

Light of Truth

VOL. XXII.

JANUARY 15, 1898.

NO. 3



MRS. CARRIE E. S. TWING.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COL'S O

GOATS, FOXES AND CONIES;
 OR THE
COMING ARMAGEDDON
 A DREAM.
 BY JOHN BUNYAN, JR.

INTRODUCTORY.

A business engagement called me to the city of Anderson, in the state of Indiana, on the 7th of September, 1897, and not being able to finish it during business hours I was compelled to remain there over night. Sauntering through the streets after tea in search of amusement or public entertainment of some kind, I inquired of an aged, respectable-looking man if there was any public show or spectacular performance going on that would be worth attending, adding that I did not want any cheap sideshow or ungodly catch-penny humbug, but something solid and instructive.

"Oh," he replied, "the very place for you then is down here at the Church of God, on the second street ahead and just to the right. The National Anti-Spiritualist association is holding a convention down there, and they are going to skin the devils alive tonight."

The idea of skinning anything alive rased my sensibilities somewhat, because I am an avowed humanitarian and claim to have a moderately tender heart. But surely, thought I, if that is THE Church of God, his own personal abode where "he delights to dwell," and if it is devils they are going to skin in his presence and in his own house, it must be all right. Of course it may turn out to be some new sort of a church device to raise missionary funds; some grand stereopticon exhibition, or highly moral spectacular drama with the leg attraction left out. At all events I shall go.

I found the sacredly named edifice filled with those who seemed to delight in the devil skinning process; so full was the place, that being a little late, I was ushered into one corner of the gallery; from all of which I logically inferred that it was no new thing and had been exhibited there before.

I found the entertainment to be all that the most devout lover of polemical strife in the mimic warfare of the church militant could desire. There were some of the finest pantomimic passages a' arms, and the deadliest combats of the tongue with absent and invisible foes I ever witnessed. The frenzied rolling of the eyes; the sardonic rigidity of the facial muscles; the firm planting of feet, and defiant poise of body assumed by the combatants while interposing the strong shield of faith, and brandishing aloft the sword of the spirit against enemies no one could see but themselves, was tragically beautiful. Quoth I, the equal of that has not been seen since my honored and greatly lamented great-grandfather witnessed that horrible battle between Christian and Apollyon, while gently slumbering in Bedford jail.

It behooves me as a truthful chronicler to state, however, that the clean-cut swearing; the robust but finely polished profanity; the oaths, from which the smoke but not the sulphurous smell had been extracted; the solid old-fashioned Anglo-Saxon "damns" that sizzled red-hot through the atmosphere in The Church of God on that occasion, would have done credit to the smoky valley in which my remote ancestor saw his battle.

There being no Apollyons in sight in The Church of God battle the conviction came creeping over me that the profanity was issuing from Christian lips. I was loth to believe it at first, because being so far back in the gallery I might be mistaken. Then, too, I did not wish to charge those sturdy warriors unjustly, neither did I wish to rob Apollyon of any of his honors. When the conviction could no longer be warded off, quoth I to myself, how rapidly these warriors are advancing in the amenities of refined civilization. "God cursed" is so much less rasping to ears polite than the ordinary street gamin coaching his imprecations between a "G" and three small "ds."

Each doughty champion of the church militant, when he leaped into the arena of the pulpit battle field, would single out some invisible enemy, announce the name, occupation and leading characteristics of his antagonist, and then proceed to fight him or her with heroic vigor.

It seemed to me that nearly all their invisible enemies belonged to the "God cursed" fraternity, as the warriors were constantly calling out that name while thrusting and piercing the air with their spiritual broadswords.

It also appeared that fully 95 per cent were of the female persuasion. And judging from the endearing epithets used by the champions, quoth I, these must be the devils, and I am glad they are being skinned. Mayhap, they may be robust amazons, headed by the withered old mother of the dog Cerberus, who watches one of the eternal gates, while St. Peter guards the other. Who knows?

One of the bravest of the brave champions, whom my renowned ancestor would no doubt have called a Great Heart had he been there, exclaimed: "If I had the backing (?) I would drive every one of these damnable criminals called mediums out of the world." Quoth I, what an oversight in not making that man's back stronger when he was "born again."

Taken all in all, it was a fearful conflict and splendid victory for the visible warriors. There were only four of them fully panoplied with the sword of the spirit, the helmet of salvation, and the shield of faith; but they must have performed wonders, for I heard one of them cry out in the anguish of his soul: "There are forty thousand robbers all banded together to rob us of our wealth in this world and of heaven hereafter."

But so manfully did this brave quaternion stand together; so softly did they fly the arrows of regenerated scurrility and hurl the javelins of refined and polished profanity; so sturdily did they spur their horses through blood up to the bridle reins—so to speak—that each of them scattered his ten thousand like chaff before the wind.

"The lying, thieving, damnable robbers," "the disastrous, damnable, soul-destroying humbugs," "the deuded, lying, criminal mediums, who were born in the hot-bed of hell," were brought forward in detail and skinned in a manner that no Christian zealot could possibly find fault with. The entire batch of them were being driven, scarified and bleeding, into "the Circle

Room, where the most wicked acts ever committed on this earth are committed," when unfortunately I fell asleep, and as I slept I dreamed.

CHAPTER I.

In my dream I was on the summit of a high mountain overlooking a dry, arid valley entirely surrounded by hills and mountains. The plain beneath, every portion of which I could see, seemed almost destitute of life and vegetation, the center especially so; while along the margin and on the lower foothills was a weak growth of grass, scrubby bushes and a few flowers. Among these flocks of goats were grazing, a few birds and bees lazily flitting about, while in the arid valley immense numbers of foxes were living in deep burrows. The higher hills and mountains surrounding the plain, on the contrary, were covered with trees of dense foliage, luxuriant grass and herbage, and lovely flowers in abundance, among which birds of every variety chirped and sang their happy songs, while bees, butterflies and beautiful insects sported among the flowers; but so far as I could then see the animal kingdom was represented only by harmless little creatures called conies, who dwelt there in considerable numbers. What seemed strange to me was that the animals inhabiting the valley below, and who seemed almost famishing for food and water, neither attempted nor manifested the least desire to leave their dreary, barren surroundings, and come up to the beautiful, fertile hills and mountains. But upon looking carefully I observed that upon every one of the higher hill and mountain sides was stamped the word "Truth;" upon the lower foothills appeared the word "Error," while all over the desert plain was stamped the word "Falsity," and some net work or barrier of some kind hindered the animals and even the birds below from passing to the higher stations. Apparently, they did not care to, and I saw but very few even attempt it.

While I was pondering upon these things, in my dream, I observed a general stir, as if some great movement was being inaugurated among the animals below. A half dozen pompous, erudite looking he-goats assembled on the brow of an extensive foothill, or rather a broad plateau, which seemed to be a general parade ground, and began calling the goats together in council; seeing and hearing which, an enormously obese, very old and sly fox began to send messengers from his burrow in the center of the plain to call the foxes in council on a small elevation not far from the goats' place of meeting. Instead of all the goats and all the foxes responding en masse, they each sent delegates to their respective councils. Those to the goat council were chosen from the different antagonistic factions or denominations into which the goat population was divided, of which there appeared to be about one hundred. While the foxes, being all one tribe, of one mind, and not dismembered by sectarian sects, selected delegates from among their exalted functionaries.

The councils were called for the purpose of devising ways and means to protect each tribe from encroachments by or upon the other. It soon became apparent to me that although the goats and foxes were dwelling together on terms of apparent friendship, they had for generations been in a state of bitter hostility, living under a sort of white flag armistice, or league offensive and defensive, with no genuine friendship between them. Tradition says that centuries ago the entire valley was under the absolute control of the foxes—foothills and all; and what

few goats there were among them were reduced to a state of spiritual beggary and physical subjection. The unctuous, well fed old fox who summoned the fox council, belongs to a favored lineage called Apostolic succession, upon whom for seventeen centuries the Ruler of the Universe has bestowed in regular succession, the authority to rule the foothills as well as the valley, which they did with a rod of iron for a sceptre. But when they undertook to restrict the goats to a Diet of Worms, in 1521, a large detachment of them rebelled and established a junta of their own, and after a long series of skirmishes and bloody conflicts, the reformed goats obtained possession of the foothills, and crowded the foxes into the barren desert of Falsity. Since that time they have been watching each other with jealous hatred; every move made by either party has been immediately divined and forestalled by the other. Hence, it was not so soon as the goat delegates began to assemble, the subalterns and trusty agents and advisers of the ancient and honorable fox also collected. For a long time these opposing representatives jeered and threatened each other in a really ridiculous manner. Occasionally a he goat, more courageous than his fellows, fired with holy zeal, would sniff the air with contempt, wag his sacerdotal beard in derision, and with head down and tail up would dash toward the wily enemy as though commissioned from on high to dethrone the unctuous deputy supreme ruler, and butt the entire fox tribe off the earth. But the sly fellows, dropping tail first into their burrows of bigotry and superstition, would smile in derision until the doughty champion of the new faith would retire with honors to his own hillock. Similar demonstrations would at times be made by other confident representatives of the other side, and thus well planned feints, skillful sorties, sham attacks and empty reprisals were constantly kept up until at length it became apparent that, like a schoolboy quarrel, one side was afraid to begin and the other dasset.

In course of time I observed in my dream that an entire change of policy was being had. Instead of hostile demonstrations, peace proposals and messages of brotherly greetings were passing between them. I observed that the goats were more forward and earnest in this new movement than were the foxes. Representatives from a dozen goat fraternities would meet representative foxes in "pastors' unions" and "ministers' meetings;" would invite them into their "schools of the prophets" to address their adolescent theologues; would ask them into their synagogue, provide seats for them in the chancel; listen to their analysis of the different kinds of spiritual meat and drink required by goats and foxes, and what kinds both might partake of with impunity. But I observed with considerable surprise that these courteous advances and concessions never were reciprocated by the foxes.

Shortly afterward it began to be noised abroad that a new and dangerous enemy had been discovered; one that was menacing the power, possessions and ancient rights of goats and foxes equally. It was proclaimed throughout the valley that the conies had surreptitiously taken possession of the verdant mountains of Truth, which were the soul and separate estate of goats and foxes in expectancy, to which they had a prior right in futuro, and towards which they were slowly gravitating. Moreover, the conies had ascended far up the sides of those mountains; had entrenched themselves in the strongholds of Freedom of Thought and Belief, Liberty of Speech and Action in Spiritual Matters, Equal-

ity of R
they w
and floo
the reg
priestho
rest an
off man
berds.
the tea
of the
and per
possess
was no
tive to
of the
false, f
of being
earth
tains
possess
that t
goat a
ference
termin
saw it
council
a temp
plans
council
of con
happy
spind
foxes
lips s
all di
ganiz
regim
brigad
efficie
denot
all of
contes
ping
spark
sides
threa
ever,
tracte
astice
goat
guns
tom-
from
begat
regim
that
ley.
proce
man
a wit
the p
row,
of ti
in o
the l
comm
stati
Bo
near
our
arra
me,
hear
tions
ards,
plan
could
who
ened
arati
amor
lecte
silen
simil
low s
culia
appe
imity
in a
visio
ring
solid
mon
mon
one
goats
nume
ing t
by it
of w

ity of Rights Before God and Man; that they were questioning the authority and flouting the divine commissions of the regularly ordained fox and goat priesthood; were surring up strife, unrest and discontentment, and drawing off many of the weaklings in both herds. It was further proclaimed that the teachings, example and practices of the conies were extremely heretical and pernicious; that their claim to the possession of the mountains of Truth was not only subversive and destructive to the time honored enunciations of the goat and fox fathers, but was false, fraudulent and utterly incapable of being sustained. That no animal on earth could possibly reach the mountains of Truth, unless he crossed the possessions of the foxes and goats; and that the highest duty of every loyal goat and fox was to lay aside past differences for the time being and exterminate the base usurpers. I now saw in my dream that a joint sub-council was selected which arranged a temporary basis of union and general plans of campaign; whereupon the councils both dispersed and a season of comparative quiet reigned in the happy valley; although I could see spindle-shank goat messengers, and foxes with padded feet and compressed lips skurrying hither and thither in all directions, carrying messages, organizing aid society squads, endeavoring to relieve the suffering, and all manner of handy and efficient auxiliaries, every movement denoting earnest, active preparation; all of which was unobserved by the contented conies, who kept on cropping the tender grass and lapping the sparkling waters on the mountain sides in innocent ignorance of the threatened danger. Before long, however, a movement took place which attracted their attention. The ecclesiastical long roll resounded from the goat assembly ground, sectarian signal guns were fired and denominational tom-toms beaten in all directions, and from every point of the compass goats began to collect in squads, platoons, regiments and brigades, with a noise that reverberated all through the valley. The foxes, on the other hand, proceeded in their usual quiet orderly manner. Various signals, consisting of a wink, a nod of the head or shake of the paw, passed from burrow to burrow, and in an astonishingly short space of time the entire multitude formed in orderly compact ranks, and under the lead of their unctuous deputy grand commander marched to their allotted stations.

Both phalanxes were marshalled near to and facing the mountains in our direction, so that the entire battle array lay just below and in front of me, and I could see every movement, hear many of the commands and directions, read the signs on their standards, and began to grasp the general plan of battle; but for the life of me I could not tell what it was all about, or who was responsible for the threatened conflict, as there were no preparations or demonstrations whatever among the conies, who were being collected in groups and looking on in silent amazement. The strange dissimilarity between the allied forces below struck me as being remarkably peculiar. While among the foxes there appeared the utmost concord and unanimity, the goat phalanx seemed to be in a state of confusion, full of local divisions, and at times filled with jarring discord. The foxes stood as one solid phalanx, centering to one common standard, actuated by one common impulse, and obeying implicitly one deputy supreme dictator. But the goats seemed to be divided into innumerable sects or schools, each rallying to its own standard and governed by its own synodical junta, from each of which delegates were sent to a gen-

eral council of war called an Evangelical Alliance, which was supposed to dictate the movements of the consolidated goat forces. Another marked dissimilarity was the strange difference in the standards and banners. Suspended high in the air above and apparently disconnected from the armies was the one word "Armageddon." While under it and over the fox army floated but one standard, being a huge cross with a pennon attached bearing the words "Sub Hoc Signo Vinces," and underneath that the sentence, "Doubtless we are the people, and wisdom will die with us." This latter inscription also appeared upon all the banners among the goats, each cohort appropriating the meaning to itself alone by a unique prefix, thus, "The Church of North America. Doubtless We are etc." There were scores of these, and away in the rear to the left I observed one band—about a corporal's guard in number—bearing this inscription: "The Church of God in the whole world. We are the people, and Wisdom is already dead outside of our fold." This universal claim of superiority among the different cohorts was the cause of no little friction. I observed a constant tendency on the part of the more partisan of them to withdraw their eyes from the front; to forget the dangerous things that were before them, and press forward for the prize of the high calling on the hill tops. At such time they would look with jealous eyes at each others standards, wag their beards in scorn of each others claim of superiority, and manifest a strong desire to butt the stuffing out of each other. It seemed plain to me that their basis of union was a very superficial one, arising principally from love of dominion and hatred of the conies.

(To be continued.)

THE GOOD TIME COMING.

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

The world is now ready to accept the teachings of one's own atonement for transgressions, of one's own salvation by progressing from darkness into light, and of evolution on all lines, both from the physical and mental standpoint.

Everything is a matter of growth. One does not expect the harvest the day after the seed is sown, nor the fruit immediately following the blossoms on the trees. In things pertaining to the vegetable kingdom people display judgment and discrimination, but when it comes to their own spiritual welfare they are apt to be like children, easily led in any direction, without stopping to reason at all on the subject. Is it to be wondered at then, that the masses follow blindly those in priestly robes, and do not think for themselves.

A new era is dawning, however. Many wonderful events have taken place even within the last 50 years, and not least of all is the broadening out of the intellect of mankind. The moment reason holds sway over tradition, old dogmas fade into insignificance. The ideas of a white throne, pearly gates, angels eternally singing hosannas to harp accompaniment, and the place of torture for those not elect, are being relegated to the back ground with the fairy and hobgoblin tales.

The idea that men can continue to do evil if they repent at the last moment is putting a premium on crime. They cast all their sins on another's shoulders, and expect to be shown to a front seat in heaven and be handed a golden harp. All natural law forbids this. Anyone knows that if they put their head in the fire it will be burned,

and no one else can bear the pain except through sympathy for their suffering. If they would follow out their moral transgressions to the same conclusion, reason would teach them that they alone must bear their punishment.

Many have questioned the theory of casting sins on another, or having them wiped out by sacrificial blood, but have not dared express their opinion for fear of ridicule and opposition. They did not see the justice of such a procedure, but thought to openly say so would upset all the conditions of society, and do injury to those who needed such a theory of saving grace. They knew of nothing better to substitute for the prevailing religion, and so kept their thoughts to themselves.

Some strong souls could not thus keep silent, and in the past have met persecution and had a thorny road to travel. They sowed the seed, however, that is now ripening into the harvest. It has taken time and the process is still going on. Where the seed has been nurtured on good ground, it is now yielding abundantly, and those who have the light are now spreading it and in turn sowing seed that will yet mature.

The world is ready for it. People have laid luxuriously in the arms of superstition, have contentedly allowed another to bear their sins for them, and have thought themselves fore-ordained for heaven without any exertion on their part except belief. Their slumbers have now been aroused, their thoughts awakened, their eyes opened and doubt taken possession of them. The churches are honeycombed with this state of affairs, even the ministers are dropping the old stand-by arguments and casting out many doctrines from their creed that once held sway. The time is coming when a new religion will dominate, when people will look back to the old teachings and marvel that any one with common sense and intellectuality could hold such a belief.

Spiritualism and Liberalism have caused this evolution from darkness into light, and when the masses realize that they must do their own atonement, and work out their own salvation, a different society will be the result. Crime will be diminished and the prisons comparatively empty, as each will endeavor to follow the golden rule. Such a condition is sure to follow when the grosser instincts are subverted and the spiritual man dominates. It will not be tomorrow, or even next year, but the tendency is in that direction. In individual cases here and there it may be found now more are ready to follow and they will cause others to join them until the triumph march is onward.

If each who now possess the light will only cast it in the darkened places the pathway will be illumined and a brighter, better way shown. In every nature is inherent the principle of goodness, even though encrusted with the shell of evil, and right conditions are only necessary to burst open the outside and let the inner take root and blossom. Help bring on these conditions; help prepare the way for a higher existence for all, and your reward will be the consciousness of assisting in the good time coming.

EARLY TEACHING.

The truths of Spiritualism are eternal, and every child in every Spiritualist home should become acquainted with them. It is the duty of parents to impart to their children all the knowledge of the future life they may have gained through investigation, thus removing, as far as possible, the barriers of superstition that would otherwise impede their spiritual growth. Demonstrate to them that whatever is natural.—The Lyceum.



HON. J. G. PATTON.

The subject of this sketch was born in Towanda, Pa., in 1825. He was brought up a Presbyterian by his parents, but never connected himself with any church. All the evidence he could gain from the church as to a future life was not satisfactory to him. He commenced his investigation of Spiritualism 25 years ago with Mrs. Andrews of Moravia, N. Y. Then Henry Slade of New York city. These two grand mediums convinced him beyond a doubt of a future life. The grand communications he has received from his dear spirit friends through the mediumship of Maggie Gaule, Mrs. Whitney of California and Baxter, Emerson, Keeler, Campbell brothers, the Bangs sisters and a hundred others make Mr. Patton a staunch believer and defender of our cause. His favorite camps are Cassadaga, Lake Pleasant and Onset Bay. He yearly visits one or the other of these charming and delightful spiritual homes. Mr. Patton attended Allegheny college, was elected a member of the constitutional convention to revise the organic law of his state. He has been a member of the city council and was a schoolteacher. Was at one time editor of the Bradford Settler. He is a prosperous business man. Socially he is affable and genial, possessing a frank, generous and unpretentious disposition, kindness of heart and ardent attachment to friends.—A Friend.

THE FUTURE IN THE PRESENT.

To predict the future is not altogether an occult science. It sometimes requires no more than a careful look at the present, and a fair exercise of the reasoning faculties, to decide accurately what will take place in the future.

When King Gustavus Adolphus saw a Swedish boy fall out of a window, and heard him utter no cry of pain, though he was seriously hurt, he remarked: "That boy will make a man for an emergency." The prophecy was fulfilled. The boy became the famous General Bauer.

Scarcely less clearly did the action of John Davie indicate in childhood what was to be expected of him in the future. He lived in the days when genius was not fostered, and his love of music found no ordinary means of gratifying itself. But a musical instrument the boy must have, and, though he was but six years of age, he constructed one.

It was merely a collection of horse-shoes. Out of 20 or 30 he selected such as would form a complete scale, and, having suspended them in an upper room, gratified himself by imitating upon them the chimes. By the use of this primitive instrument, and later on by other means, he obtained a knowledge of music which 30 years after enabled him to produce works that made him known to the world.

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

Light of Truth.

Is Issued Every Saturday by

The Light of Truth Publishing Co.

225 to 231 S. Front St., COLUMBUS, OHIO.

VOL. XXII., JAN. 15, 1896. NO. 3

The Light of Truth can not well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

"WHAT IS TO BECOME OF ME AFTER DEATH?"

With all the advantages and blessings that are to come with the gradual birth of a New Day in the moving forces of human society, there follows close upon it and may be said to form an integral part of it, the all-absorbing question which some time or other arises in the consciousness of every man and woman, "What is to become of me on the other side of death?"

The old prophets burned with the fires of inspiration which gave them the pictures of heaven's kingdom on earth. "Thy kingdom come, thy will be done, on earth as it is in heaven," has been the plea of harassed man for ages. "And it is coming." As Massey says:

"Tis coming up the steep of time,
And this old world is growing brighter."

The steady and all-powerful strides of civilization are laying out and fashioning the Eden of the race, not a Utopia, not a dream, unless human experience is a dream, but through the same painful struggling processes that have marked the transformation of all evolutionary types and eras, the intellect and the desire for peace and confraternity among mankind are surely becoming the paramount motive forces of political, social and religious life. But as yet the bent of inquiry and agitation does not include the inner life. Here we believe is the nexus that links the real and abiding physical estate of men to their immortal heritage, and yet it is not recognized in the working hypothesis of the social grid. We do not believe that the permanent and entire scope of the giant transformation now going on can be grasped and utilized until the master query which stands at the head of this article is answered. For this reason the Light of Truth has for years looked askance upon the growing unrest of the people, and although welcoming and advocating the integral factors of the social revolution, nevertheless felt that the drama is like Hamlet with Hamlet left out. Without a direct consciousness of personal immortality and the immanence of the heavenly kingdom, without an understanding of the tremendous psychical forces now surcharging the world and challenging the theories upon which the very existence and nature of society are founded, there can be no intelligent co-operative fraternalism. To be sure the noble men and women who are doing so much to usher in the New Day are mere agents and are doing the will of the heavenly kingdom, some of them conscious of it, but there is yet to come a general recognition of this potent fact, and until it does come the prayer "Thy will be done on earth" must needs be the cry of anguished souls who perceive the wreck and havoc of disobedience.

WOULD HE AGREE WITH MEDICAL EXPERTS?

A short-sighted editor of a Spiritualist paper, discussing a proposition to "Extend the Power of Restriction," makes some observations on the regulation of marriage to this effect:

It would seem that if the state may be empowered to regulate marriage to the extent now practised by some of them, i. e., in the matter of granting licenses, without which marriage can not be contracted, either civil or religious, that an extension of this prerogative might be made so as to reach with a heavy hand of prohibition all mentally or physically diseased persons.

The joke of it is that no Spiritualist could appear before a board of medical experts for examination as to his mental health without having his sanity called in question. Beyond doubt the doctors will approve the plan proposed by this editor, and to show their appreciation of his services in forwarding it they would improve the first opportunity to pronounce him non compos. If the Rev. Dr. Funk, asexualist, were given his say in the matter, marriage would have only an academic interest for him when the experts had done their perfect work.

The above is from our friend, the Truth Seeker. It refers to a recent comment in these columns. The Truth Seeker's idea is well taken. We must admit that our position with reference to the reform in question, so far as pertains to the point raised by the Truth Seeker, was similar to that of a St. Bernard with a pack of snarling curs at his heels. We didn't see the medical experts. Glad that the Truth Seeker man's observations have extended at least to the curs, and Dr. Funk.

PROGRESS, BUT NOT SATISFACTION, IS ATTAINED.

A great and good man once said, "Whoever is quite satisfied has reached his highest line, and will make no farther advance." A profound observation, surely, but who ever attains this highest line which follows satisfaction? Who ever is quite satisfied? The sage was wise as well as philosophical, for the attainment of satisfaction in the order of human life is of all things the most remote in any individual. Inordinate conceit arising from excessive piety or arrogance may inspire a satisfaction in which no farther advance is made, but the highest line has not been reached, and the individual is satisfied only in shortcomings.

Perfection is not attained in any organic effort of nature. The struggle of transformation everywhere prevalent is the incessant reaching of nature after the unattained. We call it evolution and progression under development. Progress is attained, and in this attainment the mental and moral forces of the Western world have been immeasurably advanced during the past century, but who can point out the completely satisfied man or woman? Who can say, "I have reached my highest line?"

However, there is a distinction between dissatisfaction and unsatisfaction. In the latter there is hope. We are not to be dissatisfied, for that sours the nature of nobility and turns it to moroseness, pessimism and decay. But to be unsatisfied implies the true yearning for a higher good. It tells us that there is a better estate, which can only be ours by using wisely and well that which we already possess.

Ignatius Donnelly of Baconian cryptogram fame, and prominent in reform movements in the northwest, will wed his stenographer in February.

WHAT SELFISHNESS DOES.

The progress of society is a slow process. Habits and customs ingrained by false teaching are the hardest things to change. Poverty, and its concomitants of crime and vice, is the great enemy of this slow movement. Poverty is always the Apollon that breaks the pathway to social and spiritual emasculation. Selfishness lies at the bottom of it all. Where selfishness abounds, ignorance abounds. Society then is a reflexion of the mass composing it. It can be no better, no worse than its individual units. The purification must come in enhanced opportunity for the individuals composing the mass, and this is what the powers in control do not propose to allow. Governments exist and laws are framed to protect the powerful, not the weak. A government without force would be a misnomer, and force comes from that which pays for it—money. Money then fosters selfishness and holds the mass in subjection. The thrill of the king is perpetual. It matters not whether the king be a man or an oligarchy of men. There can be no government, as the world understands the term, without force. A government must fight to protect itself. There is no brotherhood, no love no compassion, in a word, no humanity in the forces by which government is perpetuated. There is something better than government, something better than civilization, but society is not ready for it, no near r perhaps than in Christ's day, when he told his disciples to be careful about casting pearls to swine.

INSANITY DEFINED.

The decision by the appellate division of the supreme court of New York, which determines a person's insanity on the difference between belief in spirit communion and acting on the advice given by spirits in matters involving property, is the nicest bit of judicial claptrap in the history of Spiritualism. Moreover, it serves notice on all the prophets, seers, rulers, statesmen, generals, poets and saviors of the past that in their consultations with and action upon the advice and commands of spiritual beings they were fit subjects for the madhouse. On this hypothesis Jesus Christ, Socrates and Swedenborg were madmen. Abraham Lincoln, acting upon the solicitations and warnings of spirits in the framing of his emancipation proclamation, was by this decision insane. Andrew Jackson Davis, if this hyperbole is true, ought to have been in a padded cell before he left Poughkeepsie. Hon. Luther R. Marsh, a legal luminary, who probably knows as much about the functions of mind as his colleague on the bench, ought to be sequestered in Bloomingdale asylum. In fact, according to this ruling Shakespeare's "It is a mad world, my masters," is all right, a perfectly sane observation.

MRS. CAROLINE E. S. TWING.

From a child Mrs. Carrie Twing (as she is best known) could see spirits. When a pupil at school her hand was made to write her compositions automatically. For the past 30 years she has been a public medium, and for the last 20 years a speaker, having lectured constantly during this time for state and national granges, temperance societies, the W. C. T. U. and Spiritualists. She has written a number of books, seven or eight, which contain graphic accounts of spirit life—all produced automatically. Mrs. Twing is yet in the prime of her usefulness, and may develop still higher in time.

Marketable commodities do not include independent thought.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

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

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

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

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

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

THIS IS FOR YOU.

There never was a time when papers of the scope and province of Light of Truth were more urgently needed than now. This paper at one dollar a year is without a peer in the galaxy of Spiritualist publications. It is so acknowledged, but there are thousands of Spiritualists who never heard of it, and never heard of any other Spiritualist publication. These people are constantly coming into our ranks. We depend on our friends to aid us in reaching them, by remailing their papers to such as they know to be interested in the matter and call their attention to the value and necessity of this their paper. The Light of Truth is not our paper. It is the Spiritualists' paper. They support it, largely, and to them belongs the responsibility of its failure or the honor of its success. We are beset by foes without and within, and the whole movement is passing a crucial stage. The need, then, of the Light of Truth is obvious. We must increase the circulation ten thousand during the coming year and we shall rely on the assistance of every subscriber to that end. The new year opens brightly and we feel in every way encouraged to battle on. Changes and improvements that are contemplated will still further enhance the usefulness and artistic nature of the paper.

If you want to keep abreast the waves subscribe now.

A NEW ENGLAND IDEA OF EQUALIZATION.

One of the most powerful of New England industrial forces, the Arkwright club, composed of Massachusetts manufacturers, put the following message of goodwill into the stockings of New England operatives last Christmas.

The Arkwright club proposes that all legislation favorable to labor shall be repealed, and that the wage system of New England shall correspond with that of the south. They set forth that the average wage in New England is \$8.25 per week of 58 labor hours, and that the average wage in the southern states is \$4.35 for 72 labor hours, and they declare their intention to decrease the wage and increase the hours and equalize conditions.

At a meeting of the ministers of Indianapolis the other day Rev. O. Ballard, pastor of the Memorial Presbyterian church, declared it was time to clean out the thieves, rogues, cheats, willful debtors and others of like stripe who are so plentiful on the rolls of the churches of that city and the country generally.

A NEW DISCOVERY IN EGYPT.

A Letter From the Land of Pyramids.

An Egyptologist at present in Cairo stated to the writer as his opinion, consequent on many years' research into these questions, that Assyrian archeological records show that the King of Elam drove out the semetic peoples from Mesopotamia in about 2200 B. C., into the west, which coincides with Abraham's crossing into Canaan. It was probably these Mesopotamians, driven out from their own country, who invaded Egypt, overwhelmed the XIIIth dynasty and established the Hyksos, shepherd dynasties, of foreign origin, who ruled in the Delta during the XVth and XVIIth dynasties. Abraham is stated to have gone to Egypt, it will be remembered, and then to have returned to Syria. Joseph probably came to Egypt during the rule of these semetic Hyksos kings, perhaps under the last one, Apepa, and would thus be well received by the king, who would be of the same semetic origin and stock as himself.

The great priestly caste of Ammon-Ra of Thebes rose in revolt against the Hyksos religion and Sutek gods, and a war broke out which continued many years and resulted finally in the expulsion of the foreign rulers under Ahmes or Amosis, who established the XVIIIth dynasty and reorganized Egypt. He carried the war beyond the Delta and invaded Syria itself and Mesopotamia.

Under Thotmes III or Tehuti-mes these semetic tribes revolted, entailing a further punitive expedition in which Jacob-el and Joseph-el are mentioned on a stele among the conquered tribes, and included among the prisoners brought back to Egypt in the twenty-third year of his reign.

Some of the semetic people may have preferred to remain in Egypt, however, when the Hyksos kings and soldiers were expelled. The Jews may perhaps have been among these.

Then came the XIXth dynasty of Ramesis I Seti I and Ramesis II, in whose reign Moses is understood to have been born. Ramesis had but one daughter at that time and she had a semetic or Arabian name. Her mother was a semetic princess whom Ramesis had taken as his wife. Curiously a sarcophagus has recently been found on the island of Roda (in old Cairo) bearing the name of Bint-Anta or Beth-Anta, i. e., daughter of Anta, a semetic god, and it was on this island that Moses was supposed to have been found. He may therefore have been a child of this Egyptian princess. It is stated that he stayed forty years in Midian, and when he returned a new king reigned in Egypt, which would be Menephtah, who is supposed to have been the Pharaoh of the Exodus.

Biblicists have maintained that the bondage of the Israelites in Egypt culminated under Ramesis II, and that their exodus took place under his successor, Seti Menephtah II, who is supposed by them to have been drowned in the Red sea with all his hosts in his attempt to capture the escaping prisoners. But this king is shown by archeological inscriptions at Thebes to have died at an advanced age.

A further important light has been thrown on this subject by a stele recently discovered by Mr. Flinders Petrie, the leading Egyptologist of our era, among the ruins of the temple of Menephtah, to the south of the Ramessesium at Thebes. This stele gives a poetic account of the victories of the king over the Libyans and the Machanachs. After a long list of these victories it states: Libya is devastated. The Hittites are included in the spoils. All Canaan is conquered. What was taken at Gazar has been carried to Ascalon. Janoem is as if it had not

existed. Israel is sterile and will not produce further. Syria is as a widow. All the countries which had united have been punished by the Lord of desolation, the king of the north, and of the south, Menephtah, etc."

The contents of this stele were confirmed by the fact that Menephtah's successor, Ramesis III, is shown by sculptured records to have gone to Syria to receive the annual tribute from the Khetas and other tribes, while he also presented treasure and slaves to the temple of Ammon-Ra on his return from Syria and Palestine (Tarneter).

These facts show that Israel existed as a tribe among the semetic peoples in Syria, who revolted and were conquered at the very time that they were supposed to be captured in Egypt.

The last edition of the official catalogue of the Museum of Gizeh in Cairo, published under the supervision of M. de Morgan, the director of the museum and of the department of antiquarian research in Egypt, states with regard to the above stele, which has been removed to Gizeh:

"The name of the Israelites contained in this stele is the first mention of the Hebrew people found in hieroglyphic inscriptions and this sole citation in a monument of Menephtah, who has been considered to have been the Pharaoh of the exodus, suffices to unset the systems which have been built up on the date of the departure of Moses from Egypt.

QUESTOR VITAE.

Luxor, Upper Egypt.

THE ROCHESTER JUBILEE.

Spiritualists, Please Read and Consider.

A number of people have expressed surprise that there should be need of any considerable amount of money to defray the expenses of preparing for the semi-centennial celebration to be held next June at Rochester, N. Y. Some have said it would be self-supporting, that they would attend it, but would not subscribe to aid it.

The facts are that it will require a great deal of money before anything can be realized at Rochester, and it is intended that the general meetings will be free. For the information of such people and all others, it may be well to give some details of the need of money in arranging therefor.

In order to make this enterprise a success, it is necessary that it should be well advertised; it is necessary that correspondence should be entered into all over this country and in many foreign lands; it is necessary that the manager should travel about the country more or less in order to stir up enthusiasm and interest the people in this celebration, and also make arrangements for many features in connection therewith.

There are also certain specialties to be provided that will require a considerable outlay, such as souvenirs, printing and engagement of places for meeting. All of the above expenses, besides many minor items, will have to be provided for by money raised from donations and subscriptions, as there have none of the wealthy Spiritualists in this country offered to advance funds as they might, that these necessary provisions may be hurried on. However, if all Spiritualists or persons interested in Spiritualism, would contribute according to their means, be it 10 cents or more, there would be no trouble on that score if it were paid in at once, and as money is absolutely essential to push the enterprise forward, every one is most earnestly urged and begged to do their share toward supplying the needed funds.

There are a number of different de-

partments arranging for their special part of this conclave, each in charge of some person who is considered competent by the general manager to perform the duties of their office.

To advertise it as it should be will require a large expenditure and thousands of circulars will need to be sent out. Each department will have to be supplied with literature relating to its particular branch, and everyone knows that printing costs money. The correspondence should be very extensive, but will have to be limited unless there is more money to buy postage stamps, stationery, and to pay stenographers and typewriters for their services; besides that, there will be the postage on circulars, so that in all there should be several thousand dollars spent in that line alone.

It costs money to travel and the general manager ought to have enough on hand so that he can engage plenty of help to work out the details, so that he can spend a large share of his time traveling to different parts of the country.

At this season of the year thousands of Spiritualists have spent a great deal of money to help celebrate the natal day of Christianity. I pray you do at least as much to help celebrate the natal day of Spiritualism.

The writer is working day and night to make this a celebration that shall be worthy of you as a people and that will so manifest itself to the world that they will be attracted to our cause by the light it gives forth.

A great many people have said, "I will assist you, but next June is so far away that I will wait until later on." Many of these people have been waiting for the last six months, and have not been heard from. It is now only a few days over four months before the celebration will take place, and a great deal will have to be crowded into those four months.

There are some things that are to be prepared in connection with the jubilee that will require several months to arrange or manufacture and without sufficient funds on hand to pay the cost of such arrangements before the contracts are entered into it will be futile to attempt it.

A few persons have criticised the manner of taking the proposed census, but have done nothing to assist in that matter in any way. Let those persons send in the names and addresses of every Spiritualist they know, give of their abundance to help on the good work, and they will show that they have some interest besides fault finding.

It takes money to do business in this world.

Reader: Do not wait, but send in your contribution now. If you cannot send all that you wish to contribute, send part of it. If you can only afford to give a small amount you can inclose postage stamps enough to cover it; if a larger amount, send P. O. or express money order or New York draft.

If you have read this over, re-read it, and ask your Spiritualist neighbor who does not take the paper to read it. Talk about the jubilee, and ask your friends to contribute to its support.

Mr. J. C. I. Evans, No. 1352½ B street S. W., Washington, D. C., has been appointed to take charge of the Young People's Department of the jubilee, and there has been added a Literary Department, in which it is hoped to gather all books, periodicals and other publications that have been issued on the subject of Spiritualism.

FRANK WALKER,

General Manager.

Hamburga, N. Y.

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

OBITUARIES.

Passed to spirit life, at the age of 55 years, Joseph Steward, from his home in Delta, Mich. The funeral services were conducted by Mrs. A. E. Sheets, at he family residence, Dec. 18, 1897. He was a consistent Spiritualist and an attendant of the Grand Lodge campmeeting last summer.—A Friend of the Family.

Passed to the glorious spirit life, one of our dearest members, Lida A. De Beau of Brooklyn, N. Y., on Tuesday, Dec. 28, at 4:20 a. m. Our mortal pastor officiated at the funeral services, with the beautiful truths that only Spiritualists can enjoy; viz., that she still lives and always will live, and that the soul is for eternity.—Cor. Sec.

To Cure Nervous Dyspepsia.

To Gain Flesh, to Sleep Well, to Know What Appetite and Good Digestion Mean, Make a Test of Stuart's Dyspepsia Tablets.

Interesting Experience of an Indianapolis Gentleman.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame and are surprised that they are not cured by nerve medicine and spring remedies; the real seat of the mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others the kidneys are affected; in others the bowels are constipated, with headaches; still others are troubled with loss of flesh and appetite, with accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper of No. 61 Prospect street, Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years; have used various patent medicines and other remedies without any favorable result. They sometimes give temporary relief until the effects of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual fact."

Respectfully yours,

A. W. Sharper,

61 Prospect St., Indianapolis, Ind.

It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation and headache.

Send for valuable little book on stomach diseases by addressing Stuart Co., Marshall, Mich.

All druggist sell full sized packages at 50 cents.—Adv.

NOTICE.

Mary T. Longley, M. D., gives advice and magnetic treatments for the cure of diseases and obsession, and for the development of mediumship, by mail or at her office; also psychometric readings, including business advice. Terms by mail, \$1 and stamp. Address 517 Olive street, Los Angeles, Cal.

Spiritism

A SEANCE WITH EUSAPIA PALADINO—PSYCHIC FORCES.

Spiritual Experience of the French Astronomer, Camille Flammarion, With a Medium.

Being invited by the Arena to give his experiences in Spiritualism, M. Flammarion writes as follows:

Quite recently, on the 27th of July last, at the invitation of an excellent and worthy family named Bleck, who were rusticated at Montfort-Lamaury, in Seine-et-Oise, I had the great satisfaction of being able to observe personally, and under the strictest test conditions, the celebrated medium Eusapia Paladino, who had already been made a subject of study under various conditions by MM. Lombroso, Schiaparelli, Charles Richet, the Comte de Rochas, M. Dariex, and a great number of other scientists. Owing to circumstances, I had not hitherto been able to witness these manifestations.

Eusapia Paladino is a woman of quite ordinary appearance, dark, a trifle under middle height, 40 years of age, not at all neuropathic; on the contrary, somewhat sluggish in body. She lived in Naples, engaged in some small business, but had been invited to Paris by one of my friends. She is illiterate, can neither read nor write, and understands but little French. I talked with her, and it became apparent that she had no opinion regarding the phenomena produced under her influence.

The room in which our investigations were made was on the ground floor, rectangular, measuring 22 feet 6 inches long by 19 feet 8 inches wide; there were four windows, one outside door, and another door opening on the hall.

Before the seance began I satisfied myself that the principal door and the windows were hermetically closed on the outside by venetian blinds with hasps, and by heavy wooden shutters inside. The door leading to the hall was merely locked.

Across one corner of the room, to the left of the outside door, were hung two bright-colored curtains, which came together at the middle and thus formed a small triangular cabinet. In this cabinet was a sofa, against which a guitar was leaning; beside it was a chair, on which were placed a music box and a bell. In the embrasure of the window which was in the cabinet was a music rack, on which was a plate holding a cake of glazier's putty, well smoothed; below this, on the floor, was a large waiter, containing a big cake of the same putty, smoothed.

Why this cabinet? The medium declared that it was necessary to the production of the phenomena.

I should have preferred its absence, but it was necessary to accept the conditions—taking them fully into account, however. In view of what followed, my impression is that behind this curtain the light, being at a minimum, could not have been prejudicial. It is curious, strange, and infinitely regrettable that light should prevent certain effects. Assuredly, however, it would be neither philosophic nor scientific to object to this condition. It is possible that the radiations, the forces at work, are invisible rays. Anyone who attempts to produce a photograph without a dark chamber will "fog" the plate and obtain nothing. Recent

progress in physics has shown us that the waves which affect the retina are only a minute fraction of the total number. We may well admit, then, the existence of forces which do not act in full light.

Before the seance began I carefully examined the small corner of the room before which the curtain was hung, and I found nothing except the objects enumerated. Nowhere in the room was there any trace of any arrangements whatsoever, such as electric wires or batteries, either in the floor or in the walls. Moreover, it was hardly permissible to suspect the good faith of the respectable Bleck family.

The seance began in full light. I have indeed invariably insisted on obtaining as many phenomena as possible in full light. It was only gradually, as "the spirit" requested it, that the light was diminished. But I obtained the concession that the darkness should never be complete. At

that there was no possibility of any trickery about the table. It was, moreover, constructed simply of a board and four unpolished legs. It weighed about 16 pounds; it could be placed anywhere, and its position was changed during the seance.

We took our places at the table, Eusapia at the end, in front of the opening in the curtain; at her left M. Flammarion; at her right M. de Fontenay; beside M. Flammarion Mlle. Aimee Bleck; beside M. de Fontenay Mlle. Zelma Bleck; M. Bleck between his daughters. Madame Bleck and Madame Koechlin were seated on a sofa facing the table, about five metres away. At the end of about an hour Madame Koechlin took a seat at the table between M. Bleck and Mlle. Zelma Bleck. Madame Bleck, being unwell, retired to her bedroom. This was in full light: a large oil lamp with a big burner, having a bright yellow shade, also two lighted candles.

Although in full light, M. F. (my initials) took precautions against the medium raising the table with her knees, on which he kept his extended right hand. In his left hand he held Eusapia's left. His feet were placed on Eusapia's feet. The medium's right hand was held by M. de Fontenay, who also held with his foot Eusapia's right



THE TABLE STATIONARY.

the extreme limit when the lamp was extinguished, it was replaced by a red photographic lantern.

At first I placed myself on the left hand, afterwards on the right, of the medium. No manifestations were given except when I held both her hands under mine and both her feet under mine; or, again, unless I had one hand on her knees (in the case of the table-raising, for instance), and the other hand holding both of hers; or, yet again, unless I held one of her hands, while another investigator, M. de Fontenay, who throughout faced me on the other side of the medium, held her other hand and also her feet. I feel certain that throughout the exhibition Eusapia was not once able to effect any trickery. I should also state that she submitted to our precautions with the utmost good will.

The seance began at 8 o'clock and ended at half-past 11. Immediately preceding the seance, Mlle. Zelma Bleck attended during the toilet of Eusapia, who undressed and dressed again in her presence. She also examined the contents of Eusapia's trunk, which was, moreover, always open in her room.

The table around which we seated ourselves was a quadrangular one of deal, which had been brought in from the kitchen. The drawer had been taken out, and we satisfied ourselves

foot. The circle was carefully completed by all the other hands, Mlle. Aimee Bleck holding M. F.'s arm.

At the end of three minutes the table moved, swaying and rising, sometimes to the right, sometimes to the left. A minute later it rose completely off the floor to the height of about six inches, and remained there for a couple of seconds.

In a second trial M. F. took both of Eusapia's hands in his. Under these conditions quite a high levitation was produced. The same experiment was thrice repeated, so that during a quarter of an hour there were five levitations of the table, the four legs being completely raised from the floor to the height of about six inches, and during several seconds. During one levitation the sitters refrained from touching the table, forming the circle in the air above, and Eusapia did the same. M. de Fontenay got up and took two magnesium photographs of this manifestation. While this was being done M. F. held the right hand of the medium. The table was photographed, first while it was in the air, and then when it was on the floor. On superposing, by transparency, the two negatives, one can see clearly the difference between the two levels. [See illustration.]

Still in full light, a small tripod stand at the right of M. F., without being touched, came towards the table and

fell down. No one having got up or approached the curtain, no apparent explanation could be given of this phenomenon. The medium had not yet become entranced, and continued to take part in the conversation.

Five knocks on the table indicated, according to the usage of the unknown cause, a request for less light. The candles were put out and the lamp was lowered, but the light was still amply sufficient, and one could see quite distinctly everything that took place in the room. The stand, which M. F. had picked up and placed at a distance, again approached the table and made several attempts to get on top of it. M. F. pressed heavily upon it in order to force it down, but met with an elastic resistance, so that he did not succeed. The free edge of the stand superposed itself on the edge of the table, but, held back by its triangular pedestal, it was unable to swerve sufficiently to pass above the table.

The curtain swelled out and approached M. F.'s face. At about this juncture the medium fell into a trance. She heaved sighs and moaned, and spoke only in the third person, professing to be John, a spirit personality who had been her father in another life, and who called her "Mia figlia." Five fresh raps requested still less light. The lamp was lowered almost completely, but at M. F.'s request was not extinguished. The eyes, on becoming accustomed to the feeble light, could still distinguish tolerably well what occurred.

The curtain swelled out, and through it M. F. felt himself touched on the shoulder as if by a closed fist. The chair in the cabinet, on which the musical box and the bell were placed, was violently shaken, and those objects fell to the floor.

The medium requesting still less light, a red photographic lantern was placed on the piano, and the lamp was extinguished. The check on the medium was rigorously established, and, moreover, she submitted to it with the greatest docility, begging continually for her authentication, so that no doubt could be raised as to her good faith or as to the impossibility of her having produced any movement, whether by the hands, the feet, or the head. It is absolutely certain that the producing cause was outside her. But it is also certain that this force emanated from her in some way, for every one of the observed manifestations took place after considerable psychic and physical tension.

During several minutes the music box played several airs behind the curtain, as though it were turned by hand intermittently.

The curtain again came towards M. F., who felt a hand take hold of his arm. He immediately pulled aside the curtain and put his arm in order to seize the hand, but found only emptiness. He then held the legs of the medium between his own, and grasped her left hand with his right; and the medium, with her right hand, took hold of M. de Fontenay's hand left. Eusapia then moved M. de Fontenay's hand toward M. F.'s cheek, and with one of M. de Fontenay's fingers imitated on M. F.'s cheek the turning motion of a small handle. The music box, which was one with a handle, played simultaneously. When Eusapia's hand stopped, the music stopped, the movements corresponding as in a Morse telegraph. This was repeated for 5 minutes, and the movement of the finger corresponded in every instance with the playing of the box.

M. F. felt himself touched several times on the back side. M. de Fontenay felt a sharp blow in the back, which everyone heard. M. F. felt a hand pass through his hair. M. de Fontenay's chair was violently pulled, and a few moments later he cried out:

"I see John's silhouette passing between M. F. and myself, above the table, and hiding the red light." This manifestation was repeated several times, and M. F., being unable to verify it, asked M. de Fontenay to change places with him.

The change having been made, a ream of paper was placed on the table, with a pencil, in the hope of getting some writing. The pencil was tossed far into the room, and the ream of paper, held by M. F., was violently snatched from him in spite of his efforts to retain it. At this moment M. de Fontenay, having his back to the light, saw a hand (white, and not a shadow), with an arm as far as the elbow, holding the ream of paper; but all the others declared that they could only see the paper shaken in the air. The paper came to a rest on the table, and the medium, taking M. F.'s hand, imitated with it in hers the motion of drawing; light was made, and some irregular pencil marks were found on the paper.

M. F. felt several touches on the side of the head, and his ear was pinched hard. He declared several times that the experience was sufficient, and begged the spirit to stop; but his request was in vain, and throughout the rest of the seance he continued to be touched in spite of his protests. M. F. then saw what M. de Fontenay had seen, a shadow pass several times in front of the red lantern, but he was unable to distinguish any profile, whether human or other. This shadow moved at a higher level than the heads of the sitters above the table, going from left to right and back again, as though it came from a vertical line over the medium and then returned to it.

The stand, placed outside the cabinet to the left of the medium, approached the table, mounted it completely, and lay down sidewise on it. The guitar in the cabinet could be heard moving and giving forth sounds. The curtain swelled out, and the guitar was brought onto the table and leant against M. de Fontenay's shoulder; then it lay down on the table, the large end towards the medium; then it rose and moved above the heads of the sitters without touching them; it gave forth several sounds. This manifestation lasted about fifteen seconds. One could see the guitar floating quite plainly, as well as the reflection of the red lamp glistening on its polished wood. The touches continued. On the ceiling at the opposite corner of the room was visible a patch of light, quite bright, shaped like a pear.

The medium, being tired, asked for a rest. Light was made, and Mlle. Zelma Bleck replaced the various objects, ascertained that the cakes of putty were intact, put the smaller one on the stand and the larger one on a chair inside the cabinet behind the medium. The seance was resumed to the feeble light of the red lantern.

John requested, by four raps, that we should talk, and added that the speech-waves imparted power to him. The medium, whose hands and feet were carefully controlled by M. F. and M. de Fontenay, breathed hard. The snapping of fingers could be heard above her head. The medium still panted, and she groaned and sank her fingers into M. F.'s hands. Three raps were struck; the medium said, "E fatto" ("It is done"). M. de Fontenay carried the small plate on the stand to beneath the light of the red lantern, and saw the impressions of four fingers in the putty, in the same position which they had taken when sinking into M. F.'s hand.

We repeated ourselves, the medium asked for a rest, and a little more light was made. The medium came out of her trance of her own accord,

and remained Eusapia to the end of the seance.

The seance was resumed as before. In a moment Eusapia said that some one was behind the curtain. In another moment she said: "There is a man on my right; he has a long, smooth beard, divided in two;" and she caused the beard to touch M. F. twice.

Everyone asked, as they had done several times already, for the imprint of a profile in the putty. Eusapia replied that it would be difficult, and asked us not to think of it for a moment. Four raps requested that we should talk. The medium panted, groaned, and writhed. The chair on which the putty was placed was heard moving in the cabinet; this chair placed itself at the side of the medium, then it rose and placed itself on Mlle. Zelma Bleck's head, while the waiter was lightly deposited on the table, on the hands of M. Bleck, Madame Koechlin, and Mlle. Aimee Bleck. Eusapia cried out that she saw on the table in front of her a head and bust, and said, "E fatto" ("It is done"). This was not credited, because no one had felt any pressure on the waiter. Three heavy blows, as of a mallet, were struck on the table. Light was

inches from the floor, remained there for five seconds, all the assistants standing, and then descended heavily.

We then went to partake of refreshments in the diningroom.

By way of amusing herself, Eusapia motioned several times to a teaspoon placed on the edge of tray, to rise, saying, "Vieni, vieni" ("Come, come"). She succeeded twice. The spoon rose three-quarters of an inch from the edge of the tray, and was thrown onto the tray. Her hands were placed on each side of the spoon, about one and one-sixth inches away, and made at a distance the motion of raising the object. I need not add that there was neither thread nor hair between the two hands.

Such are minutes of the seance drawn up on the following day by the experimenters.

CAMILLE FLAMMARION.

FOREIGN PSYCHICAL NEWS.

A new journal of occultism has made its appearance in Paris under the name of "L'Hyperchimie," a monthly hyperchemistry review of alchemy and hermetism. In the prospectus the editor says: If magic, esoterism in general



THE TABLE LIFTED.

made, and a profile was found imprinted in the putty.

While covering the medium's eyes before making the light, Mlle. Zelma Bleck kissed her on both cheeks, for the purpose of finding out if her face had any smell of putty—glazier's putty having a strong odor. The check on the medium had been carefully made, her head having rested on M. de Fontenay's shoulder.

After this we tried to get a photograph by the light of the red lantern, directing the camera on the medium and the opening in the curtain behind her, everyone making the circle. The photograph, however, showed nothing.

The wish was then expressed to obtain a photograph of a materialized hand in full light,—the hand which had appeared twice during the sitting in the form of a living hand in the opening in the curtain, above Eusapia's head, when the room had been lit up. The circle was made, the hand gave the signal by snapping its fingers thrice above Eusapia's head. A magnesium light was lit, but the hand did not appear, either to the sight or on the plate.

The seance was over, but M. F., desiring to see another levitation of the table in full light, the circle was made standing, with the hands lightly placed on the table. The table began to oscillate, then rose nearly twenty

psychism, had conscientious organs, alchemy, that ancient science based on sublime principles of the hermetic philosophy, seems to be set apart from its sisters still relegated to obscurity. The theoretic idea of the unity of matter of substance is perceived, but the important, diverse and practical consequences are neglected. Ridicule by some, neglected by others, hermetism, nevertheless, is bound to see a new birth among those of the multiple branches of the Gnosis. The hour has come to struggle without ceasing in favor of the Unity of the Substance and of "Hylozoism," a doctrine summoned to transform from the bottom altogether the scientific, philosophical and chemical theories of our time. Chemistry at present seems to be mere routine insufficient in its conclusions, without any metaphysical bearing because it is exclusively analytical and too timid, etc." After quoting extensively from this prospectus Ernest Bosc in the December number of La Revue Spirite, has also some words from De Rochas, and adds approving words and says that it is now time for the Hyperchemists to show whether the transmutation of silver into gold, so much talked of in the daily papers, especially with reference to the statements of Stephen H. Emmens of New York, whose letter to one Tifferau, an aged gentleman of 84, who long ago made

*A Perfect
Infant Food*

**Gail Borden
Eagle Brand
Condensed Milk**

A PERFECT SUBSTITUTE FOR
MOTHERS MILK. FOR 40
YEARS THE LEADING BRAND.

"INFANT HEALTH" SENT FREE.
N.Y. CONDENSED MILK CO. NEW YORK.

experiments in this line, appears in this article of Bosc.

Further, an interview with the old gentleman is also related and some reflections are added, among which are the following: From the information which we have received in our conversation with Tifferau it results that metals have a life of their own. But to maintain that metals are kinds of animals, would this not raise a storm in the scientific world? And yet, however paradoxical it may seem, we are going to demonstrate, we will say, that iron for example has a life of its own. He then enumerates to a considerable length experiments with a magnetized piece of iron, etc.

He closes his article as follows: Formerly a matter to the Materialists, for has not Carl Voght said that "Thought is a secretion of the brain?" Today for one Spiritual school, matter itself has a spiritual part; this is what Dr. Baraduc asserted to me not long ago. Although not very much disposed to deny this, I am not entirely convinced of its truth, but I admit without difficulty that the metals, iron, gold, steel, have a life of their own, as yet unknown, but to be explored in the near future; hence, their transformation, transmutation becomes not only admissible, but possible, especially if we admit the unity of matter.

DAWNINGS FROM WITHIN.

Exact justice harbors no revenge.

The good quality of an erroneous theory is that it causes people to hunt for the truth in it and set it right.

Greatness is often but an illusion, which changes its hue as we rise in spirit. Those to whom we would bow in reverence today seem small tomorrow.

He who dictates another's need will be held responsible for the errors of his victims. All shades of authority imply responsibility.

As cancer is an exterior effect of hereditary malice, so scrofula is of hereditary lust, though interiorly controlled beyond serious harm to others.

Do not claim another medium's control if you do not wish to gain her ill will. Some imagine they own a spirit exclusively—that he is not free to go to others as well.

A genius is always a sensitive, but a sensitive is not always a genius, though having the fundamentals for becoming such. A genius is sensitiveness cultivated. A crank is the same gone to seed—often an effect of environment or lack of appreciation.

CORRESPONDENCE

NEWS NOTES.

Walter Howell is lecturing in England.

Denver is soon to have an N. S. A. auxiliary.

A rising speaker in the east is Miss Lizzie Harlow.

Mrs. L. F. Prior has been lecturing in Atlanta, Ga.

Newark, N. J., has a new speaker in Mr. Flethorne.

Columbia City, Ind., has a good sensitive in D. D. Glass.

Chicago has 20 Spiritual meetings in operation at present.

Skowhegan, Me., held a massmeeting on the 13th and 14th.

Chattanooga is enjoying the ministrations of Helen Stuart Richings.

The Union society of Cincinnati has Mrs. Eva Pfuntner for this month.

Worcester, Mass., will have Mrs. May S. Pepper the balance of this month.

Rev. S. L. Beal has been speaking for the P. P. S. A. of Brockton, Mass.

The Boston Spiritual Temple, Berkeley hall, has A. E. Tisdale for January.

Oscar A. Edgerly lectures for the Ladies' Aid of Springfield, Mass., this month.

Fred P. Evans, the slate writing medium, is now located at 51 W. 53d st., New York city.

The friends at Anderson, Ind., had a grand entertainment at their temple on the 29th ult.

The Ethical society of Cincinnati has closed for a season, their pastors being called elsewhere.

Edgar W. Emerson may be addressed at 136 Bridge st., Manchester, N. H., for engagements.

G. W. Kates and wife serve the society at Troy, N. Y., tomorrow and the following Sunday.

Frank T. Ripley is now at 199 E. 4th st., Los Angeles, Cal., where he remains during January.

The Fall River (Mass.) friends have secured a charter under the name of the First Spiritual church.

The St. Paul Spiritual alliance has Mrs. Asa Talcott for January. Home address, 521 Aurora avenue.

The M. V. S. A. is reported to have \$40,000 promised so far towards the erection of a Spiritual college.

Dr. Magoon and wife are engaged in Minneapolis organizing a state association. Address 10 7th st. S.

The Brooklyn Associate Missionaries will hereafter meet at the parlors of "The Evolutionist," 1099 Bedford ave.

J. L. McCreery, author of the poem "There is no Death," is located at 1004 B street, S. E., Washington, D. C.

Middletown, Conn., has a Spiritual Topic club, which discusses all questions pertaining to church or state.

Sunday evening meetings are being held at Arcade hall, 7 Park Square, Boston, by Mrs. Florence White, medium.

J. F. McDewitt of Huntsville, Ala., is temporarily sojourning in Memphis, Tenn. His address there is 151 Trainer avenue.

Commercial hall, 694 Washington st., Boston, is having interesting Sunday meetings, conducted by Mrs. M. A. Wilkinson.

The Woman's Progressive union of Brooklyn will be served by Mr. J. Homer Altemus of Washington, D. C., this month.

Lafayette, Ind., has Mrs. Hill of Canton as lecturer, and Mrs. Frances Rud-dick as test medium for January. Mrs. Carter, manager.

THE LIGHT OF TRUTH.

Dr. Sheffield, a prominent physician of Nashville, Tenn., a contributor to medical journals and a Spiritualist, has passed to the beyond.

Mrs. Nettie Holt Harding of Somerville, Mass., will speak for the First Spiritualist society at Salem, Mass., the next three Sundays.

Cleveland is troubled with a couple of "Professors" who are vying with each other in great promises and other "wonderful" imaginings.

Henry E. Martin of Dimondale, Mich., and Mrs. Jennie Rosenberger of Grand Ledge, Mich., were married at Mancelona, Mich., Dec. 28, 1897.

Dr. C. S. Tisdale is permanently located at Wheatland, Mich., where he is practicing his profession—that of curing by the higher therapeutics.

Julia Steelman Mitchell is serving the society at Titusville, Pa., for January, and gives week-day lectures and seances in that vicinity during the month.

Dr. Geo. A. Fuller will lecture at Newburyport, Mass., tomorrow, and at Marlboro the Sunday following. He then goes to Bridgeport, Conn., for Jan. 30.

Ethel Weatherford, 10 years old, is giving tests blindfolded. She is the daughter of Mrs. Carrie Fuller Weatherford, of 146 W. Broadway, Council Bluffs, Ia.

Those who contemplate organizing Young People's Spiritual Institutes may address G. W. Kates, 234 Monroe ave., Rochester, N. Y., for rules and regulations.

The address of G. H. Brooks while in South Bend, Ind., is 426 S. Lafayette st. He remains there during January. Will respond to calls for funerals and week-night services.

Mr. Geo. H. Coons and Miss Lola Cleveland of San Francisco were married on Christmas eve at the residence of the bride's mother, 119 Jones street. Mrs. Kate Hoskins officiated.

Jacksonville, Ills., has an able defender through the secular press in Laura C. Sheridan. She sustains the reputation of her namesake by her bold dashes into the enemy's ranks.

Traveling mediums who claim to be acting "under the auspices of the Golden Gate Circle" are fakes, says the Philosophical Journal of San Francisco, as there is no such an organization.

Chattanooga, Tenn., has organized a Ladies' Aid, which meets at the residence of Prof. Prather, the musical director of the Spiritual church. Mrs. Richings is meeting with excellent attendances.

Rev. Marion F. Ham has been recalled to the pastorate of the Unitarian church of Chattanooga, Tenn. His Spiritual sermons have made him more popular than ever with the Southern Unitarians.

G. W. Kates and wife will accept campmeeting calls and engagements for next fall and winter months. They will respond to calls to organize the Y. P. S. I. Address them 234 Monroe ave., Rochester, N. Y.

E. J. Bowtell lectured and gave psychometric readings for First Spiritualist society, Hornellsville, N. Y., Dec. 20, 31, Jan. 2, 4 and 9. Is engaged by First Spiritualist church, Rochester, N. Y., Jan. 16, 19 and 23.

The Rochester, N. Y., First Spiritual church has ordained Mr. and Mrs. Kates. Mr. L. Dustin made the address and A. K. Sisson, the president of the society, performed the ceremony. A purse was then presented to the ordained.

Mr. O. Messersmith and Mrs. Elvira Jones of Rochester, N. Y., were married on the 1st inst. at the First

Spiritual church with interesting ceremonies. Mr. and Mrs. Kates officiated. A reception followed, given by members of the church.

Following are the officers of the First Spiritualist society of Friendship, N. Y.: Mrs. Josephine Latta, president; A. S. Brainard, vice; Miss Susan Gorton, secretary; Mrs. Sarah E. Dwight, treasurer; B. Hoaglin, F. Hinman and M. E. Wilkins, trustees.

The First Spiritualist society of Hornellsville, N. Y., have elected the following officers for 1898: Steven Coston, president; A. G. Christ, vice president; C. R. Waters, secretary; Chas. Young, treasurer; Mrs. E. Coston, Mrs. M. Sabins, J. D. Roosa, trustees.

M. W. Lyman, 91 Charles st., Springfield, Mass., has been appointed state organizer of the Young People's Spiritual Institute for the state of Massachusetts. Organizers in each state are desired. Address G. W. Kates, 234 Monroe ave., Rochester, N. Y.

The report of a meeting opened by Mr. Sears received, but no intimation concerning the kind of meeting nor name of town were given, thus making the report a useless effort. Others might utilize this as a hint not to forget the essentials when writing.

George W. Walrond is having large, appreciative audiences every Sunday evening at Denver, Colo. He has an orchestra, a gramophone and other music, which with vocal songs, a stirring lecture and tests make a most attractive program. Spiritualism is again reviving here.

Articles of incorporation were recently filed in the California secretary of state's office as follows: Mutual Progressive Spiritualist society, principal place of business, Santa Barbara. Directors—C. E. Webster, Geo. Baker, Mrs. E. F. Hunt, Willis C. Smith, Alfred Davis, all of Santa Barbara.

Dr. S. J. Brownson writes that everything is lovely in Fort Worth, Texas. The home influence of Mrs. Jennie H. Jackson has established a permanency in the cause, and the work of a number of phenomenal mediums has added knowledge to faith. Dr. W. C. Bowman also called on his way to California.

The State Camp association of Missouri for the ensuing year is composed as follows: J. Madison Allen, president; Mrs. M. Theresa Allen, corresponding and recording secretary; Isaac D. Sperry of St. Louis, treasurer; B. G. Sweet of Galina, Kan., and Prof. Hans Metke of Centenary College, Cleveland, Tenn., vice presidents.

The "Fraternity of the Divine Communion" of Brooklyn, N. Y., held the New Year's service at Arlington hall, on Jan. 2, to a full hall. The pastor's, Ira Moore Court's, subject was "The Ideal Christ." The musical program was also of the higher order. The higher our thoughts the higher the minds we attract, who teach accordingly.—A. B. Wellstood.

Transitions: Mrs. Colby Luther, Muncie, Ind.; Mrs. C. P. Fairbanks, Syracuse, N. Y.; Eva Weeks, Butler, Ia.; Nancy P. Athey, Oregon City, Ore.; Mrs. S. W. Severance, Stratham, N. H.; Augustus Holman, Winsted, Lida A. DeBean, Brooklyn, N. Y.; J. B. Stearns, Oldtown, Me.; Mrs. S. Danforth, Darrowville, O.; S. Caswell, Thornton, Mich.; F. C. Dutcher, Martinton, Ills.; Dr. P. J. Curtis, Jackson,

During December Oscar A. Edgerly served the First Spiritual Temple, Boston. During the present month he is filling an engagement with the First society of Springfield, Mass. In February he will speak for the Spiritual Temple society, Berkley hall, Boston, and in March he goes to Norwich, Conn. He would like to hear from societies desiring to employ a trance

speaker and test medium for the last two Sunday of April and May. Address Blackham House.

The Denton club, a flourishing little society of Spiritualists at Dayton, O., enjoyed another of Mr. Willard J. Hull's lectures on the 2d inst. This club was organized for the purpose of presenting Spiritualism in its highest aspects, and since its inception a year ago has done much to raise the cause on to a firm footing in the city. Judge Thompson, Dr. Toman and Mr. and Mrs. W. V. Nicum are among the leading spirits. These names are guarantees of the tone and work of the club.

The N. S. A. convention at Cleveland re-echoes with musical effect all over the state. Harmony was the pivot or law center on which it revolved, and attracted a crowd compatible with its constitution. Army and Navy hall, the secular papers admit, never saw such a jam before. It shows the way Spiritualism is tending, and inspires confidence in its own ranks and consideration outside. Among the speakers and mediums who contributed to this success were Mrs. Richmond, Moses and Mattie Hull, Mrs. Twing, Dr. Figuers, Mrs. Anna Thomas, Mrs. Dr. Mosier, Thos. Lees, D. M. King, F. B. Woodbury, Frank W. Walker and C. W. Bond.

J. C. F. Grumbine writes that Mrs. Carrie Sawyer, who is now located at 2815 Olive st., St. Louis, has been seriously hampered in her work by an operation, though it has not affected her mediumship, which he considers good. In addition he regrets the untimely war so indiscriminately waged against our media by both the press and the alleged organized censors of Spiritualism. While he does not believe in fraud he thinks there is a wise way of dealing with media. One seance is not sufficient test or guarantee of good faith. The indorsement by a society, national organization or saint should not restrict test conditions, which are mutually agreeable. Each must live his own life. Fraud can not be legislated out by black lists, nor are individuals authority on the limitations or uses of mediumship. The wiser course the writer proposes is through spirituality. He concludes by stating that at a seance had with Mrs. Sawyer he received a white rose in oil paint between a pair of slates, under test conditions.

There is no control." The epered sympat subject. It exercise of su one side, and tim on the c tion swiftly.

Let us loc Symphy and that, in its is largely m pathy, wher ages a unity encourages a woman. It ling that th herself. At sion; mean to merge he I am not a woman, but

It happen passes, the quiet, firm, the light to body, above panlionship, deeply and emotional place the temporary and strong It follows him upon a Passion is and when is apt to c in her me must be a very favor

Please b nosis itse Don't secul lies in pcc able condit age man quaintance woman is supply the is not un if her affe Foolish sert that another t over then porantly,

ILLUSTRATED.

Secure a book and read your own hand. Nothing will be more valuable, interesting and instructive.

By Comte De Saint-Germain, A. B., LL.M. (Or the University of France.)

President of the American Chronological Society.

ILLUSTRATED.

Bound in cloth. Price \$1, postpaid.

ILLUSTRATED.

HOW

Under the c Passion," the J notism puts an of the balderda name of hypno

Sympathy or necessary betw lect before hyp duced. This d imply that

"thought-traas Do not misund pathy on the p be feigned; on or patient, it brings us dire difficulty. Be operators ren something of a hypnotize a fe

sence of witne tients remem their interest motives and g ator before y

Those of su Articles of B are right in s be hypnotized the subject is unable to def resistance of weakened, ev nosis. It mi cept the abo to be said.

something m I have not se on this subje shot beyond nified the dar

There is n control." The epered sympat subject. It exercise of su one side, and tim on the c tion swiftly.

Let us loc Symphy and that, in its is largely m pathy, wher ages a unity encourages a woman. It ling that th herself. At sion; mean to merge he I am not a woman, but

It happen passes, the quiet, firm, the light to body, above panlionship, deeply and emotional place the temporary and strong It follows him upon a Passion is and when is apt to c in her me must be a very favor

Please b nosis itse Don't secul lies in pcc able condit age man quaintance woman is supply the is not un if her affe Foolish sert that another t over then porantly,

ILLUSTRATED.

HOW IT IS DONE.

Under the caption "Sympathy and Passion," the Journal of Medical Hypnotism puts an effectual period to some of the balderdash that goes under the name of hypnotic control:

Sympathy or sympathetic thought is necessary between operator and subject before hypnosis can be easily induced. This does not by any means imply that there is sympathetic "thought-transference" between the two. Do not misunderstand me. The sympathy on the part of the operator may be feigned; on the part of the subject, or patient, it must be genuine. This brings us directly to the heart of a difficulty. Before we discuss it, let operators remember that they run something of a risk in attempting to hypnotize a female patient in the absence of witnesses; and let female patients remember that it is greatly to their interest to be assured of the good motives and good standing of the operator before submitting to treatment.

Those of you who have tested our Articles of Belief know well that we are right in saying that no woman can be hypnotized against her will; that the subject is at no time helpless, or unable to defend herself; and that the resistance of the moral nature is not weakened, even after repeated hypnosis. It might be thought, if we accept the above, that there is no more to be said. Unfortunately, there is something more, a something to which I have not seen an allusion in any work on this subject. Most authorities have shot beyond the mark, and have magnified the danger of "hypnotic control."

There is no such thing as "hypnotic control." The danger lies in the quickened sympathy between operator and subject. It is not a question of the exercise of superior will-power on the one side, and a meek and helpless victim on the other, but of natural affection swiftly developed in both.

Let us look a little closer into this. Sympathy and love are so closely knit that, in its early stages at least, love is largely made up of sympathy. Sympathy, when fully expanded, encourages a unity or oneness of thought. It encourages passivity on the part of the woman. It is only when love is wanting that the woman seeks to assert herself. At the first it means submission; means that the woman is willing to merge her individuality in the man. I am not speaking of the exceptional woman, but of the average.

It happens that the long, smoothing passes, the stroking of the face, the quiet, firm, encouraging suggestions, the light touch of the hand on face and body, above all, the sense of close companionship, combine to impress very deeply and agreeably the mind of an emotional woman, and combine to place the operator in a position of temporary superiority. He is calm and strong; she is weak and suffering. It follows that she is inclined to put him upon a pedestal, and admire him. Passion is no new thing, I presume, and when conditions are favorable, it is apt to crop out in a sick woman as in her more healthy sister. And it must be admitted that conditions are very favorable here.

Please bear in mind that the hypnosis itself is absolutely blameless. Don't scourge the innocent. The fault lies in poor human nature and—favorable conditions. Seeing that the average man has scarcely a bowing acquaintance with chastity, and that the woman is, therefore, called upon to supply the moral strength for both, it is not unlikely that she may stumble if her affections are seriously engaged.

Foolish and ill-informed people assert that to be hypnotized is to allow another to gain a mental ascendancy over them. They talk wildly and ignorantly, after the fashion of the hare-

brained Du Maurier. I say again, there is no such thing as a hypnotic control. A well balanced woman may be hypnotized a hundred times without experiencing anything more than a grateful feeling (perhaps not even that) for the operator; but not all women are well balanced, and there must always remain this objection to the hypnotic treatment promiscuously given—namely, that it places operator and patient upon a close personal footing.

INFINITESIMAL LIFE IN HUMAN BODIES.

Still and deep flows the crimson life tide; Its magic rills, its rivers and seas, Unite at last in an ocean wide— Pulsing and seething, never at ease— In the heart's realms. Wonderful streams! Outvied by naught, but marvelous dreams!

The heart's the center of this swift tide, And queer, small lives in its waters glide. Do they e'er suspect their world is an I, Moving through space in a trackless sky? Have they wonderful dreams of some day, Of God realms in some sphere, far away? Are they the sprites that muddle our dreams?—

These tiny lives in the crimson streams! Tiny model of life hiding deep. In realms of the brain, there does it sleep Pulsing and seething, restless it lies, A One in a world of tiny I's. Oh, wonderful world! with its surging streams. Oh, marvelous life! with its mystic dreams. LISLE E. SAXTON.

AND STILL THEY COME.

On Sunday, Dec. 26, Rev. W. S. Vail, pastor of Unitarian church, Atlanta, Ga., preached on the immortality of the soul, using as a text "If a man die, shall he live again?"

The sermon was scholarly and eloquent throughout, while the philosophy presented was essentially spiritual philosophy. Reference was made to "Spiritual Scraps," naming Professor Crookes and others as scientific authority that spirit communion is a fact. Reference was also made to two instances in his (Mr. Vail's) own experience, where he was positive he saw the spirit leave the body at the change called death.

Mr. Vail said: "I know this is not evidence to you, but as for myself, I am positive that I saw the spiritual face in these two instances." B. W. BARGE.

LYCEUMS IN INDIANA.

There seems to be a strong desire on the part of the lyceum workers in this state to form a state lyceum association, and when our lyceum celebrated its first anniversary, representatives from the Anderson, Muncie and one or two other lyceums were present. At this time the matter was discussed, and Mr. Harry Griffin of Muncie, Ind., was made temporary chairman and myself temporary secretary; our duty being to communicate with the different lyceums in the state, with a view to having a called meeting as soon as possible for the purpose of forming a state lyceum association.

I wish you would request that the secretaries of the different lyceums throughout Indiana communicate with me in regard to the matter.—Jessie R. Hoagland, temporary secretary, No. 1538 Hillside avenue, Indianapolis.

A MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM

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



MOTHER STRENGTH

can only come from proper food and carefulness in diet. Baby strength depends on mother strength. PABST MALT EXTRACT,

The "Best" Tonic, is the ideal food for the woman who expects to become—or who is—a mother.

Pabst Malt Extract The "BEST" Tonic

is the most nourishing, and the most easily digested of foods, and helps to digest other foods. In addition, it is a gentle, soothing tonic, calms nervousness, cures stomach trouble, and increases the flow and richness of the milk.

Sold by All Druggists.



FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair, and remove scalp diseases. Address, **Altenheim Medical Dispensary**, Dept. L. W., Box 779, Cincinnati, O.

HAIR ON THE FACE

send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, A-78 Box 93, Oak Park, Ill.

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc. are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of Oils. Address Dr. D. M. Bye, Box 25, Indianapolis, Ind. [Cut this out and send to some suffering one.]

ASTONISHING!

Doctor A. B. Dobson

Still Heals the Sick Through the Mediumship of

Mrs. Dr. Dobson-Barker

If you wish **GOOD HEALTH** you should apply to her.

... AS A ...

Spiritual Healer

SHE HAS NO EQUAL.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three 2-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE

ADDRESS ALL MAIL TO

MRS. DR. DOBSON-BARKER Box 132, SAN JOSE, CAL.

X RAY TABLETS

MAKES WEAK PEOPLE STRONG.

MAKES SICK PEOPLE WELL

They will increase your vitality, and double your energy! By mail 50c. enough for one month. Try them! Try them! Address, **Dr. R. Greer**, 127 Local St., Chicago, Ill.

Higher Realms.

LIGHT OF TRUTH LIBRARY NO. 3

A Spiritual Novel by the Author of **Psychic World and Psychometric Dictionary**. Price 25 cts. Post paid. For sale at the office.

FORSTER DR. W. M.



Medical Clairvoyant OF THE PACIFIC COAST

Will send free a diagnosis and terms for treatment to all who will send their names and address in **THEIR OWN HANDWRITING** with postage stamp for reply. No "leading symptom or lock of hair" required.

"We hear good reports of him from all quarters, and it gives us much pleasure to add our indorsement to the many accorded this gifted medium and educated gentleman. His extensive travels have eminently fitted him to use with advantage the medical education he has acquired and the mediumistic abilities with which Nature has so liberally endowed him. We wish him every success."—Light of Truth.

DR. W. M. FORSTER, 1059 Market St., - SAN FRANCISCO, CAL.

College of Fine Forces.

(Formerly New York College of Magnetism). The students of this college represent four continents, and half of them are physicians, medical professors, or clergymen. Hudson Tuttle, the well-known author, calls this college "An institute of refined therapeutics, which is fast becoming of world-wide fame, and attracting students from many countries. It builds on exact science, and includes the magnetic, electric, chemical, solar, and spiritual forces which underlie every thing. Its course can be taken at home, and a diploma conferring the title of D. M. (Doctor of Magnetism) granted. Dr. Babbitt is author of several books on the subject. The college is chartered, and confers the title of D. M. on a handsome diploma. Send stamp for circular to E. D. BARRITT, M. D., LL. D., Dean, 258 South Broadway, Los Angeles California.

Soul and Spirit Reveal the Truth.

To succeed in life one should know themselves, what is to be and what to do. Send me a page of your own writing, your date and month and year born in, name and address, with \$1.00, and I will, by Psychometric force, reveal to you knowledge that you desire to know. MRS. DR. H. WYANT, 617 Erie St., Toledo, O.

MRS. MAGGIE WHITE.

Sittings by mail - \$1.00, four cents in stamps. No. 545 N. 7th St., PHILADELPHIA, Pa.

THE NEW TIME

AND

LIGHT OF TRUTH

Are Now to be Had - \$1.50 PER YEAR at a Club Rate of - PER YEAR

Send your Subscriptions to this office.

DR. J. SWANSON

PSYCOPATHIST,

And his Spirit Band treat all diseases—physical and mental—at any distance without medicine; also develop Healers. Testimonials from all over the United States. J. C. F. Grumbine and Willard J. Hull recommend him. Send stamp for pamphlet terms, etc. 1728 Clinton Ave., Minneapolis, Minn.

FRED. P. EVANS,

(OF SAN FRANCISCO, CALIF.)

The world famed medium for

Independent Slate Writing.

51 W. 33d St., between Broadway and 5th ave., NEW YORK CITY.

MRS. JENNIE CROSSE, 25 years a Public Medium. Life reading \$1.00, six questions 52 cents. Send date of birth. Disease a specialty. Address 71 Irving Place, Brooklyn, N. Y.

H. INGRAM LINDSAY PSYCHOMETRIST.

Until further notice I will give Trial Readings for 15c. Full readings 50c and two 2-cent stamps. Enclose lock of hair. Address P. O. Box 2320, Boston, Mass.

DEAFNESS & HEAD NOISES CURED

Instantly. Our INVISIBLE TUBE Cushions help when all else fails, as glasses help eyes. Self-adjusting. No Pain. Whispers heard. Send to **FREE** P. H. Scott Co., 555 Broadway, N. Y., for Book and Proof.

SPIRITUALISM:

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

BY PROF. J. S. LOVELAND.

NUMBER 5.

Any religious or social movement is sure to fail unless founded upon the principles of absolute right. And any creed, confession or platform of principles which does not affirm the right, will be repudiated by the moral instincts of humanity. It is, therefore, of the greatest importance that our platform, when constructed, shall not be defective in that particular. Nor should it fail to assert "the whole truth," as well as "nothing but the truth."

In the first place we must affirm that all the operations of nature, and all the manifestations of man, are the results of natural energies operating in an orderly method or absolute law. In other words, miraculism is excluded from the categories of reality. Hence, all phenomena of spirit are natural and amenable to scientific analysis and determination.

Again, as all miracle is excluded, and all forms of organization have been evolved in accordance with immutable law; all men, resulting from the action of the same forces in and upon the same substances, are alike in nature and faculties, consequently equal in right to the possession and use of all necessary opportunities and means for the perpetuation and comfort of life. Hence, Spiritualism repudiates entirely the old system of heredity, as it does the religious doctrines. All moral obligations are based upon the unity—the oneness in essential attributes of humanity. The interpretation of those rights and duties is made by statement of man's necessities. Whatever he needs to live, he has a right to obtain. Life means the normal or healthy action of every faculty of his being. To deny or withhold from man these means is murder to the extent that his means of life are circumscribed. The fact that he lives and needs, invests him with rights, and not the gift of some God or higher power. Nor is his duty to his fellow based upon any divine command, but upon the self-evident fact that that fellow has the same needs and rights as himself.

What one man has no right to do, two men or millions have no right to do. The same principles of ethical right and duty apply equally to nation as to individuals. No law, though sanctioned by multitudes, can change essential wrong to right. As no one person could rightfully seize upon the only means of life for a multitude, so no government can rightfully invest any class of persons with possession of those necessary means and opportunities for perpetuating life and happiness. All such acts are usurpations. And all such governments should be superseded.

Needs are two-fold; primary and secondary. The primary are for physical existence. They include food, clothing, shelter and the chances for their acquisition; which means the use of land; without which their acquisition is impossible. The means for intellectual and moral culture are the secondary necessities of man. And taking into consideration the entirety of his destiny, they are as important as the primary; for a mere animal existence is of but little account if the

other is neglected. Moreover, they are essential constituents of his complex life—they hunger for their appropriate pabulum as imperatively as do the appetites of his animal nature.

But these secondary needs cannot be fully supplied by the individual man alone. We must have society, government, before we can evolve all the necessary appliances for education. Evolution in education produces more complexity in conditions affecting all the conditions of life. But complexity in conditions does not change the binding force of ethical principles, nor give warrant for selfishness to use the added powers developed by progress for the gratification of the passions of the few at the expense of the unpaid toil of the many.

Our declaration must speak in no ambiguous tones upon the twin questions of human rights and human wrongs. A wordy talk upon fraternity, with man shut off from the earth by a selfish landlordism, and robbed by combinations of heartless wealth and law authorized monopolies, will not answer the demands of the times. Spiritualism must plant itself upon the immutable principles of justice. It must espouse the interests of humanity; not the selfish greed of a class. The present condition of the social man demands a new phase of social life. Selfishness predominates. All our laws and social relations are based upon the supremacy of self. Governments are the potent agents to secure special privileges to the few in preference to the many. Hence, the great necessity for a platform which shall affirm the supremacy of brotherhood, and establish equality of opportunity for all persons. This will inspire men and women to work. It will call into activity the best elements of the Spiritualist movement—the people of principle. It will relegate to the rear the mere camp followers, who "are in it for the money there is in it," not to elevate and bless humanity. Principles are the last things they are disposed to consider.

It will also secure the attention of the great army of the common—the working people—to the consideration of Spiritualism. There will be one great religious movement in favor of the people, and against their oppression. At present our religion is practically against the people and in favor of their exploiters. The religious and monied aristocrats are united. So far as any authoritative statement is concerned, we stand in the same position as the church. It is a false position. It is the direct opposite of what a true Spiritualism occupies and teaches. We must place ourselves in our true position by aligning ourselves alongside among the struggling masses of our toiling brothers.

But in doing this necessary and proper work, we are not compelled to denounce in unsoaring terms the oppressors of the people. They are victims of a system like their poorer brothers, and just in proportion as they enter into the animus of the system will they sink down to the "lowest hell" in the spirit world. The real worshipper of wealth—the willing exploiter of others' toil, will be doubly

damned in the future, as he will be a destitute beggar where no one can give. Of earthly goods we can share with our fellow, but no one can part with spiritual riches. The coin of heaven can not be given away. The dwarfed soul, crystallized around the dollar, can receive from no one the growth of his diminutive selfhood. Soul torture alone can cause him to expand.

I trust that the readers of these articles will give the topic serious consideration. We have reached a period in our history when we must take a step in advance, or we shall go down. We must stand upon our own merits as a people, and not as we have done on the merit of manifestations from the spirit life. The world will judge us by our principles and our acts, not by what spirits may have done for us.

J. S. LOVELAND.

GONE HIGHER.

Amelia Colby-Luther, known wherever Spiritualism is known in America, and always known as an unswerving defender of the right, and as an honest woman, has been released from her poor, sick and suffering body. On Sunday morning, Dec. 26, she passed peacefully away. This was a change she had long wanted to meet; and it was a genuine relief to those who knew her best to know that she had been released from her suffering body. She looked forward with joyful anticipations to the time of her deliverance.



MRS. COLBY LUTHER.

She made all arrangements for her funeral, the disposition of her body, etc. On her dying bed she more than once repeated the request she had made of me more than a dozen years ago, that is, that I should deliver her funeral oration; she also indicated many things that I should say. Mrs. Luther having been many years vice president of the Indiana State Spiritualist association, and having been a worker in its campmeeting from its inception to the close of its last camp, had hundreds of friends in Indiana. The result was an immense funeral. Many who attended, I think, got new light on Mrs. Luther and on what death is and what it does for those whom it releases from mortality.

It would seem wicked to close this notice of this great worker without mentioning her faithful friend, Mrs. Lydia Marks of Muncie, Ind., who so faithfully and tenderly nursed and cared for her during the last sixteen months of her life. The lives of these two women were the most perfect illustration of the story of Damon and Pythias I ever knew. All honor to such noble, self-sacrificing women as Mrs. Marks; there are few such wom-

en, and perhaps no men to be compared with them.

I hope some one will be moved to write a synopsis of the life work of Mrs. Luther. The world would profit by reading it.

MOSES HULL.

THAT PROPHECY.

In your paper of Oct. 30th is an account of a prophetic vision which I received on Sept. 29th previous; it is printed just as I wrote it, but I did not write it just as it occurred, and I did not think of the slight variation from fact until too late to make correction. The strong impression which preceded the vision seeming almost like a voice did not give the nationality of the naval ship—it simply said a large naval ship is about to emerge from that high point of land. After the vision was past and I was nearly conscious, the impression came to me that it was a Russian vessel. I realized at the time that the vision and impression were from two different sources; so it is quite consistent that one should be correct and the other incorrect. The prophetic vision had its fulfillment in the taking of Kiao-Chau in China about the 14th of November (I think that is the date). The secrecy and the sudden attack, also the defenseless condition of the captured port, are each and all counterparts of the vision. I desire only to establish the truth; prophetic visions are not given to me or any one for self-glorification, but that the truths of spirit life may be made known and understood. As the nationality of the attacking force was no part of the vision, I think this is a clear case of pre-vision.

B. F. FRENCH.

Crown King, Ariz.

THE LIGHT OF TRUTH ALBUM.

The Light of Truth Album just received, and to say I am delighted with it is but a slight expression of my feelings. It is an elaborate bouquet of spiritual faces, through which and their kindred workers gleam the hopes of the world; for Spiritualism is the true redeemer, the Christ, that has come to bless man in his own being.

I love to look on those pure faces, and through them read the hearts of love and devotion; love to humanity and devotion to a cause that is fast rolling back the dark cloud of the ages and revealing heaven in man's own compound. O, if I could only group them in persons as they are in shadows, and hear from their own lips the heartjoy that speaks through their sun-kissed eyes, I would be glad; and in that gladness I would say, "Well done, thou good and faithful servant, enter thou in the kingdom of thine own works." But the work of Spiritualists has just fairly commenced. O, what a field there is to subdue. The masses are to be reclaimed, schools to be founded, temples erected, ministers sent forth and heaven to be glorified through noble manhood, and the hell of vice, sin, crime and debauchery wheeled to the receding past as relics of ignorance and its concomitants.

The binding of the Album is beautiful, and the photo-engravings all that could be expected. The enterprise of the Light of Truth in the presentation of this beautiful souvenir to the spiritual public is highly commendable and should be encouraged.

G. H. WALSER.

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

OUR UNCLE AND OUR AUNT—By Almarala Martin. Price, \$1.00.



Those who k character readers sensitive; for se a man or woman son and contras enables the posse what the other is ing tells the tale. mentary and rela to the physical p tive, pure and s diagnoser of dise oped, with suffie hind it to preven tuitionist, pure good delineator c ing able to go in ject, and thus ma a full-fledged p both sensitive p success of the pr effects and caus read from that. psychometrists a ums, as there ar ants, who se sp tions, and thos controlled. Our ship, and thus read character. of hair, a hand jewelry worn from letters or are idiosyncras largely due to tion or rappor nature can mo son with flora a rose present ity impressed for a reading department is photos are h be drawn fr psychometris ters partiall Following a received sin by the owne no means o

This is r om, perhap individual- thinks mo all think not all ho portant n interest. which he cause he and part mon gos a well r good hu himself

Prim and tru counter any ve is sens But s woman all a g and g istic, her re upbu aid to Her

Psychometry.

REMARKS.

Those who know self make good character readers, even without being sensitive; for self-knowledge enables a man or woman to judge by comparison and contrast. But sensitiveness enables the possessor to feel by rapport what the other is feeling, and this feeling tells the tale. But this is only momentary and relative, and relates only to the physical part of man. A sensitive, pure and simple, makes a good diagnoser of diseases when fully developed, with sufficient moral force behind it to prevent suffering. An intuitionist, pure and simple, makes a good delineator of what he knows, being able to go into the soul of a subject, and thus make it interesting. But a full-fledged psychometer should be both sensitive and intuitive to make a success of the practice. Such feel both effects and causes simultaneously and read from that. There are independent psychometrists and psychometric mediums, as there are independent clairvoyants, who see spirits under any conditions, and those who only see when controlled. Our phase is the mediumship, and thus we need spirit aid to read character. Some read from a lock of hair, a handkerchief, or a piece of jewelry worn by the owner; others from letters or photographs. But these are idiosyncrasies of mediumship, and largely due to taste, upon which vibration or rapport depends. The lover of nature can more readily vibrate in unison with flora than anything else, and a rose presented with one's individuality impressed on it makes a good pivot for a reading. The conductor of this department is a lover of art, and thus photos are his need. Inferences may be drawn from this concerning other psychometrists, and their own characters partially read from their needs. Following are a portion of the photos received since last seance, whether sent by the owners or their friends we have no means of knowing:

C. B. MERKER.

This is not an easy subject to fathom, perhaps due to his reticence as an individual—that is, a quiet man, who thinks more than he speaks. Of course all think more than they speak; but not all hold their own counsel in important matters or matters of general interest. He knows a thing or two, which he never divulges—partly because he would not be understood, and partly because he is above common gossip. But on the whole he is a well meaning man, with a vein of good humor as a comforter, both for himself and others.

MRS. J. M. GOHRING.

Princess of character, uprightness and truthfulness are depicted in this countenance. She does not throw out any very active influence, so not much is sensed to build on psychometrically. But she is undoubtedly a practical woman in the sick chamber, and with all a good nurse to cheer up a patient, and give him hope. She is mediumistic, but not for public use. She needs her remaining magnetism for her own upbuilding and strength. But as an aid to a medium, there are few better. Her influence, what we can sense, is

healthful, crisp, cheering—especially good for people "in the dumps"—for she can bring forth a laugh where others can not. Fortunate is the household who has her motherly care.

MRS. BELLE KIMBALL.

This lady does not exert a very active influence; but she is what the world would term a "dear, good soul." She is not impulsive, and it requires somewhat of a shock to disturb her equanimity. She is one of those calm, passive beings that make home environments a pleasure to the peace-loving or those who love quietude. She is happiest in her meditations and when shut out from the world's clamor. She is easily made happy and is content with little. Her wants are not very actively demonstrated; nor is she dejected by disappointment. She may feel the sting momentarily, but it does not control her philosophic nature. She is a good companion to the nervous or excitable, and would make a good nurse in fever cases—not so much to take a hand as to be an aid to the active party. Her influence is soothing, and thus a good home companion. She commands by her passivity.

CHAS. BRIAN.

This young man is a slow but sure reasoner. He is not easily diverted from his convictions. Nor can any one ridicule him out of his belief. What he believes he knows and that he defends as part of his own existence. He is charitable in that he never scoffs at that which he does not know of. He may wonder how people can accept certain things or pin their faith on them, but he would not rail at them unless it was in reciprocity of a like treatment not far off. Otherwise he would perhaps pity them and turn aside in silent disdain. He has fundamentals for sound inspiration if he turns his mentality in the right direction, and braces himself up against temptation. He can rise or fall by his own will or desire; for he has good influences for governing, and by self-government he will rise to position in the world. He is big hearted enough to become a power in his home environments.

LIZZIE ROEHRDANZ.

No doubt every one who meets with this lady would immediately feel attracted to her on account of her sweetly sympathetic nature. At least that is the first impulse that greets us, and psychometry does not belie a subject, though the psychometer may make a mistake in jumping to conclusions. But a closer view of the picture reveals a good eye—yea, a suffering one—and reflects what the heart feels. To this we are drawn, though unable to see it in the photograph. But we feel its beat sympathetically. It suffers for something, and a deep sympathy seems to be the cause. Such a nature wants love. To give out constantly and get nothing in return is depleting to the spirit, and pain is the result—not physical, but mental. But God bless such a nature. It stands nearer to heaven than the worldly wise and foremost in society's ranks; and blessed be the one who wins her heart, for he will pos-

sess a jewel. But beware the one who wounds it, for heaven's wrath will not be missing. That is all we get of this.

MRS. L. D. HUNT.

A welling up of the heart—a warming of the blood—a glow—touches us as we pick up this photo. She has also an intense nature—fortunately for good, but would be very bitter if she permitted herself to be. And, oh, what a tender heart is beneath it all. It aches for the least of human suffering; it weeps in silence when no one suspects; it suppresses its emotions when "a good cry" would bring relief. She has wept often, but not on account of ill treatment. None who knows her could give her even a hard word. But her sympathies run away with her, and midst her tears the sunshine is often seen as she tries to comfort with a smile. One would feel like saying "God bless her," as she so fully deserves it. She says to tell all, however faulty. But how can we tell of her faults when they are so well covered up by the good in her nature that it is difficult to find them? Or she has no faults, either. Perhaps she has outgrown them. We only read the present in this case, and on that her heaven seems to be based. She need not, therefore, fear the future.

L. V. MOULTON.

A brainy man and quick of wit is the first thought reaching out for expression when catching the full rapport of this gentleman. But he is a dangerous opponent to meet in debate on a subject which he knows to be true, though he would not defend an untruth unless it is to shield a dear friend from another's harm. But such would be an act of charity rather than dogmatic partizanship or blind favoritism. He is not a fanatic, though an ardent student, and possesses the power to forgive where others would fail. Nor is his forgiveness or charity of the maudlin sort. It is simply based on high reasoning and a broad liberality. He is so far above the little bickerings of humanity that they do not disturb his equanimity in his march towards the light of truth. His wit, though keen-edged, is so well coated with love that it pleases rather than stings, and in this lies his greatest force. He is a reformer of the day—the right man of his age—and fills a big niche in the temple of great souls. May he live to fulfill the great mission assigned to him by a higher power.

P. ILGEN, DR. PHIL.

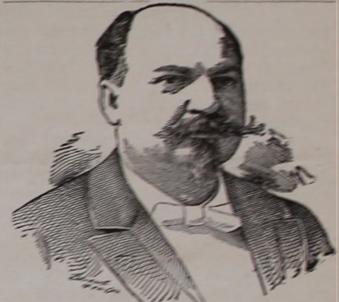
It makes us sigh to get into rapport with this gentleman. Not that this influence has any special import in his destiny, but it may have in reaching it. It shows that he has many obstacles to overcome, or has had—combating adverse opinion, criticism, fault-finding, by people who do not understand him. But there is sufficient centralizing force behind his mental aim or aspiration to uphold him and lead to victory finally. Many would think him presumptuous, but they lack charity to forbear, and consequently perspicacity to see his motives. And, too, they are disturbed in their mental intolerance to make endeavors to understand him, and this is the cause of some opposition, if not much, in some circles. But his mission will probably be to awaken such out of their trance, and thus his need of patience and forbearance for them. It is hardly necessary to say much of the character of such a worker. It is self-evident a noble occupation, and only of like quality could be selected for the position. It he remains true to his mission and rises above surrounding temptations, which will not be lacking, he will become a power in the ranks or in the cause he espouses, whatever it may be.

Bladder Troubles.

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

SAMPLE SENT FREE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles. It is comforting to know that Dr. Kilmer's Swamp-Root fulfills every wish in quickly curing bladder and urinary troubles. It corrects frequent calls, inability to hold urine and scalding or stinging pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and extraordinary effect of Dr. Kilmer's Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. At drug stores, 50 cents and \$1. You may have a sample bottle and pamphlet, both sent free by mail. Mention the Light of Truth, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.



DR. W. OAKLEY COFFEE,
—THE—
OCULIST AND AURIST.

At Joliet, Ill.,
Who is creating such a sensation with his new cure for

DEAFNESS AND NOISES

In the ears, wishes to state that if persons are two days late in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and as he is treating a hundred people a day, it is hard to keep up each day. He guarantees his prescription to relieve every case of Head Noises and Deafness. One among the remarkable cures made by him last week, was that of W. H. Hamilton, of Joliet, who had been deaf in one ear for 5 years, and in the other for 1 year. He had constant noises in the ears and calarath. In two weeks treatment by Dr. Coffee's new remedies his hearing is perfectly restored and the noises are gone. There is not a day that such cures as this are not made, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any drug-store drug store. Write him inclosing stamp for particulars. Address Dr. W. O. Coffee, Joliet, Ill.

COLLEGE OF PSYCHICAL SCIENCES.

To insure satisfactory, permanent information in Psychometry, Clairvoyance, Psychometry, Inspiration, Illumination, send a stamped, addressed envelope for booklet, terms, percentage of moral and spiritual life to J. C. F. Gumbiner, 702 Hawthorn Ave., (Station P.), Chicago. "Clairvoyance, Its Nature and Law of Unfoldment" a work that teaches how to Pierce the Veil of Sense, to see spirits and unfold adepts. Price \$1.50. Address the author and lecturer J. C. F. GUMBINER.

LIGHT OF TRUTH TRACT NO. 2.

Sermon on Spiritualism

BY REV. MARION F. HAN
of Chattanooga, Tenn.,

Testimonial to Mediumship

BY REV. DR. JOS. BURTEL,
of Brooklyn, N. Y.

Price 5 Cts., \$2.50 Per Hundred.

FOR SALE BY
LIGHT OF TRUTH PUBLISHING CO.

The World of Psychics and Liberal Thought.

The will of Henry Morehouse Tabor of New York city caused a sensation. Although Tabor was president and treasurer of the board of trustees of the First Presbyterian church, in the opening clauses of his will he denounces all religion as sham and having its origin in superstition. He requests that no service be held over his body, and that it be cremated. He was a millionaire.

Teresa Urrea, who is known throughout northern Mexico among the Indians and lower class of Mexicans as Santa Teresa, has again returned to Mexico.

Teresa Urrea is a beautiful Indian girl, and claims to be divinely inspired and to have the power of curing any and all bodily ills by simply laying her hands on the afflicted persons. She has absolute control over the Indians and Mexicans of the lower class.

"Do not talk to me of a merchant. A merchant is the same in every part of the world—his invoice is his country, his ledger is his Bible, his desk is his altar, the exchange is his church, gold is his god, and he has faith in none but the banker."—Emanuel Burke.

The cotton mill employes in Massachusetts, to the number of 20,000, received a blow below the belt a short time ago. Twenty per cent. Over-production. Too much clothing—people just sweltering and sweating beneath the burden of clothes. One would think that the hours of labor would be reduced when it was found that machines were producing too much. No—the wages are cut and the machines and men continue to pile goods into a glutted market at the same old rate. Good system, though—only one that furnishes incentive to work.—Coming Nation.

The N. S. A. has affiliated with the National Federation of Free Thinkers and other societies to prevent the introduction of the name of the Deity into the Federal Constitution.

Mrs. Isa Wilson Kayner is reported to have predicted the great gas explosion and wreck at Anderson, Ind., in 1894. She now says that one of Beloit's largest factories is about to be destroyed by an explosion and that some lives will be lost.

"I suppose," said the village deacon to the minister, "that your constant prayer is that you may be poor and humble?" "Not exactly," replied the minister. "I pray that I may remain humble, but my congregation attends to the other part of it."—Chicago News.

Lady Millais, widow of Sir John E. Millais, the late president of the Royal academy, died in London, Dec. 23. She had been suffering for some time past from cancer of the throat, the same disease which caused the death of her husband sixteen years ago. She was the divorced wife of John Ruskin, who voluntarily gave her up when it became evident that she would be happier with Millais.

The supreme court of Illinois has set aside the marriage contract of Charles Orchardson and Mrs. Minerva Merrick on the ground that the woman was interveiled into the union by "spirits." After her death four years ago Orchardson rolled in her wealth.

The electrical radiator for heating and the electrical cooking apparatus are the coming domestic reforms.

"I saw my father just so in a dream last night! I dreamed he had been murdered!"

The speaker was Mrs. Williams of Nashville, Tenn., who had been summoned to Cincinnati by the reported death of her father, Richard Reedy, who is supposed to have been murdered in that city. The remains were at the morgue with a cloth over the face and with long white beard spread over the breast, when his daughter came in and made the above statement.

Ghosts are said to be troubling the life saving station near San Lucia, Fla., and the men seriously contemplate abandoning it.

A commission that was nominated by the minister of public instruction and worship, M. Rambaud, opened the tombs in the Pantheon at Paris, Dec. 18, and settled the question of the whereabouts of the ashes of Voltaire and Rosseau, which the late lamented Alphonse Daudet called the greatest mystery of the century. Both skeletons were found. Voltaire's skull had fallen into two pieces, which, when placed together, gave a striking presentment of his features. The skull of Rosseau showed no trace of a bullet wound, thus disproving the widely entertained belief that he committed suicide by shooting himself in the head.

Miss Blanche A. Brainard, a young girl medium of Lowell, Mass., sends out a neatly printed Christmas story dictated by her spirit guide, Anna Sylvan, with portraits.

Columbus Theosophists have appointed a committee of five to co-operate with committees of other Theosophical societies in the United States looking to the formation of a universal brotherhood league.

Little Elmer—Pa, isn't it just as wicked to act a lie as it is to tell one?

Professor Broadhead—Yes, my son, and a blamed sight harder.—New York World.

"The Hypnotic Magazine" changes its name in its January number to "The Journal of Medical Hypnotism."

Certain of the Chicago ministers have been discussing Colonel Ingersoll's sanity. They declare him to be a "moral monomaniac."

Hypnotism in schools is running its course through Wisconsin cities. Sheboygan has had it but is now convalescent. Oshkosh is at present having an attack of a very virulent type, and the authorities have their hands full stamping it out.

A religious paper of Harrisburg called The Church Advocate is publishing a verbatim report of the Hull-Covert debate.

Mr. Claude Falls Wright, erstwhile prominent in Theosophical circles, is now regarded as one of the lost mysteries.

Mr. and Mrs. Cornelius Vanderhilt have gone into hypnotic treatment under young Dr. Charcot of the Salpêtrière school in Paris.

Says Carlyle: "Blessed is the man that has found his work. One monster there is in the world—the idle man."

At the recent massmeeting of the N. S. A. at Cleveland invitations were extended to several of the church pastors to attend the meetings and make addresses.

The Henry George memorial fund has reached \$13,000.

WHO WROTE ON THE SLATES?

While reading Mr. Kittridge's article in recent issue, it put me in mind of an experience of the same kind. One Sunday afternoon I went to hear Mrs. Colby-Luther lecture. My wife stayed at home, and becoming lonesome picked up a pair of slates and held them in her lap. When I came home she showed me the slates. The writing was fine, and both inside parts of the slates were full. I found it to be part of the lecture given by Mrs. Luther a dozen squares away. Others that heard the lecture and read the slates state that they were the same. Dr. John Coram and J. H. Huhn are witnesses to the same. E. W. MIESSE.

Springfield, O.

THE MYSTIC WORLD.

O. W. Humphrey, Washington, D. C.

AT LAST!

THE LIGHT OF TRUTH ALBUM IS READY FOR DELIVERY.

This is one of the finest effects ever produced in Spiritualistic literature. It contains over 200 Spiritual workers, their biographies and a number of the best camp scenes.

It is a fitting memorial to the 50th anniversary of Modern Spiritualism. Price, \$1; postage, 25 cents.

AN ANTIDOTE AGAINST ANTI-ISM.

—is—

Rev. Marion F. Ham's SERMON ON SPIRITUALISM

—and—

Rev. Dr. Duryea's ACKNOWLEDGMENT OF MEDIUMSHIP.

Both contained in one tract at 5 cents each, or \$1 for 25; \$1.50 for 50, and \$2.50 per 100.

THE RELIGION OF MODERN SPIRITUALISM AND ITS PHENOMENA.

—COMPARED WITH—

THE CHRISTIAN RELIGION AND ITS MIRACLES.

A Large 400-Page Book With Red and Gold Binding.

BY DR. WILLIAM CLEVELAND.

This elegant book—a fine library edition—was printed by the Light of Truth Co., of Cincinnati, but left unfinished in the hands of the binders, and the burden thrown on us. To liquidate this debt we will sell a number of these books at a very low figure. It has therefore been REDUCED TO THIRTY-SIX CENTS—POSTAGE 14 CENTS.

FLORIDA CAMP.

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

EMMA J. HUFF,

Corresponding Secretary, Lake Helen, Fla.

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things the harmonic laws of the universe, the Etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics and general philosophy of the fine forces, together with numerous discoveries and practical applications. Illustrated by over 200 engravings and four large colored plates, by Dr. E. D. Babbitt. 551 pages—large clear type, substantial binding, cloth and gold. Price only \$5.00.

AGENTS GENTS \$100 A MONTH AND EXPENSES. LADIES \$100 WE FURNISH EVERYTHING.

You work at home or travel, showing, appointing agents, and taking orders. Patented "Quaker" Bath Cabinet, 97,000 sold. Demand unlimited. Home necessity. Turkish, Hot Air, Vapor, Sulphur or Medicated Baths at Home, 3 cts. Purification system, produces Cleanliness, Health, Strength. Prevents disease, obesity, Cures Colds, Rheumatism, Neuralgia, La Grippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve, Kidney troubles. Beautifies Complexion Guaranteed best made. Price, \$5. Wt., 5 lbs. Write today. Book Free. K. WORLD MFG. CO., Cincinnati, O.

Drs. Peebles & Burroughs



DR. J. M. PEEBLES, M. D.

AFTER ALL

It is the man who KNOWS HOW that succeeds in the practice of medicine the same as in any line of work. Drs. PEEBLES & BURROUGHS do claim to know how to cure the worst kind of cases of CHRONIC DISEASES. That they do succeed is shown by the hundreds who are willing to stand forth and tell what has been done for them. Here is but a single instance.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.

Dear Friends and Doctors:—I feel very grateful to you for the benefits received through your treatment and the kindness manifested. I was very poorly indeed when I commenced taking your remedies and gained in strength until I regained my usual health. I can get along without more medicine. I thank you and wish you success in all your undertakings.

JEANETTE SCOTT RYAN,

Center Square, Ind.

PSYCHIC POWERS.

The Psychic Powers of Drs. PEEBLES & BURROUGHS are of the best.

Dear Doctors:—I received my medicines some time ago and am feeling better and stronger. At my second sitting for Psychic Treatment, I experienced a prickling sensation in the hand that held your letter, extending to the upper part of the arm, followed by a restful uplifting feeling as if I were being raised up bodily. This lasted for over twenty minutes. At the time I did not lose my consciousness or become drowsy. Thanking you for the help that I have received. Yours sincerely,

EMILE BRAND,

Richmond Hill, N.Y.

CORRECT DIAGNOSING.

Out of some 1500 cases diagnosed in the past 50 days none have reported that they were not correct while hundreds of others write us thus.

Drs. PEEBLES & BURROUGHS, Indianapolis, Ind.

Dear Doctors:—The accuracy with which you diagnosed my case was utterly marvelous, and quite beyond my comprehension.

Very truly yours, ADELAIDE FLEMING,

Hastings Mich.

THEY WILL SEND FREE

To any one asking for it a correct Diagnosis of their case if they will be careful to write plainly their FULL NAME

With Age, Sex and one Leading Symptom

ADDRESS: Drs. Peebles & Burroughs

Lemcke Bldg., INDIANAPOLIS, IND.

A REMARKABLE OFFER.

To The Sick Till Jan. 31st only. To all who send for diagnosis I will give one month's treatment free. Enclose lock of hair, full name, age and \$1. Testimonials free.

A. TATLOW, vitapathic Phy.

Onset, Mass.

TRY SPIRIT YARMA.

You will not regret it. DR. YARMA, my instructor, will diagnose your case and inform you how to better care for the body and have good health. State leading ailment, age and sex. Send four 2-cent stamps. I will send photo of Dr. Yarma and testimonials.

B. F. POOLE, Clinton, Iowa.

TWO SPIRITUAL SONGS.

"The Headlight Down the Track."

"There's a Light Surely Coming."

Words and music—both strictly new—(strictly spiritual), adapted for home use or societies. Price 30 cts each. All orders addressed as below will receive prompt attention. Mrs. Ella Town Cowley, 453 W Chestnut St, Washington, Pa.

PALESTRINA

Send prints of both hands and date of birth; and a Pupil of the National School of Palmistry

under the tutelage of Comte de St. Germaine—will write your life for \$1. Or send 25 cts. for an Astrological reading. Mrs. C. M. BLACK,

3-6 Canton, Ill.

BEN FOSTER holds a seance for Physical Manifestations Jan. 15, 8 p. m., at Mrs. M. Gregory's 593 La Salle ave., Chicago. Materializing hands in full light, slate writing, etc. Bring your slates. Admission 50 cents.

M. GREGORY.

HEALTH AND POWER—Babbitt. Price, 25c.

OHIO STATE

The official

Spiritualists' meeting in C

for the purpos

in place of C.

meeting resu

Willard J. H

pired term o

n May.

All commu

State associ

be addressed

of Light of

THREE EVIL

The three apostate

times, according to

of the New York

ist church, are Spiritu

Science and Theosophy

ther asserts, all three

"Woman," said he,

gel or a powerful adju

ness.

"She can either ele

drag him down to the

"Under woman's guid

incomprehensibly low.

The "Seven Church

of Revelations, was th

sermon.

"The woman's chur

Dixon, "as represente

really a wicked institu

was led by a wicked w

"Christian Science, v

exponent in Miss Eddy

ample of how fallacio

may be the doctrine

taught by women.

"That so-called scienc

there can be no sin of

tion in the world, and

and unreasonable is su

'tis but another exam

baneful influence."

"Mad. Blavatsky, in

tal wanderings, shows

also lead or prove a

to leading men into e

Mr. Dixon deplored

men were ever ordain

try. He said there w

the New Testament

ing allowed to preach

in the home, but not

could, he thought be

in the former sphere

The men grinned

flood of eloquence, f

women were furious

Rev. Dixon is one

who has not yet ad

that the intelligent

Spiritualism as a s

the other sciences o

generally, and c

rights, with compati

as its claims are

norance readily fl

or croweth over a

victim, though that

er; for in the mom

geteth its own ig

SISTERS

The ladies belo

Rapids (Mich.) s

tion have started

reform. Under t

ters of Truth" th

"We of 1898 p

ways speak the

and to assist or

we can, in sickn

to bring in as r

possible.

"If any memb

ber speaking un

of another, we

same before o

of the accused me

privilege of de

"Any membe

ler shall be ex

God speed th

OHIO STATE

S

The official

Spiritualists' s

meeting in C

for the purpos

in place of C.

meeting resu

Willard J. H

pired term o

n May.

All commu

State associ

be addressed

of Light of

THREE EVILS.

The three apostacies of modern times, according to Rev. A. C. Dixon of the New York Hanson-Place Baptist church, are Spiritualism, Christian Science and Theosophy, and, he further asserts, all three led by women.

"Woman," said he, "is either an angel or a powerful adjunct of wickedness.

"She can either elevate a man or drag him down to the lowest depths.

"Under woman's guidance man sinks incomprehensibly low."

The "Seven Churches" in the Book of Revelations, was the theme of the sermon.

"The woman's church," said Mr. Dixon, "as represented in Asia, was really a wicked institution because it was led by a wicked woman.

"Christian Science, with its leading exponent in Miss Eddy, is another example of how fallacious and wicked may be the doctrines suggested or taught by women.

"That so-called science contends that there can be no sin or pain or affliction in the world, and how unnatural and unreasonable is such a belief. But 'tis but another example of woman's baneful influence."

"Mad. Blavatsky, in her idiotic mental wanderings, shows how women can also lead or prove a powerful adjunct to leading men into error."

Mr. Dixon deplored the fact that women were ever ordained to the ministry. He said there was no warrant in the New Testament for woman's being allowed to preach. Her place was in the home, but not in the pulpit. She could, he thought be a power for good in the former sphere.

The men grinned feebly during the flood of eloquence, it is said, but the women were furious.

Rev. Dixon is one of those old-timers who has not yet awakened to the fact that the intelligent clergy is taking up Spiritualism as a study, looking into the other sciences of the mental realms generally, and advocate woman's rights, with compatible respect for each as its claims are unfolded. But ignorance readily flaunteth its wisdom or croweth over a supposed mistaken victim, though that victim be its teacher; for in the moment of its joy it forgetteth its own ignorance.

SISTERS OF TRUTH.

The ladies belonging to the Grand Rapids (Mich.) Spiritualists' association have started out for charity and reform. Under the name of the "Sisters of Truth" they say:

"We of 1898 pledge ourselves to always speak the truth of one another and to assist one another whenever we can, in sickness and in death, and to bring in as many new members as possible.

"If any member hears another member speaking unkindly or untruthfully of another, we promise to bring the same before our next meeting, when the accused member shall have the privilege of defending herself.

"Any member found guilty of slander shall be expelled from the society." God speed them.

OHIO STATE SPIRITUALISTS' ASSOCIATION.

The official board of the Ohio State Spiritualists' association held a called meeting in Columbus on the 2d inst. for the purpose of selecting a secretary in place of C. W. Taylor, resigned. The meeting resulted in the election of Willard J. Hull to serve out the unexpired term of Mr. Taylor, which ends in May.

All communications relating to the State association work will hereafter be addressed to Mr. Hull at the office of Light of Truth.

SELFISH LAWMAKING.

Medical legislation is class legislation, and places a club into every doctor's hands with which he enforces his negligence to send for him (as a visit.) on every possible excuse under fear of being prosecuted for "neglect" should a patient happen to be really ill.

It is natural that a man who earns but \$10 to \$12 a week to delay sending for a physician until a patient is beyond the aid of home remedies; for he considers his day's earnings too much money to be given for a five-minutes' call of one who perhaps lives in luxury and ease. But through medical legislation he is being menaced with imprisonment or fine—loss of freedom if he is impecunious, and robbery if he has saved a little—and thus at the mercy of a law little better than one of the Inquisition code.

If a medical law is constitutional, a car company's law, forcing people to ride, is also in order.

A MASS MEETING FOR COLUMBUS.

An important meeting of the state board of the Ohio Spiritualists was held in Columbus on the 2d inst. Mrs. Carrie Firth Curran of Toledo, C. W. Taylor of Detroit, W. H. Myers of Hoagland, O., Mrs. Elizabeth Coit and J. D. Arras of Columbus being in attendance. President Bond and Trustees Bruner and Herrick were unavoidably absent. A proposition looking to a grand massmeeting to be held in this city to commemorate the 50th anniversary of Spiritualism was discussed, and it is proposed to have such a meeting under the auspices of the State association. Further arrangements will be duly announced.

LIFE.

Life is a compound of pain, uncertainty and tribulations, with a modicum of pleasure, ease and happy moments thrown in as condiments, says the pessimist.

Life is a round of pleasure, conceits and shams, says the middle man, between the former and its antithesis.

Life is study, aspiration and love, says the optimist, who looks at the bright side of things.

But life is what we make it just the same.

CENSUS THANKS.

The following have our thanks for names sent in:

Mrs. J. D. Atwood, A. Martin, Mrs. G. D. Blossom, Miss Meedie Viola, H. L. Warren, Lisle E. Saxton, Beulah Keith, A. B. Wellstood, Viola Rutherford, J. W. Mattons, M. E. Woodworth, F. W. Paige, E. W. Turner, L. Bond, J. M. Kennedy, Thos. Wallace, Mrs. M. F. Dyer, F. S. Mills, Mary E. Colby, Lily White, A. S. Davis, S. E. Sturdevant, T. F. Wright, S. M. Davis, Mrs. L. A. Stanley and Mrs. C. Campbell.

LIGHT OF TRUTH TRACTS.

No. 1 contains Essays on Psychical subjects. Price 10 cents each, or \$1.75 for 25, \$2 for 50, and \$2.50 per 100. Postage free.

No. 2 contains Marion F. Ham's Sermon on Spiritualism and Dr. Duryea's interview on mediumship. Price of these 5 cents each, or 25 for \$1; 50 for \$1.50, and \$2.50 per 100. Postage free. For sale at this office.

Kellar, the conjuror, is still advertising his "Cassadaga Propaganda," which bears as little resemblance to Cassadaga as a tadpole does to an archangel. But there is "big money" in caricatures of this nature, and some people accept it as a complete exposition of Spiritualism.

EDITORIAL NOTES.

What are you doing to aid the Light of Truth?

New York's 400 is now a paltry 75. Reduction is supposed to be due to a recent corner on blue blood.

Wonder what the depositors of the defunct Chestnut Street National bank of Philadelphia think of "restored confidence."

Happiness is not an ideal thing. It is altogether relative and dependent upon physical and mental well being, the exercise and repose of faculties and functions.

The people of Indiana are trying to figure out how its prison population has increased 20.4 per cent in the last five years, while the population of the state increased 5 1/2 per cent.

The question for every earnest Spiritualist to ponder over is how he can best promote the principles he espouses. A subscription to the Light of Truth will point out the way.

A Brooklyn clergyman has resigned his pulpit and proposes preaching to the poor who are not able to pay anything. Inasmuch as he leaves a salary of \$6,000 to do this he ought to be listened to. Such men usually have something to say.

The American Bible society spent \$192,292.32 for Bibles last year and distributed 405,000 of them in China. Judging from the present attitude of Christian Europe a sword and musket for each Bible will shortly follow and China will be duly Christianized.

Competition as a principle of industrial economics has bred a world of Ishmaels, a world where every man's hand is against every other man's hand. It has divided the nations, disrupted common interests, dismembered families and wrought untold woe.

The general assembly of Ohio is in session at Columbus. We do not know at this writing that any adverse legislation affecting Spiritualists is contemplated, but in view of the hydrophobic tactics recently adopted by certain fanatics there may be reason for Spiritualists to keep their eyes open and watch the legislature.

Things are in a pretty mess when, in a professed republic, the illness of a single man will cause a national panic in stocks and bonds. Such was the case in New York the other day when rumors were afloat in Wall street to the effect that Russell Sage was "seriously indisposed." The throne of the American empire was shaken to its foundations for a few hours.

John H. McElroy gave the people of Pittsburg something to ponder over in an interview sought out with him by the Pittsburg Leader a short time ago. Mr. McElroy made a concise statement of many of the essential propositions upon which most Spiritualists are agreed. "Heaven is a condition, not a position," was the kernel of his remarks bearing upon the Spiritualist idea of future life.

No war was ever entered into since money was invented that did not have that evil as its base, its force and its end. Patriotism there is, love of country there is, but these never prompt to war. The commercial interests of a nation alone are the *raison d'etre* of war. It is governments, not men, who war with each other. Kings quarrel, and always about money or property, and the people fight it out for them.

Formerly the fakirs used to travel about the country "exposing" Spiritualism. Nowadays the worst of them are working their nefarious impostures under the name of Spiritualism. Their object in either case is a single one—

money. There is more money for them now operating under the cloak of righteousness than there was in pretending to expose it. In the course of time they will make one more shift of base and land in oblivion.

The Socialists are now calling J. Pierpont Morgan "comrade." They have awakened to the fact that he is doing more to bring about the reforms they seek to inaugurate, than any other present force in the sociological activities of this country. But inasmuch as pawn brokerage is the antithesis of equity, and Morgan is the prince of that craft in this country, we see no valid reason why he should be dubbed comrade by those who believe in equity.

Francis A. Walker, in his last shot for the Political Economy of the fortuitous had this to say, "The prime reason why bread must be so dear, and flesh and blood so cheap, is that the ratio of exchange between the two has been fixed in the constitution of the earth, much to the disadvantage of the latter." We understand that, Mr. Walker has gone where he will have abundance of opportunity to regret having uttered such a libel on nature and nature's God.

By a long and circumlocutory process which steers clear of bread and butter, we are scientifically informed about the zerograph, a direct printing telegraph machine, having keys operated like an ordinary typewriter. This subsistence displacer is entirely automatic, both in mechanism and synchronism, and it requires no attendance when messages are received. Messages are given in duplicate; i. e., the message is printed at each respective apparatus, each acting in turn as transmitter and receiver. And so goodby Mr. Telegraph Operator.

A STATEMENT OF FACT.

Read carefully the succinct account by Camille Flammarion of his seance with the much-talked-of Eusapia Palladino. We submit that a few facts are here set forth which cannot be explained away by the verbiage of materialistic philosophers, unless their latest recourse to the effect that scientific men are not fitted to experiment in psychism because, forsooth, their researches in the principles of nature do not call forth the suspicions which everywhere ought to accompany the investigation of psychical phenomena, be admitted. Presumably in the minds of these objectors there is no honesty in extra-mundane phenomena and scientists are not capable of forming a correct judgment on them.

This recourse is only one remove from the weakness of men who, because they cannot account for phenomena transcending their ken place miracle and a juggling god behind them and fall back on the supernatural.

Mr. Flammarion is not only fitted for such an investigation as his paper describes, but there is no more cautious man among French thinkers. It will be observed that he infers nothing which the facts do not of themselves admit. His readers are left to make their own inferences. The one thing established is that the medium did not produce them by trickery. It now remains for the objector and the sceptic to point out how they were produced on the lines of physical analysis without the intervention of something not physical, yet intelligent, and not a part of the medium.

Do you subscribe for the Light of Truth?

—Try a three months' trial subscription. 25 cents.

SUDNAY SERMONS.

Rev. J. E. Roberts of The Church of This World, Kansas City, in his Sunday discourse on "The Death Penalty," took the position that the taking of human life by the state was murder.

"Murder is a crime whether committed by the individual or by the state. He who takes the life of his fellow-man is guilty, whether he acts in passion or in obedience to the mandate of courts. The law condemns one murderer and creates another. It punishes a crime by duplicating it. It makes an assassin of the sheriff, with the judge and jury accessory before the fact. It hides a crime with a horror.

"The primitive idea of the death penalty, as of all punishments, was simply an affair of vengeance. The tribe in the earliest time gave to the family of the murdered man the right to pursue and slay the murderer. With that it was simply an affair of vengeance, an affair in which the tribe had no concern or responsibility save that of guaranteeing to the victim's family the right to vengeance. * * *

"Kings ruling by divine right have always held human life cheap. Revolutions and constituent assemblies have made a jest of death, and, contemporaneous with the schoolhouse and the church, have erected the gallows. Government as such has no right under any circumstances for any cause whatever to take the life of a human being. Free governments are founded upon the principle that they derive their authority from the consent of the people. They can possess no right, they can exercise no authority, which has not been conceded to them by the free consent of the people who have made the government by making a compact between themselves as individuals and those considered in the aggregate. Whatever right the state possesses is the right conferred upon it by individuals, acting in their capacity as such and agreeing upon certain regulations which have been enacted into laws. For the state to assume the right to take the life of a human being is to say that the people of the state have conceded to the state that right, but the individual has no right to take his own life; how, then, can he be said to concede to the state the right which he himself does not possess? * * *

"The death penalty is the relic of barbarism. When France began her new era the guillotine was born. In the infliction of the death penalty the state assumes the right to take what it can not give. The gallows is a monster that has crawled out of the darkness and slime of the past. The gallows is the grin and mockery of savagery in the face of civilization. The murderer is not always the most desperate criminal. He may have up until that moment been an absolutely moral man. In a moment of passion, of hot blood, of temptation, of anger, he may have been swept away from his moral moorings and become a surprise to himself in that fatal act. The murderer is sometimes the unmarried girl who slays her child. She may have loved it; she may have made a sacrifice as pathetic as full of agony as every mother, who, in a religious frenzy, presses her babe for the last time to her bosom and then casts it into the sacred water of the Ganges. But this girl does not and can not face a condemnation; a doom which she knows a moral and upright society is waiting to visit upon her, and in that moment of cowardice and fear, distracted, tortured, agonized, she slays her child. It is murder, and there is the gallows. It is morally within the problem that some men murder as the result of influences that were potent before they were born. The murderer may have been the child of a mother who hated

and loathed the child's father. Mysterious and relentless forces may have conspired to develop within that unborn child tendencies for which he was in no wise accountable. In an appalling sense, that child may have been conceived in sin and born in iniquity, and to make of him a victim of the gallows, a question of punishment, is simply to inflict a penalty upon one who was an innocent and helpless being of a mysterious and darkened destiny."

Rev. Dr. Minot J. Savage, in the Church of the Messiah, Park avenue and Thirty-fourth street, New York city, preached a sermon on "Are There Any Creeds Which It Is Wicked For Us to Question?"

"Take the Nicene and Apostles' creeds, for example," he said. "Why, they were framed very much the same as the platform of our political parties. They fought over the planks just as is done today over the planks of the platforms of the Democratic or Republican party, and then the question of their acceptance or rejection was left with the majority. There was wrangling among the framers; brutal blows were struck; murder was committed. No platform in modern times was ever constructed under circumstances so brutal and conflicting. And yet we are to understand that the creeds were written under the inspiration of the Holy Ghost, revealing divine truths to man.

"There is no doctrine of the resurrection. People do not believe in that today. Yet the House of Bishops of the Episcopal church affirm it as a truth. There is no such thing as a resurrection. There is the ascension of the soul, and we believe in it; not the resurrection of the soul, much less the resurrection of the body."

On another occasion he spoke on "The Unitarian Story of Jesus," a Christmas sermon. He said in part:

"I think that the doctrine of the virgin birth as something higher, finer, sweeter, nobler than ordinary motherhood is a slur on all natural motherhood of the world. I believe that millions of children have been as immaculately conceived, as purely born as was the Nazarene. Why not?"

"Out of this doctrine, and that which is akin to it, have sprung all the monasteries and the nunneries of the world, which have disgraced and distorted and demoralized manhood and womanhood for a thousand years. I place beside the false, monkish, unnatural claim of the immaculate conception my mother, who was as holy in her motherhood as was Mary herself.

"I believe that thousands of people have lived since the time of Jesus as good, as tender, as loving, as true, as faithful as He. There is no more mystery in the one case than in the other, for it is all mystery."

THE POWER OF A MOTHER'S VOICE.

A mother sang to her child one day
A song of the beautiful home above;
Sang it as only a woman sings
Whose heart is full of a mother's love.

And many a time in the years that came
He heard the sound of that low, sweet
song;
It took him back to his childhood days;
It kept his feet from the paths of wrong.

A mother spoke to her child one day
In an angry voice, that made him start
As if an arrow had sped that way
And pierced his loving and tender heart.

And when he had grown to man's estate,
And was tempted and tried, as all men
are,
He fell; for that mother's angry words
Had left on his heart a lasting scar.
—Charles S. Carter, in Christmas Ladies'
Home Journal.

THE OPIUM AND MORPHINE HABIT.

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

NOW READY.

LIGHT OF TRUTH ALBUM.

This work of art, containing over 200 photographs of our most prominent workers—all we could attain up to the time of going to press—is now completed and ready for delivery

IT IS BOUND IN CLOTH WITH EMBOSSED COVER—HANDSOMELY FIGURED.

Price \$1 00. Postage 25 Cents.

NEW HYMN SHEETS.

* * *

A new hymn sheet with all the old songs and a number of new ones added just published by the Light of Truth Pub. Co.

This new hymn sheet contains

SIXTEEN PAGES

And a Handsome and Appropriate Title Page.

PRICES
SAME
AS
OLD:

\$2.00 per 100
1.50 for 50
1.00 for 25
5 cents single copies.

Postage 40 cents per 100 and proportionately.
Express charges vary according to distance.

Light of Truth Pub. Co., Columbus, Ohio.

CHOICE LITERATURE.

- THE BETTER WAY—An occult story, by H. McL. Shepard Wolf. 25 cents.
HOUSEHOLD GEMS—By Charles Nelson Teeter. Price, \$1.00.
SCIENCE OF THE SOUL—Loren A. Sherman. \$1.25. Library volume.
CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.
HYPNOTISM—Laws and Phenomena. Carl Sextus. Illustrated. 300 pages. \$2.00.
WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price \$1.
THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$2.00.
THE ESTEY FAMILY—By Sarah E. Harvey. Price, \$1.25.
STUDIES IN THEOSOPHY—W. J. Colville. Price \$1.50.
POEMS—By Edith Willis Lynn. Price, \$1.00.
ANGEL WHISPERING—For the Searchers After Truth. By H. J. Ray-Curtis. Price, \$1.50. Gilt.
A SPIRITUAL TOUR OF THE WORLD—In search of the line of Life's Evolution. Arena print. 50 cents.
AS IT IS TO BE—CoRa Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00. Paper, 50 cents.
TEN TEST CIRCLES, OR THE LAW OF CONDITIONS—By James L. Dew. Price, \$1.00.
THE HIDDEN FAITH—An Occult Story of the Period. By Alwyn M. Thurber. Price, \$1.25.
THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price, \$1.50.
SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10 cents.
RELIGION—As Revealed by the Material and Spiritual Universe. E. D. Babbitt, M. D., LL. D. Price, cloth, \$1.00; paper, 50c.
PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price, 25 cents.
WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.
MARRIAGE SUPPER OF THE LAMB—B. F. French. Book of Revelations explained. Cloth, 35 cents.

AN ESSAY

— ON —

MEDIUMSHIP

— BY —

PROF. J. S. LOVELAND.

Price, 25 cts. Postage Paid.

This is a new work, written expressly for the Light of Truth Library. It needs no further commendation than the author's name.

For Sale at This Office.

LIGHT OF TRUTH TRACT NO. 1.

Psychic Problems

— BY —

LILIAN WHITING.

A Series of Spiritual Essays on Subjects Compatible With the Philosophy of Life

Price 10 Cts., \$5.00 Per Hundred.

FOR SALE BY
LIGHT OF TRUTH PUBLISHING CO.

TRACT NO. 2.

Rev. M. F. Ham's sermon on Spiritualism and the testimony of Rev. Dr. Duryea of Brooklyn on mediumship. Price per 100, \$2.50; 50, \$1.50; 25, \$1; singly, 5 cents. For sale at this office.

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

QUEST
TURE O
OUR CA
THIS BE
NOTICE.
CONCISE

Questio
only see
How man
are they

Answer

this sens

varied as

is a gen

that ena

if they a

cialties o

it among

one of r

one of co

or condi

mental h

like man

differ fro

in other

be equal

spheres o

erable.

sphere, v

who hav

of gravit

and self,

That sph

minor co

the next

foldment

get away

"above" i

tering in

the farth

going in

fourth d

communi

is of a li

sphere, d

tests de

nearer a

with a r

of this c

perfect t

truth it

to interj

So then

the arbi

harmon

gether c

are cou

Quest

one wi

the be

seems t

if only

it poss

a stron

man a

Ans

on th

to tak

the be

trol it

up in

ing in

fronti

that r

angry

look

bad t

and

citab

ativ

and

to th

jury

swer

tured

gard

not

enot

eith

But

equ

QUESTIONS AND ANSWERS.

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

Question.—You say mediums can only see for those in their own sphere. How many spheres are there, and what are they called?—W. G. Rison.

Answer.—Sphere and condition in this sense are one, and these are as varied as human character. But there is a general attraction of like minds that enable spirits to coningle, even if they are a little dissimilar in specialties or differ in opinion as you find it among mortals. You do not find one of refined tastes associate with one of coarse habits. Here the spheres or conditions are more defined, and mental harmony is impossible. In like manner your spirit friends may differ from a medium. If not in this in other respects, where the lines can be equally definitely drawn. Thus the spheres on earth plane may be innumerable. But beyond this is another sphere, which admits only of spirits who have overcome the earth's law of gravity by being freed from sense and self, as taught by Spiritualism. That sphere again is composed of minor conditions as below. To reach the next above a certain general unfoldment is needed, as that needed to get away from the earth sphere. But "above" is also synonymous with "entering into." The more refined a spirit the farther he can enter into nature—going into what may be called the fourth dimension and thus can only communicate through a medium who is of a like development—of the same sphere, or near to it. Now, perfect tests depend on this rapport. The nearer a spirit can vibrate in unison with a medium or mortal on account of this oneness or nearness, the more perfect the message, or the nearer the truth it can come or cause the medium to interpret what it wishes to convey. So there are virtually no spheres in the arbitrary sense. It is only where harmony exists that spirits come together or form colonies. But as spirits are countless, the latter is also.

Question.—What is the best way for one with an excitable temper to get the better of it? Is it a fault? It seems to me that such is commendable if only excited by adequate causes. Is it possible for two people, each with a strong will, to be happy together as man and wife?—A. K. V.

Answer.—It is easier to give advice on this very common question than to take it. A bad temper is a lack in the balance of reason or love to control it. An excitable one is a warming up in the same direction with modifying influences behind it, or rather confronting it. An equable temper is one that neither gets hot nor cold—neither angry nor so transcendental as to overlook the squabbles of humanity. A bad temper is an effect of selfishness, and manifests as sullenness. An excitable one may range from the combative to a mere flush of the cheek, and gets a man in trouble according to the means used of resenting an injury or a supposed one. "A soft answer turneth away wrath" among cultured people, though the bully may regard it as cowardice. But one who can not generate dignity and good feeling enough to conquer the bully must either fight or make himself scarce. But the bully is seldom touched by an equable temperament to be ugly. A

fluence affects him; and one can make him feel good by good humor; love is the conqueror. When "excited," therefore, try to turn the feeling that arises with it into sympathy and it will finally take that turn absolutely. It belongs to the doctrine of abnegation, and makes angels of devils in the long run. Even the sullen man can become a forgiving one by practicing charity, and a ruler among his class. All evil is convertible into good by infusing it with love, for that is the divine essence which heals all discords and leads the way to heaven or happiness.

Question.—Why am I constantly dreaming about an old home, though never expecting to see it again on account of existing circumstances?—El Dorado.

Answer.—It is either a prophecy that you will return there some day—that the cause is upon you for it; or that you have not yet outgrown your old condition, and still have some of the aura of the past attached—that which is fitting to the old home, and which draws your spirit there during its emancipated state. Should you pass over now, you would be attracted there unwillingly, it being the cause upon you or the law of affinity operative between you and like conditions. If agreeable, all well and good, but if not, it shows that you are not in a higher sphere than you are in spirit or would be at transition. Therefore, remain where you are and try to outgrow the old condition that you may be in an equal as high sphere in spirit as you are in the mortal. Temperance and honesty will do it. These two principles constitute the religion of the universe, and lead heavenward.

Questions.—What is the best way to sit for independent slate writing? Why is it that in table tipping or automatic writing, you do not get correct answer unless you will the force to answer right?

Please tell what phases of mediumship the writer possesses; and also the best way to develop alone?—Glen.

Answers.—The best way to sit is to sit, simply. Take a small double slate, hold it in the palm of your hand under a table cover, whether under the table or resting on it. Sit until you feel impressed to continue or give it up. If you are a slate writing medium you will obtain results. If not, you won't. —Not to obtain correct answers at table tipping shows that you are not a good medium—too weak for independent spirit action. —You are most likely a mental medium. Try automatic writing by holding a pencil as in ordinary writing and withdraw the will from your arm. If the hand does not move and you obtain impressions instead, you will develop inspiration.

TIN GODS.

It is not always wise, says The Medium, for Spiritual societies to be hasty in inviting to their rostrums reputed mediums whose characters and psychic powers have not been thoroughly investigated, and a lack of caution in this regard sometimes causes embarrassing results. A society virtually indorses any medium whom it invites upon its platform, and unworthy persons sometimes impose upon these organizations to advance their own interests.

But even this they can and do overcome by clubbing a few friends together, obtain a charter from the state and recommend themselves. It is the old effort of making gods of themselves before being thoroughly human. One who knows himself never aspires for authority; for that implies responsibility.



ONE NEVER FINDS black specks, hulls, dust and dirt in Quaker Oats. It never has "that bitter, oily taste." It cooks easily; is delicious, healthful and economical. All this is the result of the superior grain from which it is produced and the perfect process by which it is manufactured. The most delicious breakfast and supper diet in the world. On millions of breakfast and supper tables every day.

At all Grocers.

Sold only in 2-lb. sealed packages.

Every Package bears Quaker name and Quaker figure.

ACCEPT NO SUBSTITUTE.

DR. MANSFIELD'S

REFINED HOMEOPATHIC MEDICINES

Are Compounded Clairvoyantly For Each Patient.

Send name, age, sex, leading symptoms for FREE DIAGNOSIS and METHODS OF CURE. Light of Truth, H. D. Barrett, Pres. N. S. A. and all endorse

W. A. MANSFIELD, M. D., 152 Cedar Ave., CLEVELAND, OHIO.

OUR Premium Offer

FOR

Renewals and new Subscribers to the Light of Truth.

For Six Weeks Only we will give every person renewing their subscription for one year by sending \$1.25 the following books, bound in paper:

HELEN HARLOW'S VOW.

by Lois Waisbrooker, 290 pages.

PSYCHIC WORLD, by the Author of "Higher Realms." 78 pages

MIND, MATTER AND MAN, by Willard J. Hull, 15 pages.

SMOKE STACKS AND STEEPLES, by Willard J. Hull, 16 pages.

All with the LIGHT OF TRUTH for one year for ONE DOLLAR AND TWENTY-FIVE CENTS.

7

EASY LESSONS IN ASTROLOGY.

—BY— J. B. SULLIVAN.

PRICE, 25 cents For sale at this office

TRUMPETS

ALUMINUM TRUMPETS in two and three sections, 36 inches high—magnetized when desired—\$1.50 on receipt of price. Address W. A. MURRAY, 107 E. Sixth St., Newport, Ky.

VITAPATHY,

The New Superior System of Health Practice, that cleanses, vitalizes, and cures when all else fails. Physicians soon learn it. Books, Patents, Baths, Batteries, College Instruction and Diploma all included. Address Prof. JOHN BUNYAN CAMPBELL, M. D., V. D., President American Health College, Fairmount, Cincinnati, Ohio.

CANCER CURED at HOME

No Pain. Book Mailed FREE. HANSON CO., 537 B. Fifth Ave., N. Y.

REPLY OF EX-MAYOR JOSEPH BROWN of St. Louis to Rev. Dr. Snyder's criticism on Spiritualism. 10 cents.

Spiritualists' Hymnal

NO. 2

A CHOICE COLLECTION OF NEW AND ORIGINAL SONGS AND HYMNALS (WORDS AND MUSIC.)

PREPARED ESPECIALLY FOR

Spiritualists' Meetings, Lyceums, Seances and The Home Circle.

BY B. M. LAWRENCE, M. D.

Author of Celestial Sonnets, Summerland Songs, The Patriots' Song Book, Temperance Melodies, Campaign Songs, Etc.

Price 25 cents. Postage 4 cents. \$2.50 per dozen.

PUBLISHED BY LIGHT OF TRUTH PUB. CO., COLUMBUS, OHIO.

PHILOSOPHICAL JOURNAL

[Established in 1865]

Devoted to the Philosophy and Phenomena of Modern Spiritualism. Sample Copy Free.

Weekly—16 pages—\$1. a year.

THOMAS G. NEWMAN, Publisher.

2096 Market St., - San Francisco, Ca

Light of Truth and Philosophical Journal clubbed for one year for \$1.75.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Healer now in practice. His cures are marvelous; his examinations correctly made and FREE to all who will send him name, age, sex, lock of hair and 6 cts. in stamps. He asks for no leading symptoms. Clairvoyants don't need any. Address J. S. LOUCKS, M. D., Shirley Center, Mass.

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

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

Light of Truth.

COLUMBUS, OHIO. JANUARY 15 1898

Terms of Subscription.

One year \$1.00
 Club of ten (a copy to the one getting up the club)..... 7.50
 Single copies05
 England or Europe 1.52
 India or Australia 2.04
 REMIT by Postoffice Money Order, Registered Letter, or Draft on Columbus or New York. It costs ten or fifteen cents to get checks on local banks cashed, so do not send them. Postage stamps will not be received in payment of subscriptions.

When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as their future address.

PERSONALS.

—Get Light of Truth tracts for missionary purposes.

—Mr. W. H. Myers paid our sanctum a visit last week.

—C. E. Winans may send for a letter addressed to him at this office.

—When ordering an album give street address—not P. O. box—as we send them by express.

—Mrs. Carrie Firth Curran of the official board of the O. S. A., paid the Light of Truth a brief visit last week.

—Mrs. A. B. Severance says the world is growing better every day, and the Light of Truth is partly the cause of it. Thanks.

—To know what the world thinks of you get a Psychometric Dictionary and study the influences which betray these secrets of the human heart.

—W. H. Bach requests it to be said that his "Big Bible Stories" were delayed on account of the Xmas rush, but will be out soon—probably are by this time.

—Mrs. L. A. Stanley writes: "I find the Light of Truth a most noble worker, and it will continue to hold a high place of honor in the esteem of all intelligent people."

—Societies that use the word "Worthy" as a title for their officers should see that no unworthy ones are installed. Such titles are usually invented by people whose only hope to command respect is by proxy.

—L. M.—Your news note would have appeared had you not referred to the medium as "Professor." We are always suspicious of mediums who assume that title. Having no colleges that confer it, the same must be unauthoritatively appropriated; and false in one, false in all things.

—When ordering Prof. Loveland's new book, "An Essay on Mediumship," do not credit to any other author but the right one, as it leads to confusion in our book department, and may cause an entirely different book to be sent you. If you can not remember the author's name when ordering the book do not give any at random. Simply give the title of the book and nothing else.

—"After writing out a long account of our services you cut it down to a short paragraph; I will trouble you no more," writes a good brother whose disappointment bore evidences of great mental anguish. But we are sorry that we must continue in this line of curtailing news matter. It is growing on us weekly, and everybody seems anxious to get into the Light of Truth; thus the chances are that others will be disappointed if they do not learn to boil down their news items. To be no more troubled by such petulant correspondents who dislike to be treated on a par with the rest of humanity is perhaps a good thing for us, and, we appreciate it accordingly.

—Mrs. Ida P. A. Whitlock opened services in Columbus with a house nearly full—a large audience considering the weather. She made a good impression generally, having a dignified appearance and a good enunciation to introduce herself with; and withal, her language was flowery and her thoughts elevating. She closed with tests and psychometric readings. She may be seen "at home" at the Revere house, on Mondays from 2 to 6 p. m. On other days she gives sittings professionally.



MRS. IDA P. A. WHITLOCK,
 Present Lecturer of the First Spiritual
 Church of Columbus, O.

FINALLY IDENTIFIED.

The street car struck the rear wheel of the bicycle. The bicyclist described a parabola and fell upon a pile of brick. The bicyclist raised on one elbow, reached back an arm toward a rear pocket of the knickerbockers and collapsed insensible. A sergeant of police felt in his pocket and drew out a silver cocktail flask labelled, "J. J. Jones, No. 400 Bonton-ave." "Go to No. 400 Bonton-ave," said the sergeant to a police officer, "and tell Mrs. Jones that Mr. Jones has"—The sergeant paused and drew a hand mirror from the other rear pocket of the knickerbockers. "Tell Mr. Jones that Mrs. Jones has"—The druggist who was assisting tickled the bicyclist's lip with a feather he was trying to burn under the nostrils. The bicyclist smiled and murmured "Charlie!" Tell Mr. and Mrs. Jones that Miss Jones has met with an accident.—Life.

A SENTIMENT WORTH REPEATING.

U. N. Merwin, a 48-year-old investigator of the Spiritual science, writes:

"The improved appearance of your paper, together with its noble band of contributors, are of a character that makes me loth to part with it, and thus my renewal. * *"

"The more intelligent of our clergy are reading our periodicals, acknowledge our principles and thereby are defending us against calumniators. One of the most outspoken recently was Rev. Marion F. Ham of Chattanooga, Tenn. The gratification of seeing his sermon in the Light of Truth was worth a year's subscription in itself. Verily the time is propitious for glorious results."

Alphonse Daudet, the famous French novelist, died in Paris, Dec. 16, aged 57 years. He was called the Dickens of France.

Keep free from bile and you will be free from pain.

THE BETTER WAY—An occult story, by H. McL. Shepard Wolf. 25 cents.
 THOMAS PAINE—WAS HE JUNIUS—By W. H. Burr. Price 10 cents.

Free Samples to All.

15,000 Packages to be Given to All Who Apply—John A. Smith and His Remarkable Rheumatism Cure.

THE FIRST TEST AND WHAT IT LED TO

Cured Himself First, Then His Friends and Neighbors, and Now Proposes to Cure the World.



JOHN A. SMITH, MILWAUKEE, WIS.

On the theory that "seeing is believing" John A. Smith of Milwaukee wants every one to first try his remedy for the cure of rheumatism at his expense. To that end he proposes to distribute 15,000 free sample packages to all persons sending him their name and address. Mr. Smith had for years suffered all the agony and torture of rheumatism, tried all the remedies known, and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine, and after considerable doctoring with leading physicians, who were unable to help him, he gave up in despair. He began studying into the causes of rheumatism, and after much experimenting and repeated failure, he finally found a remedy which cured him in a few days. The result was so beneficial to his entire system and was such a glorious escape from the clutches of rheumatism

he called his new found remedy Gloria Tonic. Those of his friends, relatives and neighbors who were subject to rheumatism were next cured, and Mr. Smith concluded he would offer his remedy to the world. But he found the task a difficult one. Nearly everybody had tried a hundred or more remedies, just as he did, and they couldn't be made to believe there was such a thing as a cure for rheumatism. But an old gentleman in Seguin, Tex., Mr. Bertram, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune on advertised remedies he wouldn't buy anything more until he knew it was worth something. The sample was sent and the results were astonishing. He was completely cured. This gave Mr. Smith a new idea, and ever since that time he has been sending free sample pack-

ages of Gloria Tonic to all who may apply. It cured H. Bucholz, 70 years old, of Norborne, Mo., after suffering 25 years. In Regina, N. W. Ter., Anton Bengert was laid up nine years. A sample of Gloria Tonic was the first relief he ever got and three boxes entirely cured him. Thomas Callahan, of Harvard, Ills., suffered continuously for four years and was cured by Mr. Smith's remarkable remedy. At Indian Ford, Wis., Frederick Arnold, aged 66, suffered 12 years. Nothing ever relieved her until she tried Gloria Tonic. She was cured completely. At Pittsburg, Ind., a druggist was cured after 33 years suffering. John Carston of Belton, Tex., had planned to give his wife a trip to Germany, but she was taken with an attack of rheumatism and the trip abandoned. But she tried a sample of Gloria Tonic, got some more, was cured and went to Europe rejoicing. She is a firm believer in Gloria Tonic. Mrs. Pershon of Amsterdam, N. Y., believes Providence directed her to Mr. Smith's remedy. She was nearly insane from the intense suffering from rheumatic pains and was entirely cured. Thousands of other instances could be related where this magical remedy has cured rheumatism. It is well worth anybody's time to send their name and address to Mr. Smith and he will send a trial package of Gloria Tonic absolutely free of charge. If you have a friend or acquaintance a neighbor or relative suffering from rheumatism send for a trial package and give it a test. It is a remarkable remedy and there is no question but what it will cure any case of rheumatism, no matter how severe or of how long standing. Send your name and address to John A. Smith, 137 Summerfield Church Building, Milwaukee, Wis.