

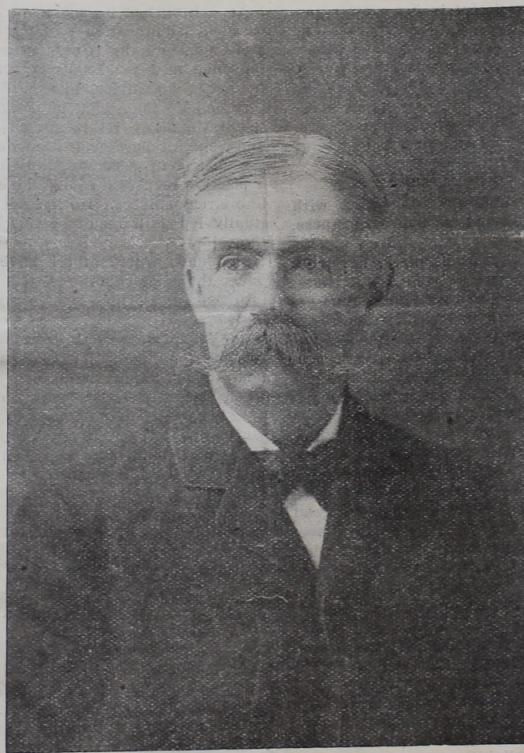
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Light of Truth

VOL. XXII.

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NO. 1



MILTON RATHBUN.

An Exponent of the
Philosophy of Life.

HARPER ILLS SYN CO'S



INTRODUCTION.

In reading photographs, remember it is not the separate features that are taken into account, but the expression of the same, if noticed at all. Psychometric reading is one of influences, not of material agency. The expression of the countenance as a whole gives a certain vibration, which touches the psychometer in the form of an intelligent expression. That first expression determines the man or woman, and the rest can be based on that, if he gives expression to that first impulse, or cares or dares to. Often a photo is rejected on account of this first impression. Either it can not be read or it were better to leave it unread—better for both the reader and the subject. But the psychometrist reads by features as well—each giving a distinct vibration, and tells of a different characteristic or a number of them, for the face is the mirror of the soul in more respects than the eye is. The latter is often deceptive, but the features are immobile singly taken. But the latter are only read when going into detail or giving an extended reading. Of course, other objects belonging to an individual can also be read, and very accurate delineation made. But there is a charm in reading photos that no other object furnishes, and this charm makes it of interest to the reader, which, if this were not the case, would deplete him magnetically and soon unfit him for continued work. Pleasure in one's labor is half the labor performed, and more can be done. Our aim is to give all old and new subscribers a chance—to be or not to be read. Of course, we promise nothing. Psychometry is a phase of mediumship with us, and we are dependent upon conditions for results. Those we can not read we will return. Those we care not to read will be returned with a remark. Those who still desire a reading after that must take what comes. In the meantime we solicit your photographs with name and address written on the back. Inclose stamp for return. Following are samples of our delineation:

EROS.

CHARLES DAWBARN.

The first impulse that touches my sensitive nature is that this is a grand old man—the Gladstone of Spiritualism—a man true to himself and true to those he loves. He has not been appreciated as much as he should have been; but this is due to a lack of understanding him rather than to opposition. Mr. Dawbarn has been living somewhat ahead of his time, and is still looking forward for problems to solve which will be pioneers to both the material and spiritual sciences.

MRS. MAGGIE WAITT.

This lady is a whole-souled, big-hearted sensitive, free from guile or a desire to supercede others. Love without effort flows from her being and vivifies her environments. Sympathy is an established virtue with her. It has become self-acting, and thus positive to its antitheses—jealousy, envy, prejudice, etc. She is a healer in the nation, and while comforting the heart hungry, she is invigorating the phy-

sically ailing, and enjoys it—though unconscious of its blessings she is bestowing. But her happiness consists in doing good, and thus her work reacts for what she is giving—health and happiness.

CLARA FIELD CONANT.

Mrs. Conant has the spirit of earnestness highly developed, and knows naught but duty when she undertakes a task or has a mission. You might as well try to move a mountain as to endeavor to move her from her convictions when she feels that she is right; yet she has the tenderness of a ministering spirit in meeting opposition or rebuking for crossing her path of duty. She is tolerant for others' mistakes or misconceptions, and will exercise patience where many others will not, even with good reasons.

She is consistent in her views; never hurries through her program laid out for the day or hour; and senses a power at times that enables her to go forward without discouragement. In this lies her main spring of existence, and is the mainstay of her earnestness or chief characteristic.

GEORGE CASS.

The first impression coming with this photo is one of deep earnestness, almost bordering on sternness, but his heart is in the right place, nevertheless, and he means well at all times. He is inclined to take things too seriously at times, and his heart is ready to break, but a good common sense power in his fundamentals comes to his rescue involuntarily. He has strong characteristics and would make his individuality sensed for good or ill, according to circumstances, but having a high aspiration for eminence the unspiritual or negative side of his nature has very little show in his life's outworkings. He would make a good companion for the studiously inclined, as he furnishes nerve fluid that study absorbs, and is himself no loser by it. At least, he will not be as long as he leads a moral and moderate life. But in furnishing this nerve fluid he would absorb inspiration instead and unfold his inner nature; that is, he would be aided as an act of natural reciprocity. He needs no counsel, however, morally speaking, being a host in himself against temptation, but he needs spiritual enlightenment to fill a void in his soul. Mediumship would furnish this if he sat for development.

LYMAN C. HOWE.

The first impression given by this picture is honesty. Here is a man who means what he says, though too charitable to always say what he thinks. He knows it is better to elevate humanity by encouraging them through exposure of their virtues than to parade their vices and down them on that. A good medium makes him as a law, though to both spirit and senses, and sensitive in fact he is a very vital influence, and would not be long in sensitive, of company in which he is brought out. He has strong family affections, and could not forget one member that he once had loved. He also has a keen sense of analyzing human

conditions, both individual and collective, and would make a good judge in the settlement of affairs troubled with discord or discordant elements. Individually, he is readily wounded, but would never retaliate or breathe a word of sensure against opponent, unless it was necessary to defend the cause he espouses in so doing. Otherwise, a personal enemy need never fear him. He rises above them all by forgiveness; or at least, by charity through silence. Mr. Howe is a foundation stone of the cause he advocates and has erected for himself a monument in the hearts of people beside which the greatest of human construction would fall into significance. No material memento could be erected to him to fit his size in soul.

JAMES T. MORRISON.

"A genial soul" is the message coming over the mental wires as we gaze into the countenance of this good brother. Much could be said of the struggles with adverse conditions endured by this gentleman if it were possible to penetrate deep enough; but his final mastery over all has so completely obliterated the past—rounded out his spiritual nature—that it would be a painful task for any psychometrist to attempt it. In fact it is no more needed, as the advice consequent upon such a "digging" would be wasted. He could have been saved much heart-aching had he subjected himself to such a delineation a generation or more ago. But he is now so near the top rung of his "Jacob's ladder" that he needs no advice, and hardly any further help than what he is obtaining inspirationally. He is not a positive man, but his pure aspiration has been the means of accomplishing all that a positive man could have done under like circumstances. He has been spiritually led as a result of this aspiration—like attracting like—and has attained ends where others have failed under the same conditions. He has an intuitive faith which guides him. He knows something he can not explain, though nothing could convince him that it is immaterial. He is an easy man to get along with, but knows when his confidence is being betrayed, or when he is taken for a dupe. Resentment, however, is not his passion. He simply smiles and passes on to the even tenor of his way. There is harmony in his soul.

OUTSIDE THE GATES—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages. \$1.15, with postage.

SPIRITUALISM MOST OPPORTUNE.

(C. H. Murray.)

It is sometimes said that no discovery is made before it is needed. I do not credit this, as there are numerous instances of advance thought having been thrown upon the world too soon, that had to wait until the minds of men had traveled to the point where the thought could be appreciated. But it can be said of Spiritualism that no discovery or philosophy was ever more needed than it at its advent, for it would be hard to conjecture what would have become of the world if spirit communion and metagnosticism had been held back a century longer. At the time that the spirit raps were heard at Rochester, Darwin was developing a new philosophy of creation that has since revolutionized human thought and extended the avenues of speculative investigation beyond any other influence that the world has ever known. But the doctrine of evolution dealt with the phenomena of the world only from a physical basis; it treated the laws of matter and how environment affected the development of

life, when associated with matter. The conclusions arrived at, convincing and impregnable as they were, concerned only the present life. Before the announcement of the doctrine of evolution thousands of the most thoughtful and advanced scientists had accepted materialism as the most rational solution of existence; and this carried with it the belief that this life was all there was for man—the future being an unknown void. The doctrine of evolution, considered by itself, emphasizes this belief, and a half century of such views would have drifted countless thousands into a hopeless skepticism that would have shown life as a meaningless puzzle—a mere freak of contending forces, dumb to inquiry and silent as to the fitness of all the finer attributes of the soul. To the scientific mind belief rests upon a more substantial basis than faith. The heliology of the day could give no solution of the question of the purposes of life that was satisfactory to a reasoning and investigating person. The doubts of men began to act upon their moral nature and the mystery of existence overwhelmed them like a cloud that shut out aspiration, joy and hope. Evolution could show no proofs of an immortal soul. Its teaching left one stranded on the barren shores of death. But this gloom was to be dispelled by a new gospel that burst like a vivifying sun upon the world. By its evoked and recurring phenomena it challenged men to a demonstration of the immortality of the soul. If the deductions of evolution gave no proof or warrant of a future life, in the manifestations of decarnate souls the metagnosticism of another existence could be studied and the cheering news given to a despairing race that the loved ones gone before basked in the light of a continued and higher life. A few courageous souls stepped forth from the ranks of the scientists to test the claims of this new philosophy. Hare, Crookes, Wallace, Zolner, Gunning and several others conspicuous for ability and careful examination unflinchingly gave their testimony in favor of the proofs of continued life beyond the tomb, its rational character, and its relation to the environment of another mode of existence. The value of the facts gathered, the consoling and elevating influence of the metagnosticism acquired can never be fully calculated. They have rescued the world from a fast congealing skepticism that otherwise would have terminated in universal destructive despair; they have put new light on the faces of men, and filled their hearts with aspiration and thanksgiving. The salvation of the world for future time, the betterment of social conditions, the progress of the human race, have all been secured by the advent of modern Spiritualism. The noxious weeds of bigotry and superstition can never wholly suppress it again, for men think, investigate, speak and write.

C. H. MURRAY.

EVERY LADY SHOULD READ THIS.

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

OUTSIDE THE GATES,
and

OTHER TALES AND SKETCHES.

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

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

Spiritism

A SEANCE IN THE LIGHT.

What One Slate Brought Forth.

A public seance was given by Professor Fred P. Evans, at his parlors, 42 West Newton street, Boston, Mass., on Wednesday evening, Dec. 8, 1897.

The following named persons were present: Mr. C. N. Hollis, Mrs. E. J. Gary, Mr. E. F. Andrews, Mrs. C. W. Howland, Mrs. H. E. Searle, Mrs. Nettie Holt-Harding, Mr. F. F. Harding, Mr. G. W. Whitney, Mr. R. V. Tyler, Mrs. Chapin, Mr. and Mrs. Andrew C. Berry.

The company sat in a semi-circle. Professor Evans gave a very interesting and instructive lecture, occupying about half an hour, which was enthusiastically received.

Mrs. Evans, while under control, gave to many present interesting messages from friends on the spirit side of life, after which the phenomenal part of the seance occurred.

surprise and pleasure to behold the wonderful works produced by the unseen forces written upon the slate over the name "Berry" in some 11 different tints. After placing it on the floor Mr. Whitney took hold of the opposite end of the slates held by Mrs. Berry. In a few moments these slates were completed and opened, and were also filled with messages in many tints written over the initial C.; some messages having six different tints, many being so finely written as to require a magnifying glass to read them. All expressed themselves as more than pleased with these wonderful manifestations. During the entire seance the room was brilliantly lighted by nine gas burners in full light.

In psychography we feel to say that Professor Evans has no superior, and he and his wife have the kindest sympathy and good wishes of their many friends for their continued success in the grand and good work they are pursuing. ANDREW C. BERRY.

Boston, 12 West street.



SPIRIT SLATE WRITING.

Professor Evans selected Mr. G. W. Whitney and Mrs. A. C. Berry to come forward. He then took two pairs of slates and thoroughly cleaned them in the presence of all. He then requested Mr. W. and Mrs. B. to hold the slate vertically between their hands, after which he wrote with white chalk on the first pair "Whitney" on one side, "Andrews" on the other side of one; on the other slate "Berry" on one and "Searle" on the other—on the other pair he wrote the initials A. and B. on first one, and C. and D. on second. He then put between them small pieces of white slate pencils, after which he placed a strong rubber band around them. The first pair he tied a string to the band, and suspended them from the gas chandelier (which had all jets in full light) and requested Mr. Whitney to hold one end; after which Professor Evans requested Mrs. Berry to hold the second pair in her right hand, while with her left she held the opposite end of the pair held by Mr. Whitney, both standing under the full lighted chandelier. Professor Evans then seated himself in the circle, and in about 10 minutes he stepped forward and took down the slates from the chandelier and requested Mr. Whitney to open them. Upon doing so it caused exclamations of

INVISIBLE NAVIGATORS.

They Guide a Ship at Sea.

Captain Thomas J. Gill is the commander of the Dunearn, a vessel recently arrived at New York, which, in the language of Kipling, is "manned by more than signed wits"—to wit, apparitions. Captain Gill is a refined and handsome gentleman of 46 years, who places dependence on the warnings of spirits, not from superstition, but by reason of occult science, and by long study of Spiritualism and theosophy and the mysticism of the Orient.

The Dunearn arrived in New York harbor recently from Calcutta for Hoboken with jute and saltpetre, making this long voyage in the short time (for a sailor) of 141 days. Her displacement is 1,533 tons, and she carries a working crew of 25 men and boys.

Captain Gill, the dreamer master of the Dunearn, was born on the coast of Cornwall, near a village composed entirely of the huts of sturdy fishermen and their folklore loving wives and families. At an early date he gave evidence of a strong liking for the life of a seaman. Most of the time young Gill could save from his studies was

spent of his own inclination among the children of the neighboring fishermen, and here it was that his imagination was directed in the same channel as the typical Cornishman who, as it is well known, cherishes a firm belief in the value of his dreams in guiding his fishing vessel while at sea.

As Gill grew up he followed with great earnestness the study of Spiritualism and theosophy, and delved deep into Buddhism, Confucianism, Shintoism and other psychological religions of the east, and these studies combined with the fact that he has made numberless trips to the Orient, together with his naturally fanciful temperament, have succeeded in making him what he is today—a firm believer in the power of his mind to correctly read to practical advantage the meaning of the revelations given him by spirits. In short, he is a medium.

Speaking of his power, Captain Gill said: "The prognostications which I, day after day, am able to make from my visions during sleep are really based not upon foolish superstition. I base these prognostications upon the most scientific relation which I have found to exist between disembodied spirits and the souls of living human beings, which are educated to vibrate with one another, although the subjects may indeed be thousands of miles apart.

"There is not in the world today a single living grown-up person who does not at certain times feel that something is going to happen, which eventually does take place. For familiar illustration, I mention the fact that many old men can always tell, days beforehand, by certain feelings 'in their bones,' as they say, that it is going to rain or snow. This they do without consulting a barometer, and perhaps without even having seen one.

"Again, there are the old women who can foretell weeks in advance the approach of a great windstorm, or of an unexpected frost. Finally, every one has met people who have felt in themselves that some great calamity had happened in some other part of the world, or was going to happen, when subsequent events proved these presentiments were correct.

"Now, that is just the case with me. After having groped in the dark for a long time, feeling in advance that certain things were going to happen, but not knowing why I felt it, I set to work to make a thorough study of the phenomenon. I have now arrived at the stage where I can always see in advance the meaning of the attitudes of the spirits and can command a never-failing prophecy that this or that is going to occur.

"This is not a natural gift which is peculiar to me. I was not always gifted with the power, and it was only after thorough study of metaphysics that I came into its possession. Any one else can set to work and develop this latent power in himself to a practical degree, and I believe the time will come when every human being will be possessed of the ability not only to feel in advance the storms we are to have, how strong the wind will be, or the accidents he is to have occur to him, or the friends he is to meet again, but I also believe that each member of the race possessed of ordinary intelligence will be able in time, as I am now, to see with his mind's eye, days beforehand, events which will take place.

"There should be nothing unnatural in the human mind gaining this power. There was once a time when the human being could see only what was actually going on before his own eyes, but with observation and study and with an enlargement of the human brain, there has in time developed that faculty called memory, which en-

ables human beings to see what has taken place in the past. While at first possessed by only a few members of the race, memory is now an invaluable attribute of every healthy human mind.

"In exactly the same way as the human race of this day has developed that one great advantage over its ancestors, so the human race of the morrow will in turn develop the new faculty of seeing in their minds events of interest to their own bodies which will take place in shorter or longer time to come."

The dream mystery of the Cornish master seaman is devoid of complication. The figures that appear in his visions are always those of women. He dreams, for instance, that a young woman rises from the surface of the smooth ocean upon the starboard side of the bark amidst ships; then he reads from that revelation that the wind will come from that direction; but if, on the contrary, the same fair form should shoot up from the port side, then he knows that the next wind will be from that side, and upon awakening he orders his men to make sail on such calculations.

If the fair young woman should rise up and remain calmly contemplating the captain, with folded arms, and long flowing hair hanging quietly down her back and shoulders, then the coming wind will be but a gentle one; but if the form should shoot up suddenly from the water and the woman fold her arms very tightly over her breast, and her flowing hair should be flying about in all directions, then Captain Gill is aware that the wind is coming up very soon and that it will blow great guns. Variations between these two extremes mean to the captain corresponding variations in the character of the coming wind.

A haggard old woman dead ahead while the bark is sailing under full canvas signifies to the captain that there is coming from that quarter a perilous wind, and the moment he rises he signals from his cabin to First Mate Fiddler that the top-gallants and royals must be furled at once, a double reef must be taken in at the fore and mizzen top-sails, and every thing made snug before the ship should be taken aback.

Fine weather with plenty of sunshine is read by the Dunearn's captain in the appearance of a beautiful young woman with lovely golden hair, while the appearance of an old, old grandam with matted hair and furrowed countenance puts the crew of the Dunearn on guard against disagreeably rough weather.

A haggard old woman with tongue projecting from her mouth, as she shoots down from the clouds in the direction of the Dunearn, means to the captain that lightning will damage his ship, and the dream had a striking verification on this voyage of the Dunearn, when the aft mast was shattered by lightning when off the Cape of Good Hope, two days after Captain Gill had seen the vision of the old woman in the skies.

"From the simple fact that the barometer rises or falls you can never tell for a certainty anything more definite than a change in the density and weight of the atmosphere," said Captain Gill to the Sunday World reporter. "A captain must know his own barometer and familiarize himself with its little idiosyncrasies, and even then his calculations can at best be only indefinite and liable to err, but with these visions of human figures there can be no mistake in the mind trained by experience to read properly the revelations."

MARGUERITE HUNTER—A Narrative Descriptive of Human Life in the Material and Spiritual Spheres. C. H. Herine. Price, \$1.50.

CORRESPONDENCE

NEWS NOTES.

Happy New Year!

Van Wert, O., has a psychic club. Butte, Mont., has a Spiritual reading club.

John Brown, Sr., is in San Bernardino, Cal.

Mrs. E. L. Watson was in San Francisco recently on a visit.

F. Lorenz is holding circles in Highland, Ills.

Albert Sawin has been lecturing in Waverly, N. Y.

Attleboro, Mass., has Dr. Dean Clarke for Jan. 9.

W. W. Sargent of Brooklyn has been speaking in Newark, N. J.

O. G. Staples has re-purchased Willard's hotel in Washington, D. C.

Wakefield, Mass., will have Mrs. E. Cutler sometime during January.

The First society of Lowell, Mass., holds its annual meeting on the 3d.

Mrs. S. A. Hatch and Mrs. Sarah Walters are going to the Pacific coast.

D. G. White has been lecturing acceptably to the friends at Union, N. H.

Mrs. C. D. Greenmyer has been serving the friends in Rochester, Ind.

The Haverhill Spiritualist Union had a baked bean supper on the 15th ult.

The friends in San Antonio, Texas, closed the old year with a masquerade ball.

Waterbury, Vt., will hold a Spiritual convention on the 14th, 15th and 16th inst.

Lizzie Shirley Green is in New York city. Address 360 West Thirty-first street.

Mrs. Lois Waisbrooker lectured recently for the People's society of San Francisco.

The First association of Philadelphia has W. J. Colville for January and February.

Helen Palmer Russegue may be addressed at 95 Farmington avenue, Hartford, Conn.

Messrs. Grumbine and Grimshaw are serving the friends at St. Louis very acceptably.

Decatur, Mich., has a 50-year-old investigator in Henry Brown—a veteran that needs crowning.

Augusta, Me., had a mass meeting as an introductory to the winter services. Not a bad idea.

Carrie Weatherford has developed a decided phase of healing mediumship, and doing good with it.

Dr. F. L. H. Willis has removed to Rochester, N. Y., and may be addressed at 243 Alexander street.

Mrs. Cool of Decatur has been holding seances at the residence of Mr. John Snows, Brunswick, Ill.

Three mediums with "Prof." before their names have been arrested in Omaha on the charge of fraud.

Salem, Mass., has F. A. Wiggin for next Sunday, and Mrs. Nettie Holt Harding for the three following.

Mrs. M. A. Bonney of Weymouth, Mass., has been speaking acceptably to the friends of Quincy, Mass.

Professor W. M. Lockwood may be addressed at 603 Fremont street, Boston, for the rest of the month.

Rev. W. C. Bowman from California has arrived in Chattanooga and will deliver a series of lectures there.

Willard J. Hull addressed a large audience at Dayton on the 19th ult., under the auspices of the Denton club.

The Y. P. S. I. of Rochester, N. Y., has elected George A. Ferris as pres-

ident, and Fred W. Harwood as secretary.

The Akron, O., society has been moving under ministrations of Mrs. Dr. Hilligos, writes Mr. P. Findlay of that city.

"Good wishes for 1898 from the land of Khem, on way up to Philae," writes Questor Vitae, under recent date on an Egyptian postal card.

The First society of Winchester, Ind., has elected Tyre Puckett as its president, a gentleman who will do honor to the position.

Mrs. H. T. Nutter of East Boston has been giving some fine tests in Worcester, Mass., much to the delight of the friends there.

The Spiritualist society at South Bend, Ind., has rented Leer hall, on Colfax avenue, where the services will be held in the future.

Mediums traveling through New Jersey and have a Sunday off would do well to communicate with H. C. Dorn, 72½ Columbia street, Newark.

Mrs. D. P. Hall of 217 Genesee street, Lockport, N. Y., is developing a new phase of mediumship, which is a combination of palmistry and psychometry.

Mr. and Mrs. George Shepardson of Marlow, N. H., celebrated their golden wedding recently. They have grown old in the cause, and are still in service.

Wheeling, W. Va., has been recently awakened by Ernest S. Etevens, trumpet medium of Columbus, and, as Mr. Dillon writes, given general satisfaction.

The annual meeting of the Massachusetts State association of Spiritualists will be held Tuesday, Jan. 4, in Paine hall, Appleton street, Boston, Mass.

The bazaar of the Helping Hand of Norwich, Conn., was a success. Miss E. Kloppenburg, the president of the society, had charge of the entertainment.

Mrs. Jennie Darrel is holding phenomenal seances in St. Paul and Minneapolis. Mrs. C. Arundson of 415 Ninth avenue, S. M., vouches for the medium.

Ira Moore Coulis is holding interesting Sunday evening services at Arlington hall, Gates and Nostrand avenue, Brooklyn. Private circles at 736 DeKalb avenue.

On Dec. 26 Mrs. M. J. Crilly closed a two months' engagement with the Spiritual society of Allegheny, Pa. She is now open for others. Address 29 Balkam street, above city.

A fine testimonial in the form of resolutions was extended to Dr. J. M. Peebles by the First association of Philadelphia, for his gratifying ministrations during the fall months.

Dr. J. M. Peebles and Mrs. Josephine Ropp have been serving the First Spiritual church of Indianapolis the past month. The philosophy and phenomena were presented in its best light.

The German Westside Spiritualist society of Chicago meets at 590 South Ashland avenue, every Sunday at 3 p. m. The "Bund" meets at 360 Orchard street on Saturday evening at 8 o'clock.

The Malden (Mass.) Progressive Spiritualists will hold their meetings at Canton hall, Bailey's building, No. 56 Pleasant street, Sunday afternoons at 3 o'clock, until further notice. Mrs. Clara L. Fagan gives tests.

Chattanooga, Tenn., had Dr. Bowman the past month. For January it will have Mrs. Richings; February Mrs. Kratz; March, Mrs. Prior; April, Dr. Andrews, with May still open. Mr. P. R. Albert will accept offers for the latter.

The Brooklyn Fraternity of Divine Communion held its first semi-monthly musical and dance at the Sortie parlors, 218 Nostrand avenue. The proceeds were given for the benefit of the poor children Christmas at the society's hall.—Cor Sec.

The First Spiritualist Ladies' Aid society of Springfield, Mass., held the best attended social and entertainment of this season on the 9th ult. in their hall, corner of Main and State streets. Dr. Field of Hartford gave an illustrated lecture on the eye, which was very instructive.

Following are the new officers of the Missouri State Camp association: J. M. Allen, president, Springfield, Mo.; Miss Cora Carpenter, Allen F. Brown and E. P. Helmes, vice presidents (the latter of Lockwood, Mo.); Mrs. T. M. Allen, corresponding secretary, and E. M. Huxley, recording secretary.

Mrs. Marion Carpenter of Detroit closed her third Sunday engagement with the Harmonial society of Sturgis, Mich., on Dec. 19. At every meeting seats were at a premium and standing room sought after. The tests were the very best. She is a noble worker, and will never be forgotten by the people of this community.—Rawson.

Mrs. P. P. Smith, secretary S. R. S. of Piqua, O., writes that the society has been flourishing this season under the ministrations of Mrs. Maggie Stewart, with an occasional visit from Moses Hull, and "that the Light of Truth has no doubt been the means of setting many to thinking and studying the philosophy of Spiritualism."

The First Spiritualist society of Horton, Mich., opened services in October with Mrs. E. P. Beebe as speaker. This society occupies the Horton church, promulgating the truths of Spiritualism from the same pulpit where Professor Hagaman stood last spring denouncing it. The Methodist friends have been very kind, and get kindness in return.—I. D.

Mrs. Asa Talcott lectures and gives spirit messages and tests each Sunday in January at 3 and 8 o'clock p. m. for the St. Paul (Minn.) Spiritual Alliance at Odd Fellows' hall, corner Wabasha and Fifth streets. Mrs. Talcott is indorsed by the prominent and influential Spiritualists of the "Twin Cities." Her address is 521 Aurora avenue, St. Paul.

Lansing, Mich., now has its own temple. It is located in the old City Hall block, the former council room being used for the auditorium. Painters and decorators have made the interior handsome with their brushes and art. The temple was formally opened with an address by Mrs. Anna L. Robinson. Professor Walker and daughter furnished the music.

Owen Z. Meredith, the boy physical medium of Canton, O., has been holding a number of seances in Salem, O., and has interested the people wonderfully in Spiritualism. He ranks among the best of trumpet mediums known, and will go under strict test conditions during his seances, which will give satisfaction to all. The manifestations are wonderful and satisfactory.—H. S. Warner.

Transitions: Chester Day, Pratham, N. Y.; Willard Dean, New York; Mrs. A. B. Burnham, Melrose, Mass.; Mrs. Gratton, Stockton, Cal.; Captain L. W. Huston, Portland, Ore.; I. C. Little, Williamstown, Vt.; John Vezey, Ludlow, Vt.; Mrs. C. P. Tingley, Williamstic, Conn.; Mrs. L. D. Kingsley, Hartford, Conn.; And. Cross, Portland, Me.; S. T. Alden, Lynn, Mass.; T. Ingles, Milan, O.; H. A. Sortore, Kasper Hasle, Ceylon, O.

Following are the newly elected officers of the Texas State association: President, Allen Franklin Brown, 217

W. Johnson st., San Antonio; vice president, Hon. Lock McDaniel, Houston; secretary, Chas. W. Newnam, San Antonio; treasurer, H. S. Landes, Galveston; trustees, Mrs. E. A. Craig, Waco; W. H. Winn, El Paso; Mrs. Jennie B. Hurlburt, Fort Worth; George Lang, Rosenberg; Justin Cook, Baird.

The fair and bazaar at the Capital City for the benefit of the Washington First society proved a grand success. Among the workers who made it a success were Miss Nannie Steinberg, Mrs. Woodbury, Mrs. Evans, Miss Nass, Mrs. Wheeler-Brown, Mrs. McIntyre, Miss Turpie, Miss Clendaniel, Miss Estella Steinberg, and Misses Davis, M. W. Moore, Jr., Mrs. Burdine, Mrs. Rice, Miss Juhline, F. B. Woodbury, Mrs. Hooker and Mrs. Welsh, Mrs. Willis, Miss Bohler, Misses White, Mrs. Keeler and Mrs. Chapman, Capt. Gould and Masters Vernon Burdine and Percy Wallis.

The old City hall of Lansing, Mich., has been very nicely remodeled for the Spiritualist society, and was recently dedicated with appropriate exercises. Through the courtesy of Mr. Fitzsimmons and Mrs. H. J. Downey, the hall was elaborately decorated with large bouquets of chrysanthemums, and the mantle and platform were banked with potted plants and flowers. Mrs. Anna Robinson of Port Huron was the speaker of the evening, and delivered an excellent address. Professor H. W. Walker and Miss Birdie Walker rendered a violin and piano duet and other musical numbers were furnished by Messrs. and Mesdames Stockton and Montgomery, Mesdames J. A. Marvin and Wesley Ayres, C. A. Clement and Miss Ida Spaulding. Dr. Jenison of Greenville also gave a short talk. Mrs. Robinson has been engaged to deliver one address a month during the winter.

OPENS HIS EYES.

Probably no one thing will more profoundly startle a man than to find out by actual proof what coffee drinking is doing for him. When he realizes that day after day the physical machinery is not working right, he naturally casts about for the cause in order to stop it before it goes too far.

But to locate the cause is frequently beyond the power of himself and even his physician. If such cases can be induced to drop coffee and other narcotic drugs like tobacco, etc., for a short period, and use Postum Cereal Food Coffee, the truth is brought home in unmistakable terms.

The need of a pure cereal coffee for humanity was the active cause for the discovery of Postum. Plenty of "Coffee Substitutes" existed but their unpalatable taste prevented their use.

It required over a year of experiment to discover how to select the proper parts of cereals and roast them in such a way as to give the taste of a mild and high grade Java coffee and yet preserve the entire purity and food value.

Postum now has imitators that throw samples about, which claim to be pure "grain," "wheat" or "cereal coffee," but careful test and investigation shows that every article of that sort which has any distinctive coffee flavor is simply a cheap, low grade adulterated coffee; a counterfeiter cares little what goes into a customer's stomach. The analysis of Postum is furnished the Pure Food Commissioners and Physicians of various states, and it is known to be absolutely pure and highly nutritive.

Ten days' use of the genuine Postum, properly boiled 15 minutes after boiling commences, tells surprising tales to partly sick men and women.—Adv.

THE NATURAL AND SUPERNATURAL.

(By Lyman C. Howe.)

Ideas of nature are changing. The old concept was limited to the visible universe and its manifestations. Recently it is defined as "the universe as distinguished from the Creator." "All that exists or is produced without artificial means; the world of matter and of mind; the system of which we ourselves form a part." (See Encyclopedic dictionary.) Spiritualism introduced a new order of definitions by enlarging the scope and meaning of words to correspond with the revelations which extended the relationship of causes and effects, until there is no place for the supernatural. We have learned that an incarnate spirit is as natural as one in the flesh. There is nothing above nature in the manifestation of spiritual beings by means of mediumship, more than there is in the influence of mind upon matter through the agency of molecular energy directed by the will in the vital organs. With the use of the old terminology the mind holds, more or less, of the ideals to which it was applied; and hence many extremists insist on the renunciation of all such expressions as supernatural, miraculous, religion, death, church, sin, salvation, God, atonement, revelation, etc. But until some suitable substitute is found for such words, they are not likely to be abandoned. What is needed is new definitions, suited to the larger ideas and higher knowledge. Superphysical might be substituted for supernatural, but what one word can we use in place of miraculous? A miracle, according to the Encyclopedic dictionary is:

1—"A wonder, a wonderful thing; anything which excites wonder, surprise or astonishment; a marvel."

2—"A dramatic performance based on events in the life of Our Lord or the saints." Nothing above nature in that.

3—"An act or effect sensibly deviating from the unknown laws of nature, wrought, or supposed to be wrought, by the direct interpretation, aid or permission of a supernatural being."

As understood by the great body of physicists, every manifestation of spirit power through the agency of mediumship, is a miracle, within the accepted definition of that word, for the ground of their strongest objection is that these claims of Spiritualism are contrary to the laws of nature; and, hence, from their standpoint, cannot be true. But we claim that all spiritual phenomena are in harmony with nature and natural law; and that the trouble with these scientific negationists is that they are ignorant of the laws of nature above the plane of their habitual observation; and they tacitly assume, at least by implication, that there can be no laws of nature which they do not understand! If nature is "the world of matter and of mind," and "the system of which we ourselves form a part," then our conduct is a part of nature; and if we, by our knowledge of the unseen, and use of our volition, produce physical changes, more heavy bodies, direct the order of events within certain limits, conduct messages across a continent or through the ocean in a few seconds of time, establish a line of "conditions" by which we talk and are heard a hundred miles away, we do not transcend nature; though a hundred years ago it would have been deemed impossible, and, if related as a fact by one who had witnessed the feat it would have been ridiculed by all the savans of the schools. If we lay aside the physical mask, and still execute phenomena by the use of the same means (knowledge and volition), we are still a part of nature, and acting within the

limit of her laws. Feats of the telegraph, telephone, phonograph, Roentgen photography, "excite wonder," and are therefore miracles within the accepted definition of the word. Many people are misled by too narrow conceptions of words and definitions. Slowly the old ideas fade out as knowledge extends, and when the mind becomes thoroughly familiar with the facts and philosophy of Spiritualism, it ceases to regard nature as a mere conglomeration of matter, subject to the freaks of an arbitrary independent Creator and Ruler, and the invisible and spiritual come to be regarded as a part of the eternal order, and as regular and consistent with unchanging law as are visible bodies, and immortality as natural as mortality, spirits unfleshed as natural as they were while in the flesh; and spirit life as natural as physical life. These commonplace suggestions are needed, and should be oft repeated because there is such a tendency—even with many Spiritualists—to ascribe to the after-life fantastic, weird, magical, inconsistent freaks and transformations, which make the future a chaotic dream, an eclipse of reason, and an infinite blight to natural affections, aspirations, and ideals of the order and relations which make this life a progressive evolution of matter and spirit in reciprocal bleedings and slowly maturing character, of which the outermost body is a temporary symbol and co-operative agent.

LYMAN C. HOWE.

A LEADING NEW YORK PHYSICIAN ON HYPNOTISM.

"What is your theory about hypnotism?" was asked of the celebrated Dr. Robert A. Gunn.

"Well, I don't agree with a number of explanations, so called, which have been advanced. The physicians of the German school ascribe all the phenomena to the influence of 'suggestion,' but they don't explain what causes the condition in which a subject becomes susceptible to this suggestion. The physicians of the French school say that all hypnotic subjects are in a diseased condition and that the hypnotic state is simply a form of hysterical seizure. I consider this an error. I have hypnotized subjects whom I consider normal and healthy. Hammond, Beard and others who have been compelled to acknowledge the genuineness of the phenomena, explain them as resulting from a 'polarization of the attention,' whatever they may mean by that.

"I regard the hypnotic power as a concentration of nerve force. Every time we have a thought, an emotion, a sensation, there is an explosion of nerve cells in us. It is this explosion which produces nerve force. It is this force, in a peculiar degree, which constitutes personal magnetism. The orator who sways his hearers to alternate tears and laughter possesses it in an unusual degree. This nerve force has a particular character in different individuals. Like different chemical elements, these 'auras' sometimes meet and mingle, sometimes meet and repel each other. When they are agreeable to each other there is friendship. When this is carried to a higher degree we have love. By a concentration of will power we can direct the current of nerve force or magnetism and make it influence another person. By repeating this effort at concentration and direction we gain more and more perfect control over the current and it becomes constantly stronger. That seems to me to be the secret of hypnotic power.

"I do not find any difference between hypnotism, mesmerism, animal magnetism, or the 'fascination' of the ancients. 'Hypnotism' is a term first used by Braid of England to denote the

state of sleep into which a subject is thrown. Hypnotism means a condition of sleep—nothing more. There are various stages of the condition in which a subject may be placed. First there is the languor produced by the manipulation of the operator. If the subject is made nervous and excited, instead of quiet and drowsy, you may know it is going to be difficult to hypnotize him. Second comes the magnetic sleep, or hypnotism. In this state the subject can not be awakened by any one except the operator unless he, the subject, passes into a natural sleep, from which he will awaken of his own accord. The magnetizer, however, can waken him at any time by a word.

"Artificial somnambulism is a further stage, in which the subject may be apparently awakened and made to walk, talk and act at the will of the operator. This is the phase generally shown for the entertainment of the public. Magnetic anaesthesia is the next stage. In it the nervous sensibility is absent, and a surgical operation may be performed without the subject feeling a particle of pain. The cataleptic stage is one in which every muscle of the body becomes rigid, the heart's action is materially diminished, and respiration is almost suspended. Without close examination the symptoms might be mistaken for death. So profound is the stupor that the subject might be literally cut to pieces without feeling any sensation.

"Magnetic clairvoyance is a stage which is seldom produced, and which at one time I was inclined to consider impossible. Yet I have myself found several cases in which the clairvoyant condition was developed, and I could no longer doubt the possibility of such things."

CLAIRVOYANT VIEW.

When Mr. J. W. Ring, a young aspirant for the Spiritualistic lecture field, was recently ordained at Galveston, Miss Emily R. Wheeler, a clairvoyant, saw the following as described by herself:

"As Mr. Ring stepped on the platform a light cloud formed at his left and in its midst I beheld a woman divinely tall and fair, arrayed in shimmering garments, bearing an ancient Italian harp representing harmony.

"There now appeared at his right, mid a cloud of bluish gray vapor, a spirit, evidently of high rank, of majestic mien and eagle eye, clad in a loose flowing robe, wearing sandals. In his hand he held a parchment roll. This spirit bent forward in an intently listening attitude, and represented wisdom. An Indian stood apart, bearing a shield of honor and torchlight of truth, which glistened with the opalescence of a thousand reflected colors, and the delicate contour of the snowy-white shield stood out in clear relief against the pure descending rays. This Indian guide watched every movement of his young medium.

"Now the music soars out and upward from the harp, and as the benediction is being pronounced there enters into the halo of light a spirit clothed in the plain black garments of a minister, Bible in hand, closely followed by three ethereal spirits, a fair dark-eyed woman and two children, a boy and a girl. In her left hand she bore a shining wheel, symbolic of the wheel of progress, and as it rapidly revolved I spelled out the name Helen. In her right hand was a wreath of white waxen lillies. As she placed these on the now ordained minister's head each angel guide took up the refrain and its echoes sweetly sounded:

"Into your path lit by many a radiant one,

I enter with laurels of purity to crown you, oh my son."

Undoubtedly every ceremony performed in church or on the Spiritual rostrum has a like spiritual ceremony attached, but there is not always a clairvoyant present to see and describe it. But, however encouraging and pleasing this may be to the consciousness of the young speaker, he should ever remember that he is not what the symbol shows, but only a mortal invited to come up to that mark. His path through life must aim for that standard, for to that sphere is his soul capacitated to unfold. Harmony with it will be his haven or heaven.

MR. STEAD AND AMERICAN WOMEN.

Mr. Stead, the eccentric English editor, seemed loth to drop the subject of American women. As he steamed down New York harbor he penned this last observation: No American gentleman ever ventures to contradict a woman. He will listen with imperturbable politeness to some fine lady friend talking the most palpable nonsense about a subject which he knows at his finger's end. But he allows her to meander on, only when she ceases and quits the room the expressive shrug of the shoulders and sigh of relief bear testimony to his forbearance. It is a cruel forbearance based on a radical lack of respect. When a woman makes a fool of herself by making statements that are not correct, drawing illogical conclusions and generally displaying a somewhat retarded intellectual development, it is very false kindness to let them revel in the mistaken belief that they are true and well informed, whereas in reality they are foolish and most ignorant. No man would feel he was being treated with respect if he was not pulled up sharp when he made a fool of himself, because, forsooth, of the respect due his sex. Such false courtesy and forbearance are in reality the subtlest form of insult. Until you can discuss with a woman as freely and contradict her as frankly as a man she can never feel that she is regarded as other than a child, an engaging, fascinating creature, no doubt, but not a person to be taken seriously as a practical factor in this rough, workaday world.

TRANSLATED.

On Saturday, Dec. 11, at 8 a. m., Mrs. Emma M. Spencer of 1352 Jefferson street, Buffalo, N. Y., suddenly took her leave of earth, leaving a devoted husband and three sons, aged 8, 11 and 17, and a host of warm friends in the shadows of sense. She was an active member of the First Spiritual church, beloved of all who knew her. Funeral services were held at the city home Monday afternoon, and on Tuesday we followed the remains to East Concord, N. Y., where another memorial service was held and the body laid away. Spiritualism was the solace and light to the sorrowing family.

It softens the shadows at sunset,
And lights the cold valley of death
With a rosy bloom and a tender glow,
Sweet as an angel's breath.

It stirs in their graves the sleeping years,
Opens the vistas that glimmer above
Waters sweet memories with tears,
And cheers the sorrowing soul with love.

LYMAN C. HOWE.

FLORIDA CAMP.

The Southern Cassadaga campmeeting, near Lake Helen, Volusia county, Florida, will commence Feb. 6 and close March 20, 1898. First class speakers and mediums will be present. Tourist tickets can be purchased in all large cities direct to Lake Helen. The Queen and Crescent route from Cincinnati is most desirable. Board, rooms and cottages at reasonable prices. For particulars, write to

EMMA J. HUFF,

Corresponding Secretary, Lake Helen, Fla.

HAS SPIRITUALISM GOT INTO THE CHURCH?

FAMOUS CLERGYMEN WHO BELIEVE IN A SPIRIT WORLD.

And Not Only This, But That We May Communicate With These Spirits at Times.

Dr. Lyman Abbott's incidental allusion to a spirit world in his recent sermon on St. Paul, says the New York Journal, startled some of his hearers and aroused such widespread interest that he was asked to give his opinion regarding spirits more at length. This is the substance of what the reverend doctor said in an interview. It is followed by comments by the Rev. Dr. Savage and the Rev. Dr. Duryea:

"Belief in a spirit world is universal," said Dr. Abbott. "Men in all ages have believed in it. Of course, the form of their beliefs differed greatly and often were grotesque, even horrible; but the foundation belief was there—namely, that the spirit continues to live after death, and that there is a world of spirits the counterpart of the world we are now conscious of."

"As Herbert Spencer says, 'there is a soul of truth in things erroneous.' I believe in a spirit world, therefore, because I cannot think that the well-nigh universal belief of mankind is without foundation in fact. In other words, it is easier to believe in a spirit world than that all men have been deluded through all time."

"I am inclined furthermore, to believe from the work of the Society for Psychical Research, though I am not a member, nor have given great attention to the society's especial field of investigation, that there is tangible evidence of the existence of a spirit world, and that spirits may communicate with us. I do not see why they should not."

"I do not see that it is unscientific to believe in a spirit world round about us. Certainly, if there are trustworthy evidences making for a spirit world it is unscientific to deny its existence. We are less credulous than were the ancients. We demand proof when they accepted without question. History is a matter of testimony, and we believe or disbelieve statements in history according as we believe the testimony to be trustworthy or otherwise."

"There are many instances related in history which tell of spirits appearing to men and women in this life. The testimony to the truth of these stories is too strong to be lightly set aside. That Jesus reappeared to the Apostles after His crucifixion is as well instanced by testimony as any historical account I know of. It is this reappearance, this resurrection, that is the foundation of Christianity."

NO BELIEVER IN RENAN'S THEORY.

"The hope of immortality is universal, and the Christian's hope is founded on the declaration that Jesus returned to earth and was seen of men. I can not think that Christianity is founded upon a belief in something that never happened."

"I do not accept Renan's view that the story of Jesus' reappearance grew out of the desire of His followers that He would return. They were credulous enough and easy believers without prejudice against what we call supernatural, but despite all that I believe historical testimony shows that Jesus did come again."

"Then, unless His return was purposeless, it goes to prove the existence of a world beyond a world in-

habited by spirits. Moreover, unless He returned as the man Jesus, a man like other men, His return would be purposeless also, for it would not be typical."

"One might argue that it is quite a different matter for a God to return after death than for a man to do the same. And a God's return is, therefore, no proof at all of a man's power to do so or of his continuing to live after death."

"To sum up: I do not believe the widespread belief in spirits, and in all ages, is without foundation in fact; I do not believe that Christianity, the purest, highest and most catholic, the most inspiring of all religions, is founded on delusion; I do not believe the testimony of history nor the testimony of modern investigators can be ignored. And both bear tremendous evidence in support of the idea that there is a spirit world, and furthermore, that the spirits of that world have at times been seen by people living here in this life. This is a thoroughly unscientific conclusion."

DR. SAVAGE'S VIEWS.

In his study in Calvary church at Thirty-fourth street and Fourth avenue, the Rev. Dr. Savage said:

"I have thought, both from his sermons and his editorials, that Dr. Abbott believed in spirits, and that he thinks it may not be impossible under extraordinary and peculiar conditions for us to communicate with them. My reason for believing in the spirit world are not altogether the same as his."

"To my mind such historical proof as we have concerning the resurrection of Jesus would not be sufficient to establish it as a fact beyond reasonable doubt in a court of law. If there were nothing to support the claim that He appeared to His Disciples other than such historical statements as we have, I should say the claim was not warranted, but if there are facts today which lead me to believe that there is a future life (and I believe thoroughly that there is), that there is a spirit world, and that we, or at least some persons who have supernatural powers, can communicate under certain conditions with the spirits of those who have passed-out of this life, then I can look back to the Bible narratives of Jesus' reappearance as not altogether outside of actual human experience, and as founded possibly on facts."

"I do not believe that Jesus reappeared clothed in the same flesh His spirit wore before His crucifixion, but I believe he may have reappeared in the spirit to the Disciples and to others."

"To my own satisfaction it has been demonstrated scientifically that such a thing might have happened, but historically it has not been proven with equal satisfaction. There is evidence in facts now occurring sufficient to convince me that there are spirits and that there is a future life. Instead of getting my data from antiquity I prefer the present."

"The present is my starting point, and I would rather pursue my investigation thence into the past than begin with the past. Of course both the study of the present and the study of the past each throws light on the other, but the present being nearer to us is the point to begin at. To do otherwise is to place the cart before the horse. Consequently, as I believe spirits do appear now, so I believe they did in the time of Jesus."

"It does not seem to me that Christianity is dependent absolutely on the actual resurrection of Jesus. There is truth enough in His teachings, even if we accept all that is commonly called miraculous, to establish the religion of Christianity."

"The miraculous is not essential. We must remember that when Jesus lived there was no science. People were credulous, particularly the Jews; but not the Jews only. All the Roman Empire believed in spirits such as demons, ghosts, devils, good fairies, evil fairies, goblins, hobgoblins, trolls, elves, imps, jinns, fays, syrens, nads, mermaids, etc."

"It was an age of superstition. The minds of the people were not biased against strange tales. The marvelous appealed to them more perhaps than plain statement of fact."

"It would be strange, indeed, if all sorts of stories were not told of the wonderful man Jesus. The same sort was told of Sakya Muni, the Buddha almost exactly parallel, indeed. Buddhism is as much a proof of the miraculous things related of Buddha as is Christianity a proof of the miraculous concerning Jesus. If Buddhism, which has at least as many believers as Christianity, does not by its existence prove its miraculous origin, how does Christianity prove it?"

"Instead, therefore, of saying that Christianity tends to prove the existence of a spirit, would it not be better to say that the existence of a spirit would tend to prove Christianity? Even Jesus had never lived, a new religion might have sprung up about the time that Christianity appeared. The times were ripening for it, and a prophet would have been found."

"I know of facts which I am unable to explain except on the hypothesis that there are spirits, and history gives many accounts of similar occurrences. I am inclined to believe some of these historical accounts—to believe, for instance, that Swedenborg actually saw what he claims to have seen. But I am not a Swedenborgian. I should be creating an incorrect impression of my position if I said that I am a Spiritualist."

"I am stating my belief regarding spirits as follows: I believe in continued existence after what we call death. I believe that sometimes gifted persons, let us call them psychics, can and do communicate with spirits of the departed. I believe the psychic faculty is a faculty or gift much as a genius or extraordinary talent for music or painting or mathematics may be a gift."

"I believe that as a race we are growing psychically. And that just as once muscle ruled, then low intelligence called cunning, supplanted the power of muscle; and intelligence supplanted cunning, and then moral idea, developed by intelligence until now it is a potent factor in human development—one that cannot be ignored—so the psychic-faculty will be evolved as the highest faculty of all."

"The force of the moral idea is shown by this. The most powerful nation in the world today would not dare to go to war without declaring and endeavoring to prove that moral right was on its side."

"In a little book I wrote a few years ago, 'Psychical Fads and Theories,' which was a collection of articles that had appeared in the Arena magazine. I gave some of the instances that had come under my own personal observation and for which I can produce evidence enough to establish them as true facts before a court of law which, I believe cannot be explained except on the basis that there are spirits. Any one interested may satisfy himself of their truth."

"Now, if we are to grow in power to

communicate with the spirit world, how glorious the prospect. If by any process of evolution or development humanity becomes psychic, death will be no more than a change of clothing. We shall live forever, and there need be no separation or sorrow for sundered ties, but above all we shall know that by our acts we are building character; establishing ourselves and our individuality for all time for better or for worse."

"To thorough comprehend this idea, to realize it, to understand it and to know the fact, cannot but furnish the strongest motive possible for right doing. Already we are beginning to teach 'you have a body' rather than 'you have a soul.'"

"As to a previous existence, which some hold is a logical necessity, if there is a life hereafter, I am inclined to doubt. I cannot say there has not been a previous existence, but I cannot believe in one until it is proven."

"So far I have met with no proof whatever of it. I am ready to accept it, however, whenever I see reason to. I doubt if animals have future life, but proof that they do I shall accept readily."

"It seems to me that individuality is an essential if one is to continue to live hereafter, and individuality to me implies self-consciousness, which I take to be lacking in animals; an attribute of man only of all beings on this earth."

"Man having grasped the part of his own existence persists. Animals having no such recognition fall back again, and are lost even as the waves of the sea. The force that was in them missed the goal which man alone reaches."

DR. DURYEA'S VIEWS.

"Science certainly has not proved that spirits do not exist," said the Rev. Dr. Duryea of the Bedford Avenue Reformed church, Brooklyn, E. D., referring to Dr. Abbott's allusion to a spirit world. "Nor that they may not occasionally establish communication with persons living in this world we are conscious of."

"We forget sometimes that notwithstanding the fact that we do not see a thing or feel it or hear it or smell it or taste it, nevertheless it may be there, and could be seen or felt if our senses were more delicate. In other words, maybe it is our senses that are lacking, not the thing. If we had a psychic sense we might see things we have not yet dreamed of."

"It is a habit of the human mind to disbelieve all that does not appeal to our senses; either to do this or to go to the other extreme and believe things that are out of reason altogether. The habit of believing the reports of our senses has produced an overconfidence in these reports, and we believe that everything not noted herein does not exist. We are too proud in our thoughtlessness—for, indeed, we are not yet perfect."

"In my own experience there are cases which show that there are extraordinary faculties of mind which usually are dormant, but which are no less trustworthy than the faculties in ordinary, everyday use."

"The mind has the power under peculiar excitement, to travel away from its body, and to look back of it, as at a house it walked out of. I knew a man on whom that effect was produced by hasheesh."

"A woman now living here in Brooklyn was injured many years ago by colliding with a car. I knew the family, though at the time I had never met the young woman who was hurt. I knew her aunt well, however, with whom she lived, on Gates avenue, not far from where I used to preach."

"The young woman was paralyzed



REV. DURVEA.

by the shock and lay unconscious for weeks. Oddly though, I was the first person she saw after her accident. She saw me not with her physical eyes, however, for she was helpless in bed, while I was in the street many blocks away. Though she had not met me before, she knew me and saw me walk up the street into a store. She saw all that I did and noted accurately what I wore and what I carried in my hand.

"Later she described the scene to me, and she was absolutely correct. No one had spoken to her of me, and no one but myself knew exactly what I had done that morning. She could see the doctor drive up to the house, stop his cab, get out and come up stairs to her bedside, even before she had recovered enough to see with her eyes at all or could feel sensations of any sort.

"She had lost her five senses, together with her desire for food, and was fed artificially for two months, oblivious apparently of the fact that anything was done for her. Yet when she recovered in some degree the power of speech and could see a little to recognize people and could hear their voices, she related accurately many things that occurred outside of the house in which she lay. Her mind seemed to have wandered off and occupied itself rather aimlessly in noting whatever happened within its range or vision—went off on a stroll, one might say. Even after her partial recovery, she saw without using her eyes. She could read sealed letters.

"I remember an instance. A friend of mine given to mathematical studies sealed up a lot of astronomical tables and she read them without hesitation. She did not know from the outside that the envelope contained tables, and she did not know anything about astronomy.

"My friend tested her further, however. He went to the room above and changed the contents, cutting the tables and putting only portions into the envelope. She read the portions correctly without hesitation. Her faculty seems to be another sense—a sixth sense—and to be as trustworthy as any of the five ordinary folks possess. It shows, however, that we need not deny dogmatically because we ourselves can not see.

"As to the many accounts of visions in the Bible, and in other places, for example, as Dr. Abbott alluded to the other night, as causing the conversion of Paul, there are diverse opinions. So far as Dr. Abbott's sermon is concerned, its effect only is important. It may have been that Saul really saw something that stood before him, or he may have been so disturbed in mind by brooding over the words of Stephen that he thought he saw. He himself believed it was a reality, and

that was sufficient to change his attitude toward Christianity. Other visions may be explained the same way.

"Stephen, as he stood waiting for the first stone, saw God on a throne and Jesus at his right hand. That was a fancy—the creation of a grand and powerful imagination, such as an artist might have who brooded over what he should paint on the canvas before him.

"Stephen certainly did not see a throne. God does not sit on a throne like a European king, nor has he a left hand or a right hand. Stephen was in a state of exaltation and thought he saw. To him it was as gloriously satisfying as if his vision had been reality.

"I should not base belief in a spirit world on such historical cases as Stephen's and Saul's, but, on the other hand, I should not say that we are scientifically justified in denying the existence of spirits because we ourselves may not have seen them.

"There is a mass of testimony to the effect that some persons have communicated with spirits, and I know from personal experience that some persons are gifted with a sight that sees distinctly what to ordinary folk is hidden."

THE PAGAN SPIRITUALISM.

From Light, London, Eng.

It has often been pointed out in philosophical works that the old pagan religions were founded on Spiritualism. Is this indeed so? Now, to my mind, at least, appearances give ground for this opinion. I have already said in my previous communication on 'The Testimony of the Ages to the Existence of Spirits' (Light No. 851) that the belief in the existence of spirits and in their intervention in the sphere of our earthly life, as well as the practice of evoking spirits, may be traced back to the most remote antiquity. The traditions of pagans are in perfect harmony with those of Jews and Christians; and with the Romans this belief was a dogma of their religion. The Romans were convinced that the souls of the dead never forsook the members of the family to which they had belonged. They watched over them ceaselessly, protecting them when they judged it necessary.

The souls of the dead were of two kinds, the "Lemures" and the "Larvae." The Lemures continued to dwell in the house which had been their home during life, and were the souls of those who had led irreproachable lives. As for the Larvae, tormented by the memory of their crimes and of their ill-regulated lives, they passed a disturbed and anxious existence in wandering around the house they had once occupied. Wandering ever hither and thither, they appeared sometimes to members of their family or household. Thus Caligula was seen by his gardener and others, who were struck dumb with terror. It was necessary to have recourse to certain ceremonies in order to control these spirits, and prevent them from disturbing the tranquility of inoffensive persons.

Again, those who in their lifetime had been victims of injustice or persecution returned after death to torment and terrify their persecutors. The famous Roman historian, Livy, tells us that Virginia appeared several times after her death, and pursued pitilessly all those who had by their threats of violence driven her father to save her honor by assassinating her. These Larvae may be compared to the "spirits in purgatory" of the Christians.

The Lemures also appeared sometimes on the domestic hearth to those who possessed their affection. But these were not "spirits in purgatory"

but simply "revenants." Ranking above the Lemures were the Lares or domestic spirits, viz., Lemures who by services rendered to the family had made themselves worthy of becoming the protecting divinities of the house. The Penates again were of a superior order to the Lares and there was in every Roman house, whether rich or poor, a chapel devoted to their worship.

Now all this is pure Spiritualism, and gives, in my opinion, ample support to those philosophers who maintain that the ancient pagan religions were founded on Spiritualism. To those who say that in these days of civilization we do not enjoy the privileges of the ancients, I reply that contemporaneous Spiritualist doctrine (or spirit teaching) proves by facts that moderns in every quarter of the globe, who have by means of mediums consulted spirits on this point, have positive assurance that they are surrounded by numbers of spirits, who watch over them in exactly the same way as the Lares, the Lemures and the Penates watched over the ancient Romans.

In addition to this the Christian religion also teaches that our parents, our children and our friends watch over us ceaselessly from heaven, and that each one of us has his "guardian angel," whose duty it is to inspire us with good, and to lead us into the right way. Are not these the Larvae, the Lemures, the Penates of the pagans?

In my opinion, then, the beliefs of pagan antiquity, and those of today, are identical in everything but in name. JOSEPH DE KRONHELM.
Gajsin, Russia.

REVERIE.

Time points his finger at the blossoms dead
On frost and snow of many a buried joy,
On broken vows, and hopes still unfilled,
On myriad voices that the spirit willed,
And yet the lower man could not employ;
And dead leaves whisper as they rustle by,
"The year has fled, its deeds in slumber lie."

Spring with her breath of bloom and rustling grass,
And song of wild birds trembling in the air,
And summer with her golden tresses laden,
With glintings from the Son-God's precious burden,

Have wandered by, we know not where they are;
And autumn with her tinted leaves and flowers,
Green pale, as winter frosted all her bowers.

Where are the dreams so fair in New Year's morning?
Where are the eyes that glanced within our own?

Where are the hands whose tender, soft caressing,
Brought to our head and heart a magic blessing?

We'd treasured more if we had only known,
That many a tear would mark the slow, sad hours,
Where darlings sleep, as do the grass and flowers

The year has fled and many a wish and joy,
Which lay at morning time safe in our hand,

When night-dews fell, had turned to sculptured stone,
That all our walls and tears could not atone,

To bring again from out the silent land:
The deed once done, its destiny is cast;
"No mill can grind with water that is passed."

So should we mark the index of the year,
And learn the lessons which the months did bring;

The future with its years shall still supply
Hours that with bliss of sweetest dreaming lie,

If we but open doors to Truth shall fling;
And when another year has spent its way,
Life may have opened to a faultless day.

ABBIE W. GOULD.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

THE TRIUMPH OF SCIENCE.

A Cure for Consumption and Lung Troubles that Cures.

Remarkable Discovery of an American Medico-Chemist.

ITS GREAT VALUE TO HUMANITY.

How Every Reader of This Paper May Obtain the New and Free Scientific System of Medicine.

Workers in the wide unexplored field of modern chemistry are daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ills of humanity. Yesterday it was Pasteur and Koch, and today it is Slocum, with a new discovery, which is the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments patiently carried on for years, have finally culminated in results which are proving as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years have been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids.

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

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

No one having, or threatened with, any disease, should hesitate a day, but should write at once. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn coughs, catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all wasting conditions, and to better demonstrate its wonderful merits, he will send Three Free Bottles (all different) of his New Discoveries, with full instructions, to any reader of THE LIGHT OF TRUTH.

Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving full address.

There is no charge for correspondence advice—strictly professional and confidential.

Knowing, as we do, of the undoubted efficacy of The Slocum System of Medicine, we urge every sufferer to take advantage of this most liberal proposition.

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

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THE USE AND ABUSE OF PHYSICAL PHENOMENA.

Criticism, and sometimes invective, is aimed at Spiritualism because it lacks tone, especially in some of the phases of phenomenal mediumship. There are persons in every community who disgust themselves with the notion that their loved ones would not be found rapping on furniture, tipping tables, clanging bells and drumming stringed instruments. Well, perhaps not. That question must be left open so far as it applies to their individual feelings. Still, it ought not to be disputed that if a person could not speak the "king's English," and desired to make himself heard, he might rap on a bed post or thum a harp. The telegraph, although exceedingly swift and comparatively accurate, is at best a cumbersome method of transmitting intelligence, particularly where the feelings and emotions are intensely strained. It is better to rap out a message or tilt a table than to remain silent and give no sign. If these critics would set about improving their minds, they might improve the channels of communication between the two worlds. Physical forces are employed by spirits because they are dealing with physical minds here. There is a woeful dearth of Spiritual reciprocity or co-operation. Mediumship in its physical attributes cannot be improved until there is a demand for it. The only part of the criticism upon it that we can indorse is that which applies to the failure of investigators to use these phenomena, instead of being used by them.

The rap is a signal, and it means that a guest stands at the door of the house of thought. We should at least invite the guest inside. But instead of so doing, many of us just open our mouths and ask the guest to rap again. This is our trouble, and in this respect there is a lack of tone in the movement. Physical phenomena are evidences of emergency. They are means to ends. Of themselves they are devoid of permanence. They are essential and will remain so until a higher thought plane is evolved. To be sure, it is a solace beyond words to express, to come into communication with a dear one, however crude may be the means employed, but it is just as sure that a greater solace may come to the soul if by virtue of an improvement of the mind this communication may be had without recourse to the crudities of these physical forces. This, we believe, is the province of true Spiritualism. We would not decry mediumship. We would improve it, and if it is to be improved, Spiritualists themselves must perform the work. And these improvements are slowly going on. Telepathy is to the raps and other forms of physical manifestation, that which telegraphy is to the lumbering stage coach, or the pony express. Mediumship is improving,

and time will bring about a system of communication between mundane and extra mundane planes of life far in advance of present methods.

A MEDIUM OUT OF THE ORDINARY.

A 13-year-old colored girl named Isabelle Horton has been creating considerable interest in some of the Columbus churches as an evangelist. The child is reported to be possessed of rare rhetorical powers and engages in themes far beyond her normal faculties. She avers that God speaks to her and she gives to the people that which is given to her in this manner. No doubt, the spirit or spirits inspiring the child allow this soft impeachment, for by it their ends are subserved. If we look to the Apocalypse we find that John's mind was disabused of a like notion when he fell at the feet of the angel to worship. It is altogether agreeable with an untutored mind to regard as the Most High any beneficent spirit who may penetrate and develop the mediumistic qualities inhering therein. In this case a role is probably being played so far as the identity of the controlling intelligence is concerned, while the phenomenon presented, and perhaps the teachings as well, are left to perform their office. People who are thus reached can be reached in no other way. The spirit world is working in myriads of avenues to bring about a living comprehension of its immanence to the sodden minds of people, many of whom are intensely pious, but who realize absolutely nothing of the potent forces around them. This little girl, to whom God speaks, and who in her innocent faith and purity commands attention by causing these people to marvel, is an agent of these forces, herself in ignorance of their source, but powerful in presenting needed truths regarding them.

HEALTH VERSUS COLDS.

Good health is seldom appreciated until it is lost. A few simple suggestions, if heeded, may protect the body from disease and prolong life. Most people eat too much, breathe too little and exhaust the vital reserves by needless friction. Worry is worse than work. Hurry is next to worry promptitude saves haste, and avoids much that induces worry. Attention to small things saves time and prevents the accumulation of burdens. A cold is a frequent cause of illness and leads to numerous evils. It is easily cured when its first symptoms appear; but neglected, it becomes complicated and obstinate. Wet feet and overloaded stomach are frequent causes of colds. To cure which soak the feet in warm (hot) water for half an hour, and sleep abundantly, and forget to eat until the cold is vanished, and a sharp appetite substituted in its place. Never expose the back of the neck or the spine to a draft of air, even in summer weather. Never sit with your back towards an open door or window, no matter how warm the air may seem. Never sit in a cold room. If you must remain in it, stand and walk and breathe abundantly. Eat to live, and enjoy your eating by taking plenty of time to masticate thoroughly, and keep a cheerful temper. At all times remember the eleventh commandment: "Fret not thy gizzard."

Rev. George H. Hepworth, one of the editors of the New York Herald, and the writer of the many beautiful essays on the higher Spiritualist thought in the Sunday editions of that paper, has been sent to Armenia by the Herald company to investigate and report upon the situation in that religiously cursed land.

HARMONY.

In the progress of Spiritualism antagonisms of harmony appear like the register of a musical scale. With freedom of thought as an essential, it is folly to look for harmony in non-essentials. The great motto of the race is: "Unity in essentials; liberty in non-essentials; love in all." One studies the rock and builds a world of immaterial substances from inorganic substances. Another floats in the mild ether of metaphysics and finds mind all and matter nothing. Another covers his old and worn Bible with the ambrosia leaves of a new gospel, and tags his Spiritualism behind his Churchism. Another listens to the raps while hairs turn gray and eyes grow dim, and, wise in his own conceit, imagines he knows it all. Another outgrows his swaddling clothes, peers over the nursery wall and sounds the warning cry: "Vigilance is the price of liberty."

All these are notes which are liable to jar and rattle, but when the master chord of love, communion and fellowship with all that has been, is now, and will be, becomes touched, then the discordant tones vibrate in a common sound, and all respond in rhythmic melody. Here is the sun to which are drawn the tears of the mourners, even as the orb of day draws the moisture of the air high above the plains and seas.

BAD LOGIC IF CORRECTLY STATED

Rev. Minot J. Savage, the brilliant Unitarian clergyman, has defined his position toward Spiritualism thus:

"I am stating my belief regarding spirits as follows: I believe in continued existence after what we call death. I believe that sometimes gifted persons—let us call them psychics—can and do communicate with spirits of the departed. I believe the psychic faculty is a faculty, or gift, much as a genius or extraordinary talent for music, or painting, or mathematics may be a gift.

"I believe that as a race we are growing, psychically. And that just as once muscle ruled, then low intelligence, called cunning, supplanted the power of muscle; and intelligence supplanted cunning, and then moral idea, developed by intelligence, until now it is a potent factor in human development—one that cannot be ignored—so the psychic faculty will be evolved as the highest faculty of all."

And yet he is reported to have remarked to his interviewer: "I should be creating an incorrect impression of my position if I said that I am a Spiritualist."

We incline to the opinion that Mr. Savage has been incorrectly reported. As we understand him, he is a better logician than the above makes him out.

A MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM

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

It is reported that the authorities at the Soldiers' home at Dayton, O., are building a Roman Catholic chapel on government ground, at a cost of \$3,000, which was appropriated from the post fund. Not long ago public Spiritualist meetings at the home were suppressed. Actions of this nature are a clear infraction of the federal constitution.

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 envelop 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 LIGHT OF TRUTH.

Bereavement unquestionably is one of the strongest incentives to an investigation of the claims of Spiritualism. Faith is oft times strained beyond its last tension when hopes and promises and love go down into the grave. The heart will not be comforted and the promises held out to the mourner by those to whom he or she looks for solace are mere husks and perform no function.

Then with contrite questioning minds they turn to Spiritualism. You who have grown dimples, where sorrow had grown furrows, because you have come into realization of the truth of immortality, can do no better work, perform no more permanent charity, than by speaking to such as you know to be in the shadows concerning the scope and province of a journal like the one you are reading. In this much light may come, many suggestions may reach these people. Then send out your papers. Write a hopeful word in behalf of these things. Let the sorrowing and despairing know that there is light and hope and reality for them.

WELL DONE.

Governor Bushnell performed a graceful and praiseworthy act when he acceded to suggestions from all over the state that the proposed inauguration ball on the occasion of his re-entrance to the gubernatorial office, be dispensed with. The spectacle which a few slovenly rich proposed to inflict on the city of Columbus in this waste and extravagance was worthy enough of them, but unworthy the finer sensibilities of the community, and the Light of Truth is glad to indorse the quietus put upon it.

With thousands of able bodied men and women suffering for food and clothing, the suggestion of the governor that the money to be expended in a showy ball should be turned into channels whereby the worthy poor might be benefited, was most timely and appropriate.

CENSUS THANKS.

Following are due our thanks for additional service in gathering statistics: Arthur Sharp, O. Williams, Hans Mettke, J. T. Jacobs, L. M. Hewes, William Scott, Stella D. Carothers, J. O. Brown, Clara L. Stewart, Rachel Butler, Miss P. E. Mandell, T. Jarrett, John Chase, Mrs. L. L. Lawrence, F. M. Dougon, F. Rosenberg, C. R. Hart, F. H. Parker, P. M. Case, Mrs. J. G. Mosher, John Abele, Dr. R. D. Morrison, J. G. Crawford, L. Follett, Mrs. Knight, S. J. Strouse, A. P. Conant, E. S. Dillon, J. Sortor, W. Houston, E. P. Helms,

OUR SERMON.

It may seem like superstition to fear the ill-will of a person, but facts warrant that there is more truth than poetry in the uneasiness felt at times under these circumstances.

The non-sensitive may ridicule the idea as old women's talk, but he is minus a faculty that keeps him in a lower class of life's evolution, whether he be the son of a plebeian or a patrician—a laborer or a scientist.

Many of the innocent or ignorant among the human races are higher developed spiritually than our foremost professors; though, as a whole, the Caucasian race stands paramount in the spiritual scale because the most tolerant—having the most love or the highest vibration of soul force, which is synonymous with love.

But there are cases among the lower races where the individual vibrates higher than many in the races above him. Spiritually these are in a higher sphere than their brethren who inhabit a superior material condition or body. But matter cuts no figure in spiritual measurement. It is the soul or spirit, not the body or its equipments, ancestry, wealth, etc., that counts in the balance.

To be "found wanting" means lacking in spiritual force or power of will for a good or positive effect. If negative—perverted by selfishness or lust, which may be termed arrogance—it vibrates in unison with matter only, and can not lift its possessor above the earth plane.

Such beings are as dangerous to poor humanity as the good or positive are beneficent. Their ill-will is malevolent, whether they be free or imprisoned. But the latter is a safeguard against personal violence at least, and a school for their betterment—their humiliation and discipline—a curbing of their ill-will, and thereby permitting the opposite pole of this arrogance to gain the control—to become master of the being as an entity.

Of course sensitives are the greatest sufferers by these uncurbed evil thoughts, but for that are the most cognizant of the inner workings of human affairs, and know when others are ignorant. The sensitive can always feel in advance what is coming, and may guard himself accordingly. The non-sensitive may smile upon this as credulity, but not cognizing danger in advance, permits the other to enjoy the last smile. But experience teaches and thinking sensitizes the flesh; so the non-sensitive also finally attains the goal and may in turn smile upon the other scoffer as a final act in the drama of sneers.

But this is only human. We do not become spirits until we rise above the effects of both sneers and evil thoughts—become so positive to them that they recoil on the operator to his own detriment. This is attained by spiritual development or the practice of justice in its highest sense—do unto others, etc.—and thus rise in vibration to one with spirit, which governs matter, thereby becoming a part of the governing power, whether as mortals or immortals. As spirits in the flesh we are both sensitives and agents for a higher power, and here again range according to individual vibratory force of the positive or spiritual kind, and become rulers among the rulers. Those with the greatest abundance of charity lead the rest, for love is God or law, and thus protected from all that is evil or negative—whether it be in the form of disease or human ill-will.

The religionist calls it the vengeance of God, the Theosophist calls it karma, the scientist calls it heredity. But it is always cause and effect.

MILTON RATHBUN.

The gentleman whose portrait we present as a frontispiece this week is one of the grand workers of our cause in New York city. Mr. Rathbun is a successful business man, having by his own efforts built up one of the leading stock feed distributing industries in the metropolis. But it is in his home and social life that the great and abiding qualities of his nature are to be found. His home at Mount Vernon, N. Y., is a paradise of loveliness, harmony and culture. Mr. Rathbun is a great reader and his library is one of the finest private collections in New York city. His home is named Harmony Lodge, and here he and his estimable companion dispense their wealth of cheer and compassion.

Mr. Rathbun is one of the oldest Spiritualists in New York, an excellent medium, although practicing his gifts in this respect in a private way. His purse ever backs his interest in Spiritualism, and in many ways his influence for the highest good is felt and appreciated.

MODERN BARBARISM.

In Atlanta, Ga., a modiste was fined \$25 for refusing to be vaccinated, and confined in jail till she paid the fine. Her refusal to be inoculated was the exercise of personal liberty; her refusal to pay the fine was inability. But after being behind the prison bars for a few hours, she "relented," as the dispatch says, and raised the money—undoubtedly at some creditor's sacrifice.

Such laws are barbarous and no less demoralizing for the times than were those of the Inquisition; and it makes the sensitive mind shudder to think of vaccination in connection with delicate children.

In the opinion of the higher consciousness or intuition, which is now coming to the fore as the judge in human affairs, vaccination as applied is the inoculation of poison as a preventive of a very uncertain factor for a certainty. Refinement and culture is a bar against all diseases that find their root in filth, of which smallpox is one; while vaccination lays a sure foundation for scarlet fever, diphtheria and other diseases that children are subject to. The chances are, therefore, in favor of the unvaccinated.

The practice of inoculation is orthodox, undoubtedly suited to its time, circumstance and condition. But it is out of place among the average civilized classes of society, and laws in favor of it are comparably barbarous and stupid.

THERE IS METHOD IN THIS HERESY.

What is called "an amazing and deplorable fact" is set forth by a New York religious journal in commenting upon the following from the Central Presbyterian, a rival organ. "One thousand two hundred and forty-two southern Presbyterian churches did not report a single profession of faith during the past year."

This appears to be indicative of what a prominent clergyman recently alluded to as the death of Calvinism. There is no question as to the advisability of extending the right of habeas corpus and bring up "lost souls" to receive a lighter sentence. Presbyterianism as a perpetuated Calvinism could not do this, but love has at last beset even the frigidity of Presbyterianism. There is hope for the southern church in this picture of unfaithfulness.

The latest opinion of the Rev. Mr. Moody on the Rev. B. Fay Mills is now in order.

EDITORIAL NOTES.

The Album is Out.

"Each for himself and God for us all, as the elephant said when he danced among the chickens."—Sam Weller.

An Oregon grand jury, to which was submitted the evidence in the "Fire brand" case, has returned two indictments against A. J. Pope, Henry Addis and A. Isaak.

If this paper falls into your hands, consider yourself invited to subscribe one dollar for fifty-two numbers of it and let it come into your home, your chamber, your life.

If you want a valuable book, look over the list in another column and order now. This is the time of year for reading. A Spiritualist who does not read is a misnomer.

There are 3,000 widows of survivors of the war of 1812 on the pension rolls, also three survivors of that struggle drawing pensions. This is as big a fraud as materialization shops.

From the School Journal we learn that there are 130,366 male and 269,959 female teachers in the public schools of the United States, and 16,415,197 pupils of all schools except parochial enrolled.

Minneapolis, Minn., is groaning under the great wave of prosperity. The board of education has decided to close the schools of that city March 1, 1898, the cause assigned being that it has no money and no legal right to borrow.

We understand there is some agitation looking toward a bill to be introduced in congress prohibiting the killing of workmen. Some color is given to the movement by the bill which was entered in that body on its assembling prohibiting the killing of furseals.

The German emperor has decreed that court chaplains, when they preach before that high lord mogul, must condense their sermons so that they can be delivered in fifteen minutes. We know a few American sovereigns who would like to imitate the Kaiser in this respect.

Rev. Frank G. Tyrrell, pastor of the Central Christian church of St. Louis, announces that he will invite representative newspaper men to occupy his pulpit and address people in person. Mr. Tyrrell does not announce how the people will be benefited by such an innovation.

While the decision given by Judge Ingraham on the Beach-Rodgers case is illogical, there can be no question about its application to Mrs. Beach's sanity. Any woman who would take up with a slyster like Rodgers and give him her property is a fit subject for a lunacy commission.

A correspondent asks the Light of Truth to give the competitive system an airing. It were as practical as to inflate a mummy with acetylene gas, set it afire and say we have made a man. The competitive system is dead. In dying, it threw off the last scurf of its baleful life and gave the world combination. When combination outgrows its heredity it will become co-operation. Then shall the last be first and the first shall be last.

Omaha (Neb.) police arrested "Professor" Whitney, clairvoyant, palmist, typewriting, slate-writing and materialization medium, together with his wife and Harry Bowman, his "understudy," on the charge of grand larceny preferred by Mrs. Claus Hanson, a widow, who alleges that they confided her out of \$100 under promise of revealing to her a hidden treasure of gold secreted in some secluded spot on her property. Who is "Prof." Whitney?

The curfew ordinance in vogue in some of the western cities and towns, which provides that all children under 15 years of age, unless accompanied by parents or guardians, shall be at home by 9 p. m., is meeting with pronounced approval. A decided improvement of the youth socially and morally is noted, while crime and delinquency are being abated. In one city, Lincoln, Neb., Mayor Graham reports that there was a decrease of 75 per cent in the arrests of youths during the first month of the law.

Herbert N. Casson, in the course of one of his recent sermons at the Lynn Labor church, told the following story:

"Once upon a time a good old doctor, who had spent his life healing the sick and caring for the distressed, caught a fever from one of his patients, died, and went to the other world. His soul walked along in an unknown road until it came to a great wall, with two massive doors in it, one marked Above and the other Below. An angel was standing there, and the old doctor asked where the two doors led to. The angel told him that the door marked Above led to Heaven, where every one was healthy and happy and full of joy; and the door marked Below led to Hell, where all were diseased and miserable and full of sorrow. At once the good old man replied: 'Well, I think they need me most in Hell, so, if you please, just open the door marked Below.'"

Prof. Van Buren Denslow recently addressed the Brooklyn Philosophical association on "The Superstitions and Spooks of Modern Science." He defined superstition as "the assumption, as the cause of phenomena of a supposed something of the existence of which we can not have any evidence through the senses." This assumed cause, he said, was as much a "spook" as any ever conjured up by the fetch-worshipping races. The combination of atoms was merely an assumption, a metaphysical supposition, a workable theory, and an atom itself was a "spook" like the dryads and naiads of the ancients. The fault the professor had to find with science is that it did not explain.

"Every fact," said he, "is underlaid by something that we can not comprehend. Scientific phenomena are not everything, as some assert. It is good to study them; but what is it that does the studying?"

Those who have been familiar with the wonderful and tenacious memory exhibited by ex-Librarian of Congress Spofford in some instances are much interested in the account of his forgetfulness of the existence of the money orders coming to his office. It is a case suggesting occult propositions for the scientists and the mental philosophers to ponder over.

To the habits of the Capitol the memory of Mr. Spofford has passed into a proverb. He has been able to lay his hands without delay upon any book of the immense collection under his charge which might be called for, and, more than this, to turn to any particular passage which might be desired. Hundreds personally know of this.

Memory for names has always been regarded as difficult. Yet the writer has known Mr. Spofford, when applied to, to repeat without hesitation the names of the governors of the states. It is more the marvel, then, that his memory was at fault where it meant the personal loss of thousands of dollars, and, as said, it is a mental problem affording an interesting field for investigation.

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

LYRIC OF LIFE—Philosophy in rhyme, by Laura A. Sunderlin Nourse. Price, 5c.

THE WATSEKA WONDER—A case of double consciousness. 12 cents.

SPIRITUALISM:

Its Existence and Growth in the Future Depends Upon a Declaration of Principles.

BY PROF. J. S. LOVELAND.

NUMBER 3.

Not a little excitement and some fear has been felt by many over the organized opposition to the Spiritualist movement. But the kind of opposition which should be feared is of a far different kind. It is the opposition of contemptuous indifference which the church and society in general is manifesting toward Spiritualism. The astute leaders of the church well know that nothing can make a permanent success which is destitute of a doctrinal basis. As a mere destructive it may have a temporary success, but will soon subside and die. So far that has been our position, and when the church noticed and denounced us we grew by assailing her weak points. Now, however, with but few exceptions, the church lets us alone. It is quite willing to take Spiritualists into its membership, and many of our most beautiful ideas of death into its teachings. Its horrible creeds are kept in the background, and its social influence is most sedulously cultivated. The church is growing strong in numbers, and in the social influence which it exerts among the people. It has the unity of a common thought. That thought permeates all our language. The common expressions of the people voice the underlying thought or creed of the church. The power of a creed—the power of wealth—the prestige of social influence—the control of education and 19 centuries of heredity are all massed against us. We have been standing before this power of opposition with comparatively no positive defense. With no authentic statement of principles, each Spiritualist writer or speaker has assumed to define theism. A common topic of speakers has been, "What is Spiritualism?" Ignorance and learning, folly and wisdom, have essayed to answer the question. It is needless to say that, in many instances, "confusion worse confounded" has been the result. Worse than this, the most puerile nonsense—the wildest fanaticism and gross immoralism, have been foisted upon the public as Spiritualism! Different persons, like one Dr. Potter, have gathered up these utterances and published them as the principles of Spiritualism. What have we done? Well, individuals have denied the allegations. But what then? It has been only the denial of an individual person, while the assailant has pointed to the papers and books circulated and read by Spiritualists. We have as a body made no defense. We could make none. We have no adopted doctrine or principle to which we can refer to prove the falsity of the aspersions. Suppose it to be some form of immoral conduct. We meet in some convention, self-constituted, and resolve that Spiritualism does not teach or approve of such conduct. The assailant asks, "What is Spiritualism?" We have only a private answer. He goes farther, and points to persons on the platform who have publicly advocated the immoralism, and have never retracted, and are still employed and approved by the Spiritual public. Other bodies can say of those who do wrong, "our published principles forbid and denounce the wrong," but we can not. No one can estimate the injury done to Spiritualism in this way

alone. And it will continue until we define our Spiritualism.

Any crazy fanatic may establish a Spiritualist meeting and teach the wildest sort of superstitious folly and call it Spiritualism, and we have no authority to contradict it, for we have established no standard. Or, he may publish a mass of rot, and claim that it was "inspired from the top of the seventh sphere," and we have no method of efficient contradiction. And when Spiritualist book firms publish and keep such literature on hand, can we blame the general public for affirming that we teach such folly? We can never escape from the contempt of intelligent people until we have laid the ghosts of such folly in the grave of oblivion. We can never occupy a place where we can challenge the attention of thinkers until we place before them the principles we cherish, and the end we purpose to attain.

Not a little has been said and written of the great lack of literary capacity and intellectual training on the part of Spiritualist lecturers. With comparatively few exceptions the charge is true. Spiritualists, as a whole, do not demand culture and learning on their platform. The neglect of making principle superior to phenomena has relegated the educated class to the oblivion of neglect, and placed at the front the ignorant. And if learning is allowed a place, it is only on consideration of being followed by the wonder workers in the round of shows to appease the hunger of the credulous. The love of the marvelous has largely debauched the Spiritual platform. The presentation of marvels has usurped the place of the logical exposition of philosophy, and as it has become emphatically the paying department of the movement, an army of frauds has sprung up to fatten on the credulity of the public. And until we settle the question that Spiritualism has principles, and define them, we shall be infested with this plague. The general public is becoming more and more convinced that we are a set of credulous dupes and designing tricksters. Why? Because we have nothing to present them but show. Or, if we have we do not do it. Perhaps for a month we may have an intelligent thinker to present something worth listening to, but followed by a month of vapid, common-place, or appeals to the marvellous. With a proper standard of doctrines, we could require of all aspirants for the platform an understanding of the principles and capacity to expound them. We ordain persons to preach and expound "the gospel of Spiritualism." But we don't tell them what that gospel is. We have no book, no exposition of that gospel to put in their hands. They pass no examination. Nobody is entitled to say what that gospel embraces and teaches. What a farce this whole business of ordaining persons to teach that of which neither they nor their ordainers have any positive knowledge. In fact we are a mass of unrelated individualities, instead of a coherent body based upon a unitary thought. We have no place in the categories of thought-united bodies, who move in solid phalanx to the con-

test, but on the contrary, we are a sort of intellectual bushwhackers, each one fighting on his own hook. Such warfare can never permanently succeed. No such methods can build up any organization. And our present societies will disorganize and scatter, as others have done thus far, unless we construct a basis of unitary thought.

MEDIUMSHIP AND MAGIC IN THE EAST.

The natives of India, among the higher and educated classes, look on mediumship as one of the direst misfortunes that can overtake a human being, and on the slightest suspicion of it the person is at once watched and taken to some temple where the influence is driven off. Among the uneducated and the lower caste, the obsessing spirit is encouraged, unless it be of a mischievous order, in which case every form of cruelty and bodily torture is inflicted on the unfortunate victim till he or she is either exhausted by the vampirism of the spirit, or killed by the physical ill-treatment dealt out unsparingly. Of obsessing powers there are many, and all these exhibit different forms of psychological phenomena, the low, earthbound human spirit being dreaded most of all.

Several cases have happened among our own servants. As a rule the master or mistress is the last person to know of the terrible scenes often enacted in the little "go-downs" or outhouses; inhabited by the domestics, and there many a tragedy is played out to the bitter end. Some years ago one of the domestics in our employment asked for leave to get married, which was accorded to him, and in due time the happy bridegroom brought home the apple of his eye, a plump, nice-looking native girl of some fifteen years of age. For a period of about eighteen months or so the pair lived happily together, and then, in a fatal moment, the wife asked her husband to allow her to go to a certain feast in a village not far from her mother's home. The girl went, and returned at the end of a few weeks so changed that no one knew her. Her eyes looked furtively and cunningly about; she spoke Canarese (a foreign language to her) fluently, and indulged in the foulest abuse of everyone who interfered with her. "Who do you take me for?" she said in an angry, evil voice. "You don't turn me out in a hurry; give me arrack (a drink made out of fermented rice, and a powerful spirit). I want arrack if I die for it." How she got hold of the liquor no one could say, but she would reel home half naked from the bazaar, foaming at the mouth and cursing every one.

By this time suspicion of obsession had strengthened to a certainty, and various means were had recourse to without avail, and then the relatives took to beating her till they actually killed her with blows. In such a case police inquiry is a mere matter of form.

"Murder? Dear, no! What an idea! The devil that possessed the girl killed her;" and so it ends. And the obsessing spirit driven out by death looks out for a fresh victim. If not inter-

fered with, he uses up the vitality of the body with a greedy haste, till finding it will no longer afford him gratification, he leaves it, worn out and done to death, and the grave or the pyre soon hides the tale. If the obsessing spirit is at all of a useful nature, gifts and propitiations are made, but in any case the medium speedily pays for the pleasure of leading out his temple of flesh, and a gradual decay of vital power setting in soon settles the question.

With regard to the girl who died in our "go-down" the relatives, later on, let the story out. They said the girl was perfectly well till she went to the Salem feast; that when there she sat under a certain tree haunted by a Canarese spirit; she was carrying her mother her midday meal, and when she delivered it, she addressed the woman in the Canarese tongue, and ordered her to bring at once a quart of arrack. The terrified creature fled, pursued by the daughter, who entered the house and stole all she could lay her hands on. Carrying the articles off to the bazaar, she realized enough money to get frightfully drunk, and till death released the unfortunate soul she drank steadily, when and where she could.

"The best of these are but parasites," said a wise old Brahmin. "They eat up your will power, suck your brains, absorb the vital life current, and in return give you—what? Perhaps a little doubtful advice, or a sop in the shape of a pot of buried treasure. Have nothing to do with them; sooner or later the day of payment comes, and then—" he shook his head and sighed. "Come next Friday to the temple near the river," he said; "I will show you a woman possessed by a nature spirit, nothing that has ever been human, or will be for millions of years."

On Friday he led the way. "There she sits; look at her." Under a tree a woman of some thirty-five years of age leaned wearily against the tree, incessantly swinging her head round and round. On she went as if wound up, till it became a pain to see her. "She has done that now for weeks," said the Brahmin, "scarcely ceasing to take a drink of water. That man there will cure her; watch and see; he is an exorcist."

The man approached and muttered some muntra over her, at the same time flinging handfuls of various leaves over her in showers. He seized her by the whirling hair and dragged her up to a tree. There he twisted the locks up into a coil, which he fastened to the tree with strong nails. Then, seizing a sharp knife, he cried, "Come forth out of the woman! go thou into the tree!" and with a sharp stroke he severed the hair close off to the head. "Drink!" he said, handing her a draught of milk, "you are cured, go home;" and the woman rose quiet and calm, and followed her husband's lead.

The hair was taken and burnt, for the Brahmin said, "If not, anyone touching that hair, who is mediumistically inclined, will attract the same power."

R. B.

Madras.

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INTERESTING QUESTIONS.

The department of the Light of Truth has not been formally opened to the answering of questions, yet its editor has been beset with questions, some of which are important. It is thought well to devote some time and space to their answer.

H. L. Hutchinson of Danville, Ind., wants to know how we answer opponents when they quote the law of the Old Testament against Spiritualism, or against communing with the dead.

That question deserves an extended answer, as it is asked by hundreds of people, and is by anti-Spiritualists supposed to be a poser. The law is stated more plainly and fully in Deut. xviii, 9-21, than elsewhere. It reads as follows: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord thy God, and because of these abominations the Lord thy God doth drive them out from before thee."

When an opponent uses this in controversy with me I try to find out whether the one that uses it has been in the land of Canaan, or whether he thinks of going there; for the land of Canaan is the locality where the command is fixed; "when thou art come into the land which the Lord thy God giveth thee," is the time and place where the command is located. For local reasons it applies to a local place and time, and to a local people, who are designated in the text as those going into a particular land.

I next try to find out from the one that quotes this law whether he regards it as the law of the one who styles himself "the Lord thy God," or is it a man-made law. If it is a man-made law it has no more business in this controversy than if it had been found in the old blue laws of Connecticut, or the code of China or Japan. Men have made many foolish laws. If this is man's law it may be only another instance of lawmakers making fools of themselves. We are not required to obey every foolish man-made law. The result of this will be that they will very soon decide that this is God's law against Spiritualism. Rev. T. DeWitt Talmage, in his thrice repeated discourse against Spiritualism, says: "What does God Almighty think about Spiritualism? I will tell you what he thinks; he thinks against it with the thunders of his indignation. Here is what he thinks," then he quotes this law, and then says: "After that be a Spiritualist if you dare."

Well, be it so; this is God's law against Spiritualism. Now let it be understood that an all-wise deity never legislated against an ignis fatuus. God does not legislate against that which does not exist. There is no law in the Bible against going to the moon. Why not? I answer, if anybody wants to go the moon let him go; let us see how far he will get. There is a law in nature which precludes man's going to the moon. Now think you, if it

were as impossible for man to communicate with the dead as it is for him to go to the moon would there be any more a necessity for a law against Spiritualism than there is against going to the moon?

Thus this law becomes a positive proof of the fact, as well as the possibility of communing with the dead. No man can quote this law without admitting spirit communion. Thus the law becomes positive proof of spirit communion, while at best it is only inferential as against spirit communion.

This law positively forbids necromancy. If there be found among you a necromancer you shall put him to death. An analysis of the word necromancy proves it to have come from the two Greek words, the first is nekron or nekros, which means dead; the other is mantis or mantia, the English of which is conversation, familiarity or dealings. Thus the text says if any one holds any conversation with the dead—shows any familiarity with the dead, or deals with the dead, thine hand shall be upon him to put him to death. Could Scripture by any possibility acknowledge spirit communion in stronger language than this text has done?

Now the question is, does it apply to us? If so, it all applies to us. We can not apply one-half of it to ourselves and the remainder to some one else. The text is no more positive against spirit communion than it is in the duty of those who know of another seeking to the dead for knowledge to put such to death. Will those who believe that this text is against Spiritualism put those to death who seek knowledge from those who have departed? If not, it will be in order to accuse such of violating the law. It would be well to quote Paul to such: "Therefore thou art inexcusable, O man, whosoever thou art that judgest another, thou condemnest thyself; for thou dost the same things." Romans 2:1.

This law is found mixed in with several others, all of which must be obeyed when they "come into the land which the Lord, thy God, giveth thee." Must they all be obeyed? One forbids their eating pork, for it is an abomination to the Lord thy God. Another forbids eating any kind of fish that does not have fins and scales. That law would be rather hard on the oyster and mackerel eater. Another would not allow a person to poll his head (cut his hair), or "mar the corner of his beard." Still another would not allow him to wear linen and woolen goods at the same time. Will those who quote this law to prove that it is wrong to communicate with our friends in spirit life accept the results of that reasoning?

Once more: Jesus talked with Moses and Elias on the Mount of Transfiguration. In thus talking with the dead he violated that law or he did not. If he did not violate the law in thus talking with these old prophets, then it is no violation of the law to talk with the dead, and the interpretation of this text, usually given by those who use it against Spiritualism, is wrong. On the other hand, if he did violate the law, then he sinned if the violation of the law was a sin. If Jesus sinned, then he was a sinner, and would necessarily have to die for his

own sin, and therefore he could not be the savior of those who use this text. If, on the other hand, Jesus talked with Moses and Elias without sinning, then it is no sin to talk with the dead, and the interpretation given of this law by opponents of Spiritualism is all wrong.

I would next undertake to show that the law was good for that age and that people; that with their Spiritualism leading them to idolatry (for they worshipped every spirit that returned) spirit communion was not good for them. But as Palestine can not be put into America, so the laws governing that pastoral people can not be applied to this country and people.

Spiritualism is not calculated as a universal religion; it being a religion of the intellect, is not adapted to fools. While Spiritualism is the best religion for a wise man the world has ever seen, it is a religion which is as dangerous as fire in the hands of an idiot. I always recommend such to the care of the Salvation Army.

This is but a brief outline of the way in which I undertake to handle this text and those who use it against Spiritualism. Mr. Hutchinson has presented several other questions the answers to which would be quite as interesting as the above, but they must lay over for a future time.

MOSES HULL.

LIFE.

A little work, a little play
To keep us going—and so
Good-day!

A little warmth, a little light
Of love's bestowing—and so
Good-night!

A little fun to match the sorrow
Of each day's journey—and so
Good-morrow!

A little trust, that when we die
We reap our sowing—and so
Good-bye!
DU MAURIER.

NATURE'S LOVE.

At the Verona park campmeeting one day recently the discourse was given by Mrs. Mary J. Wentworth of Knox. The theme was suggested by the song, "My Mother's Beautiful Hands," and mother-love was shown to be akin to the great power which fills all space and which permeates all beings, angels and mortals. Said the speaker:

"The natural is a dim prophecy of the spiritual. Mother nature throws about her children protecting influences, her voice is continually whispering to humanity, touching the lyre strings of the soul till they are vibrant with harmony."

"The questionings of the human soul are answered by nature as a tender mother reveals the source and growth of that which seems mysterious to the questioning child. Through nature's methods we can trace laws which govern all its manifestations. Thus nature points to God as the author of law. For wherever there is a law the soul at once seeks and recognizes a law-maker beyond and above law. The more you survey mother nature the more your whole soul goes out to the Infinite—the divine Father-head which has inscribed on nature's tablets truths so plain that 'he who runs may read.'"

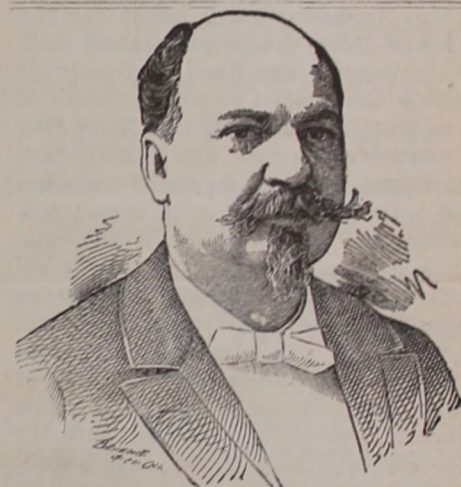
"The soul reaches out to God—the combined mother and father love—not a God in far distant realms, but an infinite spirit whose temple is in each human soul, the source of life, motion and being, which envelops all humanity with infinite tenderness. This tenderness permeates all our experiences, and, through immutable laws, draws all souls 'Nearer My God to Thee.'"

It Is Easy to Tell.

People are apt to get anxious about their health soon enough. If you are "not quite well" or "half sick" have you ever thought that your kidneys may be the cause of your sickness?

It is easy to tell by setting aside your urine for twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate, scanty supply, pain or dull ache in the back is also convincing proof that the kidneys and bladder need doctoring.

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AN ESSAY

— ON —

MEDIUMSHIP

— BY —

PROF. J. S. LOVELAND.

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The World of Psychics and Liberal Thought.

Mrs. Klotz, whose husband, Alderman Klotz of Pittsburg, recently passed away, thus discourses to a representative of a Pittsburg newspaper regarding her experience: "My husband has never been absent from me since the day of his death. He is with me every hour, and to me it appears that death has never taken place. While at my daily work in the store he comes to me and instructs me as to the best manner in which affairs can be managed. In the stillness of the night I wake and find him standing at my bedside. He tells me not to worry over matters if they are not taking the course which I thought they would, and in all circumstances I have followed his advice, and have found that things have always exactly come out exactly as he predicted. Within the past week the pressure of the holiday business has oppressed me. I did not know which way to turn, and in the darkest moment he has come to me and sustained me by his advice. 'Don't buy too many holiday goods,' he said at one time. 'The season will soon be over, and you will find yourself with a large amount of unsold stock on your hands.' I observed his instructions, and am glad of it."

The following is among the latest in the reports of psychical phenomena: A lady took a country house for the summer from an acquaintance, and, either because she liked it greatly or because she wished to send pictures of it to a relative abroad, took a number of negatives outside and inside, and, having no mind to do the developing and printing herself, sent them to a professional photographer. After waiting a week or two she applied for results, and was informed that all the negatives were satisfactory but one, and that one was being "intensified in order to bring out the legs and feet of a gentleman in the armchair." To this the lady replied that the photographer was making a mistake; her photographs had been taken when the rooms contained only furniture, and that in which an old gentleman appeared was not hers. The photographer, for answer, returned a batch of prints, assuring her that hers were the only negatives he had received from outside for some little time, and drew her attention to the defective print, which showed the sitting room which had been the lady's favorite, and therein, seated upright in the biggest armchair, a very old man with a long white beard. Above the waist his figure stood out clearly enough, but there were no legs. The lady dissembled her feelings—having now given up her summer quarters—and called upon the proprietor to ask if there was anything peculiar about the house, or if he had ever heard any uncanny stories connected with it. He assuring her that the house bore an unblemished character, she produced the photograph with the portrait aforesaid, explained the circumstances under which it, like the rest, had been taken, and asked what the owner of the house made of it. He glanced at the photograph and instantly identified the old gentleman as his brother, who had succumbed to amputation of both legs a few weeks after the operation. The deceased gentleman had been a constant visitor to his brother and had often expressed his preference for the room in which the camera saw him. Comparison of notes proved the photograph to have been taken on the day of his death.

Governor Atkinson of Georgia vetoed the anti-football bill passed by the legislature.

Mrs. Judd, whose sister is an associate member of the society for Psychical Research, furnishes this story: "My grandmother was a tall, stately, handsome woman, even at an advanced age. She died at 83. My sister and myself had always slept in a room adjoining hers, and for want of space in her apartment, there stood by our bedside a large, old-fashioned clock, which had been presented to our grandmother on her wedding day. She was extremely fond of this clock, and she insisted upon our leaving our bedroom door unlocked at night so that she might consult the old timepiece when she rose each morning. We often opened our sleepy eyes at 4 on a summer morning and smiled to see the stately figure already there. For up to her last illness she retained the habits of her youth and rose at very early hours. About three weeks after her death, one morning in October, I awoke and saw distinctly the well known tall figure, the calm old face, the large dark eyes uplifted as usual to the face of the clock. I closed my eyes for some seconds and then opened them again. She stood there still. A second time I closed my eyes, a second time opened them. She was gone. I was looked upon by my family in those days as romantic, and therefore I carefully kept to myself the vision of the morning. At night, however, when we were once more preparing for rest my eminently practical and unromantic sister said to me: 'I can not go to bed without telling you something; only don't laugh. I saw grandma this morning!' I inquired of my sister the details, and learned that the vision she saw was in every respect like that which appeared to my own eyes."

Mrs. Robert Louis Stevenson recently returned from her South sea home at Samoa and was interviewed in San Francisco. Touching psychic experiences in that far-off realm, she related in all seriousness the following occurrence:

"It was only about six weeks ago," she remarked, "during the middle of the night. Every one else about the house was asleep, when suddenly, without noise or footstep or sound of any kind, I was lifted violently from my bed and thrown across the room. Twice this was repeated, until, in my despair, I thought I had fallen into the hands of a midnight assassin. Fortunately I took no harm, and then, when I had calmed down, I came to the conclusion that there had been a violent earthquake."

"Was the house much damaged?" "That is the curious feature of the whole affair. The doors were fastened, the locks were intact and no one had entered during the night. Burglars were out of the question, and as to the earthquake, nothing about the house was damaged—not even a piece of crockery broken nor a picture thrown down. And no one else had been disturbed during the night."

It proved futile to ask Mrs. Stevenson for an explanation of this strange occurrence. The facts were there, and I could draw my own conclusions. So can the reader.

According to reports from Oshkosh, Wis., some traveling hypnotist recently visited that city and so excited the people that the scholars in the High school are now practicing hypnotism. The result is that several of the scholars exercise such an influence over the whole school as to make discipline almost an impossibility. The school authorities have taken the matter up.

Paul Alexander Johnstone, the mind reader, says that he has not yet completed his arrangements for a trip around the world blindfolded.

Prohibition Iowa has 3,000 saloons.

Boston Spiritualists gave a reception in the Banner of Light office, Bosworth street, to Dr. J. M. Peebles of San Diego, Cal. Dr. Dean Clark of Wellesley Hills read an original poem. Dr. Peebles is a Spiritualist author, and was consul at Trebizond under Grant. He was converted to Spiritualism from the Universalist church forty-two years ago.—Boston Transcript.

Mr. Honk (looking up from his newspaper)—"What barbarians those African natives are! I have just been reading that the Wallagi tribe, to whom the Rev. Mr. Whoopler was sent as a missionary a few months ago, became incensed at the doctrines he preached and dragged him before the king, who, without trial, promptly cut off the clergyman's sacerdotal functions." Mrs. Honk—"Horrors! And was it fatal?"

A dispatch from Des Moines says the Iowa Equal Suffrage society, backed by the national organization, have set themselves the tremendous task of a house to house canvass of the entire state. It is proposed to make a poll of the 540,000 voters in the state on the subject of female suffrage.

Hypnotism has broken out among the pupils of the Milwaukee High school.

Mrs. Minnie Dean of Cleveland has disappeared, drawn away by "spirit hands." She took several hundred dollars with her, however.

A state "Anti-Spiritualist" league was formed at Jackson, Mich., with a membership of about 50.

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VANITY.

Hume, the historian, in one of his essays, writes on this subject with his usual power and lucidity: "A desire for fame, reputation or a character with others, is so far from being blameable that it seems inseparable from virtue, genius, capacity, and a generous or noble disposition * * * wherein, then, consists vanity, which is so justly regarded as a fault or imperfection? It seems to consist chiefly in such an intemperate display of our advantages, honors and accomplishments; in such an importunate and open demand of praise and admiration as is offensive to others, and encroaches too far on their secret vanity and ambition. It is besides a sure symptom of the want of true dignity and elevation of mind, which is so great an ornament in any character. For, why that impatient desire of applause, as if you were not justly entitled to it and might not reasonably expect that it would forever attend you? Why so anxious to inform us of the great company which you have kept; the obliging things which were said to you; the honors, the distinctions which you met with; as if these were not things of course, and what we could readily, of ourselves, have imagined, without being told of them?"

CURIOSITIES IN GRAMMAR.

There has been considerable discussion of Mr. Kipling's grammar in the "Recessional" when he says "the tumult and the shouting dies," says Public Opinion. Many critics hold that the use of the singular verb with two subjects constitutes a grammatical error. Other critics reply that a conjoined noun which suggests one essential thing permits a singular verb, and that "tumult and shouting" are singular in effect. They instance, in support of their contention, many lines from Shakespeare, as for example, in the "Tempest": "All torment, trouble, wonder, and amazement inhabits here"; Milton, in "Lycidas": "Bitter constrain and sad occasion dear compels me to disturb your season due"; and from the Bible: "Thine is the kingdom, the power and the glory,"

"Where moth and rust doth corrupt," and "Because thy rage against me and thy tumult is come up unto my ears." Keats and other poets are also quoted. These are only a few of many illustrations, and the general opinion seems to be that Mr. Kipling is correct in his use of the singular verb with two subjects.

A news dispatch from Ashville, N. C., reads: "James Neeley committed suicide because his sweetheart jilted him. The young woman was preparing her trousseau. The spirit of her mother told her in a dream not to marry Neeley. She rejected her lover." All of which proves that the mother was right, for such a despairing character would have made an unhappy husband, and the end might have been worse.

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Voice of the People.

IF CHRIST SHOULD COME TODAY:
WHO WOULD RECEIVE HIM
AND WHO WOULD CRUCIFY HIM?

By Walter Clark, Justice Supreme
Bench of North Carolina.

[From the New Time.]

Every age has its special vices as well as its special religious development. The past centuries were often marked by great fame, and sometimes great fortunes acquired by military triumphs. But there at least was this redeeming feature that the despoilers and the manhood to risk their lives and persons on the battlefield. This age is marked by the accumulation of still vaster fortunes, but it is done without personal risk, without heroism, by the wholesale deprivation and spoliation of the masses of the people—the creators of this wealth—in the interest of a few combinations of capital.

Do you think that if Christ came today He would be better received in this so-called Christian age and land than He was in Judea nineteen centuries ago? Remember that He was a carpenter and His apostles were poor laborers and fishermen. Suppose some obscure carpenter, in this day and generation, accompanied by such companions, should go about the country denouncing the robberies of the rich and corruption in high places; suppose he should say that salvation could only be had by believing in him and that it was more possible for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God; suppose that such a one should enter your rich churches, where the preacher, reclining on soft cushions, offers incense and adulation to the millionaire bondholders, gorged with the wealth they have illegally wrung from the people, and with his knotted cord should scourge those ministers and those worshipers of Mammon from these temples erected to God, how would he fare? Suppose he should teach the naked gospel as Christ taught it, that wealth confers no privileges, but imposes great duties and responsibilities. Suppose, further, that when these men who daily rob a whole people of their just earnings shall be wont to give a hundred dollars here, a thousand yonder, a million to this hospital, two millions to yonder college, and every time they thus give back a small part of their stealings they should cause every newspaper in the land to proclaim their magnificent generosity, and that this obscure carpenter, with his barefooted followers, should denounce such hypocrites, as he of Nazareth did those in his day who, in like manner, when they gave their alms, had a trumpet blown before them; and suppose that obscure man who was no respecter of persons had aroused their fears as well as their hate by his miracles, which should cause the common people to hear him gladly, and what, I ask, would this generation do to such a man? If it did not crucify him it would be only because of the influence of his teachings, which in the lapse of nineteen centuries have given the masses a power they did not have in Judea. The millionaires and their tools, the preachers that worship them; the papers, whether church or secular, that deify them, and all the other followers of Mammon would hate Christ as those other rich men hated him in the coasts of Jordan and Galilee nineteen centuries ago, and as they today really hate every one who truly teaches His sayings in their purity. If the rich syndicates and trusts and other robbers of the people

of this day and their toolies and beneficiaries were not allowed to crucify Christ they would wish to do it. They would surely hale him into prison and denounce him and his followers as anarchists, socialists and communists. Is not this true, men and brethren?

If Christ came today, who would receive, and who would crucify Him? Have you ever thought about it? The pure-minded little children would receive Him. They did so when He came nineteen centuries ago. "Suffer little children to come unto me, for of such is the kingdom of heaven." Then the good women of this land would gladly receive Him. And so they did nineteen centuries ago.

"Not she with trait'rous kiss her Master stung.

Not she denied Him with unfaithful tongue.

She, when apostles fled, could danger brave—

Last at His cross and first at His grave."

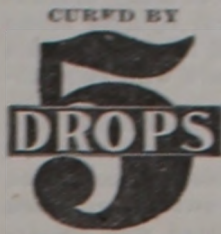
There are dancing daughters of Herodias and other women wrapped up in self and the deceitfulness of riches now as then, but now as then all good women would gladly follow Him. And then among the men He would recruit His followers just as of old, for "the common people heard Him gladly." They whose faces are darkened by the searching glances of the sun and their hands hardened by toil would figure largely among His followers. And so would the honest men of whatever profession and whatever calling who are striving for moderate competence, and in whose hearts the greed of gold has not burnt out all traces of humanity and fair dealing, and of "that divinity which should be within us." But not many mighty nor many rich shall be called. It was so of old. They who form great syndicates and trusts to rob the people and they who gather where others have sown, would be foremost among those who would crucify Him. For it was He who said it, and we know His saying is true that a rich man can no more enter the kingdom of heaven than a camel can pass through the eye of a needle. This saying may offend some. His saying did in His day and "many left off following after Him."

The great evil of this day is the worship of wealth, and it makes no matter to its worshippers that we know that every vast estate is necessarily accumulated by robbery of the people—for there is a moderate limit in the nature of things to the accumulations which can be made by diligence and thrift and economy and honest industry. The free opportunity for honest accumulations is the glory of our institutions, but these vast estates are not made in that way. They are made by processes which should consign their holders rather to penitentiaries. Their very size proves they are not honest accumulations. Was Christ the Son of God? He said such rich men could in no wise enter the kingdom of God. If it was true when He said it, it is true today. The so-called ministers of God who pardon such offenses because of the gift of a small part of the sums stolen to colleges, to churches, and sometimes to the ministers themselves are no whit better than the sellers of indulgences, whom Luther scourged out of Germany.

Our people are being robbed by wholesale. They do not receive the just rewards of their labors. They are being pauperized and kept in want while a few men, by trick and combinations, are gathering to themselves the earnings of a continent. Yet how many ministers, how many leading church members, how many church papers are denouncing the robbers and the wrong as the Master did, and as it is still

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written in His word? How many, indeed, are pursuing an opposite course? I condemn no man. Let each one's conscience answer him.

Search all history and you will find no age when the robbery of the just earnings of the masses was more systematic, more shameless and less resisted than today. There was never a time when the worship of great riches, however badly acquired, was more open than now. While the pure in heart are communing with the invisible God on the summit, amid clouds and darkness that are around about Him, vast numbers, and among them, as of old, many Levites, are bowing down to the calf of Gold, and they say to us, "These be thy Gods, O Israel." When Moses and Joshua reproached Aaron with his conduct, he laid the fault on the people and said that to please them he had thrown the gold ornaments into the fire and "there had come out this calf," implying that it was accidental (though he did not dare to say so), and that he was in no wise responsible. So in this country, in which the public opinion of today can become the law tomorrow, they who like Aaron do not enlighten it, but on the contrary, without resistance to the robbery of the people, bow down to those who have taken away their earnings, in effect say with the idolaters of old, "We did not do it; we merely cast the gold into the fire," or permitted it to be done, and "there came out this calf;" hence we are not to blame for worshipping it. For my part, I believe that something more is required, and that resistance to wrong is obedience to God.

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Question.—Does the life of animals, on their decease, immediately return to the universal spirit? Or do they retain for a time their form, and some order of consciousness?—R. M. G.

Answer.—All life is immortal, but not all retains its identity. Nothing, however, returns to universal spirit, to be re-embodied, but simply amalgamates with other life conditions and unfolds higher states, new forms and constitutes progress—all individualized life excepted, whether it be a mouse or a man. You will meet with nearly all forms of animal life in spirit, but with only few of the insect order, as the latter seldom retain their individuality sufficiently intact to prevent amalgamation with higher species or the more positive of their own in the spirit form. Every insect has a spirit form with a soul centre, but after transition or physical death the stronger absorbs the weaker—not only of their own kind, but of others that chance throws in their way, and this amalgamation creates new and higher life forms, which, by evolution through matter bring forth higher entities. It is a repetition of the chemistry of elements. As two elements create a third or new one, so the amalgamation of two minor life conditions creates a third or higher, the exception being in those which can hold their individuality; and the latter is largely dependent upon experience. An insect which has been subject to much trial or contention and won, reaches a sort of positive condition, which prevents absorption by its kind in spirit, and thus a few of every species manage to remain intact as spirit entities. This increases in the ascending scale, until the highest type of man is reached, where it ends. Here individualization becomes absolute; and those who have the most love are the most positive, and control rather than being subject to control or government of any kind of attraction, whether it be material or spiritual. Life in spirit is the survival of the fittest; in matter the conquering of the animal inherited in this process of evolution.

Question.—Please explain the apparent discrepancy in the two books "Primitive Christianity," by Jos. R. Buchanan, and "Antiquity Unveiled," the former claiming to give the true history of Jesus Christ and Apostles as against the account of them in the New Testament, and the latter claiming that Jesus Christ is a fiction as well as Paul the Apostle, both of whose lives were based on that of Apollonius of Tyana.—K.

Answer.—The discrepancy lies in the standpoint from which the information comes, whether mortal or spiritual. There are spirit spheres so radically disconnected from each other that they don't know of each other's existence, and mortal sensitives who are en rapport with these spheres, or are a part of them, partake of the convictions of the spirits inhabiting them. Both, of course, believe themselves right, though both may be wrong in their interpretation, which a medium or sensitive, who (by virtue of a higher life's vibration), can come en rapport with both spheres, can correct to

the satisfaction of both parties. All obtain some truth, and one who studies both sides of a question always obtains a higher view of the situation of affairs. Inspiration takes form accordingly, and spirits make themselves manifest who can give a higher interpretation of the truth as it exists. But antagonism will not effect a compromise in any respect. It simply widens the breach, and leaves a cloud of darkness between which makes truth all the more difficult to manifest. In harmony there is force; and force generates light, or truth. The sooner mortals rise above both, therefore, the sooner they will understand the past as well as the present.

Question.—When an animal senses death it crawls into hiding, an apparent desire to be alone; but when a human being is about to give up the spirit the friends gather around to watch the waning breath, and immediately after transition send for an undertaker almost before the body is cold. The body is then prepared for burial and the time of funeral often announced for the next day. Is this right?—P. H. F.

Answer.—That depends upon circumstances in which judgment should be exercised. It is natural that a human being, like the animal, should like to die in peace, but the reverence or the sympathy exercised by mourners neutralizes the disturbing effect produced by their presence, which can not be done by unreasoning beings. But it is true that undue haste is often made in preparing the body for burial. This is due to conventionalism in a measure, and a need in other respects. The latter on account of inconvenience in dressing the corpse after it becomes rigid in death. But tenderness should be used on all occasions, and the body protected from cold as long as rigidity has not set in; for trance is very deceptive, and assurance should be had if this is not the case before subjecting the body to a condition that will cause death in the event of its survival. Experiments have been tried, but none are penetrative enough to touch the life cord without danger. The only effective method is to bring a true sensitive or psychometrist in direct rapport with the body, and feel for the spirit. If that is still connected with the body for a life effect some sensation or characteristic of the individual will be sensed. If not, a shudder will manifest itself that bespeaks of mortification having set in at the life centre, and indicates death beyond recovery.

Question.—There are three religious bodies in the United States which claim divine authority or priesthood—Jews, Catholics and Mormons. Now, which of them is right, if any?—G. A. Hicks.

Answer.—They are all right insofar as the original inspiration is concerned, but inspiration is not always rightly interpreted—being perverted for selfish or personal ends, and thus creedalized. The original founders are believed because they are mediums with influence, and thus all the more dangerous and responsible. Authority is all well and good to have, but beware of the one who abuses it. He will never hear the end of it—yea, feel it—till the philosophy or creed he has established, has died out or reformed by liberalizing itself in conformity to higher laws and needs of humanity. In the end they all focalize two principles—purity and honesty or temperance and justice. This is the only true religion.

Question.—Why is it that most people on becoming convinced of the phenomena of Spiritualism deny God, they believing all to be nature? Does



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not true Spiritualism affirm the existence of a divine power distinct from nature, that rules the universe?—R. M. Gray.

Answer.—They do not deny God, but the term, substituting nature instead, which is synonymous. This they do intuitively, because in soul they feel it to be the same, and at the same time rejecting the ancient depiction of God as a rather narrow conception of that which means omniscience, omnipotence and omnipresence.

Question.—How can any one develop magnetism and retain it?—Chas. Tenger.

Answer.—By saving your surplus vitality through abnegation, temperance and regular hours. That is, restrain your passions without devaluing yourself by abstaining from wholesome food or that which develops health or strength. But love is the highest force generator.

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