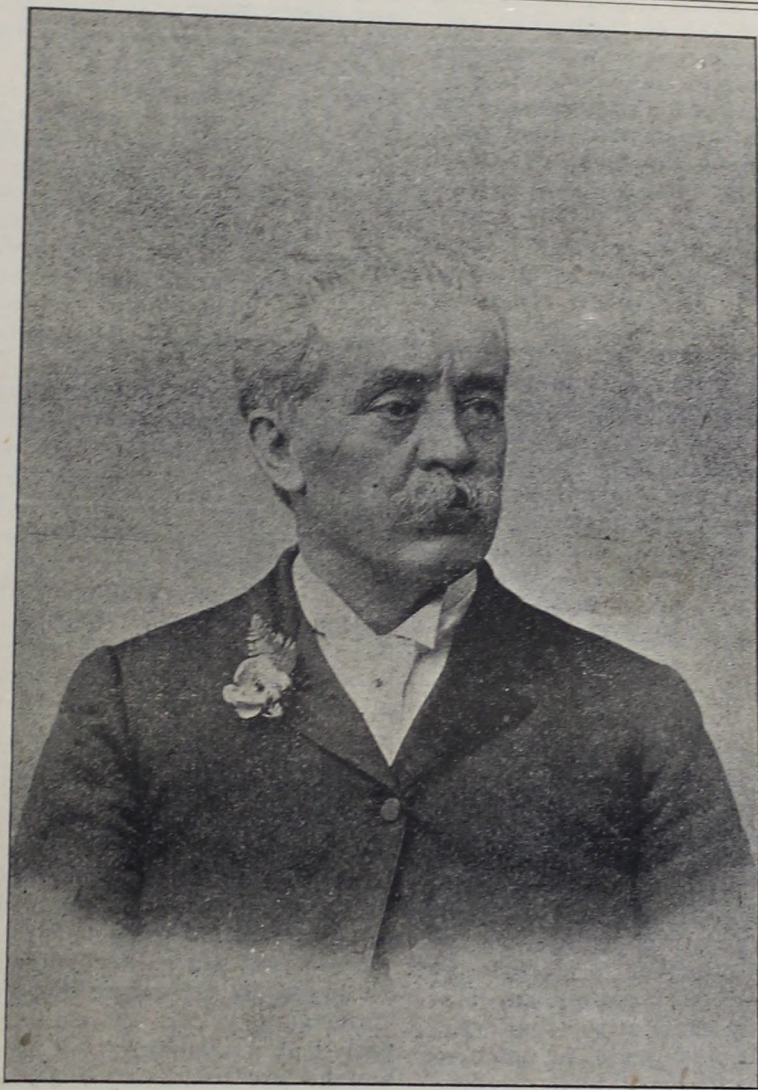


Light of Truth

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REV. MOSES HULL.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COL'S O.C.

Scientific

THOUGHT AS AFFECTING HEALTH.

Facts Which Should Be Known to Indiscreet Gossipers.

On the evening of the 28th of May, at a private house, I tried the now famous experiment with Mr. E. D. Ewen of Scotland, which suggested the means of proving the nature of thought and the process of its evolution, that has been several times described by me, but which has its place also in this detailed historical sketch. As it interested both Mr. (now Sir William) Crookes and Prof. Balfour Stewart, besides other men of science, at the time, it is not right that I should omit it from my present narrative.

The reader of Stewart and Tait's "Unseen Universe" will remember its being said in that suggestive work that, as the evolution of a thought is accompanied by a sort of galvanic discharge from the gray matter of the brain, and as this vibration passes beyond the periphery of the brain into the ether, and no one can say how far it may extend, it is conceivable that the evolution of thought in a human brain may affect a distant planet. (I am quoting from memory while writing on the ocean, and from a book read many years ago, yet the above is substantially the idea as expressed by the learned authors of the work in question.) Now, this was but a scientific hypothesis, and at the time, I believe, had not been experimentally supported. It was my object to see if any facts could be obtained that might throw light upon this great problem. Circumstances came to my aid at this juncture. Mr. Ewen inherits from his Scotch ancestors the gift of second sight; not one that he can exercise at pleasure, but which comes sporadically; he finds he has it on awakening some morning; the next, it is gone and he can not recall it at will, but must wait until it chooses to reappear. It is usually active throughout the day.

At this time I was, at the urgent request of the lady's husband, giving psychopathic treatment to a well-known literary lady, and with her permission one day brought Ewen with me. The lady was confined to her bed and I treated her as she lay. Mr. Ewen was present. I made the "long passes" over her, downward from her chest towards her feet; not always, however, with "mesmeric intention," i. e., with concentration of the will, but mechanically, yet without making the passes differently in the one case than in the other. To my surprise Mr. Ewen suddenly said that he could see that my mind was not always equally bent upon the work in hand, that sometimes I made the vital fluid to flow from me, sometimes not; the difference was most palpable to his clairvoyant sight. Thereupon I put his powers to the test, but found that he could unerringly distinguish my real from my simulated curative passes. He described it to me in this way: The patient's body was enveloped in a pale bluish aura, seemingly elastic and compressible, like a loosely inflated toy balloon. Over the pelvic region—the seat of her disease—the aura was of a yellowish color. When I made by will a curative pass with my hands,

there flowed from my finger tips strong, clear streams of vital force, in color a bright and clear sapphire. This strong current, impinging upon the patient's pale blue aura, was met with a feeble resistance from the latter, but, overcoming this with its own strong rush, it mingled with the weaker aura, tinged it with its own hue, and set it into quick vibration; the result being a reinvigoration of the invalid's system and the creating of a tendency towards convalescence. I am convinced of the accuracy of this description and, in fact, in the case under mention, the lady, instead of lying in bed for months, as her doctor had predicted she must, was up and about within the next ten days. The improvement was so striking, after even the first treatment, that her medical attendant was astounded at his next visit, and said she must have something uncanny about her constitution, some extra spring in her machinery that was out of the common run. This she conveyed to me in a gleeful note the next day, and said that she and her nurse were laughing together over the doctor's illusion as to the success of his remedies, and his ignorance of the fact of my having treated her and thus put in the suspected "spring" that had worked such a wonder.

The evening after our visit to Mrs. M. C., I was called upon by Mr. Herbert Stack to arrange for a meeting by me with the S. P. R. committee, and, as he was a man of high culture and of scientific tastes, I told him of Ewen's powers and suggested that this would be a good chance for us to see whether Stewart and Tait's theory of thought evolution was a sound one. As our Scottish friend was still possessed of the vision and willing to assist in the experiment, it was thus arranged: We were to sit in the unlighted back drawing room, he with his back to the solid partition to the right of the sliding doors, we two facing him, over against the opposite wall; one of us was to concentrate his thought upon any subject he might choose; if Ewen should be able to fix the moment of concentration he was simply to say the word "Now!" and we all should then be able to see whether his power extended so far or not. The object in giving him but the one word to utter was to preclude the necessity for his making any sustained mental effort at the time when his consciousness would be functioning on the other and higher plane. Two experiments made by Mr. Stack were successful, the moment of mental concentration being detected by the clairvoyant watcher. Mr. Stack then asked me to try, as, he said, I was much more in the habit of doing these mental feats than himself. Just as I was about to do so and Ewen was all ready, it occurred to me that if I should hold Mr. Stack's hand and press it at the moment of concentrating my thoughts, he and I both could know whether or not Ewen's power was real, and the evidence would be doubly strong. So we agreed. I took Mr. Stack's hand, and after a moment's calming of the mind, concentrated. Instantly, before I could transmit the order to my finger muscles, Ewen cried out "Now," and our plan was frustrated. I was vexed at this, for some instinct made me anxious that the committeeman of the S. P. R.

should get such a valuable bit of proof at first hand. His ingenuity, however, was equal to the occasion, for he proposed that he should hold my hand and give me the signal for concentration. This proved all-sufficient; he pressed my hand, I fixed my thought, and Ewen, as before, detected the moment of the act. So far so good. We had now four tests between us two, but I suggested as an extension of the experiment, that we should see if Ewen could trace the direction of thought if it were fixed upon a certain point within the two rooms. Of the two tests made both were successful; the first time he said: "I think your thought is directed to the ceiling over my head." The second time he said: "I see the thought current passing by me, to the left, as if directed to some point in the front drawing room." In both cases he was right. The thinker, at the second attempt, directed his attention to a lady, Mme. De Steigner, who sat at the further end of the lighted front drawing room.

Mr. Ewen's description of the luminous appearance of a thought current was very interesting. When one concentrates his mind upon some subject, not of an exciting nature, a shimmer of light goes forth from his brain, like the pulses of light in an electrically charged cloud on a warm summer night. When, on the other hand, the mind sends its outflowing aura to a fixed spot or object, a ray darts from the brain toward its target, like the flash of lightning in a thunderstorm. These revelations, it will be remembered, were made in May, 1884. They received no corroboration for twelve years, but then the accuracy of Mr. Ewen's observations was, I think, fully proven by those of other and more highly trained students of occult science, as will presently appear.

An acute scientific mind like Mr. Crookes' could not fail to be interested with facts like these, which pointed the way toward a splendid field of psychological research. I took Mr. Ewen to him the next morning and described what Mr. Stack and I had seen. He frankly said that this was an important matter, and he would like to follow it up if Mr. Ewen would be so obliging as to lend his services to the inquiry. He further wished to test the physical nature of the thought current, and see whether it would pass without deflection through sheets of glass and other materials; whether the luminous wave could be focussed by lenses, reflected by mirrors, etc.; in short, whether it had any properties which would make it function on the physical plane, in any degree to be tested by laboratory appliances.* Unfortunately, Mr. Ewen's clairvoyance had not shown itself that day, and he had to leave for Scotland in the afternoon, so that he could not aid in the suggested experiments—much to his own regret, for he is deeply interested in this branch of scientific investigation and needed no urging. At a large public meeting of the Society for Psychical Research, on the evening of May 28th, Mr. Stack and I made our reports on the preliminary experiments, and thus made it a matter of historical record.

The bearing which this discovery has upon certain familiar phenomena will be evident to the intelligent reader; for instance, the jettatura and mal occhio, or killing glance and "evil eye," with which certain persons are congenitally cursed—the late Pope Pius IX among them. Ignorant persons like to call this a superstitious folly, but it must be confessed that no popular belief has been more strongly supported by evidence. And

it is one that is not confined to one nation or country, but is spread all over the world and recorded in all history. The glance of a human eye may either soothe or slay, according to the mental impulse behind it, provided that the person thought of is sensitive to its vibration. Find the keynote of a glass vessel or globe, and by playing it with the right intensity on a violin, the glass will be shattered, while no other note will affect it. So man, the most sensitive of organizations, has each his keynote which, if found and played by a thought current, will carry him out of his equilibrium, perhaps upset his moral nature, or even destroy his life. Thus, it is a truism of ancient date that the hateful will-current of a black magician, if hurled at a pure and saintly person, falls to harm him and is thrown back against the sender, to his possible destruction. And the experience of mankind teaches that this innocence of evil, this absence of consciousness of sin is, indeed, a wall of everlasting bronze about us. Mr. Ewen's second sight makes it possible for us to realize the truth of this old mystery. So, also, does it make clear the rationale of the charming power of animals and men. It has been denied by some scientists that the bird-charming power of serpents was a fact, yet here we have the key to it. We once had at Adyar a yellow cat. While I have been sitting under the branches of a tall tree and gazing up at a squirrel, the pretty little rodent would move uneasily, squeal, and then drop to the ground before the cat, which would quietly catch it and carry it off to its young.

If the reader will now turn to the number of Lucifer for September, 1896, and read Mrs. Besant's striking article on "Thought-forms," he will see how completely her observations and those of her advanced fellow-students support the descriptions of Mr. Ewen, given me twelve years earlier, and also the folk-lore teachings about the evil eye, and the observed facts of healing the sick by gaze alone. Here she describes, from actual vision, the luminous flashes of color that come when the thought is of a general character, and the sharp, dagger-like, darting flash when an evil thought is shot against an individual. The colored illustrations given with the text make the law of thought-evolution very clear to us. Her figure 4 shows a zig-zag flash of dull red aura, breaking out of a mental storm cloud, for all the world like the lightning bolt that rives an oak in a thunderstorm. This is the thought of brutal violence, sent by a man who has just stricken down a woman in an East London slum. The thought form in figure 5 is that of a murderer, and exactly like the blade of a poniard. Such must have been the "air-drawn dagger" that the guilty Macbeth saw, yet could not clutch—a "one-pointed" thought, indeed; a wicked, life-taking thought. Human speech is full of expressions which indicate that their first users had an instinctive, if not a clairvoyant, sense of their fitness. For example, the common one, "He looks daggers at me," exactly represents the shape and motion of a thought of hatred when directed towards some one; a "bright mind," a "sunny mood," a "clouded intellect," the often reiterated confession of the murderer that "all looked red about me," "green-eyed" jealousy, "his glance seemed to pierce me through and through," etc., similarly support these observations of our clairvoyants.

The same rule holds as to the loving, helping, unselfish thought that would help instead of harming, do

Continued on 3d page.

SEEN AND UNSEEN

By Lilian Whiting

NUMBER 9

"Matter, were it never so despicable, is Spirit, the manifestation of Spirit; were it never so honorable, can it be more? The thing Visible, nay, the thing Imagined, the thing in any way conceived as Visible, what is it but a Garment, a Clothing of the higher, celestial, Invisible, unimaginable, formless, dark with excess of bright?"—Sartor Resartus, Thomas Carlyle.

The moment we realize the absolute unity of life between the Seen and the Unseen, that moment we realize that there is nothing really phenomenal in the sense of marvel or wonder. The manifestations of the Unseen become as natural as those of the Seen. They are all parts of the same life that we ourselves are living, as steam and vapor are other forms of water. The psychic body is not seen—not because its existence and its presence are not just as real as the existence and presence of the material body, but because its mode of manifestation is of an order not distinguishable by the eye. For instance:

Take the phenomenon of the solar spectrum. Science demonstrates that it has a dimension far larger than that which is seen.

"The spectrum is composed of three distinct parts; first, of luminous rays which, acting on the retina of the eye, constitute the spectrum of seven simple colors; and of rays lying within the red ray, which do not affect the vision, but the existence of which is scientifically demonstrated by their calorific power; third, of rays lying beyond the violet, equally invisible, but whose existence is not the less demonstrated by chemical tests. Thus the spectrum consists of three sorts of rays, calorific, luminous and chemical, the second of which, only, is directly appreciable by the organ of vision; the existence of the others being ascertained by experimental observation involving an exercise of mind.

"Now the reason why we can not see the rays lying inside the red is that the optic nerve is so constituted as to be sensitive to the vibrations of the universal ethereal medium only when the number of them is contained within certain limits; for the ether it is, and not the air, which by means of the vibrations of its molecules causes in us the sensation of light. The red ray is found by scientists to set up in the ethereal medium vibrations estimated at the number of 496 millions of millions a second; the violet ray sets up a number estimated at 728 millions of millions a second."

Between these two—the red and the violet—lie five colors, and all this range is perceptible to the eye; but above or below these two numbers—728 and 496 millions of millions per second, respectively—the optic nerve can not distinguish. From the red to the violet, inclusive, the eye takes cognizance; but below the red and above the violet nothing is seen. Yet chemical action reveals the presence of a vast number of invisible rays which affect the ether in precisely the same manner as the visible rays.

Or, again, let one gaze into the heavens at night. The eye discovers a certain number of stars; a good opera or field glass discerns a still greater number; a telescope reveals a far greater number than either; yet those unseen save by the telescope or the

field glass exist all the same. Does not this offer to us an analogy of the two worlds of the Seen and Unseen, teaching us how actually present may be the friends invisible to the eye? The rays of the solar spectrum are all of one kind; but the optic nerve only responds between a certain definite range of vibrations. The life in the Seen and the Unseen is one; it is all the same life, only differing in degree; but the eye does not respond to the higher vibration of the psychic body.

This paper is written en voyage on board the Cunarder *Cephalonia*, from Boston to Liverpool. Yesterday I was walking the deck with one of the officers whose trained eye could perceive, without the aid of a glass, a far greater extent of things than could mine. "Ah, there is a ship," he exclaimed suddenly. "Do you see it?" I looked and at first could see nothing. Then I perceived a trailing cloud of black smoke. I replied that I saw the smoke, but nothing beside, and even that I should not have noticed had not my attention been called to it. But the officer saw the steamer herself, and the foam dashing from her bows. In vain he tried to call my attention to this. All I could see was the long trail of black smoke against the horizon. The trained eye of the seaman saw more; a glass would have revealed still larger and more accurate recognition of this ship, some six miles away; so that we see that the unseen is by no means the invisible. To be the seen is simply a matter of condition.

Now the psychic eye can be trained as is the seaman's eye. The optic nerve is but the manifestation of the optic vision. We have, in a latent state, the psychic eye, the psychic ear; that is, we have the psychic vision, the psychic hearing, only that these faculties are latent. But to an increasing degree they may be developed even while we still inhabit the physical body. It is possible to so live as to increase the rate of vibration, and raising to a higher degree, we naturally and inevitably perceive what was before unseen by us. The trained eye perceives more than the untrained; the man, as a rule, perceives more than the child; simply because he has achieved a higher degree of consciousness and a higher rate of vibration. The time is not distant when clairvoyance and clairaudience, which are now supernormal faculties, will become the normal ones. Recently just before leaving Boston I sought a good medium whom I had before, however, never seen, and into whose room I went as an entire stranger. In a few moments she described to me several of my friends in the Unseen, and among them the one most tenderly loved, Miss Field. "Ah, if only I could see her!" I exclaimed to the medium, and the reply from my beloved friend was that if I could see her and see into the ethereal world where she now lives that I would "be so discontented" that I could not go on with my life here! There is doubtless much truth in this assertion for us all. A clear vision of the charm and loveliness and the higher significance of life lived more truly in spirit reality would make the present conditions, by contrast, seem very dull and inane. Yet the great underlying truth is this: that no fixed

and definite limits lie between the life in the Seen and the Unseen. We may all live the life of the spirit in just the degree to which we can live it. That degree depends upon ourselves. It depends upon aspiration, perception and mental energy. It depends largely upon physical conditions, but only when these physical conditions are the result of mental vision and determination. The mere physical state alone would be, largely, an artificial condition; but first realized in the spiritual perception and determination, it then becomes, not an artificially induced state, but a direct manifestation of intelligent spiritual advance. Of those conditions which conduce to the larger range of Spiritual perception I shall venture to speak somewhat at length in the next paper of this series. Meantime permit me personal word of explanation.

Rather suddenly, at the last, I started for Europe. We sailed from Boston on May 19th, and we are now approaching Liverpool, where I intend remaining a week or so to meet Prof. Oliver Lodge (of the Society for Psychological Research), and also, while here, to make a little excursion to Ateham, near Shrewsbury, where Dr. Anna Kingsford, (author of "The Perfect Way" and "Clothed With the Sun") lies buried, and where her married life was largely passed. Her husband is the vicar of that little village, and her grave, marked by a marble cross, in sight of the vicarage. Her life and personality were very unusual and I shall permit myself the interest of writing of her in these columns at some future date.

The International Congress of Spiritualists is to meet in London June 19-29, inclusive, a most interesting and valuable program having been arranged, opening with a religious service on the evening of June 19th, conducted by that noble and remarkable man, Rev. J. Page Hopps, the founder and the pastor of the "Church of Our Father" in London. Of this congress I shall have the great pleasure of writing you fully. Meantime, every sweetest wish and word and greeting. S. S. Cephalonia, Cunard Line, May 29, 1898.

THOUGHT AS AFFECTING HEALTH

Continued from 2d Page.

good instead of evil. No ocean is too wide, no continent too vast, to obstruct the running of such a good thought to its goal. The ancient shastras teach that it will even bridge the chasm of death, and follow its object into the trans-sepulchral states of existence. The moral to be drawn from these observations, none the less powerful from its being so evident, is that we have it in our power to ban or bless our fellow-men by the one-pointed thought-currents we send from our minds. But this has been indicated by so many speakers and writers of our literature in that of the ages which preceded our own, that I need not dwell upon it but for the one moment needed to give it in upon the mind of every one who aims at spiritual advancement and the doing of good to the race.—H. S. Olcott in *The Theosophist* for March.

*Writing from memory, without notes, and so many thousand miles away from London, I beg the indulgence of Sir William Crookes for any minor inaccuracies that may have crept into my narrative of the incidents of fourteen years ago.

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THE REASON WHY, or SPIRITUAL EXPERIENCES—By Mrs. Julia Crafts Smith. 50 cents.

DANCING AS A FINE ART.

A writer in the *Chicago Record* says that dancing is to be taught scientifically and philosophically, as well as artistically. It is to be a science as well as "the poetry of motion." The high priestess of the saltatory art aims to make dancing an exercise in which every movement of the body shall express a meaning and sentiment with "luminous grace." She is going to teach women to use their bodies as they do their eyes or their tongues; to express exquisite sentiments, noble ideas and lofty aspirations. She proposed to render "limbs so pliant, their gesture so expressive, their motions so intelligible, that at 66 a woman will be as supple as at 16, and that admiration will be aroused as much by her manner of crossing a room, stepping into a carriage or plucking a rose as by rare loveliness of face."

The dance, it seems, admits of translation into verbal language, which is not needed, however, for those who are trained and quick to interpret expression. The waltz, we are told, has since the days of Herodotus represented "serene love;" the glide sidewise from foot to foot means "ecstatic hope;" the pirouette means "crowned pleasure or ultimate satisfaction;" the skip stands for "joyous confidence;" hasty advance on the toes is "love's appeal;" a hasty retreat on the toes means "love scorned."

Thus the delicate movements of the supple form from head to feet in the trained dancer have meanings which may be learned by the student of the saltatory art, when they are all seen to be as certainly expressive of thought and feeling as are the motions of the face.

Our young women are to be instructed in this art of grace and beauty, are to be taught it in all its details, as they are taught physiology and hygiene, in order to increase their attractiveness and their influence.

This is a progressive age, and we must expect new arts and devices and should be slow to oppose them lest we oppose what we do not fully appreciate, but really women are almost too attractive and lovely for men now, and the question occurs, what will they be when the high priestess of dancing gets through with them, and makes their centripetal power even greater than it now is?

But this high art of emotional expression by bodily movement from lips to toe-tips may be carried so far as to defeat its object for ordinary men; it may be cultivated to a point beyond their power of interpretation. Unappreciated, all this variety, grace and significance of movement would be so much wasted sweetness; after all then the plain common people may remain unaffected by the higher culture in the saltatory art such as the Chicago high priestess is encouraging among young women of that wild and wicked city.

Among the lower class this art would, we fear, degenerate into vulgarity, and the expressions of emotion would take the form of those unæsthetic and repulsively coarse exhibitions of the orient, such as were seen during the world's exposition on the Midway Plaisance.

B. F. UNDERWOOD.

The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained, in the last analysis, a residuum it could not resolve.—Emerson.

ANGEL WHISPERING—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.



FORTY YEARS AGO.

A Reminiscence of the First Free Thought Convention in New England.

Forty years ago, on the 25th day of June, 1853, the first and only absolutely free platform convention ever held in New England opened for three days in the then old conservative orthodox town of Rutland, Vermont. There being no hall obtainable large enough for such a convention, a large tent with a seating capacity of 1,500 was procured from New Hampshire, and drawn by two four-horse teams from Lebanon, N. H., over the Green mountains to the village of Rutland. The convention was very surely and quietly decided upon and worked up by a committee of brave free souls from different sections of the state. Two months before any call was issued or the movement made public, circulars were printed setting forth the character and object of a free convention with a real free platform, which would be a new departure. The circulars were sent to well known and prominent people in New England and many western states with the request that those who favored the call for such a convention, would indorse and return the circulars. One hundred and seventy-five indorsements were received and the call went forth and the great free tent went up. The town of Rutland and conservative old state of Vermont were taken by surprise when the loaded cars and teams filled the town with people from far and near.

The president of the convention was Rev. Jason F. Walker of Glenn Falls, N. Y., who was formerly a presiding elder in connection with the Methodist church. There were 18 vice presidents, including Henry C. Wright of Boston, Mass., abolitionist and Spiritualist; Ernestine L. Rose of New York, materialist; Achsa W. Sprague and Sarah A. Horton, Vermont mediums; Judge William Weston, Burlington, Vt. Among the large number of speakers were:

Andrew Jackson Davis, Mrs. Mary F. Davis, Ernestine L. Rose, New York; Henry C. Wright, George Sennot, Boston; Parker Pillsbury, Concord, N. H.; S. B. Brittan, Mrs. Julia Branch, William Goodell, Eliza W. Farnam, Joel Tiffany, New York; Rev. A. D. Mayo, Albany, N. Y.; Elder Miles Grant, John H. W. Toohy, Boston; William Robson, England; Elder F. W. Evans, Shaker; Thomas Curtiss, Philadelphia; Henry Clapp, J. S. Loveland, New York; Miss Achsa W. Sprague, Plymouth, Vt.; Stephen S. Foster, Mrs. Abbie K. Foster, Worcester, Mass.; Mrs. Frances D. Gage, Ohio; Dr. H. B. Stover, New Haven, Conn.; Rev. H. P. Cutting, Vermont; Rev. Mr. Chandler, Michigan; Horace Seaver, editor, Boston; Miss Helen Temple, Bennington, Vt.

Committee of arrangements—John Landon, Newman Weeks, Rutland, Vt.; Dr. S. G. Perkins, Castleton, Vt.; Dr. Thomas E. Wakefield, Fair Haven, Vt.; Samuel B. Nichols, Burlington, Vt..

Secretaries—William H. Root, Burlington, Vt.; Newman Weeks, Rutland, Vt.; L. Clark, jr., Addison, Vt.; J. R. Forest, Winooski, Vt.; A. B. Armstrong, Dorset, Vt.

Subjects discussed — "Government," "Free Trade," "Slavery," "Woman's

Rights," "Marriage," "The Sabbath," "Spiritualism," "Land Reform," "Mater-nity," "The Bible," "Immortality," "Shakerism."

J. M. W. Ferrington of Boston, Mass., reported the proceedings. The Harmonist Glee club of Troy, N. Y., furnished the music.

The following quotations were hung as mottoes over the speakers' stand:

"Error of opinion may be safely tolerated, where reason is left free to combat it."—Jefferson.

"Let truth and falsehood grapple; who ever knew truth put to the worse in a free and open encounter?"—Milton.

"He who begins by loving Christianity better than truth, will end by loving himself better than either."—Coleridge.

The convention appointed a publishing committee who wrote the following:

PREFACE.

"The following pages contain a record of the proceedings of a convention held at Rutland, Vt., June 25, 26 and 27, 1853, and are published under the supervision of a committee to whom that duty was entrusted by the convention."

The report embraces the discussions on all the questions of reform there introduced, nearly in full. In some cases the speeches have been condensed, but never to the detriment of the arguments brought forward, certainly never with the intention to qualify the utterances of any speaker, however radical.

In theory, the principle of "freedom of speech" meets with universal acceptance in this country; but practically it is rejected as dangerous and heretical, for no sooner is an honest effort made to afford every man and woman an opportunity to express their whole thought on any of the great questions which agitate society, than startled conservatism and frightened timidity cry out against it, and, branding it with some odious name, seek to crush it in its inception, or, failing in this, to belie and caricature its results. Thus it has been with the convention whose proceedings are herein recorded. These pages will tell the story of what it really was. No man or woman is responsible for any word here uttered that was not spoken by himself or herself. "It is truth," says Paley, "that results from discussion and from controversy." Whatever of truth there is in these pages will live; for the rest, let it die!

"Get but the truth once uttered, and 'tis like

A star new-born, that drops into its place,

And which, once circling in its placid round,

Not all the tumult of the earth can shake."

The venerable John Landon, the prime mover in the organization of the "Rutland Free Convention," is still in the mortal form, in Binghamton, N. Y., aged 86 years. The world of human thought, free speech and toleration has made great advancement in forty years. The speeches on marriage and the social questions that brought forth bitter ridicule from the bigoted conservative press, would today be admitted into the leading

magazines. The nearest approach to the freedom of the Rutland convention in recent years has been at some of the conventions and campmeetings held by Spiritualists, and the organized "Congress of Religion." The religious, scientific and spiritual world is in constant motion, and is more and more emphasizing the great fact that the time has been coming and now is, when narrow religious bigots, heresy hunters and the fake commercial class of mediums must take a back seat, while honesty and truth go marching on.

"For Freedom, Fellowship and Character in Religion." Fraternally yours

N. WMAN WEEKS.

Rutland, Vt.

INTERESTING CLAIRVOYANCE.

It May Be Called Imagination by the Unknowing, But Is Instructive Just the Same.

I would like to tell the readers of the Light of Truth some of the wonderful messages my sister and I have received and some of the beautiful visions we have seen. Accidentally we discovered we both possessed much mediumistic powers of different kinds—although neither of us have ever attended a seance or sat in a circle.

We can see, after sitting a few minutes in a dark room, forms beautiful beyond description, clothed in robes of gleaming white that look even sheerer than the finest chiffon, always flowing free from neck to hem; they hold flowers to our faces, sing to us, and tell us marvelous things, which I will tell you in part.

One came robed in black and looked very sad. She said she was not dressed in black because she was an evil spirit, but because she continually mourned for those she had left on earth. I asked her if she were happy, she said: "I am more than happy. I am blessed. If I were merely happy I would be no more than I was on earth, and for that matter I would not be so much. On earth my sense of the sorrows of others would not allow me to lose myself in the pure animalism that is called happiness."

"I am filled with a sweet delight for the joy of this land, but when I turn my face from its light and look towards earth and see the sorrow and darkness there, I am willing to forget a little of this joy to be allowed to come for a brief space to earth and brighten the darkness with the light I give up. But if I would not give up something I would not be worthy of this land and would not be allowed to enter. There is no barrier to heaven except those we ourselves raise."

I asked if we had lived on the earth before. She said: "Yes, many times you have lived before in human form, and also in animals."

I asked her why other spirits do not know this; we have talked with many spirits on the reincarnation beliefs.

"How many mortals do not know what others know?" she said.

I said to my sister incidentally that life is just progression. Bethel said: "Do not say 'just progression.' It is a marvellous thing that we may live and develop."

I asked, "What is the object of life?" She said: "It is to make more joy in heaven. Each unselfish thought, act, or deed on earth causes flowers of love to bloom in heaven. You can gain heaven by your lives here; this is the first step towards it. There are other lives than this."

Another evening we talked with a beautiful spirit called Dora. She said: "I will tell you many things of life and its happiness here. Death

is merely the beginning. It is the dark portal we must pass through to enter here. Do not shrink, mortal. There are terrors beyond for those who do not deserve them. Your lives on earth are creating your heaven here. The sorrow and tears for others that darken your lives here will await you in smiles of joy in the life that is to be. The crown that presses its sharp thorns in your brow now will be a wreath of softest roses in the world to come. Tired feet that have trod such stony ways will bleed no more, but tread only paths of dewy grass and fragrant flowers. Hands that wearied of work will labor no more. As white as lilies, as smooth as satin, shall the hardship that has been done by them make them. They will carry flowers whose fragrance night and day will arise as an incense of praise. Eyes that have grown dim with tears will brighten from them now, as flowers are more brilliant from the dew that glistens on them. Faces worn from suffering will blossom again into a loveliness that will not fade as time goes by. But as a memory of beauty grows more beautiful as it fades into the shadow of sadness of the past, and we see through the eyes of love and longing, so all will grow more beautiful in this land, as they love more and these things that are of the spirit, and all that was earthly has faded from their hearts."

Then she said, "I must go, but not forever; another one will take my place."

A young man dressed like a saint in a picture came. We asked him if spirits could see the future. He said: "We see influences, and are often mistaken in our predictions, because the influences do not act the way expected. For instance, you may know when looking down a road of a car line that the car will run to the end of the road, but something may happen and never reach it. If you stay in the part of the country you are in, it may be predicted that you will be under a clear sky, but by going just a few miles you may be beneath the clouds."

Further he said: "I think spirits often make mistakes in trying to see the future, because they hurry and do not feel a true interest. A bad spirit can not see clearly, because he is as much inclined to idle, trivial modes of thought, and he seldom feels true impressions or waits to see much. A spirit can not tell at a glance. He must take all into consideration. I can not tell much about some persons because I am not interested. If you wish to know such things truly you can only know them when your mind is free. Most mediums are as susceptible to your influences as they are to ours. She may think she is listening to one of us when she is listening to your own spirit. For your own spirit can leave the body and communicate with other spirits and you not know it."

"We come to help you. Have faith of a little child. Expect us to do things that seem impossible to you, just as a child expects the impossible of his mother or friends. Love and believe in us and we will be enabled to aid you."

I must add that most of this is impressed on our minds and we write it through their influence. My sister and I have received much wonderful information through automatic writing, as well as many beautiful poems, some of rare literary merit. All delicate and ethereal.

GERTRUDE WEST.

CHRISTIANITY A FICTION—By Dr. J. H. Mendenhall. 50 cents.

FROM NIGHT TO MORN, or AN APPEAL TO THE BAPTIST CHURCH—By Abby A. Judson. 15 cents.

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**The World of Psychics
and Liberal Thought**

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Says the Greenwood correspondent of the Oxford (Me.) Democrat: "There are few persons who take less stock in supernatural sights and sounds than myself, always adhering to the philosophy of cause and effect. But an incident occurred 35 years ago for which I have never been able to give any explanation, and probably never shall. Our daughter, Carrie E., now the wife of I. W. Swan, was born Feb. 25, 1863, on the day that brother Charles was 21 years old. In a few weeks after the birth I wrote a letter to my brother, then in the army, informing him of the fact, and proposed for him to send us a name for her. This he did after a while, although it did not exactly suit us. Time passed on until the third day of May, which was Sunday, if I remember right, and while we were discussing the propriety of calling the child by the proposed name, she sleeping quietly in the cradle at the time, there came a heavy report like the discharge of a rifle, and coming directly from under the cradle in which the infant was sleeping. And here occurred another wonder in close connection with the first, and equally puzzling. The child, although a nervous little thing and always ready to spring and wake up at any kind of noise, did not move a muscle and to all appearance heard nothing. On collecting our wits the first question asked was about Charles—if he was killed, and if that was the report of the gun that shot him. The next thing was to search the house from garret to cellar, but we found nothing disturbed. About two weeks after this we had a letter from Charles informing us that he had been wounded in the battle of Chancellorsville, and was then in the hospital at Point Lookout. The wound was in the calf of the leg, and so serious as to lay him up for nearly five months. Writing directly back and making inquiry as to the day and exact time that he was shot, it was found to correspond precisely with the moment that we heard the rebel gun, or whatever it was."

Who are the men of science, then? To hear some people talk, one might imagine that Science had to do only with surfaces and physical tests. But what about the conscience, reason, reverence, aspiration, spiritual insight, love? Had Jesus Christ no science? Is there no science in the Sermon on the Mount? How long will it be before the world awakes to the fact that there is no science higher and surer than the science of the soul?—Light.

The stronger man must take care of the weaker, as his jailer, on the old lines, and in conformity to the ideals of the stone age in political economy, or else he must take care of him as his brother. Jailer or brother, which shall it be? There is no middle choice, and there never was; and if we do not choose brother, jailer will choose itself.

Mr. and Mrs. James Farrell, 79 West 103d street, New York city, were awakened at night recently by a crash in their apartments. On investigation they found that a large picture of the Savior had fallen from the wall. "James," said Mrs. Farrell, "that means bad luck." While the man and his wife were discussing this question they heard groans and found Mrs. Tod, their servant, a widow, in her room unconscious. Dr. Golt of the Manhattan hospital said that the woman had taken an overdose of morphine.

Santenelli, the hypnotist, has abandoned the show business and gone to lecturing. He says he has discovered that a person has two minds, one in the body.

E. M. Day, a traveling hypnotist, was arrested at Butler, Pa., on a writ of habeas corpus issued by A. M. Christley, guardian of William Carruthers. Day put young Carruthers to sleep for 24 hours. The boy's body was on exhibition in a store window all day, and when his guardian discovered what was going on he began proceedings to recover possession of his ward. Day defended himself in court, and the sleeping boy was carried in on a stretcher. Two physicians tried to awaken him, but failed. The court finally decided that Day had no legal right to young Carruthers without the consent of his guardian, and remanded the professor to the care of the sheriff until he should comply with the order of the court in the case, and sentenced him to pay the costs. At 9:30 o'clock that night the 24 hours were up, and Carruthers was aroused from his sleep and turned over to his guardian.

The Chicago School of Suggestive Therapeutics has been opened for the treatment of nervous disorders, functional derangements and bad habits, and for the instruction of laymen in the science and practice of this branch of hypnotism. The school is for the present held in the Times-Herald, Room 212.

The word pantheism would seem to be one concerning which there is much elasticity of use, and which is not generally understood, especially in theological uses. A limited sense of the word makes it the worship of all the gods, and justifies its derivation, as sometimes given, from the word for all, as used in Pan-American. But the word has a deeper meaning in its philosophic use. It implies that all is God—the whole universe is God. In the old mythology Pan stood for the universe; and when the mere metaphysical sense thereof was materialized, the god Pan was represented as combining opposites, clothed in a spotted leopard skin, supposed to represent the starry heavens. If Pan stands in thought of mythology for the universe, the word pan-theism may better be derived from that word, for thus is brought out its meaning, which is, as before stated, the theory that all is God—that the whole universe, matter and spirit, is God.

Lady Henry Somerset has been re-elected to the presidency of the British Women's Temperance association.

Miss Calkins of Wellesley College not long ago undertook some experiments with relation to dreams. She, assisted by a fellow instructor, took notes of 205 dreams, which occurred on fifty-five consecutive nights. Paper, pencil, candle and matches were placed close at hand, for convenience in recording the dreams, and an alarm clock was set so as to go off at various hours of the night. The results obtained showed that most of the dreaming was done during light morning sleep, and the dreams after 4 a. m. were most vivid.

At the meeting of the Philadelphia conference of Baptist ministers in Griffith hall, the Rev. Wayland Hoyt, D. D., read a paper on "Hypnotism." He said there is such a thing as hypnotism.

The Light of Truth Pub. Co. has just issued a neat little pocket library of questions and answers on Spiritual subjects. It is a mine of practical information. Price five cents.

"I pray thee to have pity on the wicked. Thou hast already had pity on the virtuous by making them so."—Buddhist prayer.

As a brick fell from a carrier's hod it knocked down a Spanish flag displayed from a store front below. "That must have been an American brick," remarked a passer-by. "Yis," said the hodcarrier above, "but it was of Irish descent."—Richmond Dispatch.

Lady—Now that you have partaken of a good dinner, are you equal to the task of sawing some wood? Tramp—Madam, equal is not the proper word; I'm superior to it.—Chicago News.

The Journal of Medical Hypnotism is now the Journal of Suggestive Therapeutics. Publication office, 211 Times-Herald building, Chicago.

Four thousand persons attended the communion services at the First Church of Christ, Scientist, at Boston, and 1,350 persons were received into membership, having made their applications since the beginning of the year 1898.

Herbert N. Casson, formerly of the Lynn, Mass., Labor church, has been elected a member of the Ruskin cooperative association at Ruskin, Tenn., and will take editorial charge of the Coming Nation, one of the leading Socialist newspapers of the United States.

Our nation can not endure the present social anarchy of speculative and competitive industrialism. It is destructive to the best forces of the individual life, and constitutes the common life in every anti-Christ order of society.—Herron.

Mrs. Annie Besant, who made a tour of this country recently, arrived in Bombay last month and is still in India.

The Social Democracy, in convention in Chicago, June 11, decided by a vote of 52 to 36 in favor of the colonization scheme for which purpose it was organized, and against the plan of political action proposed by Eugene V. Debs. Prior to taking the vote there was a warm debate, lasting from early evening until 2:30 in the morning. Upon the silence which greeted the announcement of the ballot, President Debs, with his thirty-five followers, held a consultation. Then they filed out of the hall and held a separate convention.

A QUIET CITY.

That a great city need not be a noisy one is proved in Berlin, which is said to be the least noisy city in Europe. Railway engines are not allowed to blow their whistles within the city limits. There is no loud bawling by hucksters, and a man whose wagon gearing is loose and rattling is subject to a fine. The courts have a large discretion as to fines for noise-making. Strangest of all, piano playing is regulated in Berlin. Before a certain hour in the day and after a certain hour in the night, the piano must be silent in that musical city. Even during playing hours a fine is imposed for mere pounding on the piano. In this way the nerves of the inhabitants are less strained and nervous breakdowns ought to be less common.

NOT A LITERAL TRANSLATION.

Uncle Mat—Ma, what does "vice versa" mean?

Aunt Ann—I ain't sure, pa; but it sounds as if it might refer to them Poems o' Pashun, or some sech thing. —Up-to-Date.

FAREWELL.

On Sunday, June 5th, the many friends of Sister Ella J. Davis assembled at Labor Temple to say farewell to her and wish her Godspeed; she will henceforth be known as Mrs. Dr. Tyler of Eagle Bend, Minn. Her admiring friends paid many glowing tributes to her worth, and the many beautiful garlands of loving praise which were wreathed in her behalf attested to the high esteem in which she is held. That day must ever live green in her memory, as it will in the hearts of those she leaves in Minneapolis. The following original poem dedicated to her was read by the writer:

In June, the month of roses sweet,
When leafy dells are dank with dew,
When nature glad, the song birds greet,
We're called to say "Goodby" to you.
The feathered warblers of the glen
Are nesting in the leafy boughs,
Fair emblem of the lives of men
Who take the sacred marriage vows.

Unlike the birds, we may not be
Care-free and happy all the day,
With lives tuned to a higher key,
Sorrow and pain beset our way.
But though dark clouds obscure our sun,
And shadows dense around us crowd,
The while our earthly race we run
With tear-dimmed eyes and hearts
Down-bowed;

We know our souls have need of shade,
We know our lives have need of storm,
So let us walk all unafraid,
And when we wake in life's glad morn
We'll backward glance along the steep
We climbed with hearts that cried for
rest,

And wonder why we oft did weep
So clear we'll see that path was best.

So in the battlefield of life
May God's love ever be your stay,
In storm or sunshine, peace or strife,
May angels guard you on your way.
We'd wish you, dear, a life all joy,
All happiness, all peace, all calm,
Pleasures unmingled with base alloy,
A path strewn with heart's ease and
balm.

We'd wish you faithful human love,
Kind hearts to fill your life with cheer,
Sweet peace akin to that above,
With naught to ever cause a tear.
For you and him your heart has chosen
We'd wish the choicest blessings given,
Your path through life bloom like the
rose,
Love lead you through the gates of
heaven.

And if on earth we meet no more,
Though parting doth our spirits grieve,
On wings of love our thoughts will soar,
And memory fond will garlands weave.
Enshrined within each loving heart,
You still must dwell, though far away,
And soon where true friends never part
We'll meet in realms of endless day.

LIZZIE DUCKER LYNES.

NOT A "REGULAR."

A good true story is told of a San Francisco woman and a doctor with a conscience. The doctor performed a successful operation for a rich woman, and when asked for his bill presented one for \$50. The lady smiled, and said: "Do you consider that a reasonable charge, considering my circumstances?" The doctor replied: "That is my charge for that operation; your circumstances have nothing to do with it." The lady drew a check for \$500 and presented it to him. He handed it back, saying:—"I can not accept this. My charge for that operation is \$50." "Very well," the lady replied, "Keep the check and put the balance to my credit." Some months after, she received a long itemized bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of odds and ends of humanity, male and female, black and white, who had been mended at her expense. She was so delighted at it that she immediately placed another check for \$500 to his credit on the same terms, and it is now being earned in the same way.

Is not that an excellent suggestion as to the right use of money?

Spiritism

SPIRIT PHOTOGRAPHY.

In the triune interest of our cause, your readers and friend, F. N. Foster, I wish to state the following with reference to the inclosed spirit picture.

On Saturday, May 21, I bought in a photograph outfit store, in Brooklyn, a dozen dry plates $4\frac{1}{2} \times 6\frac{1}{2}$ of the Hammer Dry Plate company of St. Louis and took them home.

The next day at 10 o'clock a. m. I went to Mr. Foster, No. 305 Tompkins avenue, in Brooklyn, requesting him to see whether he could obtain for me a spirit picture under test conditions and without the use of a camera.

He consented and darkened the room whilst I was sitting at the table, on which I placed the still sealed package in the original box and wrapper.

Mr. Foster then took a seat opposite me and by the dim light of a red glass lantern I cut the paper box open and took from the center of the pile of glass plates one at random, which I marked by writing my name across the plate.

Now I took hold of the plate on the two corners and held it under the table. The medium then took hold of the two other corners and thus we sat for a few seconds opposite each other, when I felt three raps on the plate. As a reply to the question addressed to the invisible whether they succeeded we got again three raps. Mr. Foster then let the plate go and I took it from under the table, placing it instantly in the paper box and wrapped it in a paper.

Taking leave I took an electric car and rode to a practical photographer, requesting him to develop the plate. Complying with my request he went into the dark room, whence he returned in a few minutes showing me the plate, on which there were the faces of a male and female being, whom to identify I, however, am not able, and also across my signature, as affixed to the plate, of which I inclose you herewith a print.

Notwithstanding that I am not able to recognize the faces I can guarantee for the genuineness of the manifestation, which I regard as an actual phenomena of dorchographic nature.

HERMAN HANDRICH.

A VIVID DREAM.

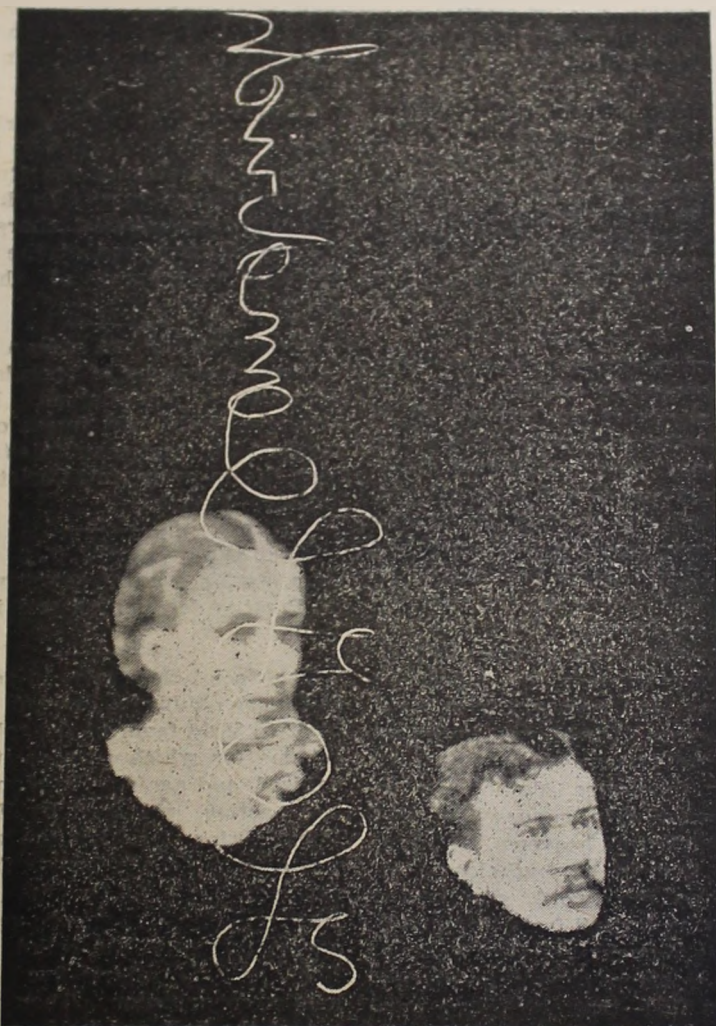
A writer in "Intelligence" tells the following story:

"I have an uncle, only brother of my mother, who builds and superintends powder and dynamite factories for Noble and Co., of Paris. As he travels very much we often do not hear from him for a long time, and are anxious at times, fearing that something serious has happened to him. One night in February, 1897, I was dreaming an ordinary, trivial dream in Omaha, Neb., when suddenly I heard a fearful detonation, saw green and blue fire spurt in all directions like lightning, and felt myself as if I had been annihilated. It required a few minutes till I realized that I was not dead and that all had been a dream. I thought at once of my uncle and that one of the factories had exploded. In the morning, at the breakfast-table, I told my brother of the vivid dream, which had not the least connection with the trivial dream, and I said that I was certain that one of

uncle's factories was blown up. Two days later, a cable dispatch appeared in the morning paper, saying that Noble's dynamite factory near Ayrshire, Scotland, had exploded, killing half-a-dozen men and breaking window panes for forty miles around. Upon investigation the fact developed that the factory blew up at the same time I had the dream, considering the difference in time between Nebraska and Scotland. My uncle was not near the factory at the time, but in France."

THE COLORS OF THE AURA.

Science is becoming one of the most



SPIRIT PHOTOGRAPHY.

powerful auxiliaries of Spiritualism, and the photographic camera, by demonstrating the actuality of the aura which surrounds every one of us, has lent the weight of scientific attestation to the statements of the many clairvoyants by whom that aura has been seen and described. That it varies in color, in brightness and in transparency or opacity, according to the spiritual, moral and physical condition of the individual, for the time being, is a well ascertained fact; and "Ismala," writing on the subject on the Revue de la France Moderne, points out that it is not improbable that the progress of science will furnish us with the means of reproducing and of distinguishing the different tints of the aura. "Human magnetism," the writer proceeds, "finds itself influenced at the moment of birth by the position of the planets. The sun and the moon exercise a preponderous force. The moon reflects upon us formidable stellar influences under the form of beneficent or maleficent radiations. She is magnetic and negative

in her action, while the sun is positive and sends us electric rays." In fact it is beginning to be discovered that the universe to which we belong is one stupendous whole, in which each atom is related to, acts upon and is acted upon by every other atom; and that the words of Paul, "For we know that all the creation (pasa he Ktisis, the whole universe) groaneth together, and travaileth together until now," may have a much deeper significance than is ordinarily attached to them. At the same time it is also beginning to be discovered that Astrology, which was recognized as a science by Ptolemy, Proclus and Porphyry, among the Greeks; was cultivated by the most learned of the Arabian astronomers; was justified in the Middle Ages by Albertus Magnus and his illustrious disciple, Thomas d'Aquinas; and was defended and sustained by two such scientific luminaries as Tycho Brahe and Kepler; is deserving of more study than it has received during the last two centuries.

growing cells of the moving tips. The plant is touched by moisture or sunlight. It 'thinks' of them, and in so doing the cells that are touched and 'think' are turned toward the source of the stimulus. The function of the brain, therefore, in some sense exists in the tree, but there is no need in the tree for a specialized sensorium."

SPIRITUALISM IN FRANCE.

Reviewing the events of the year 1897, M. Gabriel Delanne, editor of the Revue Scientifique et Morale du Spiritualisme, says: "In France the Spiritualist movement is on the up grade. There is no town today, which does not possess one or many circles, in which the public can gain instruction. Contrary to religions, its free philosophy is subject to no dogmas, and submissive to no despotic authority. It is spontaneously developed. Incessantly enriching itself by all modern discoveries. None of its partisans recognize any infallible authority. They know that it is by progressive steps they arrive at the discovery of the truth, by the experimental study of nature. Spiritualism, then, is essentially supple in its doctrines, for it moves easily along the great lines traced from the beginning by its initiators. Its rigorous methods permit of its boldly proclaiming the immortality of the soul. It possesses that certain criterion which establishes that grand truth beyond the reach of doubt. Without having recourse to tradition, without borrowing anything from the religions which it elucidates and unifies, it has discovered a splendid page in the eternal work of creation."

IF YOU SHOULD DIE TONIGHT.

By P. C. Murray.

The night is still and calm and bright
And visions 'round me creep,
As near your loving couch I sit
And watch you while you sleep.
But sorrow soon may come to us,
Our brightest hopes to blight—
This life would have no charms for me
If you should die tonight.

How sweet you sleep, my loving ones,
You have no care nor pain,
Your smiling lips with angels speak,
You hear sweet music's strain.
Eternal joy would be your lot,
With minds so pure and bright,
Your souls would deck the angel throne,
If you should die tonight.

You have no pain nor sorrow now,
Your souls are free from sin,
Your loving hearts are free from stain,
You have no care within.
Such pure white souls would heaven bless
And shine with radiance bright,
But earth would lose its sweetest flowers
If you should die tonight.

You are my guiding stars of hope,
Your souls are wrapped in mine,
You smile and laugh so sweetly, dears,
You make life more divine.
I feel your presence everywhere,
You make all cares so light,
But life would have no joys for me
If you should die tonight.

But could I see your future years
And wander o'er life's plain,
Perhaps I'd find some thorny paths
All strewn with tears and pain.
I then would turn and heaven bless
For giving me the light,
To see how happier you would be
If you should die tonight.

But hope is e'er our guiding star,
Ambition lights our way,
And life holds out its brightest side
With each recurring day.
Though joys or pain, I know not which
Will meet your future sight,
Yet earth would have no charms for me
If you should die tonight.
233 Main St., Dubuque, Ia.

TRACT NO. 1.

PSYCHIC PROBLEMS — By Lillian Whiting. A series of Spiritual essays on subjects compatible with the philosophy of life. Price 10 cents; 25, \$1.75; 50, \$2.50; 100, \$5.

DO PLANTS THINK?

At the manifestation of intellect, or rather of its earliest germs, in the plant, President Jordan of the Leland Stanford University, speaks as follows:

"The plant searches for food by a movement of the feeding parts alone. In the process of growth, as Darwin has shown, the tips of the branches and roots are in constant motion. This movement is in a spiral squirm. It is only an exaggeration of the same action in the tendrils of the growing vine. The course of the squirming rootlet may be deflected from a regular spiral by the presence of water. The moving branchlets will turn toward the sun. The region of sensation in the plant and the point of growth are identical, because this is the only part that needs to move. The tender tip is the plant's brain. If locomotion were in question, the plant would need to be differently constructed. It would demand the mechanism of the animal. The nerve, brain, and muscle of the plant are all represented by the tender

JUBILEE OF SPIRITUALISM.

Reports and Comments of Leading
Rochester Journals.

(By G. B. Stebbins.)

The Jubilee of Modern Spiritualism—its fifty years of growth since the Hydesville "raps" and its first public demonstrations at Rochester, N. Y., in 1848, has just closed. The great movement began with the rude welcome of a brutish mob; its jubilee called thousands together in a great theater and in halls. The mob had vanished, and its savage yells gave place to a kind and courteous address of welcome by Mayor Warner.

I hoped to be present and take part in the Jubilee doings, in response to a kind invitation from my friend Frank Walker, but could not attend.

Almost all the true-hearted pioneers I knew well personally, and it would have been a great pleasure to meet friends from far and near.

Each day the Rochester papers came to me with two columns given daily to full and fair reports, from which extracts are given that your readers may see how the "spirit of the press" subtly catches and records the spirit of the people, which is growing fair and free.

The Democrat and Chronicle reports the opening day, May 25th, with comments as follows:

"Rochester people have heard a great deal about Spiritualism this spring, and the present generation, which is acquainted with the being of the cult only from the stories they have heard of its peculiar birth in this city, fifty years ago, were made familiar with its origin and history through the fiftieth anniversary, which was celebrated here last March by the local society. Those who have a personal experience with and recollection of the first meetings held in old Corinthian hall had their memories refreshed by a revival of those early meetings. Therefore, it was with this recently aroused interest and enthusiasm undiminished that the people gathered yesterday afternoon at the Lyceum theater to attend the opening session of what is to be the greatest convention and jubilee of the Spiritualists ever held, the fiftieth anniversary celebration by the National Spiritualist association.

Though its birth is so comparatively recent, its strength is manifest in the fact that it was able to fill the big theater, and in the kind of talent it presents and the class of people who are attracted to the meetings. Its representatives are legion, and they have assembled from all parts of the country and the world to participate in the jubilee. Not only have they filled the Lyceum, but Fitzhugh hall as well, and the people are offered a choice of attractions. At the Lyceum will be heard the best speaking talent of the society, while every evening at Fitzhugh hall will be assembled the most noted mediums of this country and Europe, who will entertain with exhibitions of their peculiar phenomena, and an explanation of the wonders of Spiritualism. Fine musical programs will be presented at both places.

"At 3 yesterday afternoon, when the meeting was called to order by the general manager, Frank Walker, the Lyceum was nearly filled, and people kept coming all through the exercises. The decorations of the stage consisted of the Stars and Stripes gracefully looped at the rear, and on one side was the Union Jack and on the other the emblem of Cuba. The exercises were of a preliminary character, a prelude as it were of the convention, and the musical program alone was well worth hearing.

"The mayor extended to the Spiritualists the freedom of the city and its hearty greeting, with the wish that they would carry away with them only the pleasantest recollections.

"The speaker here referred to the history of Spiritualism as prepared by R. D. Jones of this city, of which a brief sketch was given. He spoke of the manner in which the society was received in Rochester fifty years ago, when the police justice and all his force were called out to attend them, 'but,' he said, 'instead of the police justice, I am here to bid you welcome. Spiritualism since 1848 has been introduced into every country on the globe, and numbers among its members some of the brainiest men and women, and I understand that you will have many of them here to explain to you all that you do not know about it.'"

In its issue of June 1st the same journal commented on the convention and its close:

"The fiftieth anniversary of Modern Spiritualism is drawing to a close. Today is the eighth and last day of the jubilee celebration that has marked an era in the history of the sect, and is the most pretentious and elaborate national meeting they have ever held. The sessions, though exceedingly interesting, have been long and trying, and must have been very wearing on the delegates and the principal workers, yet they have stayed faithfully at their posts, and carried out the days' programs abating nothing of enthusiasm or zeal. They have proclaimed their principles and their beliefs, and many radical utterances have been heard from their platform, utterances which would have shocked and scandalized the Christian world if uttered fifty years ago at the birth of Spiritualism. The church, Christianity, creeds and dogmas have been handled without gloves, the sentiments expressed have been those of the freethinker and Pantheist, and it is significant of the times we live in, and this end-of-the-nineteenth-century spirit, that these utterances have not even produced a sensation or caused a ripple outside the convention walls.

"From the Spiritualistic standpoint, the jubilee has been a great success in everything but finances. It was planned to occur at this time and place eighteen months ago, and at that time it was expected that the attendance would be phenomenal, and plans were made accordingly on a very large scale. But the conditions have changed since the plans were laid, and the war has made a great difference with the outside interest and the attendance among Spiritualists. Mr. Walker has devoted his whole time for a year and a half to the management of the jubilee, and the expenses necessarily have been very heavy. Receipts have in no sense equalled the expenditures. As a result it was necessary to call upon the Spiritualists to show their devotion to the sect by liberally contributing towards the general expense. This occupied a good portion of the afternoon session yesterday, and the responses were generous. Many visiting mediums and delegates have donated their expenses, officers of the association have done the same, and it is more than likely that the financial part of the jubilee will be satisfactorily adjusted."

Possibly the criticisms of the Chronicle may be open to comments, but they are frank and friendly, and therefore welcome. Three other leading daily papers gave fair reports which will be widely read.

In due time the Light of Truth will give its report of speakers, mediums and varied exercises of this most influential and commanding jubilee,



marked by its sympathy for woman's equality in church and state, a great movement which began in the same year, born as a twin sister to Modern Spiritualism, and for other wise and beneficent reforms.

A Chronicle subscriber from Watkins, N. Y., writes that journal a letter and expresses his opinion that "there are not more than 10,000 Christians among the millions of Spiritualists," and tells of his wish to "establish societies of Christian Spiritualists to save the victims of a soul-destroying infidelity."

This is an old story with a new name. In anti-slavery days the clerical and pious defenders of chattel slavery used to stand back in holy terror rather than "mix up with the infidel abolitionists" and talk of a "better way." If this Watkins friend has a better way let him walk in it and waste no time in calling bad names. The old-style clerical defenders of slavery were "always abolitionists" after slavery was abolished.

This Watkins man is in danger of always being a Spiritualist after it "becomes popular."

MRS. H. S. LAKE.

At Army and Navy Hall, Cleveland,
O., April 27th.

From Lecture Entitled: "An Interpretation of Life—Here and Hereafter."

No thoughtful person can fail to be impressed with the mystery and responsibility of life—the perpetually recurring, unexpected, unforeseen, unprepared for, accidental.

To furnish some reasonable explanation of these conditions is a task, or a privilege, to which the humblest, or the noblest, may legitimately aspire.

"What is man that Thou are mindful of him?" What is this flesh, and this force, and this forward looking, and this questioner?

In what way can consciousness concern itself with an analysis of its own capacity?

Is it enough to say: We live? Must we not also ask wherefore, and where, and how, and how long? Indeed, must we not really seek to understand what living means? We say the plant lives, the animal lives, but we do not mean the same as when we say: "Man lives."

The child is savage, for he grasps, with glee, the bells he did not toll to make, and shakes them in the shrinking ear of nervous invalidism, because he likes the jingle, little realizing that when, in later life, he does comparatively the same, with fawdry dress, and ill-bought ease, and worldly power, he shall be made in turn to listen to the roar of cannon which shall batter down his walls, and beat his flesh-warm body to a shapeless jelly. Eternal existence involves the world-old question of righteousness.

Right forever makes its protest:

Wrong, grim-visaged, bulks the throne;
But these protests shape the future,
And, beneath the stifled moan
God's redemption laws are working,
Guarding tenderly their own.

AN OBSTACLE.

By Charlotte Perkins Stetson.

I was climbing up a mountain path,
With many things to do,
Important business of my own,
And other people's, too,
When I ran against a Prejudice
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed,
My strength and time were limited,
I carried quite a load,
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit
And let me travel by.
He smiled, but as for moving?
He didn't even try.

And then I reasoned quietly
With that colossal mule;
My time was short, no other path—
The mountain winds were cool;
I argued like a Solomon,
He sat there like a fool.

Then I flew into a passion,
I danced and howled and swore,
I pelted and belabored him
Till I was stiff and sore;
He got as mad as I did,
But he sat there as before.

And then I begged him on my knees,
I might be kneeling still,
If so I hoped to move that mass
Of obdurate ill-will;
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless,
In an ecstasy of woe;
The mountain mists were rising fast,
The sun was sinking slow,
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air,
And I walked directly through him,
As if he wasn't there!

UPWARD STEPS OF SEVENTY YEARS.

He imparts to its pages the charm of his own personality. A varied and instructive history and biography.—Rev. J. H. Crocker in Madison (Wis.) Democrat.

A western farmer, a Spiritualist, says: I wish I had words to express the pleasure this book has given me. Its chapters, historic, autographic and biographic are excellent.

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THE POWER OF SUGGESTION.

There is a wonderful uncovering in suggestion—that process by which one idea is distilized and another implanted in the mind, to narrow it down to the point we wish to speak on. If we take Pope's doctrine that evil is not a positive principle and that goodness is, the efficacy of suggestion to banish evil is seen at once. Experiments have established the fact that bad habits, vicious thoughts and desires, disease and melancholy are susceptible to suggestion, and are banished from the human system by it. The ethics of suggestion, then, is as important and far-reaching as its therapeutic quality, the power of healing diseased bodies. There are more sick minds than sick bodies. To cure the mind is equivalent to a cure of the body ordinarily. Evil suggestion is possible, in fact most bad habits are the result of suggestion, but the great virtue is the positive eradication of evil by good suggestions, a fact that reveals the proneness of the mind which is toward the good. Many persons are bad or sick solely because they have been made to believe so by the thoughts and actions of others.

The new ethics as a cardinal principle speaks the positive good of every human being, the evil in them being subordinate to the good. We can wish hell or heaven into the lives of our fellows. Which of these shall our wish consist of? Society is a vast hypnosis, and this is the dream state of the soul forces of mankind. With Shelly we say:

"'Tis we who, lost in stormy visions, keep with phantoms an unprofitable strife.

And in mad trance strike with our spirit's knife
Invulnerable nothings."

We are all being played upon by the unseen potent forces of mind. We can not be isolated from each other however much we might crave it, and our thoughts oftentimes pelt like cannon balls upon the livid sensibilities of our associates. Here is the secret of all evil and wrong and suffering. To illustrate: Hypnotism is a form of suggestion. Obedient to it, a fellow trips and falls by the wayside of rectitude. Immediately the ban of adverse suggestion in the various forms of criticism and condemnation, is upon him. He tries to rise, but falls again, and the cry, "crucify him," in the form of this hyenalism of the social grind, stabs him anew. The state prison or the state legislature at last, receives him and his name goes down in dishonor.

Good suggestions are synonymous of Good Samaritans. These are needed both for mind and body. Let us see that our suggestions are good. Make those who approach you feel that you think well of them, that they are good. If your boy gets into mis-

trouble—they all do—don't tell him he is a miserable brat, a no-good, a d—k—er, and all that, but set about eradicating his disease by telling him he is good. If you can hypnotize him all the better, and then command him to do and be good. He will surely obey in time.

In short, there is no limit to the ramifications of this beneficent law into the hidden recesses of human life and action. It is all-powerful and potent.

OF SUCH IS THE OPPOSITION.

Here is the way Professor William M. Lockwood touches off the experts who know all about how it is all done. Directly, Prof. Lockwood refers to one Dr. Sellers, who helped the University of Pennsylvania to \$65,000 of an honest citizen's money by the machivellian processes of the Seybert commission, but we refer the remarks to the Scientific American people, who have recently gotten out a book the matter for which was drawn from the sources alluded to, and which they claim exposes the whole thing, viz., spirit mediumship.

"If you want to know how a thought as a mode of motion is transmitted through a thousand miles of telephone wire, secure the services of a 'professional,' who pretends to take a dry goods store and grocery out of your hat—he is the proper cult because acquainted with the 'modes of motion.' If you want to know how thought and vocal speech are stored in matter, as is witnessed in graphophone and other experiments, don't lose a moment's time in calling in the man who can draw whisky, wine or beer from the same jug. He is the man who knows—some things.

If you are asked how thought, as a conscious energy, can be sent across the continent, and correctly received and interpreted by the receiving psychic, as has been witnessed in more than a thousand instances, and books containing these data can be seen at the Franklin Institute, Philadelphia, don't consult those who have made this research, but consult the man who has navigated the western rivers with gamblers on a steamboat—he can turn up the card that reveals all such tricks.

If you wish to know how writing appeared at Belshazzar's feast in former times, or how it appears on slates, paper and articles of modern times, if you wish to know how in the co-relations of nature's elements and energies life beyond the grave is co-related to the mortal plane by 'invisible modes of motion,' don't ask such men in the various departments of science as Wallace, Varley, Barrett, Gregory, Fechner and Fichte, don't consult such mental freaks as Flammarion, Challis, Crookes and hundreds of other distinguished savants of modern times, but lose no time to see the one great intellect of the age—the man who poses as the wonderful sleight-of-hand trickster and necromancer of the Seybert commission."

TWO DREAM STATES.

There is a suggestive field for the curious minded in those processes by which a man fits himself to actually feel and know that a personal devil exists, and the dreams induced in some persons that they are being led by satan over the burning floor of hell simply by placing a hot water bottle at their feet while they are asleep. What is the difference, in psychological effects, between a hot water bottle at a man's feet when he is asleep and a training in an orthodox theological seminary, so far as a belief in the devil is concerned?

GLADLY REPEATED WITH NOT A LINE ERASED NOR A WORD OBSCURED.

We have been urged by a number of staunch friends to reprint the following editorial, which appeared originally in these columns in the issue of May 12th, ult. We have only to add that the responses to this appeal have been exceedingly gratifying, but it is desired that the pregnant truths set forth shall be re-read and re-pondered. The time is at hand when the fidelity of every Spiritualist who loves his cause and the work of the spirit world shall be made manifest by subscribing to this paper and help his cause along. Were we to write on the topic of this urgent duty a whole year nothing more could be said than is contained in this article, and we trust that our friends old and new will take as serious view of it as does the writer.

TO THE SPIRITUALISTS OF THE UNITED STATES.

This is jubilee year. Not five Spiritualists in a thousand who are now twenty-five years old will live to see another one. What are you doing to make this one a success? What are you doing to impress your personality upon the fifty years of history now culminating? These are questions for your closets. Retire there, please, and wrestle with them, as Jacob did with the angel, until morning.

Will you adjudge it a piece of impudence if we tell you that the Light of Truth is your paper? Can you appreciate an ownership which contains all the benefits and is liable to none of the losses pertaining thereto? Of course you can, and this is the kind of ownership you possess in the Light of Truth. It is your paper. Whose is it if not your own? The legal owner, who has spent twice as much for it as it would sell for today, can't be said to be much of an owner. What does he own? Simply the losses which the real owners have allowed to accrue.

We jump and hurrah, and smirk, and call the parson bad names on these our jubilee days. We guffaw and load the air with platitudes, soft nothings, and natural gas. But what are we really amounting to? Whereabouts are we going to register on the barometer of the world's stock of knowledge, worth, structural capacity?

Spiritualists can never build up their cause until they build up their press, their newspapers, devoted to their business as Spiritualists.

The spiritual press is to Spiritualism what Admiral Dewey's magnificent squadron is to the glory of the United States. The press is the way-opener, the irrepressible engine of progress, enlightenment, stability and honor.

Here is the Light of Truth, acknowledged to be second to none of its class. What are you going to do with it? It represents you—nobody else. Editorial opinion is sifted, planed and smoothed to meet the consensus of opinion of the readers. Were personal opinion of the editorial department to obtrude to any extent you wouldn't like the paper a bit.

This, then, is your paper. Again we ask, What are you going to do to hold your ownership?

We want your subscriptions. You need this paper.

Your duty is clear enough. We are performing ours. If you know of any better thing you can do for Spiritualism this jubilee year than to subscribe for the Light of Truth, let us know, and we will ventilate your scheme.

A good life is a better expression of one's faith than a good faith in somebody else's life.

CONTRASTS.

Mrs. Emma Hardinge Britton in her History of American Spiritualism makes the following observation: "The most severe blows that Spiritualism has sustained have been those aimed by unprincipled and avaricious mediums who, when manifestations failed to come as freely as the circumstances required, practiced imposition to supply the deficiency."

It is needless here to point out that fresh evidence of the truth of this observation multiplies every day. But there is another and perhaps worse side to which it applies with equal force, to-wit, the credulity which, robin like, gulps down everything put forth in the name of spirit phenomena, together with that arrogance and supercilious egotism which turns scientific inquiry upon alleged spirit phenomena into a farce.

Let us be fully understood here. The average sitter or investigator needs more watching than the average medium, and the communicating spirit needs more watching than either of them. "Try the spirits." A gross evil confronts Spiritualists in this question of investigation and the conclusions arrived at by it. The evil is used, too, by the opponents of Spiritualism as perhaps their strongest weapon in the warfare upon the capability and integrity of Spiritualists as investigators.

Here then we may array side by side the searchers after truth and the whitewashers of error and duplicity. The one eager to investigate and analyze the claims of phenomenal Spiritualism upon a philosophical basis, saying to the skeptic examine, test, reflect, and then if the evidence warrants, believe. The other saying believe, and when you have given proof of your credulity, examine, but don't test anything or you will offend the spirits. Which of these is to prevail?

Spiritualism is of value only in the degree that spirituality, wisdom and love are unfolded by reason of the knowledge of spirit communion. Any failure on the part of the individual to improve the mental and spiritual powers and perceptions leaves him amidst the excitements and hallucinations of wonderland. Thus we have the distinction, broad and well defined, between the Spiritualist and the Spiritist. The one using the counsels of spirits in their true import, as leverage to higher and better views of life, the other groveling upon the threshold of the temple, craving nothing save the peeps and mutters incident upon their position.

CAUSE AND SEQUENCE.

Dishonest mediums, with rare exceptions, are mirrors of the dishonest motives of those who approach them. A medium would not be such did he not reflect that which is set before him. A few psychic weather vane, persons sensitive to all manner of influences, whether from mortals or spirits, are not going to purify, neither are they to blame for the uncleanness of their social and spiritual environment. As well might they try to lift themselves over the housetops in baskets. Streams originate at their sources, and are never higher than their sources, and just so sure as the law of affinity attracts the atomic particles which form a rose and give it its fragrance, just so sure does that law transform Spiritualism into diabolism whenever the sodden, debasing qualities of the human heart and head enter the seance room.

Admiral Cervera now bottled up in Santiago harbor with his fleet was a naval attache of the Spanish government at Washington some fifteen years ago.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

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

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-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.

GOD.

It ought not to be incumbent upon us to say that the Light of Truth does not speak ex cathedra upon the nature, character and attributes of God. It is a matter of pride, however, to hear from a person now and then who reads the Light of Truth after the manner of A. S. Hudson, whose criticism is to be found elsewhere, even though he pick out words and sentences all over the paper with which to make out a case.

There is no question of such useless purpose as a discussion upon the affirmation or denial of God, and yet there is no people the world over that is without some deific concept. Interpretations thereof conform to the mental calibre of a people and are no higher nor lower than such calibre.

We do not purpose discussing the matter, preferring to let every man be fully persuaded in his own mind. Personally we do not think that Emerson's "Over Soul" is any more adequate than the Greek's "Epi-upon." There is as much God in the geometrical instinct of a spider as there is in the parabolic orbit of a comet. It is a matter of apprehension by the human mind. We can not conceive the feeling which actuates a young mother when she gazes for the first time upon her first-born. Here we say is God. If Frederick Harrison and Dr. Hudson choose to call it "The Lubberly All," well and good. Names go for very little in the presence of that which overwhelms the soul. We would remind the good doctor, however, that, being a Spiritualist, he is perhaps a little hasty in affirming that there can be no mind without brain, provided he defines mind as the power in man by which he conceives, judges, reasons, wills, imagines, remembers and performs. By so much the better reason would it be futile in him to maintain that nature is without mind or purpose.

IT WON'T BEAR THE LIGHT OF
TRUTH.

Editor Light of Truth:

What is your opinion of the bond issue for \$200,000,000 recently authorized by congress for the purpose of war revenues?

A CONSTANT REALER.

Columbus, June 16, '98.

[Our opinion would not look well in print, but if you will meet us some dark night in a vacant lot and far from the haunts of men, the opinion will be delivered to you in language suitable to the time, place and subject—Ed.]

A NEW AND A BETTER NAME.

Lester F. Ward, a distinguished writer and thinker, has twisted the ism from off the social commonwealth movement of the world and coined a new word, "Sociocracy." We like it. We are not partial to isms, although laboring in behalf of the grandest movement on earth having an ism attached to its name. Here is Sociocracy in a nut shell, according to Mr. Ward's definition:

"Sociocracy recognizes natural inequalities and aims to abolish artificial inequalities. Sociocracy would confer benefits in strict proportion to merit, but insists upon equality of opportunity as the only means of determining the degree of merit."

Nothing new in this, to be sure, neither is there anything new in the statement "Whatsoever a man sows, that shall he also reap." The trouble is that a good many of us don't get a chance to sow anything to speak of and the harvest time is going to be a thin affair. Thus does man's inhumanity to man cheat the very law of retribution out of its own. The "Old Hutch" gospel of individualism plus rapacity is responsible for this. A pragmatist like young Leiter is a practical sower in the field of artificial inequalities. His harvest is manifest enough, but his real reaping time has not yet come. His sowing and his harvest will both be in his reaping and his reaping time will begin when the eye of every soul he has plundered looks in upon the hovel of his own soul.

Sociocracy will obviate all this and give retribution a chance at somebody besides the big thieves. At least all men ought to have the opportunity to sow.

THE WAR TAX.

The war revenue bill now well along toward enactment into law provides a tax on many commodities, sugar and oil, for instance. It is said that the tax on these amounts to one-fourth of one per cent on the business, which will yield an annual revenue of about \$1,000,000. This looks well on the surface, although a mighty small tax, so small, indeed, as to create a suspicion that congress is aware that the tax will be added to the price of sugar and oil, the consumers, of course, paying it, and that the lawmakers don't want to make the burden big enough for the people to tumble to. Why tax such necessities as sugar and oil at all? Why not place this one fourth of one per cent on the eight hundred millions of dollars' worth of church property, all a dead load on the country? Instead of one million it would yield two millions of revenue.

The people will find as this war goes on that the last farthing of its cost will be paid by labor, the laboring man, not by capital and the capitalist class. The consumers, not the makers, pay the tax. Wherever a tax is imposed as a war measure on articles of production the price of those articles will rise and the consumers of them will have to pay the tax. Congress having the power to levy such a tax on manufactured products ought certainly to compel the owners thereof to pay it and not shift their share of the burden, as they will to the shoulders of the consumers.

MOSES HULL.

Mr. Hull is a convert from the Seventh Day Adventist pulpit. During his ministrations to these good people he was made conscious of inspiration, and through it learned of a future existence. This made him look into Spiritualism, and, finding it to his satisfaction, became one of those who know by fact, and not by faith alone.

THE GENDARME DEAD ANYWAY.

The suicide of the famous demimondaine, Herlinda Martinez, alias La Popocha, will be remembered. The woman in question had attained a certain notoriety above the generality of her class in Mexico owing to a certain chic dash and elegance in her dress. Her house on Puente Quebrado street was the scene of nightly revels. She deprived herself of life by shooting herself, owing, it is said, to the death of a young man to whom she was sincerely attached.

The furniture of the house was of considerable value and was her own property. As she died intestate the house was closed and sealed by order of the court, to prevent any of the articles being removed until such time as it was determined who are the unfortunate woman's heirs.

Owing to the house having been so long closed and to the tragic manner of La Popocha's death, as well as to the wild orgies that used to take place there nightly until dawn, the belief has spread in the neighborhood that the house is haunted. Many aver that after midnight every night a woman in deep mourning, with dishevelled hair and a ghastly wound in one of her temples, is seen to cross the street quickly, holding a pistol in her right hand. She glides through the wall of the building into the interior of the house.

A gendarme nightly takes up his stand in the patio, and the other morning the one who had this duty was found dead at his post. His death is attributed to fright at the sight of this midnight spectre. He was, however, troubled with heart disease.

BRIEFS.

Have you got your July subscriber picked out?

Truth and virtue require neither defense nor commendation.

To be both religious and scientific it is not necessary to be orthodox.

Have you read the Essay on Mediumship by Prof. J. S. Loveland?

When you have finished reading this paper remail it to some friend.

U. Sam to J. Bull—My, Johnny, but it do please me to have you on my side for once.

We look upon every candid and fair-minded subscriber to this paper as a co-operator.

The Light of Truth is mailed to any address in the United States and Canada at \$1.00 a year.

Our English brethren are celebrating the International Congress of Spiritualists in London this week. The congress closes Friday.

Trouble is brewing for the Methodist church, South. Senator Lodge is overhauling a war claim of \$288,000 appropriated by congress recently to that organization.

(Dollar) Mark Hanna says that Admiral Dewey was too precipitate. Doubtless there were a few of the Hanna stripe who thought Jehovah too precipitate at the time of the deluge.

Now that there is a possibility of shooting men with guns in their hands and facing their foe, does anybody know the whereabouts of the "heroes of Latimer," Sheriff Martin and his posse?

Not a few people are fearful that Spiritualism is losing reputation and consequently ground in the field of regeneration. Let's see, it was Emerson who remarked that "the solar system has no anxiety about its reputation."

Dedicated "to all unselfish workers for humanity," says Nellie E. Dashiell as introductory to her rich and inspiring poem, "The Song of Universal Brotherhood," a beautifully illustrated leaflet just to hand for which the author has our thanks.

The massacre of a band of missionaries in Sierra Leone reminds us once more that there are several heathen between Columbus and the Atlantic seaboard. If charity begins at home, and it is so conceded, it would seem that there is plenty of work for missionaries right here in the United States, if we must have missionaries.

Romulus and Remus suckled by a she wolf is all right as a fairy story because it is of a far-off time and distance lends enchantment, etc., but we see nothing fairy like in the manner in which some of the sonorous reformers are now taking in the pap of the money power and decrying the war with Spain.

The mentioning of a certain paper by our correspondents whenever they have anything unspiritual to let off or ventilate is very suggestive of sewerage, and manifests a somewhat unspiritual opinion of said paper. Or is it their bugaboo which they hold up when threatening? In that case they can not regard it as a real thing, but a misrepresentation or only a shadow of something real.

Wherever a code of ethics or a system of government exists, based upon theological standards designed to operate indiscriminately upon all mankind for all time, there will be found spiritual miasma, intolerance, and stagnation. Such have been the entailments accompanying evolution. Some people call them the curse of the ages. They permeate every motion and function of thought and conduct. Babes imbibe them with the life-giving sustenance of the mother's breast. The world will look in vain for mental and physical freedom until these entailments are outgrown.

Prof. McGiffert may decline to recant or withdraw from the Presbyterian church, in which case he would be to that body what the Merrimac is to navigation in the harbor of Santiago. All that's left for him is to be blown out of the way. Presbyterianism, with its proud boast of 250 years of inertia, is not going to yield to the few crumbs of comfort offered by a man like McGiffert. Moreover, if the Westminster confession is right, and the final authority, private judgment like that of Briggs, McGiffert et al. is an imposition, and the church is perfectly logical in removing them. What the church appears to fear is the publicity of another heresy trial.

MANTUA SCHOOL — REDUCTION
OF EXPENSES.

Arrangements are made by which the cost of board at the school will be greatly reduced. The Camp association has given the use of the hotel with the grounds and cottages to the school, free of charge. The teachers and pupils are organized into a club. At the end of every week the expense of the table will be divided equally among the members of the school, and each one pay his share. The cottages will be free. Under this arrangement will cost students no more to live at Maple Dell than at home. We shall be surprised if many workers do not take advantage of this great reduction in cost and come to the school.

A. J. WEAVER, Supt.
Mantua Station, O.

He who sees intelligence in nature, walks in the light, for it requires soul lucidity to cognize it.

Psychometry.

REMARKS.

Psychometry is the art of reading character by the influences sensed in connection with an article of wear, a letter or a photograph belonging to the person to be read. A photograph is the most assuring, as it conveys form in conjunction with the influence; and in form is implied vision. There is as much character in figure as in face and features, and features constitute form also, but the same personified intelligently. Vision is the result, and that speaks louder than words or even influence. In vision we see the fact itself; in influence we must infer it. A photo conveys both, and is thus the best medium for a reading. But we are not accepting any more, having sufficient for the year, when we may close this department. Those that were sent in on our January invitation will be read. Thus the early bird in this department caught the worm, and if we conclude to run it another year, the readers will be notified early in 1899. Following are our latest sense visions:

MRS. H. TURNER.

What a burden she has had to carry! We feel almost oppressed. But there is a light above it all which inspires us to look hopefully into the future. Such has been her life, but she still loves it. There is much that is dear to her yet. She loves the spiritual, but does not object to the material. She is jolly, and yet earnest—easy-tempered, and yet severe—but it has all been for good, and that is her salvation.

A. MUNSON.

A hard nut to crack—psychometrically. This good man will have to learn something about himself before others can. But he is not far away from the goal. His desire to know will lead there, and after loosening up some of the spiritual timber in his makeup, so as to throw out some influence, he may be psychometrized effectually. In the meantime let him study all he can, and all will come as he is wishing for it. But let his principle be justice.

MRS. LAURA DAVIS.

This lady sends out a pleasing influence, coupled with an earnestness of purpose that puzzles at times. You think her easy-going, but not unless your motives are of the very highest. She will not tolerate trifling in any department, of her choosing. If you come to learn you must study. She gives you this to understand in her demeanor, even though she does it unwittingly. This is a strong feature in her makeup, and may be applied universally. And none regret her acquaintance after knowing her as we feel concerning her.

LATHROP BURGESS.

Mr. Burgess does not throw out any very decided influence, though he has strong features. But it seems more of a notion than a real desire to be read that he sent his photo. He knows

enough of life to know himself if he wants to. He doesn't need a psychometer for that. As a rule spirits will not give a man that which he knows or can find out for himself, and may be a reason why we get nothing. But we feel like joking, which may be an old habit of his; and then as if some spirit were saying, "Oh, Lath, what are you after now?" But it is all right. We enjoyed it.

JENNIE B. PURVIANCE.

Poor Jennie, she has had a hard struggle to be right, but her heart being in the right place she has gained her point. Nobility of soul marks her expression, and love environs her spirit. Intuitively opposed to wrong, she has never wavered, and bravely marched on to victory—perhaps unknown to her, but not to her friends who guide her. Lack of appreciation has been part of her lot, but it has helped to make her strong where others are weak. Now she can command where others can not, and her powers will manifest by degrees, and as needed, toward the end of life's race.

DR. J. S. LOCKWOOD.

This gentleman suffers, despite his being a physician. But he does not suffer physically. It is chiefly mentally. He wonders why people are not morally better than they are; for if they were, they would not ail physically as much as they do. This wondering is due to sympathetic suffering. He hates to see people suffer. It often aggravates him because he intuitively feels that it could be avoided if people were more careful. But this sense of co-suffering is his success, though he may not know it. Through that he heals more than through his prescriptions. A little more self-knowledge will tell him the rest he is trying to find out.

VERIFICATIONS.

Theo. Kundering writes: "I think the psychometrization of myself is real good and to the point so far as I know."

W. V. Nicum says: "Your reading was entirely satisfactory. I have myself observed a change in my development for some time, but could not quite foresee its ultimatum until I received your reading. Hence my gratitude."

J. H. Horstman writes: "My reading was the most correct I ever had. From the first to the last word it conveys the absolute truth. I am very thankful for it."

Others are in order. Withholding acknowledgements of this kind is keeping your accounts unbalanced with nature. Spiritual debts should be paid without hesitancy, and this is one that is easily enough settled.

—If you desire extra copies of this or any current number, send for them at once, as the issue is soon exhausted nowadays. 25 for \$1.00.

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MRS. S. E. DeLONG.

Mrs. S. E. DeLong is one of Columbus' most honored Trance Mediums and Psychometers. She was born in Noble county, Ohio, in 1846. At 9 years of age she had spirit raps and table tipping, but living in an orthodox community was brought up in the blind faith-teaching of Orthodoxy, and was an earnest and devout worker in the Methodist church for 30 years. She moved with her family (husband and two daughters) to Columbus in 1889 and commenced the investigation of Spiritualism. Her development was soon unfolded, and since that time she has served the spirit world as one of its faithful and devoted mediums. Her mediumship has made her many friends and the appreciation of her work is shown by the repeated calls of her patrons.—A Friend.

THE DIVINE INFLOW.

The only thing that any drug or any medicine can do is to remove obstructions, that the life forces may have simply a better chance to do their work. The real healing process must be performed by the operation of the life forces within. * * There are almost countless numbers today, weak and suffering in body, who would become strong and healthy if they would only give God an opportunity to do His work. To such I would say: Don't shut out the divine inflow. Do anything else rather than this. Open yourselves to it; invite it. In the degree that you open yourselves to it, its flowing tide will course through your bodies a force so vital that the old obstructions that are dominating them today will be driven out before it. * * There have been those who have been able to open themselves so fully to this realization that the healing has been instantaneous and permanent. The degree of intensity always eliminates in like degree the element of time. It must, however, be a calm, quiet, and expectant intensity, rather than an intensity that is fearing, disturbed and non-expectant. — Ralph Waldo Trine,

LIFE'S DISCIPLES.

(By Dr. F. L. H. Willis.)

The education of the human spirit is the grand work that all Nature is fitted for, and all spirit is delegated to perform. To be educated, to become a spiritual being, to be a man, a whole-sided man; to be a woman, a true, noble woman, this is what life is for; for the disciplining and schooling of the human spirit.

We can not afford to miss one event out of our lives, for all events, all trials, all griefs, all sorrows, all experiences of whatever nature, go up to make the whole or perfect. There is not a trial, there is not a test to which the human soul can be subjected, that is not a stepping stone instead of a stumbling block. Every event asks of the soul to which it comes, "Where art thou?" It finds the timid man trembling, and leaves him a coward. It finds the strong man brave, and leaves him a hero.

The spirit, when it leaves the mortal body, holds within itself every emotion, every event, every influence of its earth life. You who believe in infinite justice, infinite love, need have no fear that at the bar of this infinite justice the influences of birth and the education of circumstances will be disregarded; but let us not forget that we ourselves are forming a judgment within our souls by every unkind, unforgiving, uncharitable thought that will prove as terrible a despair to us as an angry personal God could possibly be. When we condemn another for practices that do not square with our ideas of what they should be, when we denounce or forget leniency, then we are taking into our hands a power that belongs only to infinite love; we in fact make ourself the ruler of the universe.

All that can be taught of spiritual truth, of spiritual reality, of spirit-power, is as nothing to that person who in his own soul passes judgment upon his neighbors, because the first law of spirit is love, and love is charity.

INTERESTING VIEWS.

A ST. LOUIS PAPER CALLS THEM OUT.

Marriage In the Other World.

To the Editor of the Sunday Post Dispatch :

Reading your account of Alexander Gregg Belleville and the seven wives he buried I'm moved to inquire which will be joined to him in the land beyond. Will he have seven wives in heaven, or will one of them be his mate, and which one? Can you give us a theologically correct answer?—

OLIVER HARRIS.

By Rev. W. Boyd, of the Second Baptist church:

There will be no relationship in heaven, no family ties or marriages. By this I do not mean to say that there will be no association with the people on earth who knew us, will be nearer to us, for they understood our character, and understanding our character will be attracted to us by our character affinity. Sometimes a stranger will be attracted to us, more than the members of our own family, just as it is on earth at present.

Many times members of families do not get along very well together, while with a stranger they get along very easily.

There will be no separate families, that is to say, all the angels will dwell together as one great family. There will be no difference in color or race or sex. All will be as one people.

Alexander Belleville will meet all of his wives there, but not one will be his wife there, as we understand the word. He will belong to the great company of angels, as will also his wives.

There is a natural body and a spiritual body. The natural body contains the soul while we are on earth and the spiritual body contains the soul after we are dead.

Christ must have meant by the new relationship of the future that all would be as one family, as is above referred to, and that each spirit or soul would be as a messenger or an angel.

By Rev. William O. Thomas, pastor of the Church of the Latter Day Saints, Cheltenham:

The wives of Alexander Belleville will bear no relation whatever to him in the world to come. The men will be in one part of that celestial home while the women will be in another. They will not be together there as in this world.

Their relationships will not be forgotten. They will have no thought or aim except to serve God and obey his will.

I believe that marriage is ordained by God for this earthly life and that the law of God provides for but one companion in wedlock, for either man or woman. There will be no marriage or giving in marriage in heaven. The only duty of the angels there is to intercede for the people who can not reach heaven. They endeavor to bring the lost into the paths of God.

Angels are the great link which connect this world with the next.

By David F. Fox, president of the St. Louis Spiritualistic society:

The New Testament in the passage where the Sadduces were confuted answers the question: "Whose husband will Alexander Belleville be?" better than I or anyone else could possibly answer it.

His spirit affinity may not be any of his wives. Again, if he had four-

teen wives instead of seven, not one of the fourteen might be his affinity, and another man's earthly wife might be his spirit wife. It might happen, however, that one of his earthly wives, which one, however, I am unable to say, might be his spirit affinity. In such case they would be united in heaven, not as they are on earth, but by ties which can not be broken.

They will all belong to one family. They will live under one roof, not under separate ones as the families in this world do. They will be wedded according to their spirit affinities.

BIBLE STORY OF A WOMAN WHO HAD SEVEN HUSBANDS.

Luke XX.

27. Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother.

29. There were therefore seven brethren; and the first took a wife and died without children.

30. And the second took her to wife, and he died childless.

31. And the third took her; and in like manner the seven also; and they left no children, and died.

32. Last of all the woman died also.

33. Therefore in the resurrection whose wife of them is she? For seven had her to wife.

34. And Jesus answering said unto them, The children of this world may marry, and are given in marriage:

35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. Neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection.

37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"INVESTIGATING SPIRITUALISM."

There are so many "investigating" Spiritualism. They will tell you that they have been to all the mediums and have sat in circles for development, and they "know there is something in it;" but the "spirits" tell stories; you cannot depend upon what they say.

One lady, telling us her experience with the "Ouija board," said: "I asked 'Why do you tell me stories?' The reply was: 'Do you always tell the truth? When you tell the truth always, we will not tell you any stories.'" If all these "investigators" would stop "investigating" Spiritualism, and investigate their own beings, with a desire to find truth therein, it would lead them into a knowledge of Spiritualism, and they would not come into communication with spirits that tell stories.

"I am both Good and Evil, the deed, and the deed's intent; Temptation, victim, sinner, crime, pardon and punishment. I am what was, is, will be, creation's ascent and fall; The link, the chain of Existence, beginning and end of all."

LUCY A MALLORY.

—Recipients of sample copies are invited to subscribe. To be on the safe side read the war news from a Spiritual standpoint as we will present it in the Light of Truth.

OUR SERMON.

Even without our personal experience and absolute tests of spiritual phenomena, we would believe in it, or accept it on the evidence of others, whom we know to be reasonable, cautious or honorable. And especially on the evidence of such scientists as Alfred Russel Wallace, William Crookes, Cromwell Varley, Camille Flammarion, Elliott Cones and others of like note. Only self-conceited ignorance could doubt the ability of such men to investigate without caution against deception or fraud; and only wilful prejudice would reject their evidence as worthless. But for all that we have reasons to doubt. Not the possibility of spiritual phenomena per se, but that which is sometimes given as phenomena. All mediums are not dishonest. In fact, a very small percentage are. But one per cent is sufficient to generate suspicion against all that are strangers to us, and even some that are not. It is the so-called mediums—pretended Spiritualists—who need watching, and inexperienced or new investigators are their bait—men and women who do not subscribe to their representative journals. Whether it is a just punishment for their penuriousness, must be left to their own consciences. Sometimes we think it is to judge by the hauteurs with which they regard everything that offers to instruct them. It is the reaping of that which has been sown. To save one dollar a year they lose twelve. Like the drunkard, they prefer to please their senses than their intellect, and makes of this kind of economy an evil very little above that of intemperance. Both are selfish practices, and those who neglect their cause now will find themselves neglected in like comparison when they pass to the other shore, for there they can hope for nothing except what has been given to benefit others. Self-indulgence only reaps darkness and gloom, melancholy and remorse. Love is the only principle that makes the spiritual transition easy, the pathway bright, the soul receptive, and the heart glad. It is accorded to all, but not all use it rightly; and tricky mediums and their victims to a large extent, come under one head in this respect, for the one who plunks down money on "spirit" say-so, does not think of future happiness. His whole mind is absorbed in material gain, and higher spirits often permit the lower to humbug him as a punishment and an object lesson for future guidance.

Now, while we have no word of condemnation against honest investigation, enough is enough. When you are convinced that immortality is a fact, go on higher, study the meaning of this knowledge and prepare yourself for a higher future. This everlasting test hunting is an abomination, and only makes you morbid for more, like the inebriate for another drink. Aim higher and read your spiritual journals! Develop your minds and souls, and the reaping will be like the sowing—glorious, sweet, beneficent and grand; for such is the true salvation.

—The tag on the paper shows the time of expiration of subscription. An occasional glance at this would save many the disagreeable effect of getting a dun from our mailing clerk.

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CORRESPONDENCE

NEWS ITEMS.

Mrs. J. Donovan is in Cleveland. Mrs. Hendee-Rogers has gone to Dixon, Cal. J. J. Morse was tendered a reception in Boston. Mrs. Anna E. Thomas is making a hit at Louisville, Ky. W. H. Bash is putting up a new depot at Lily Dale camp. Chas. Howell, Ph. D. is recuperating at New Buffalo, Mich. Mrs. Lillie is having interesting meetings in San Francisco. Mrs. Dr. H. Wyant has removed to 2116 Cherry st., Toledo, O. Max Hoffman may be addressed at 88 N. W. avenue, Chicago. Mrs. Maggie Waite may be addressed at Lily Dale for the summer.

Societies are invited to raise a subscription to pay the jubilee expenses. Mrs. Emma Boomer of Brockton, Mass., is open for lectures and tests. Mrs. A. E. Cunningham may be addressed at 92 Whitefield street, Dorchester, Mass. E. J. Bowtell speaks at Central New York camp, Freeville, N. Y., July 30 to Aug. 5, inclusive. Mrs. Lucetta J. Curtis, our Toledo contributor, has gone to Mishawaka, Ind., for the summer. Mrs. N. H. Harding gives tests at Library hall, West Hanover, Mass., tomorrow week—July 3d.

The Compounce association of Connecticut held a public meeting at Compounce Lake on the 15th inst. Mrs. Hattie Tiffany of Minerva, O., has been holding seances in Akron, at Mrs. J. Sherbondy's parlors. Mrs. S. E. Crossfield has closed a six weeks' satisfactory engagement with the Muncie, Ind., society. Mrs. M. J. Crilly is now located at 30 W. Diamond st., Allegheny, Pa., ready for private or public work. Moses Hull is at Mantua, O., busily teaching the higher science to young aspirants for spiritual knowledge.

The Vermont State Spiritualists held their annual convention in Unity church, Stowe, on June 17, 18 and 19. Owosso, Mich., has a so-called magic healer. Most of the ailing would prefer to be healed in the ordinary way. As the societies close for the summer season local news becomes scarce, as may be seen by the effects on this page. Secretary J. F. Raymond writes that the Northwestern Spiritual association will hold no campmeeting this year. Mrs. S. Augusta Armstrong will act as chairman at the Freeville, N. Y., camp this season. An intelligent choice.

Address Mrs. M. Stewart at 315 Penn. ave., Pittsburg, Pa. She is serving the Sixth Street Spiritualist church. Washington (D. C.) Lyceum closed its session with a picnic at Glen Echo, June 11, about seventy-five persons attending. W. Wines Sargent, editor of the Evolutionist, has closed his Sunday services in Brooklyn till the fall season opens. The Haslett Park Camp opens July 28 and continues to Aug. 30. Send for circulars to G. F. Ottmar, Manager, Riley, Mich. Mrs. Ida P. A. Whitlock is serving the Washington (D. C.) society suc-

cessfully during Mrs. Richmond's absence in Europe.

Mrs. Cora L. V. Richmond has had a call from Chicago for September, when may she return to Washington. She is at present in Europe.

Dr. L. Schlesinger, who is in Galveston, momentarily, claims to be the oldest test medium in the ranks, having had the power since 1827.

Among the delegates to the International congress in London are Dr. J. M. Peebles, Mrs. Richmond, Jennie Hagan Jackson and Mrs. Cufwallader.

Miss Alma E. Gault is a recently developed child medium in Galesburg, Mich., whose hand is controlled for writing far above the normal capacity of the child's understanding.

The Central N. Y. Spiritual association has issued a leaflet setting forth its plans for the coming camp at Freeville. Copies may be obtained from B. L. Robinson, McLean, N. Y.

J. J. Morse was tendered a pretty reception in Washington, D. C., by the First association. Speeches were made by Geo. A. Bacon, Francis Bailey Woodbury, J. V. McIntire and Mr. Morse.

Mrs. Annie Buchanan, now of Marshalltown, Ia., is reported by one of our correspondents as one that has been doing good work in private for the past ten years, without clamor for notoriety or praise.

Among the talent engaged for the Freeville, N. Y., camp are E. J. Bowtell, Mrs. Celia Nickerson Lincoln, Mrs. C. L. V. Richmond, Lyman C. Howe and Mrs. S. Augusta Armstrong. The camp convenes from July 30 to Aug. 14.

James Wilson, an old and influential citizen of Bridgeport, Conn., has passed away. He was high up in Masonry and one of the oldest Knight Templars in the state; and withal one of the leading members of the Spiritualistic union.

The ninth annual encampment of the Ashley, O., association opens Aug. 21 and closes Sept. 11th. Among the talent engaged is Mrs. Richings, Dr. Mosier, Dr. Shermerhorn and Willard J. Hull. For circulars address W. F. Randolph, Cor. Sec., Ashley, O.

Max Hoffman of Chicago writes: On Sunday, June 12th, after a season of successful and uninterrupted work the Church of Unity—461 W. North avenue—Max Hoffman, pastor, held its closing meeting for the season. Will reopen in October on my return from the camp.

The Progressive Lyceum department of the Spiritualists' Union of Haverhill, Mass., gave its last entertainment for the season in Brittain hall on the 8th inst. It was especially designed for the delectation of the younger portion of the society and the members of the Chauren's Lyceum.

D. N. Sackett of 54 Andrew street, Springfield, Mass., objects to a recent criticism of a certain medium, and then relates some marvelous phenomena, as occurred in his presence. We do not doubt the latter, but we also have equally as reliable testimony to the contrary. Perhaps both are right.

The fifteenth annual campmeeting of the Vicksburg (Mich.) association takes place at Frazer's Grove, from Aug. 5 to 28. Following is the talent engaged: O. A. Edgerly, A. P. Dewey, C. E. Tisdale, Mrs. E. B. Ketchum, J. F. Baxter, Mrs. Marion Carpenter, Farmer Riley, Jos. King and Dr. M. E. Congar.

Mrs. Annie Woodbury, wife of Secretary Woodbury, is at her home at Lake Pleasant with her aged mother, a veteran Spiritualist, and will remain there through the summer. Mrs. Woodbury is a charter member of the

National Young People's union, and has accomplished a splendid work in Washington in the Lyceum, Ladies' Aid, Parliamentary club and First association.

Transients: Mrs. W. Nourse, Westboro, Mass.; Harriet Blakeman, Cleveland, O.; M. D. Cowley, Lake Geneva, Wis.; Wm. Hammond, Lima, Ind.; Mrs. Jane Patterson, Olean, Mich.; Mrs. S. F. Fairbanks, Brockton, Mass.; Leonora Shell, Allen Co., Ind.; Jesse Scott, Downey, Cal.; A. W. Pierce, Londonderry, Vt.; Mrs. M. Smith, Northville, Mich.; C. N. Shedd, Hardwick, Vt.

Wm. A. Lathrop passed away at his home, 87 Merchant ave., Cleveland, O., on the 4th inst. The Plain Dealer says of him: "Mr. Lathrop was a man of sterling integrity, genial and kind hearted, and highly respected. For many years he had been a strong supporter of Spiritualism. He had been a member of the Masonic order since 1847, and at the time of his death was the oldest member of the Early Settlers' association."

Memorial services were held in Cleveland recently by the C. P. L. in honor of the arisen during the past year. The following are among the Spiritualists who have passed away since last June: Mrs. Delight A. Doolittle, Gilbert Sigler, Sara A. Sage, Arthus Hemminway, Mrs. Laura E. Bodifield, Inez C. Bodifield, William A. Cook, Mrs. Zimmermann, Charles Prentice, Mrs. Mary Curtis, Mrs. Tillie (Payton) Black, Capt. B. F. Lee and William A. Lathrop.

C. Redge, cor. sec. of the W. U. S. A. of Minneapolis, writes that applications for auxiliary societies are plentiful, and that the first annual convention will be held the first Tuesday in September. Mrs. C. D. Pruden is the moving spirit in the union, and was made the recipient of a silver cake basket at their recent picnic. The officers are: C. D. Pruden, president and treasurer; Mrs. J. M. Pomeroy, vice; C. Redge, cor. sec., and Mrs. L. Myers, financial secretary.

The Spiritualist Ladies' Aid society of Springfield, Mass., served an excellent supper with strawberries at their hall in Foot's block on the 9th inst. After the supper there was a short entertainment, consisting of readings by Mrs. M. J. Yelsey, Miss Louise Holmes and O. E. Leach; a vocal solo by Miss Mabel Kelsey, and piano solos by Miss Lillie Magoon. One of the piano solos given by Miss Magoon was "Admiral Dewey's Triumphant March." The entertainment was followed by a social dance. It was voted by the society to continue the weekly socials for an indefinite time, owing to the continued large attendance.

The Rockland (Mass.) Independent gives the following local from North Andover: "Chester Henderson is visiting friends in town after an absence of 20 years. Mr. Henderson located on a ranch in Kansas, where his wife, who was Miss Abbie Bailey of Scituate, died. He then went to Washington and afterwards travelled extensively in the west. Mr. Henderson remarried and makes his home in Chicago. Some years ago he was converted to Spiritualism and is engaged in disseminating the doctrines of that faith. One of his sons is a Baptist minister in Washington state and another is engaged in the jewelry business. Mr. Henderson is accompanied by his wife, and they are stopping with his parents, Mr. and Mrs. William Henderson of Rockland, where they will spend the greater part of the summer."

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The success of our work is best portrayed by the voluntary statements of our patients. A few follow: Mrs. F. B. BARNES, Battle Creek, Mich. Dear Doctors—I have been taking your medicine for one week and feel one hundred per cent better. Yours respectfully, A. D. EDWARD, Cleveland, O.

MISS LIZZIE SHANKS, Fort Benton, Montana. May 27, 1898. Dear Doctors—I have not written for a long time. I feel well and do all my own work, which I have not been able to do before in over three years. I do not need any more medicine. I am so thankful for what you have done for me. Yours respectfully, MRS. C. S. PAYNE, Webster, S. D.

MRS. A. MORANO, Eastport, Me. May 27, 1898. Dear Doctors—I am feeling so well that I want to thank you again for curing me so quickly. Since taking your medicine I have fished up so I find it difficult to get my dresses to fit me. Yours respectfully, MRS. A. MORANO, Eastport, Me. May 27, 1898.

MRS. H. O. HUTTON, Anacortes, Wash. May 27, 1898. Dear Doctors—I have been taking your medicine for one week and feel one hundred per cent better. Yours respectfully, A. D. EDWARD, Cleveland, O. 349 Prospect St., Cleveland, O.

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MISCELLANEOUS

LIVE FOR OTHERS. A silver cloud floated across the sky and a messenger's ray shined and a message for your thoughts, I have asked one of a number of people slowly on. "My thoughts are not for such beautiful and bright. I am with sorrow and tears for earth and thinking ones to join your forces to mine, see what we can do. We do others and less for self, you would learn happiness and peace."

"Oh, no," answered the one. "There is nothing to do. But I'm a little sp and sing as I mount on breath and care for no one it was wasted quietly away and it more."

Soon a deep muttering the sky was overcast, a cloud joined the great there fell a generous rain. By and by the sun of all nature smiled. The and chirped in the green rain drops glistened upon the refreshed grass. The replenished joyously on; while a dancing rill was how happy I am to bring this about, in my little strength. joy of lending a help the grandest truth of MARTHA C.

MENTAL SHI

Whom the gods would destroy they (corrupt).

A woman generally feels—attractive or to the state of the

"A gentleman and utation, may change an ignoramus by a The truly cultur ousness, but the ur der in mistaking same.

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MISCELLANEOUS.

LIVE FOR OTHERS.

A silvery cloud floated on a bright summer's day airily and gaily by. "A penny for your thoughts," it bawdily asked one of a sombre hue that smiled slowly on. "My thoughts," it replied, "are not for such as you, so beautiful and bright. I am freighted with sorrow and tears for the parched earth and thirsting ones below. Come join your forces to mine and let us see what we can do. We must live for others and less for self, you know, if we would learn happiness in its highest sense."

"Oh, no," answered the thoughtless one. "There is nothing that I could do. But I'm a little spry, you see, and stag as I mount on a zephyr's breath and care for no one else." And it was wafted quietly away and no one saw it more.

Soon a deep muttering was heard, the sky was overcast, the little gray cloud joined the great black ones and there fell a generous rain.

By and by the sun came out while all nature smiled. The birds twittered and chirped in the green foliage, and rain drops glistened like diamonds upon the refreshed grass.

The replenished brooklets rushed joyously on; while a tiny voice from a dancing rill was heard to say, "Oh, how happy I am to have helped to bring this about, instead of wasting my little strength. I've learned the joy of lending a helping hand. And the grandest truth on earth."

MARTHA S. SEABROOK.

MENTAL SHRAPNEL.

Whom the gods (the spirit world) would destroy they first make mad (corrupt).

A woman generally looks as she feels—attractive or repellant, according to the state of the heart.

"A gentleman and a scholar" by reputation, may change into a bigot and an ignoramus by an autographic letter.

The truly cultured dislike obsequiousness, but the uncultured often blunder in mistaking politeness for the same.

How much more kindly disposed we feel when fresh than when ill or tired. Love needs power to manifest, but kindly deeds done when fresh or well makes this power absolute.

Those who know least about a subject imagine they know the most. It is the little knowledge that puffs, not the bulk. The profound scholar feels his deficiency and lack of knowing all by virtue of his profundity.

Those who refuse to acknowledge a cure from pride or prejudice and thereby cause a healer to lose sufficient confidence in himself to give up the practice, are morally responsible for those who could have been cured by the same healer had they encouraged him onward.

The sensitive intuitively shrinks from the prejudiced, which those ignorant of their evil take for prejudice against themselves, and add to the fear of the sensitive by contempt or malice for not offering expected deference. Such is like mistaking fear for ill feeling.

Self-respect or objection to frivolity in married life is often mistaken for jealousy. True dignity is never disturbed by jealousy. When real cause for the latter exists, the object in mind falls too far beneath the respect of the subject to be considered worthy of so much attention.

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Dear Sir—I am in receipt of the "Light of Truth Album" and I can truly congratulate you on the splendid result of the effort to obtain and preserve in one book photographs of so many prominent workers in the cause of Spiritualism. Having had a personal acquaintance with a large number of the older ones, I can certify the photos are true to life. The Album has only to be seen to be admired, and is surprisingly cheap. I send you a historical description of the only absolutely Free Convention ever held in this country, and ask its publication if thought worthy.

NEWMAN WEEKS.

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Anyone who is sick and failed to find relief should send their name and address (with stamp for reply) to DR. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help, I will make any terms within your reach.

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—25-2.

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The following is taken from the S. F. "Progress" of Nov. 7, 1895:

It gives us great pleasure to quote from the "Light of Truth" commendations of California and Californians. In a late issue we read: "We note with pleasure the continued success of our friend and brother, Dr. W. M. Forster, of San Francisco, Cal. California has become noted for its mediums; and although Dr. Forster is not a native of the U. S., the people of California have learned to claim a proprietary interest in him just as if he were a 'nativeson.' We hear good reports of him from all quarters and it gives us much pleasure to add our endorsement to the many accorded this gifted medium and educated gentleman."

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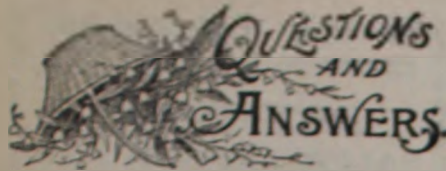
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE PERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Suppose the whole of mankind were entranced by some freak of nature for three or four years, and then reawakened, what would it find?—Idealist.

Answer.—That would depend on whether animal life were included or not; for the one freak of nature would undoubtedly affect all life with an arterial system alike, and we must answer accordingly. But while this is not likely to occur under present conditions, it is not impossible. The thought alone proves its possibility, or something approximating it; for what man can think nature can, and nature's thought means action. The word stands for law—materialization. Thus if nature should think the thought above asked—if but within the atmosphere of your planet—it would come over you like a change in the weather, first affecting one, then the other, and by degrees put all animal life to sleep or into a trance or coma that requires no sustenance during the time. But vegetable life, which would escape this special influence by virtue of the thought being for independent life only, would continue to grow, and overrun everything, uprooting dwellings and paved streets; destroying railroads, bridges, tunnels and other of man's workmanship, and upon awakening after three or four years perfect chaos would be found existing compared to the time of going to sleep. But what else could happen is not of small calibre, if it could all be told. The Arabian Nights would not be a circumstance, and which, by the way, gives you an idea of the power of inspiration—in the same depicting what may have occurred on other planets or may occur on this. And one of the most interesting episodes during the world's trance would be the materialization of spirits, with much of their occult power intact. If not able to preserve the material structures of men, they could erect semi-spiritual structures of their own over the debris and chaos and men and women would see these in their dreams—a few mediumistic ones perhaps having lucid or waking periods enough to note these doings and report them later in verse and allegory, in narrative or theory, as fact or fancy, according to the minds they have to deal with. Or this trance state may place all mankind temporarily in a clairvoyant state and enabling it to see the doings in the lower spirit world, or according to moral development. You can infer more from this, and give your own imagination play, for in this much truth finds its way by inspiration—an idealistic mind being to the spirits fertile ground to implant seed for the growing of truth as it exists among them; and material visions are the object lessons needed from which to evolve the philosophy for guidance in the future.

Questions.—Would you please define phase of mediumship where the hand and brain seem to be used partially; the hand writes but the writing differs with the various controls. Some strong and bold—other weak and cramped, the brain being used for one word at a time? And again: Why are we unable to get information on

points with which we are not familiar, while names and communications come from parties with whom we are not familiar. Our knowledge doesn't seem to be necessary in the one case, why in the other?—J. C. N.

Answers.—This is a compound phase of physical and mental mediumship, very good to have in that one helps the other and makes results attainable at every sitting. Not being able to stimulate one long enough for an unbroken message, the spirit can continue through the other, and vice versa. The change of handwriting indicates change of control. But it is not in all cases that the medium receives impressions only on that which he knows. Obtaining names proves it; but where the mediumship is in excess toward the physical side, names are obtained and not thoughts above the normal capacity of the amanuensis. When the mental rises above the physical, names will be wanting and thoughts come volens volens—often far above those ordinarily entertained by the medium, even where the automatic phase may be retained as a means of communication. It is not always what you are, but what you are capable of doing that is taken in consideration by the spirit world.

Question.—I have frequently seen the statement that unspiritual thought waves affected people, particularly sensitives; and just as often the statement that only nonspiritual beings could be affected by impure thought waves, and that purity of thought offered resistance to such.—Inquirer.

Answer.—Yes, unspiritual thought waves affect all, but only sensitives are conscious thereof during the time. Of course, purity of thought offers resistance, but it depends how much impurity of feeling one has in connection with the former. Purity of thought is a means to create purity of feeling—that is, convert a sensual person into a spiritual or intellectual one by consistent resistance and pure thinking. When the balance grows in favor of the spiritual you become positive to matter and consequently to impure thought waves, slander, malice, hatred, etc. An angel can wade through mud and not become smirched. So a mortal can pass through the fires of slander unscathed if he has purity enough to repel it. In comparison to the latter it reacts on the slanderer. All depends on conditions or circumstances.

Question.—Do you consider "intuition" or "reason" the higher power, and why so?—Joseph P. Whitwell.

Answer.—Intuition is higher because it leads to reasoning primitively—beginning as instinct—and aids reason when spirituality begins to manifest in man. In spirit-life intuition governs entirely, for it is the faculty of knowing without reasoning, but it already begins in mortal life as mediumship.

Occult Student.—Your case is but the effect of a vivid dream mixed with reality. The spirit sees during physical sleep what it does not when awake. This part is dream and reflects itself on the brain. When you hear voices or find yourself leaving the body, it is real—that is, spiritual. The spirit temporarily steps outside of the body and engages in its dreams or what it sees.

Honest Investigator.—Your case is like that of all novices in mediumship. Read up on Spiritualism generally and all will be clear to you in time. Continue your sittings at intervals, but if disagreeable stop it, for your mediumship may be in an entirely different direction, and which impression will reveal by degrees. Seeing between waking and sleeping is imperfect

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VOICE OF THE PEOPLE

"BOK, GOD, DEITY, JEHOVAH OR LUBBERLY ALL."

The gem of spiritual print, the Light of Truth, May 14, says, as the basic principles of Spiritualism: "We know but one God, whose name is Nature." On page 15 it says: "We believe under certain conditions spirits can and do communicate with those in the mortal form."

Let me respectfully say you "know of no such thing, nor does anybody. When a high authority declares 'God is past finding out,' is it not necessary that you should confute and expunge the truth of that above assertion before you aver the opposite?"

The next statement, that you "believe" spirits can and do commune with us—my idea is more than believe. We know to an absolute scientific certainty of the facts of such communication. Are not these proper and ever needful distinctions to be kept in view? Who invented that extravaganza "Oversoul?" What is it? Where is it? Why not an epi-soul as well? Epi—upon—as the Greek puts it. With the brilliant Pentecost of New York, God is "Bok." With Mr. Herbert Spencer he is the "Unknowable." With Frederick Harrison, "The Lubberly All." With the Shakers, Ann Lee, and with Prof. John Fluke it is "That Power." With modern orthodoxy it is "Trinity—three in one." What or whichever way that can be. A few evolutionists speak of God in man, "a Man God," or "Nature's God." Unavoidably this Deific unknown quantity is built up with a personality; hence God is always a person with mind, will, sentiments of love, hate, anger, regret, revenge, in fact all the long or short mentalities of the human ego.

As there can be no mind without brain, and as Nature is without brain, it is therefore without mind or intellect.

Hence are we not obliged to conclude Nature's God is fated to be without thought, without will, purpose or object, a monster knowing nothing, a "Lubberly All," an almighty idiotocrat?
A. S. HUDSON, M. D.
Stockton, Cal., May, 1898.

CONFLICTING PRAYERS.

An Ingenius Explanation.

Some persons who do not pray are much disturbed because of prayers offered by Christians in nations at war with each other. For example, the New York Evening Post says:

We notice that Bishop Whipple has directed a prayer in his diocese for the protection of our soldiers in the field, but the Spaniards are praying busily for the protection of their soldiers. In every war between Christian nations these conflicting prayers have been a scandal ever since the foundation of Christianity, and we hoped they had ceased.

It is not a new idea that God cannot attend to prayers of his children till they have all agreed on what they want. But it is an idea not often seriously entertained by those who pray. It has no more reason in it than there would be in an exhortation to all Christians to do nothing except what all Christians have agreed to do. The editor of The Post is aware that such prayers have been offered ever since the foundation of Christianity. But he might have found the same "scandal" ages back of the beginning of Christianity. The great majority of prayers

recorded in history have been against somebody who was also praying. Who has read of a nation fighting without asking the help of its god?

Nor is this less true in peace than in war. Conflicting prayers are offered daily whose objects sought are within our own nation, often within single households. Earnest souls everywhere are struggling in the dark and crying for help to him who is light and in whom is no darkness at all. They ask for what they believe to be right, and through their asking they are taught of God what is right and led by him as their father to accept and love it. We pray for the protection of our soldiers and for the defeat of the Spaniards. We ask for what we believe is right, and are strong to fight because we find help from God. The Post hoped that such prayers had ceased. If they do cease, there will be little left in this country worth fighting for and few to fight for it. But these prayers will not cease. We are disciples of Christ. He has taught us to pray. He prayed. In his agony before the cross he prayed, "O my Father, if it be possible, let this cup pass from me!" We suppose that the priests who sought to kill him also prayed, for that was a part of their business. Our Lord was defeated in that struggle, notwithstanding his prayer. But in the end he was victorious over priests and over death, too. His disciples ever since then have prayed and fought against foes, seen and unseen. They could not have fought without prayer. Sometimes in their blindness they have fought against one another. But they have still prayed, and through prayer have found their way to the light.

Enemies at prayer and praying men and women in this time of war are more vicious weapons against our country than Spanish swords or bullets. But they will not prevail. Christians will keep praying. Those who are nearest to God will win in the end. We believe that in this conflict we are nearer to God than Spain.
—Congregationalist, Boston.

SAYS PHILOSOPHER DOOLEY TO MR. HENNESSY.

Me frind McKinley says war must be holy to be r-right. An' what wud th' likes iv him say a holy war is? It ain't holy f'r to fight whin ye'er nose is pulled an' it ain't holy to fight to save some wan fr'm beln' murdered an' robbed. Whin is a holy war, thin? I'll tell ye, Hinnessy. Some day Heidelberg, Ickelheimer, an' comp'ny 'll get into throuble with a for'n nation. They'll rayfuse to give th' Prince of Wales his watch back an' th' Prince iv Wales 'll go into their hair. Then ye'll see throuble begin. No wan 'll tell ye to keep cool an' wait. They'll be no standin' around f'r a boord iv inquiry. They'll be no bluffin' an' r-runnin' away. McKinley'll call out th' troops th' first day. 'Freemen,' he'll say, 'will ye be enslaved? Will ye stand to see th' sacred obligation iv a contract assailed? Will ye set idly by while ruffian hands disscrates th' imblim iv authority—thim goolden balls that swings in ivry breeze?' he'll say. 'Perish th' thought! Rise an' difind ye'er r-rights. A Heidelberg! An Ickelheimer!' An' away we'll go. Me frind Hanna'll be a gin'ral thin an' th' protested note an' th' goold bond'll go shrikekin' through th' air carryin' death an' destruction to th' inimies iv our gover'mint.—Finley P. Dunne, in the Chicago Journal.

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VACATION TIME

would achieve honor, some would acquire wealth; but it would be all due to their own "nature and consequent actions" and neither the honor nor the wealth would be handed on to individuals who might not be worthy of the one or be able to acquire the other.

I believe myself that such a perfectly fair competition, in which all started on equal terms certainly, would be an admirable training, and would be sure to lead, ultimately, to a voluntary co-operation and organization of labor which would produce most of the best results of Socialism itself. But whether it would or not, I claim that it embodies a great and true principle—Social Justice; and that it affords the only non-socialistic escape from the horrible social quagmire in which we find ourselves. As Spiritualists we must uphold justice; and equality of opportunity for all is but bare justice. Knowing that the time here is the school for the development of the spirit, we must feel it our duty to see that the nascent spirit in each infant has the fullest and freest opportunity of developing all its faculties and powers under the best conditions we can provide for it. And I have ventured to bring this subject before you because it is the one hope nearest to my heart; and I am sure that if the great and rapidly-increasing body of Spiritualists can be brought to consider it, and to feel that the misery and degradation around them must be and can be got rid of, and that it is especially their business and their duty to help to get rid of it, the great work will soon be taken in hand.

What we want, above all things, is to educate the people and create a public opinion adequate for the work. In this movement for justice and right, Spiritualists should take the lead, because they, more than any other body, know its vital importance both for this world and the next. The various religious sects are all working, according to their lights, in the social field; but their forces are almost exclusively directed to the alleviation of individual cases of want and misery by means of charity in various forms. But this method has utterly failed even to diminish the mass of human misery everywhere around us, because it deals with symptoms only and leaves the causes untouched. I would not say a word against even this form of charity, for those who see no higher law; but we want more of the true charity of St. Paul—the charity that thinketh no evil, that suffereth long and is kind, that rejoiceth in the truth—not only the lesser and easier charity which feeds the poor out of its superfluity, an action which St. Paul does not allow to be charity at all.

But let us Spiritualists take higher ground. Let us demand Social Justice. This will be a work worthy of our cause, to which it will give dignity and importance. It will show our fellow-countrymen that we are not mere seekers after signs and wonders, mere interviewers of the lower denizens of the spirit world; but that our faith, founded on knowledge, has a direct influence on our lives; that it teaches us to work strenuously for the elevation and permanent well-being of all our fellow men. In order to do this our watchword must be—

Not Charity Only but Justice.

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Summer vacations for the man of business, the brain-worker, the professional man—and woman—and for those mechanics and other workers who can possibly afford it, have become very fashionable only within the last quarter century. Previously only people of wealth and leisure and invalids whose leisure was enforced, thought it incumbent upon them to change location and scene during the debilitating hot months. But the advance in hygienic study has shown, or has seemed to show, that the recuperation of energy by a few weeks of entire rest from the pursuits which consume the greater part of one's time is really a paying investment in those even whose necessities seem to demand the whole time for their business. So it is becoming the fashion for workers everywhere, as well as for those who have no other business than to loaf or follow the fashions, to take a vacation some time during the summer. In these days of statistics it would be interesting if true statistics of the real saving made by these rests could be got at, as well as those of the loss entailed by physicians' bills and increase of domestic unhappiness through overtaxed nerves by the stay-at-homes. Then we could reckon more accurately in our social statistics as to who are most in need of these relaxations, and encourage such to take vacations in the interest of society's general well being.

As men and women grow elderly, habit is apt to make the life grooves in which they run hard to get out of even temporarily, and especially if their time has a business or money value; and they grow indisposed to make even necessary temporary changes, but it would be better for themselves and others could they be persuaded to do so.

During the first few days of such enforced vacation the neglected business may haunt their waking hours, but presently they will begin almost insensibly to take in the soothing loveliness of nature, to which busy people are apt to grow blind. Like the man in Bunyan's Pilgrim's Progress, who once finding a jewel in a dirt heap, kept busy ever after looking for others which he never found, and for years never raised his eyes from his eager search until it became impossible for him to do so, we in our intentness on pursuits outside of the mere loveliness of nature, grow deaf to the seductive voices with which she woos us, and blind to the beauty with which she is so richly adorned. We have not time to listen to the rhythmic music of the wind-swept trees, or to note the fairy shadow dance of the sun-touched foliage. We see no longer the enchanted forest with its ogres, or the beautiful air tured to us in childhood; with whatsoever deep message the sea may be charged, its "wild waves are saying" nothing to us in our sordid absorption. If we sometimes glance at the clouds it is but hastily to see whether they are charged with rain which may interfere with or further our plans, and in the cities the signal service flag serves our purposes as well. The song of the birds no longer thrills our hearts with sympathetic hope or gladness, and if we hear the birds at all, it is to anathemize their noisiness. We grow hard, rigid or torpid in our devotion to our chosen work, and it is from this atrophied state that vacation time should rescue us.

Then to those who take these vacations for use and recuperation, and do not make of them a weariness of the flesh as do those

"Fashion pining sons and daughters



ALFRED RUSSELL WALLACE, F. R. S.

That seek the crowd they seem to fly,"

the days or weeks devoted to renewal of acquaintance with nature and consequent renewal of youth will be the most profitable of the year, whether they seek the needed change in forest by the rock-bound breezy coast, near the placid lake or troutling stream, in "the tent on the beach," yachting on "the deep blue sea" itself, or in safer boating on inshore bays where "voices keep tune" to the rhythmic dip and paddle of the oars. The poets and writers who best describe and picture these outings will be good company to take along.

There are toiling overworked thousands yet to whom vacation time is only a meaningless phrase or exasperating suggestion, and others to whom it means only added labor. Every year thoughtful philanthropy is widening the area of its blessed privileges, and may not the release from their regular routine of thought which it brings to earnest men and women give them the needed time in which to plan for others more needful even than themselves of rest—the poor, the sick and the miserable—some methods of securing it for such!

SARA A. UNDERWOOD.

OUR SERMON.

Dishonesty generates absent-mindedness. Being a forced forgetfulness it becomes a law for the same.

Man creates habits according to the use he makes of his intelligence, and habits are laws, though bad ones in many cases. But they remain intact just as good ones do, and continue to act for the effects that founded them.

Dishonesty, for example, may begin in the non-payment of debts. Many people dislike to pay a debt, and thereby suppress the consciousness of the obligation. This is enforcing forget-

fulness. Will power creates in the microcosm the same as it does in the macrocosm—in man as it does in nature—in the individualized intelligence as it does in the universal—God.

Enforced forgetfulness creates a law of being for that effect, and we have absent-mindedness—unfortunate for the future generation, which will possess it hereditarily.

We can thus judge the true or fundamental character of the absent-minded by their habit—judge the cause by the effect.

Of course this is a phase of selfishness, whether the heir thereto is responsible or not. It is a bad trait to possess and must be overcome, just as the desire to intemperance has to be overcome when inherited. Neither the world nor the law of nature gives us credit for its use, or misuse, better said. If we succumb to temptation we suffer. If we rise above it we enjoy the inspiration of the higher realms—truth through temperance or physical purity, and happiness through love or justice (honesty).

The reverse is self-evident. Intemperance or gluttony not only have their physical effects, but attract sensual spirits who absorb our vitality and makes us dull, lazy and ill or discontent. Selfishness or dishonesty not only vitiates the blood, but attracts selfish spirits. The effect of this is increased absent-mindedness, and often to a degree as to lead to the insane asylum—all emotional effects disturbing the mental equilibrium. Temperance or purity, and love or justice lead to light and comfort or wisdom and strength, which is synonymous to truth and happiness, and that is all that man needs to make his future a heaven.

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

Question.—Trying to bring the new light to a friend I was told that Spiritualism offers nothing not already known. Being a recent convert I was at a loss to assert the opposite in definite form. Can you tell me something not taught by science or the church.—Psychic Student.

Answer.—This is an old resort of the ignorant, who know absolutely nothing of Spiritualism; for had they read Wallace, Crookes or Flammarion they would have found something too new perhaps for their weak minds, and rejected it again on the hypothesis that a nonbelief is permissible where there is a lack of understanding. But Spiritualism is not a mere belief in spirits as implied by some. It is a knowledge of cause and effect. When men learn that selfishness is as punishable by natural law as sensualism they will respect it a little more. You do not need to tell the educated that certain kinds of food are injurious at certain hours or seasons. They know by experience and a record of facts that it produces pain, disease or insomnia. They are cautious in comparison to their knowledge or experience. They also know that evil acts produce an uneasy conscience. But they do not know that this uneasy conscience is to the arterial system what sensualism is to the nervous system. If they did they would prevent it by desisting to do wrong. Everything that is unkindly, uncharitable, unfair, unbrotherly, unjust, ungrateful, unchaste, uncivil, undermining, unfaithful or unforgiving, is selfish, and selfishness is to the virtues or talents what sensualism is to the intellect. It dulls them, or dwarfs them, abridges them or lowers them, and sometimes reduces them to nothing. With no virtue or talent potent men are slaves to circumstances, tools, servants, and withal, babes among their kind—figuring as paupers, criminals, dependents, drunkards, prodigals, squanderers, spendthrifts, idlers, and often as vampires, both materially and spiritually. They create nothing, and consequently rob right and left. Their presence tires you unwittingly; disturbs your equanimity; or makes you melancholy, depressed or gloomy. They are spiritual thieves, and have become so through selfishness—either in the form of injustice, cruelty, malice, prejudice, jealousy or covetousness. All this vitiates the blood—lowers its vibration or vital force—and makes of the owner a spiritual pauper. All blood diseases arise from this state of the mind or soul, and puzzle physicians more than contagious diseases. In the latter they have a visible enemy to face. In the former an invisible and incomprehensible one. Instead of treating the cause they treat the effect and only produce temporary cures or mere relief. If they were familiar with the science of Spiritualism they would act on the cause, which is a moral factor to begin with, and then apply their knowledge of medicine as an aid to the final end. Spiritualism is thus a scientific religion or religious science, and is new in that respect alone. What science teaches health through moral practices exclusively or knows that selfishness vitiates the blood? Or

what church teaches that unselfishness produces healthy blood? If they knew of the poisonous effect that uncharity has on the blood their attendants or members would not gossip about their neighbors as they do; find fault with each other, or resent every little slight—imaginary or real. But they keep up their little animosities till a reaction sets in as fever, biliousness, lumbago, colics, pains or restlessness, followed by a doctor's bill, and never look for the cause of their ailments in their hearts. It is put on the liver, indigestion and colds. But what makes the liver torpid? Bad blood. What causes indigestion? Bad Blood. What invites cold? Bad blood. Why? Because the blood when impure is sluggish and lowers the vital energy in the system. Be good and pure and unselfish and the blood will flow freely and make you positive to contagion, colds and self-generated diseases. Love is the cure for all ailments.

Question.—Is it wrong to take remuneration for spiritual services rendered through a medium?—Mrs. R. R.

Answer.—Is it wrong for a musical artist to take pay for his engagement? Is it wrong for a professor to accept a salaried position? Is it wrong for a preacher to make money out of his talent or genius? If so, then it is wrong for mediums to take remuneration. All the first named are mediums for a higher building, a loftier ideal than the normal, an inspiration not their own. Most especially is this the case with preachers. There is not one of any consequence but that has spirit aid—is controlled for a higher effect—is a medium in the most commonly accepted term. In fact, there is hardly any one who wields a pen or juggles with words but that he or she is not a medium just as those known as spiritual mediums are. Nor is there a man, woman or child who is not guarded or directed by spirits according to his needs, aspirations and idiosyncracies. Nearly everything you do is more or less governed by spirit friends; and the servant is worthy of his hire—whether done by himself or his spirit friends. It is your body that is being used, and you are entitled to the rent. When spirits give another tests through you, it is not for your pleasure that they are doing this. It is for the test hunter—the investigator—and it is for him to pay for it. Even the Bible records instances where mediums are paid for their services. See I Sam., 9, v. 7, and II Kings, 8, v. 7-9.

T. H.—It is difficult to get into rapport with your question, for it is too personal—not general. Your mediumship is also very personal—symbolic—and must be studied by yourself. It might become very interesting to one who is in perfect accord with yourself, comparing notes and experiences. But in the meantime don't force or invite it. Let it manifest spontaneously, and try to interpret your visions by reason; if that rejects them as mere vaporings or imaginings, pay no further heed to them. If you enjoy them, however, continue, and await developments.

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