president; Mrs. Kate Hammond, 2d vice; Mrs. A. Leonard, 3d vice; Mrs. Lucy Hubbard, general secretary; Miss E. Satzman, financial secretary; and Messrs. G. F. Mullins, Dr. R. Greer and A. J. Robertson, trustees.

The Saginaw V. S. A. will hold its fifteenth quarterly meeting at G. A. R. hall, Flint, Mich., today, April 16. Meeting begins at 10 a. m.—reception. At 2:30 p. m. D. P. Dewey and Mrs. M. E. Root will lecture. In the evening there will be a grand musical and dramatic entertainment. Tomorrow the meeting will be continued by three services, at which Dr. Thorndyke, Eva Payne Hopkins, Sarah A. Walters, Sarah Hatch and Lessie Dotey take part.—Irene Gay, secretary.

### INDIANA ASSOCIATION OF SPIRITUALISTS.

(Campground at Chesterfield, Ind.)

The campmeeting of the Indiana Association of Spiritualists for year '98 will begin July 21st at their campground, Chesterfield, Ind., and close Aug. 21st.

Speakers first two Sundays and intervening week—J. Clegg Wright and Eva Pfuntner.

Third Sunday—Willard J. Hull and India Hill.

Fourth Sunday—B. F. Underwood.

Fifth Sunday—Moses Hull.

Dr. Nellie Mosier, test medium.

For further information and programs address

FLORA HARDIN, Sec.

Anderson, Ind.

By order of President G. W. Parkinson, the executive board will meet on campground, April 12th, to transact all business.

### WILLARD J. HULL IN THE CLOSING COLUMBUS SESSION, JUBILEE MEETING.

The closing session of the Columbus jubilee meeting was addressed, for an hour and a quarter, by the editor of the Light of Truth. The audience was large—probably 1,000—orderly, earnest—I have rarely faced a more sincere and intelligent audience.

After the music came the lecture—and the lecturer, Willard J. Hull, tall, spare, arrowy—gesturing now and then with the one arm he has (the left side is graced by an empty sleeve); with a concise voice, carefully modulated, a little weak, at first, but increasing in volume and force as he proceeds; prominent brows overarching keen, clear eyes—meaning and purpose in every line of the peculiar, pronounced pale face; such was the man who explained to the crowd gathered on this occasion, the fifty years of Spiritualism.

And it was an explanation. Beginning with a narration of the mental conditions existing prior to 1848, he traced the slow, yet rapid evolution of the psychic power of the race. Into the rough outline of the great sketch delicate details were dramatically introduced. All saw the procession of events from Hydesville to the present time, and all realized its significance. Sarcasm, pathos, exhortation, imagery, imagination and denunciation were each, in turn, made to do duty in declaring the meaning of this modern movement.

And the hearers sat, studied, saw and seemed a part of the speaker, so thoroughly had he ensphered them. They appeared to listen as one man; the silence was significant; it was almost painful, in the long pauses which added effectiveness to the whole occasion—a meeting long to be remembered, an address to be feasted upon, and a speaker to be commended, congratulated and called for.

H. S. LAKE.

### GINGER SNAPS.

Unmixed inspiration makes just. The truly illuminated knows no favoritisms.

If idleness is the mother of invention, experience must be the foster mother.

Only spiritually can appreciate its like. It thus takes worth to appreciate worth.

To prevent another from getting honors, from motives of jealousy is equal to incendiary from motives of revenge.

"Eyes tested free" is a great attraction, but it pays. Many people will sacrifice one of their senses to obtain something for nothing.

When a shock is experienced at the mention of a name, keep a weather eye upon the owner. There is cunning at the bottom of his actions.

Irresistible partially betrays hidden prejudice; and justice weeps where these are centered: for she is helpless to exercise her powers according to divine decree.

Corruption can only thrive where the majority are ignorant. Political thieves like nothing better than a nation of fools. To them they refer as the "dear people."

A reform needed in the spiritual ranks is to stop advertising speakers or mediums on the mere chance of their appearing at camp meetings or celebrations. Many go to hear or see certain ones, and when absent it is resented in a way that injures the cause. We cannot afford to imitate side shows or dime museums by false promises.

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The World and Postmaster G postal savings

Apropos of the fiftieth anniversary of the Capuchin of Milwaukee, mon to Spiritance to some Father Bauern subject by explanation practices which Spiritualism is all, but mere wary. He says genuine form can not deny Holy scriptures of spiritualism known to common things. Man and the fact beyond the possible persons gels, which a often commu favored persons the existence spirits, who tion, but also them by pra

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**The World of Psychics and Liberal Thought**

Postmaster General Gary advocates postal savings institutions.

Apropos of the celebration of the fiftieth anniversary of the Rochester rappings, Rev. Alphonsus Baemle of the Capuchin church, Roman Catholic, of Milwaukee, devoted his Lenten sermon to Spiritualism and gave utterance to some views on the subject. Father Baemle introduced the subject by explaining that many of the practices which go under the name of Spiritualism are not Spiritualism at all, but mere tricks to deceive the unwary. He said there is, however, a genuine form of Spiritualism, and we can not deny its influence and power. Holy scripture tells us of the existence of spirits. People have been known to communicate with invisible things. Many cases were on record and the fact has been established beyond the possibility of a doubt that some persons are thus favored. Angels, which are the pure spirits, have often communicated with specially favored persons. The Bible teaches the existence of bad and uncertain spirits, who are plotting our destruction, but also teaches us to conquer them by prayer.

Made desperate by the loss of his wife and his fortune of \$60,000, W. T. Vance, giving his residence as Buffalo, N. Y., attempted suicide at Baltimore last week, but was deterred by the image of his boy, which stood before him every time he tried to throw himself into the water. He was finally rescued by the police, to whom he told his story.

Dr. Albert Moll of Berlin, who is said to be the greatest living authority on the subject of hypnotism, is at present traveling in the United States and, of course, has been interviewed upon his specialty, a thing that might not happen in a long time in Germany, but something which is the destiny of everybody in any way remarkable in the United States. Dr. Moll says that hypnotism has made great progress in the last ten years. It has value in curing nervous diseases, neuralgia and headache. "The weight of opinion in Germany," says Dr. Moll, "is against the theory that hypnotic suggestion or influence can lead to the perpetration of crime. It is doubtful if a single serious crime was ever done by a person while under this influence. Its greatest use will be, no doubt, in medical treatment."

The only real heresy is the heresy of an evil life. Honest belief is never heresy, but dishonest living is always heresy. To be false to a high ideal, to grovel when you ought to soar, to be entangled in the delusive ambitions of this world when you ought to keep your soul bright and clear and pure, to unmake yourself by immoralities when you should be building for eternity, to be mean when you should be great—these constitute a heresy which is abhorred in heaven. He who lives nobly is no heretic, whether his creed be long or short. He who lives on a low moral level is the true heretic, though his creed be a furlong in length.—Rev. Geo. H. Hepworth.

A comet bright as a star of the seventh magnitude has been discovered by the astronomers at the Lick observatory. It is in the western portion of the constellation Pegasus, south of the star Iota.

He scalded his feet a bit, but he didn't mind that, for when he awoke next morning he assured his wife that he felt tiptop. "Took a mustard bath last night," said he, "and that fixed me." "Where did you take it?" asked his wife. "Down in the kitchen." "Brought your mustard home with you, eh?" "No, certainly not; found it in a tin box in the dresser." His wife laughed loud and long. "Why," said she, "we're out of mustard. That must have been the cocoa box." Sure enough it was. He had not noticed the label.

James Leedy, the 6-year-old son of James and Mary Leedy of Thirty-fourth and Charlotte street, Pittsburg, fell from the third story window at the home of his parents, about 9 a. m. March 28th, and was instantly killed. The little fellow had been attending school but was kept home by his mother because the night before she dreamed that some dreadful accident was about to happen him. She told Policeman W. J. C. Logan that she had a terrible dream of danger to her boy and for that reason had decided to keep him within sight.

The labor trouble in New England has grown more acute but it is not assuming a phase favorable to the men. The present status is in fact, distinctly gloomy for the men and women who wear away their lives in the mills. The prospect is that there will be no great rebellion on the part of the wage-earners, for our working people have grown so accustomed to ill treatment that they have, in many cases, lost hope of doing anything to better their condition.

The Cincinnati Phrenological society has been discussing the subject of matrimony, selecting couples from the audience to illustrate the harmony or discord of the same.

"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from these facts."—Alfred Russell Wallace, D. C. L., LL.D., F. R. S.

**ANNIVERSARY SONG.**  
(Mattie E. Hull.)

Composed for Fiftieth Anniversary of Modern Spiritualism at Buffalo, N. Y.

Air—"The Ninety and Nine."  
When the world was wrapped in deepest night,  
And man with head bowed low,  
Was mourning his loved one who had gone from sight,  
O'er fifty years ago;  
A tiny rap from the spirit sphere  
Proclaimed his loving ones were near,  
Proclaimed his loving ones were near.

Then the mourner who in doubt had prayed,  
That to him a sign be given,  
That love could bring her beautiful dead  
From the mystic gates of heaven;  
Saw a light burst forth in the viewless air,  
And lo! the face of his angel there,  
And lo! the face of his angel there.

The stone from the tomb away was rolled,  
His loved one was not here,  
Nor in far off realms, playing harps of gold,

Beyond earth's atmosphere;  
They came with love of the olden time  
And touched his soul with love divine,  
And touched his soul with love divine.  
All hail, this Year of Jubilee,

Let glad some anthems ring,  
The grave is robbed of victory  
And death has lost its sting;  
The joy bells rang after years of woe,  
When our loved came back fifty years ago,  
When our loved came back fifty years ago.



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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.

Questions.—What is an adept? What phases of mediumship do adepts possess? What is their spiritual conditions? And what is the best way to develop adeptship?—Stella Norris.

Answers.—An adept is an Indian term for mediumship so perfected that it can be controlled by the possessor. Mediums of this order may possess any phase, but their condition depends on their moral qualities in connection with the gift perse. The best way to develop it is to practice the phase that is natural till perfection is reached. But not all are mediums to this extent—that is, all are not gifted to any supernatural degree. Adeptship needs high sensitiveness to begin with. This is naturally accompanied by suffering both mentally and physically through surrounding conditions. The ancients made special provisions for such, but they became mere automatons—machines—and thereby lost their individualities to a large extent—were powerless as spirits to continue their progress, and were frequently no better off at transition than inexperienced children. Thus the spirit world of today has prevented this—at least, so far as the modern mediums are concerned, and leaves them to struggle for existence, while developing their mediumship that they may not want at transition; or that they may be so far advanced in experience or self-acquired knowledge as those who learn from them. But mediumship is not an absolute quality as many believe. It is but a relative condition—a transitory state between the mortal and spirit. A perfected medium is simply a spirit ready for transition; for all spirits are adepts after a certain stage of development, which means freed from earth-bound conditions. But without experience, even such spirits are unhappy, for they lack the force or will needed to exercise their gifts or qualities. Study, discipline and self-abnegation converts the physical into spiritual functions—ordinary sight into clairvoyance, hearing into clairaudience, feeling into clairscience, taste into the power of diagnosing diseases, smelling into a higher sense of detecting odors whether material or spiritual, and ordinary reasoning powers into a keener perception of things, better judgment, intuition, and inspiration. The latter not only from spirits, but from nature. The perfected intuitionist may commune with the flowers, animals, rocks, and all that has life, but spirits aid in the development of these faculties, just as children are taught to speak and walk—to use their powers better than if left entirely to nature's care. Thus every one who finds himself in the throes of mediumship is being acted upon by spirits—is being taught the use of his spiritual faculties in advance of spirithood. Many feel that they can get along without spirit aid after a while. But this is not wise, for as long as a spirit can be held by the body he or she is not perfected as a whole to be independent. One may be perfected in any single phase, but there are other things to learn besides mediumship. A young man just diplomaed by a medical college is not a doctor, even though he has studied every branch of the materia medica. So a medium is not a spirit because perfected in his or her special gift. Experience must follow

the first in both cases, for that makes strong, influential, self-sustaining and positive. Without the latter both the doctor and medium are like bundles of theories without practice to prove their vitality—to prove that they are entities at all. Experience is the test that makes for individuality.

Question.—What is the Spiritualist creed or doctrine? Have they any, or is their platform so broad that each thinker makes his own creed?—W. C. C.

Answer.—The Spiritualist creed is truth wherever found, and no closed book to dogmatize that which is in it. Amendments are ever in order. The Spiritualist church is one which debars no kind of belief that has spirituality for its foundation, and spirituality means wisdom and justice in happy union—one dependent on the other. In the first is embodied truth; in the other goodness. Together they stand for eternal progression, both in matter and in spirit—in mortal as well as in spirit life. With this as their motto they can not fail to succeed in conquering the world through the force of influence, and no popery as an addendum. It is self-evident that eternal progression abjures all individual rule, for there is neither wisdom nor justice in the premise, and the one would deny the other. It would simply be an impossibility. Teaching is not ruling, and the itineracy of the Spiritualist lecturer proves this. The masses are not content with individual counsel. They may favor an organizer or a centralizing influence to hold their forces together, but they will never be governed by his or her philosophy or personality. Each will continue to think for himself and do as he pleases; and the more dogmatic or autocratic their counsellor becomes, the more rapid his loss of prestige, followed by disintegration. It is the law upon which Spiritualism is founded, and thus in no danger of becoming orthodox. In that respect every one forms his own creed, but it does not affect the truth on which Spiritualism as a cause is built. Truth is bound to prevail, but it must be dealt out diplomatically, and with consideration for its nearest neighbor. Antagonism outside is as injurious as dogmatism inside of its ranks. Wisdom makes diplomatic and justice charitable. By this combination Spiritualism can win over the liberal church, and thus have an ally that stands as mediator between itself and orthodoxy. It is the only winning peace measure. Spiritualism is an individual philosophy or religion with universal truth as its platform. Thus all mankind can stand on it and find a way to salvation. Orthodoxy is its antithesis in every respect, being founded on individual opinion and influence at a time when mental darkness prevailed. Spiritualism is a religion of today.

Question.—I notice that test giving is generally confined to elderly people, and mostly acknowledged Spiritualists, and frequently the same test is given that had been given on a previous occasion. Is it not possible for young people—investigators—to obtain tests?—Subscriber.

Answer.—You should also have noticed that speakers (teachers of these phenomena) tell you that conditions are necessary to obtain tests. These conditions are spirituality. Elderly people are most spiritual minded than young people, and are nearer in spirit to the medium than the others. Thus more accessible to tests. Acknowledged Spiritualists are also more spiritual minded than outsiders or skeptics, for having received tests before, they are more recipient to spirit influence. They do not repel them as do the skeptics. It is not that spirits resent this state of mind, but they can not break through the psychic wall that

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this presents, and leave the door open for others—those who have been there before. Young people will obtain test as soon as they lay down their reserved criticism which is ever ready to burst forth at the least error, or on the least excuse. Love is as much a needed condition in youth as in age, and the sooner they observe this the better.

Questions.—Will the spirit body be deformed if the physical body is? Is it true that the passions of this life, deform the spirit, even though the body be perfect? And if we pass out with these imperfections can we reform so as to free ourselves?—W. C. C.

Answers.—The spirit will be deformed if the possessor of the physical dies degenerate or with a character in conformity with his figure; otherwise not. But the passions of earth shape the spirit body; for mental deformity creates spiritual deformity. Beauty is an effect of moral perfection. Of course, they can be outgrown—most of it being done through obsession—living earth life over again through some other sufferer, who is also aspiring for moral perfection.

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Law is the enforcement of will. If you can not overcome all other law by your law of will, then there is a higher will than yours which dominates you. And that will becomes your God.

A higher will than yours executes law and order of planetary motion, through space, else your will could dominate it and command the moving planets to stand still, and they would obey. Universal law becomes universal God whose will as an executive force is everywhere present, making a system of universal force, in which we live and exist, as a bodily form, a personality of power acting through the visible universe.

And all personal forms therein are but atoms within this one universal personality of dominant motion—the universe.

We have a magnetic aura made up of aggregations of magnetic atoms termed physical force—or will power, illustrated by hypnotism.

We have besides this a personality of form as one force, of the singular number—a unit of mind power, creating our continued personality of form, out of aggregations of atoms that are constantly replaced and thrown off, completing physical change, from youth to age, that is never losing the same identity of mind power; resulting in the activity of thought-gathering impressions, as a recording secretary of all that has passed, upon the mind during entirely new physical changes—we call it memory.

It is reasonable that God's body we live in is of the same nature of motion and mind as the source by which an atom of His mind, expressing himself, has the same thinking nature. As an atom of a substance has the nature of the whole substance, of which it is a part and parcel.

So man is but a mental atom of Infinite Mind; unfolding from the interior outward its continuing thinking power and personality; as a seed unfolds the nature of the substance from which it was derived.

Let me illustrate a little farther. Supposing an animalcule living in the circulatory motion of your blood should comprehend a living moving force bearing him on. Supposing it might argue that there was no dominant will greater than its own operating in law of motion; for he could not find or converse with it—the operating mind power that moves it with system and motion. Would that ignorance make it so? And yet you might recognize the conflict of atoms at war with the natural forces of your system by pain and discomfort in that part of the body. And with sufficient mind force brought to bear upon it, dissipate the incumbrance by a force of your will, and restore again the natural equilibrium.

We may not be able to see or find out God any more than the bird can find the air through which it soars, or the fish the sea through whose waters it glides; yet it is ignorance to deny it.

There is no angel or archangel so high or so great but what he or she lives in something which surrounds them called space.

So we can never get outside of God or space, so as to be able to see God, and yet we can comprehend more and more the effects of His works and worship the wonderful that exists; because of its presence everywhere in which we live. We call it His and yet we know the universe is a dual one.

Equal sex power, hence, would be sexless as to either expression in form. Sex could not be apparent unless the duality did not express equal power, as in humanity the dual one is that one sex or the other has subverted action in the physical body; which makes its supremacy manifest in physical form.

But as God is the equal balance of all elements in one universal whole of dual power, male and female, the completion of either sex could not be realized in the ultimate expression of either in bodily form. We know that the composite power of minds living in God has great effective force.

Hence a prayer to divine being and parentage might be realized for the right. Or in waves of compensation and retribution, to equalize unbalanced conditions of mind power in the universe would be quite certain to come, to establish right and dissipate wrong. And it would be God acting through universal law, expressing continued progression as the result of individual growth and being.

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**THE POWER OF PRAYER.**

In the Sunday Magazine for December there is the following summary of the work of Mr. George Muller of Bristol:

Mr. George Muller, the founder of the Ashley Down Orphan homes, delivered at a meeting of the Young Men's Christian association a wonderful testimony of answer to prayer. He is now in his ninety-third year, and says that whenever he has felt he might ask a blessing of God he inevitably went on praying till he got the answer. Every stone of the homes was the result of prayer; every particle of timber was the result of prayer, for he had never asked a single human being in the wide world for a penny of the £115,000 which the building alone cost. Year after year now for 62 years he had been going on in that way, without asking for a shilling. In this way he had obtained more than £1,400,000. God had enabled him to found schools in different parts of the world, in which he had had 122,000 scholars. From among these God had given him 20,000 souls. Poor man as he was, he had been able, in answer to prayer, to send £257,000 to the missionary brethren. They might see from such figures, how much could be accomplished through prayer. He took up the orphan work especially with the object of giving a visible demonstration to the whole world and the church of God of what prayer could do.

Those who do not understand praying cannot account for this, but the un intuitive also wonder what is meant by intuition. Man cannot understand that which he does not possess, or has not experienced. An answer to a prayer is sensed as an inspiration by some; as a feeling of love coursing the soul by others, and as an impulse to act by those of temperaments distinct from the first two. In connection with this another is acted upon to bring about the needed results. It is a psychological problem. But science will solve it as soon as it gets under way, treating psychism and spiritism as logical and debatable subjects. The power of prayer is well known to the experienced and those who understand prayer, and thus their tenacious adherence to it. Like those who have a truth, they know what they are about.

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