

Kenula

Light of Truth

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MRS. MAGGIE WAITE.

An Exponent of the
philosophy of Life.

HARPER ILL'S SYN. COLS. CO.

SEEN AND UNSEEN.

By Lilian Whiting.

NUMBER ONE.

The relations between the seen and the unseen are undoubtedly far more simple and direct than has been usually believed, I have come to think. And I have come to this conviction through a period of closest scrutiny and study of conditions. I was born a believer, so to speak, in the reality of the unseen world; that is to say, I accepted it as naturally as I did the facts of sunrise and sunset, and I can not remember the time when I did not as fully and instinctively believe in the invisible just as much as I did in the visible companionship; and it never occurred to me to question the reality of this until, on the death of the one dearest in this world to me, I realized that the truth or untruth of this belief must, under the new circumstances, be a matter of absolute life or death. Then I began to study, to scrutinize, to question, to compare. Tennyson says:

"There lives more faith in honest doubt

Believe me, than in half the creeds."

And so we may regard the faith which he has subjected to every possible test as one more absolutely convincing to himself, and which has more claim to the consideration of others, than one into which no question or critical scrutiny has ever entered.

The winter of 1896-7 offered to me peculiarly fortunate conditions for study in psychical research. Dr. Richard Hodgson, the eminent secretary of the Society for Psychical Research, was then in Boston devoting himself exclusively to this work. Mrs. Piper, the medium consulted, lives in a suburban town eight miles from Boston, and to her he went for a sitting every day; and I, with a few others, was privileged to have a sitting once in every three or four weeks.

Perhaps a word regarding the medium herself may assist in making clear the conditions. It was somewhere about 1885 that the mediumship of Mrs. Piper began to impress Boston sitters, and its wonders were much discussed. Her sitters began to include many notable people, Rev. M. J. Savage, Mr. Howells, Prof. Wm. James and Phillips Brooks. Dr. Hodgson had repeated sittings, and was amazed at the results, although he was not convinced that they were not due to some other means. He surrounded the medium with tests unknown to her; had her habits and associations studied and scrutinized; but nothing could be learned—indeed, there was nothing to learn of her simple, innocent life, beyond what appeared. She was a young wife and mother, with two pretty little girls; her husband's father had long been connected with the Estes & Lauriat publishing house, and her husband was an exemplary, honest man; the entire family standing well in the community. Mrs. Piper herself had no particular knowledge or theory of psychical matters; her gift of mediumship had come upon her unaware, and that was about all she knew regarding it. From the reports of Dr. Hodgson and Prof. James the London society became interested, and finally, about 1890 or so, they invited Mrs. Piper to come to London, paid all her expenses both ways and that of an attendant, and she was entertained for some weeks in the family of Prof. Sidgwick of Cambridge, and paid besides \$6 a day for her sittings.

Prof. and Mrs. Sidgwick, Prof. Oliver Lodge, Prof. Crookes, Mr. W. H. F. Myers and many another of the well known scientists and scholars tested her to their entire satisfaction. The unanimous verdict was that no hypothesis, save that of actual and genuine communion from the unseen world, could by any possibility account for a large part of the phenomena.

When Mrs. Piper returned to Boston it was to continue her mediumship under the auspices of the Psychical Society, which means that she can only be consulted by their knowledge and consent. The price of consultation was made \$10, and she was surrounded with care for her health and well being with a view to increasing and guarding her gift. Heretofore the method of communicating had been by speech. Her "control" called himself "Dr. Phinnit," representing himself as a French physician, who died about 100 years ago. Dr. Phinnit spoke in a rough, harsh voice, and his personality was as complete a contrast as possible to the delicate, flower-like personality of the medium. Finally the oral method changed to writing, and the hand of the medium wrote while in trance. In January of 1897 another change occurred by which Imperator and his associates, Rector and Doctor, formerly the "control," of Rev. Stainton Moses, assumed the control of Mrs. Piper and banished Dr. Phinnit. Since then the sittings have assumed a character of the highest order; of the utmost spiritual reverence and intellectual refinement.

In 1887, and again in 1889, at both of two sittings I had with Mrs. Piper, Dr. Phinnit (then in control) prophesied that I would go to Europe with my beloved friend whose death occurred on May 19, 1896. The first time it seemed possible; the second, improbable; and on my so remarking Dr. Phinnit said: "It will be so; I see you there together." I had forgotten all about this—and it never had been fulfilled—when suddenly, on a day in June in Florence, a month after the death of my dear friend, this old prophecy flashed upon me; at first as a matter utterly at variance with truth; and next as a prophecy singularly and wonderfully fulfilled; for her death had occurred on the day that I landed in Liverpool, and the remarkable experience of that date (which I have described in my little book "After Her Death: the Story of a Summer") the remarkable experiences that seemed to prove, beyond a doubt, her presence with me and my subsequent consciousness of her companionship, had indeed, in a way undreamed-of, fulfilled these old prophecies. Relating all this on my return to Dr. Hodgson, he at once was interested to arrange for a new sitting, and finally on Oct. 24, '96, I had the first of a series of about 30, of which the latest one was on Jan. 10, '98. During these 15 months it has been my privilege to study closely the character of psychic communication through the mediumship of Mrs. Piper. The conditions were peculiarly favorable, as they included not only my own "sittings," but also to a degree Dr. Hodgson's. Each morning 6 days out of the 7, he took the 9 o'clock train for the suburban town where Mrs. Piper lived. In a good portion of these sittings my friend also came, and for some five

months these remarkably valuable conditions continued.

With this bit of explanatory preface I propose to relate, as nearly as some regard and restraint in the way of private and personal matters permit—the story of these five months. And now as what I am about to present through a series of articles owes its possible value to absolute truth and sincerity, I will state at once that the beloved friend on the other side communicating with me through Mrs. Piper is Kate Field. It was—for it finally had to be—an open secret that it was she to whom the experiences narrated in "After Her Death" refer, and I shall simply take up the story here as frankly as I would relate it to personal friends in our personal meeting.

On my first sitting (Oct. 24, 1896,) the medium became entranced and a little table piled with cushions, on which she rested, was drawn to her left side, while her right hand was stretched out to another table on that side bearing pencils and pads, the hand became very nervous and excited and flew toward me, passing over my face and hair with caressing movements, and then seizing the pencil, wrote, "I am Kate Field," a simple direct announcement, most characteristic of her. Allusion to her death, and to circumstances immediately preceding it were given at some length, and on my inquiry regarding a business matter, pages and pages were written describing a transaction ante-dating, by some years, her death, and stating the place where it occurred and three persons concerned in it. At that time I had never heard of this matter, but within three weeks one of the persons chiefly concerned came to see me, and, knowing nothing of the communication I had received from Miss Field, told the story, the two narrations—that of the friend and that made through the psychic, being as nearly alike as the same circumstances related by two truthful persons would inevitably be. At this first sitting, Miss Field told me, indeed, that she wished me to meet this friend (who was a stranger to me and whom I will designate as "X") writing, through the medium's hand, "I will impress X to come to see you." I had hardly thought of the matter, though, when one afternoon the card of "X" came up and he soon followed it, saying, "I should have written to ask your permission to call; but the truth is such a strong influence has been about me for days urging me to come that I suddenly started." The gentleman came from another city. We had a long talk, in the course of which "X" alluded to this business detail and said: "I wish to tell you about it"—giving me the same story which three weeks before had been written through the medium, and to which I had made no reference. After he had finished, I showed him the written record to his surprise, and also, to his absolutely-compelled belief in its authenticity. This initiated for us both a series of impressive revelations.

On a certain day, a friend who had known Miss Field in Honolulu kindly came to see me, and related a certain remark of hers which I could not at all understand or harmonize with facts. There was no question of the assertion of my guest, but I was puzzled. At the next sitting, I not having referred to this, Miss Field wrote: "Mrs. — was mistaken, Lillian; I did not do — so and so." Later she explained to me telepathically that her remark was a play upon words, which, taken literally, involved just what the lady had said, but which she did not mean to have taken literally. But this seemed to prove that she heard the conversation in my room between my guest and myself; and so here was

a fact, or a possible fact, of great significance. "Do those in the unseen hear our spoken words?" I questioned, and made this as a feature of the problem to be studied. On this I experimented. I found that when I went for a sitting conversations that had taken place in my room were referred to by her—she taking the initiative—and that even letters I had received and written were known to her. For instance, I had received a letter from an editor, who had always been a most faithful friend of hers, asking me for a certain contribution, to be sent with bill. I replied that there would be no charge on my part—that I was glad to render any little service to one who had been so kind to my beloved friend. I had not thought twice of this; but at the next sitting she wrote: "Lillian, I was glad you replied to Mr. — as you did." Here, then, seemed an indication, at least, that those in the unseen are cognizant of our writing.

(To be Continued.)

A HALF CENTURY EFFECT.

Our Coming "International Jubilee" in Commemoration of the Semi-Centennial Anniversary of the Advent of Modern Spiritualism.

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

It is known by the Spiritualists generally throughout the country that we are to hold a jubilee for the above named purpose from the 1st to the 8th of June next, here in this city that has been most appropriately termed "The Cradle of Modern Spiritualism," because it was here that its first public demonstrations were made.

It has been announced that this is to be an international jubilee, and it is the earnest desire of our "National Association," of our general manager and his board of co-workers, that it should be made such. It is also their desire that it should be made as imposing a demonstration as possible to the world of the widespread power and influence that Spiritualism has achieved, and the really splendid position to which it has attained—when we consider it, uninfluenced by the ravings of its foes—not alone in our country, but in almost every civilized country on the face of the globe, and that, too, despite the almost overwhelming odds against which it has had to contend.

The power of the press and of the pulpit have been arrayed against it. The church has anathematized it. The press has poured upon it unmeasured ridicule and contempt. Science has denounced it as imposture. Materialism has scoffed at and derided it. False friends have betrayed it. Base impostors have masqueraded in its sacred habiliments; and yet, in the face of it all, we can proudly point to millions of believers all over the world and to a literature that has found expression in the English, French, German, Italian, Spanish and Russian languages.

Does not this, I ask, justify the assertion that it took Christianity more than 300 years to become as strong and as respectable in point of numbers and influence as Spiritualism stands at the expiration of its first half century?

But shall we succeed in making our jubilee what we so earnestly desire it to be? The answer to this question depends very largely upon the attitude toward it taken by our American Spiritualists. If they will yield to it hearty practical co-operation, its success is assured beyond all contingency.

How can they do this? Let us see. Our general manager has had an earnest appeal in several recent journals. I read it with surprise that any number of our Spiritualists, especially of those who know anything about business and the immense amount of labor involved

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In getting up any such a demonstration as this, should be blind to what seems to me a self-evident fact; viz., the imperative necessity of a considerable amount of money to meet the current expenses that necessarily accompany every stage of the preparatory efforts necessary to ensure its success.

Take my own department, for instance—that of the foreign correspondence. It involves the necessity of the expenditure of no inconsiderable amount of money for stationery, for the printing of circulars in foreign languages, and for the purchase of postage stamps, it costing more than double for postage on foreign mail matter, both for letters and circulars, than for domestic.

In furtherance of the desire to make this a truly international affair, I have for the past month been busily engaged in the writing to distinguished representative Spiritualists abroad, to the officers of associations, and to eminent investigators, cordially inviting them to be present and participate with us in the exercises and festivities of the occasion, and if that be impossible, soliciting the favor of a paper upon some one of the great subjects kindred to Spiritualism. A narration of remarkable experiences, information concerning the status and influence of Spiritualism in their localities or a letter of sympathy with the spirit and object of our jubilee, which we hope, to make the most imposing event in the history of Spiritualism.

I have within the past four weeks sent letters and circulars to many parties in England, and letters to France, Germany, Switzerland, Italy, Russia, Australia, New Zealand and South Africa. Austria, Spain, Tasmania and the South American Republics are yet to be addressed.

These letters are soon to be followed by circulars, each printed in French, German and Spanish, setting forth what we hope to accomplish.

Equally large, if not much larger, are the expenses attending the management of other departments of preparatory work. They have been concisely and clearly stated by the general manager in his appeal, which may need no added word of mine; and yet I cannot resist the strong impression—unknown to him—to add my testimony to his, and to beg all who desire at heart the success of this movement and sympathize with the earnest desire of Manager Walker to make it a brilliant success, to respond speedily with donations of money in accordance with their means, and thus strengthen and encourage his hands that are toiling so energetically and, as he says, "Working day and night."

I have read with deep interest Bro. Loveland's recent articles. I give my hearty assent to the most that he says. I believe with him that we are facing a crisis in our cause. I believe that Spiritualism within the coming two years is to be subject to an ordeal more trying than it has ever been called upon to pass through; but I have no fears for it. I am sure that it will emerge from it triumphantly and take a higher and more influential position than it has hitherto occupied, because it will come forth purified as by fire, and freed from the numerous parasites that, like vampires, have fastened themselves to it, and fattened upon it.

I have prayed for a long time as I never prayed for anything before—and with me prayer is simply earnest desire—that something might happen to rouse our Spiritualists out of their fatal apathy and indifference to the most important interests of our cause. If the "National Anti-Spiritualists' association," organized last October, will please furnish us with the necessary cyclone, I for one shall feel extremely grateful to it.

I will say, in closing, that I see in the successful accomplishment of our contemplated jubilee just at this juncture of affairs, standing as we are upon the threshold of an organized movement against us, one of the most powerful means possible for thwarting the designs of our foes, immensely strengthening our own position, and giving to the world a splendid demonstration of who and what we are, and what true Spiritualism is.

In furtherance of that end I add my most earnest and urgent appeal to Bro. Walker's for individual and collective efforts to furnish us with the funds—from the smallest amount upward—that are absolutely essential to ensure success. F. L. H. WILLIS.

THE INFLUENCE OF THE MIND OVER THE BODY.

[B. F. Underwood.]

Much is said and written these days in regard to mind cure, faith cure, mental healing, Christian Science, psycho-therapeutics and other systems, theories and methods of treating disease through the influence of the mind over the body. Many extravagant claims are made, many exaggerated statements of cures effected are published, much charlatany is practiced under these names. Yet there is, beyond doubt, a great principle underlying all theories and methods of arresting and overcoming disease by mental influence.

The power of the mind to affect the body is certain, and it is recognized by all experienced physicians and nurses. It is important that a patient shall have confidence in his physician, and that he shall have faith in his own recovery. It is desirable in many cases that the patient shall believe strongly in the efficacy of the medicine which is given. Physicians often give neutral substances, like bread pills, to persons who need no medicine, but who think they need it and believe that it will do them good. It may even operate like the positive agent for which the physician gives it, without the patient's knowledge, as a substitute.

Through fear the hair has been known to turn from dark to gray and even white in 24 hours—at least medical works contain reports of such phenomena. The shock produced by a few words, by the news of a death, may so affect the heart and brain as to produce convulsions or unconsciousness. Even stigmata, the sign of the cross on the body for instance, has been produced under the influence of deep emotion, the blood being forced, as Dr. Carpenter says, through the perspiratory ducts, and the image responding to the prolonged concentration of the mind upon the spectacle of the crucifixion, with the accompanying religious ecstasy.

Hypnotic power may be so used as to make a patient insensible to the extraction of a tooth or to a surgical operation. It has been used successfully in curing the liquor habit, the opium habit, the tobacco habit and the confirmed use of other stimulants and narcotics. These facts illustrate the influence of suggestion—one's own suggestion to himself—and of the influence of feeling and thought in various ways, to neutralize and destroy some kind of bodily disturbance and disease.

But a recognition of this fact, a better knowledge of which may make less demand, perhaps, for drugs in ordinary cases, does not imply necessarily the entire truth of any of the theories taught, while it does show that they are based fundamentally and practically upon the same common principle of the mind controlling the body.

B. F. UNDERWOOD.



MRS. S. A. ARMSTRONG.

MAN, THE MICROCOSM.

MRS. S. A. ARMSTRONG.

This is the title of a condensed volume from the pen of Giles B. Stebbins. It is full of meat. It starts out thus: "We need the inner life of man, his divine relations, companionships and possibilities, set forth in clearer light and larger view. The century now near its close has brought more freedom and a wider range of thought, more of the discovery and application of truth in things material and spiritual than any preceding century." "We have more light and must use it. Truths which we have seen but faintly, and which we still treat in a half-hearted and perfunctory manner, can and should be so illustrated and emphasized as real, and in the nature of things, that man's reason and his inner consciousness shall be satisfied and enlarged. We must realize that the spirit of man is like a flowing fountain, not like a cistern, fed only from without." This is an apt illustration. The "flowing fountain," fed from exhaustless springs of life and truth, is ever adding new streams to the musical river that pours its ceaseless melodies into the ocean of Eternity. Brother Stebbins makes use of the axiomatic reasonings of great minds, past and present, and concentrates them on the problems of life and immortality, in a concise and pleasing manner, highly suggestive and instructive. One feels a strong temptation to quote verbatim, but there would be no good place to stop until the whole book was thus reproduced. It is a valuable compendium of philosophy, abundantly illuminated by scientific flashes and spiritual revelation. Every page has texts for many sermons, and might be used to advantage by pulpites to enlarge the scope of their sermons, and give new zest and meanings to the stereotyped "word of God."

LYMAN C. HOWE,

210 Mason st., Milwaukee, Wis., Jan. 21, 1898.

PRACTICAL PALMISTRY;
Or
HAND READING SIMPLIFIED.

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

President of the American Chirological Society.

ILLUSTRATED.

Secure a book and read your own hand. Nothing will be more valuable, interesting and instructive. Handsomely illustrated. Bound in cloth. Price, \$1, postpaid.

For more than a quarter of a century the subject of this memoir, Mrs. S. Augusta Armstrong, has been an earnest Spiritualist and worker in the cause. Stepping out of the creed-bound Episcopal church into the broad fields of Spiritual knowledge, she has worked in and out of season to bring others into the light.

She was the first president of the Woman's Progressive Union, which is the foundation of the now so well known Spiritual Temple of Buffalo, N. Y.

She gives generously of her time and means to assist in carrying on the work for the betterment morally, physically and Spiritually of those in need of such assistance wherever found.

Of late years she has been prominent in camp work, not alone speaking upon the spiritual side of life, but has established "Woman's Day" for the discussion of political equality in many camps, among which are Lake Brady, Mount Pleasant Park, Maple Dell, Oak Cliff Park (Texas), etc. She is one of the board of trustees of Central New York camp.

Socially Mrs. Armstrong is a charming woman, and finds time even among her many outside interests to entertain her friends in her beautiful home in Fourteenth street, where one often meets many of the intellectual and progressive people of Buffalo.

HELEN LEIGH SAWIN.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and dally prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun:
Beautiful goal, with race well won:
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—oh, beautiful sleep.

—Waverly Magazine.

CORRESPONDENCE

NEWS NOTES.

Dr. J. R. Buchanan is located at San Jose, Cal.

The camp at Lake Helen, Fla., opens tomorrow.

Dr. Henry Slade is residing in Westfield, N. Y.

Address Moses Hull at Lima, O., till 1st of March.

Stevens Point, Wis., has Clara L. Stewart as lecturer.

Dr. H. C. Willis is lecturing and giving tests in the east.

Mrs. Carrie E. Twing lectured in Aurora, N. Y., on the 21st ult.

Owen Meredith, the boy medium, can be addressed at Canton, O.

Dr. J. M. Peebles has returned to San Diego, Cal., for the present.

Edgar W. Emerson serves the Providence (R. I.) society tomorrow.

Ira Davenport, the physical medium, is located at Mayville, N. Y.

Arthur C. Smith of Hamden, Me., was in Dexter on a visit recently.

Salem, Mass., will have Mrs. Tillie U. Reynolds the next two Sundays.

W. J. Cushing of Brooklyn, N. Y., has removed to 128 Livingston street.

Prof. W. H. Peck is in St. Louis, Mo. Address for the winter, 3005 Magazine st.

Mrs. M. E. Proctor has opened a class in occult philosophy in Attleboro, Mass.

Fitchburg, Mass., had Dr. W. A. Hale, the test medium and singer, on the 23d ult.

The Willimantic (Conn.) society enjoyed a "bean supper" recently that was well attended.

Minerva, O., claims to have one of the finest mediums in the country in Mrs. Hattie Tiffany.

Lyman C. Howe remains another month in Milwaukee. He goes to Paw Paw, Mich., in March.

The Spiritual Union of Bridgeport, Conn., had an interesting entertainment on the 18th ult.

A Klondike party is the latest Boston pastime. The Helping Hand had one last Wednesday evening.

Moses Hull reports Dr. Nellie Mosier of North Lindale, O., as being as good a test medium as there is in the field.

Haverhill, Mass., has an interesting Spiritualist sewing circle, which meets at the residence of Mrs. Hill, 23 How street.

Dundee, Mich., has a live little society that promises great results in time. Mrs. R. D. Moore is the secretary.

Dr. Juliet H. Severance has returned to her old home, Milwaukee, Wis., and may be addressed at 661 Milwaukee street.

W. J. Colville opens a course of lectures on Spiritual science at 497 Franklin ave., Brooklyn, N. Y., on the 8th inst.

Newark, N. J., had Mr. Palmer for lecture and Mrs. L. A. Olmstead for tests on the 30th. Both are from Brooklyn, N. Y.

Lafayette, Ind., will have Mrs. India Hill as speaker and Mrs. Frances Ruddle as test medium for February, writes a correspondent.

At the annual meeting of the Philadelphia Spiritual society Hon. Thos. M. Locke was re-elected president and C. L. GeFrorer secretary.

The Children's Progressive Lyceum of Cleveland, O., which recently celebrated its 32d anniversary, was founded by Andrew Jackson Davis.

Mrs. Mary J. Wentworth of Brooks, Me., spent a pleasant visit with friends at Waterville while on her way to the state convention at Skowhegan.

Jonesboro, Ind., was recently made happy by a visit from Charley Barnes, who gave the friends down there one of his good old trumpet seances.

Prof. J. Clegg Wright and the Countess Wachtmeister conjointly occupied the platform of the First society of New York on a recent occasion.

Rochester, N. Y., will celebrate the semi-centennial at Fitzhugh hall, Sunday, March 27, to Sunday, April 3. Two meetings per day will be held.

The F. D. C. of Brooklyn, N. Y., held its regular semi-monthly musicale at the Sortie parlors on the 21st ult. Ira M. Courlis gave tests on the occasion.

The friends at Shelbyville, Ind., meet at the residence of Elijah Towns for their spiritual comfort, and obtain it in greatest measure through the family mediumship.

A Dayton (O.) correspondent writes: W. V. Nicum addressed the Denton club on the 22d on psychology, followed by hypnotic experiments, which were quite successful.

Mrs. S. E. Humes of Providence recently lectured in Pawtucket to an interested audience. She gave tests after the lecture, all of which were well received and acknowledged.

The Ladies' Spiritual Aid of Lynn, Mass., M. C. Chase, president, has moved from Benevolent hall to French's new hall, 36 Market street, and will meet every Tuesday.

Mr. and Mrs. Moses Hull and Dr. Nellie Mosier have been stirring up the people of Andover, O., with lectures and tests. Many exclaimed they never saw it in this wise before.

Coshocton, O., has been recently awakened by Mrs. Ida Whitlock. Mrs. M. E. Schaefer is the moving spirit in that locality, and the indications are that a society will be formed in the near future.

Among the delegation from Fairfield, Me., to the state convention, were Messrs. B. M. Bradbury, Bert Smith, J. R. Donnelly, Cyrus Bryant, Mrs. A. Learned, Mrs. Sarah Cotton, Mrs. R. W. Woodman.

J. C. Decker writes from Washington, Pa.: We have with us the well known clairvoyant and clairaudient medium, Mrs. E. J. Demorest, who, previous to her coming here, successfully organized a society at Reading, Pa.

The lyceum at Galveston, Tex., has been reorganized. The mother society is still being administered to by Mr. Ring, a rising young speaker, and the musical wants of the society are being supplied by Mis Beulah Bell, one of the sweetest singers in that section.

Dr. N. Sackett of Springfield, Mass., writes: "The Church of the Spirit would like to extend to Mrs. Concannon and Mrs. Goff a vote of thanks for the very successful seance they gave as a benefit and help to the church at my residence, Wednesday afternoon, Jan. 19th."

Miss Annie Phillips of Clackamas, Oregon, the daughter of William Phillips, Esq., passed away on the 11th ult., in the prime of womanhood. The Spiritual Lyceum exercises were conducted at the grave by Mrs. Millard, the children placing sprays of myrtle on the casket.—Lillie Miller Smith.

On the evenings of Jan. 18 and 19 Mrs. Marion Carpenter of Detroit lectured to the people of Cairo, Mich., on Spiritualism—subjects sent up by audience. The opera house was filled and great attention was given. The lectures, tests and inspirational singing was very fine. We hope to have her again soon.—Sec.

At the annual meeting of the First Spiritual society of Portland, Me., the following officers were elected for the ensuing year: President, W. E. Bradish; vice president, A. T. Marsh; clerk, H. C. Berry; treasurer, Orrin Dunlap; directors, Mrs. Sarah Libby, Miss Ada Baker, Mrs. Kate Jellerson, Mr. C. E. Smith.

Ida M. Rupert, writing of Georgiana McIntyre's recent work in Cleveland, says: "Her inspired utterances give unto the soul new hope and encouragement. She stands as a grand beacon light to suffering humanity, to lead them out of the valleys of physical and mental bondage into a realization of the divinity within." We congratulate.

The Onset Bay Grove association has elected John Q. A. Whittemore of Boston, president; C. A. Miller of Brockton, vice president; Charles F. Howard of Foxboro, clerk and treasurer; George A. Fuller of Worcester, C. Hobart Davis of Boston, Mrs. C. M. Robins of Fitchburg, Charles C. Whittemore of Newton, Joseph H. Burgess of East Wareham and L. E. Bullock of Onset, directors.

It seems strange that "mediums" with "great endorsements" from "Royal" societies should be sneaking around out-of-the-way towns to hold their seances. Why not start in the larger cities, where people are not so credulous, and then go to the country towns with endorsements from known city societies? Our rural friends should not allow themselves to be deceived by hollow pretensions.

G. W. Kates and wife held very successful meetings in Troy, N. Y., Jan. 16, 18, 20, 21 and 23. The hall of the First Spiritualists' society was crowded at the Sunday meetings. The lectures were highly appreciated and the tests by Mrs. Kates were of a remarkable character, proving her to be a psychic wonder to the skeptics and indeed to the Spiritualists. Their address is 234 Monroe ave., Rochester, N. Y.

The midwinter convention of the Michigan State Spiritual association will be held on Feb. 11-13 in Washington Guard hall, 220 Cortland street, Jackson, Mich. Hon. E. W. Barber will deliver the address of welcome; response by Mrs. M. Carpenter. Other addresses will be delivered by Mrs. N. Baade, Mrs. A. L. Robinson, Dr. C. O. Jenison, Giles B. Stebbins, Mrs. E. C. Woodruff, Mrs. Eva P. Hopkins and Mrs. M. E. Root. For circular address May F. Ayers, Sec., at Lansing, Mich.

At a meeting in Minneapolis, Minn., articles of incorporation of the state association, which it is proposed to file with the secretary of state, were adopted, and the following officers were elected: President, S. J. Maxwell, St. Paul; vice president, C. D. Pruden; secretary, Joseph P. Whitwell, St. Paul; treasurer, O. J. Johnson, Minneapolis; trustees, H. E. Lepper, J. H. McDonald, E. J. Phillipi, Frank Shaft, Thomas B. Farmer.

E. A. Tisdale, recently ministering to Boston people, is a remarkable man. He was the youngest marine in our Uncle Sam's navy during the war of the rebellion, and was bereft of his eyesight in an engagement in which many faithful loyalists bit the dust. After being mustered out of the navy he was converted to Spiritualism and began to preach. He is a trance medium and plays with accuracy. He plays the piano, but can play any musical instrument. He goes to Washington next month.

Since the advent of Mr. Willard J. Hull's visit to Springfield, O., the cause has been growing there, writes Bro. J. S. Huhn. Besides a number of basket meetings others have been held; a Ladies' Aid formed at the home of

Mrs. Lizzie Meisse; an indignation meeting held to denounce the action of its "Sun," which throws shadows instead of light on humanity, and general interest shown not before noticed. But Springfield has a good backbone of backbone, and will not want. It is bound to reach the light, and without the aid of the Sun.

Cincinnati is enjoying a revival of interest in the cause since the Union society has been reorganized, writes Mr. R. Rader, and most especially that the great veteran trio—Messrs. Hare, Youmans, and McCracken—are taking part in the management. The Ladies' Aid, too, is doing valuable duty under Mrs. McCracken, Allen, Bachman, Klotter and Rader. Mrs. Pfuntner's engagement the past month also contributed much toward the harmony and success. A surprise is also in store for the friends in the near future, adds the writer in a postscript.

The First Society of Spiritualists of Chattanooga, Tenn., has at last received its charter from the N. S. A. The temporary officers were vacated and the following officers were elected for the ensuing year: President, Paul R. Albert; vice president, Mrs. Walter S. French; secretary, Walter S. French; treasurer, Warren L. Lawton; trustees, Dr. May C. Marston, George W. Stoops and John Bailey; musical director, Professor A. S. Prather; chairman of finance committee, D. W. Hughes. The Ladies' Aid has become a very effective adjunct to the society, and is holding weekly socials with much success, materially as well as spiritually.—Corr.

Tom Clifford of Cleveland, O., writes: Mrs. Annie E. Thomas, platform test medium and lecturer of Newort, Ky., has just closed an engagement of four Sundays with the Progressive Thought society in this city, and her announcement that other engagements rendered her departure imperative was received with regret by Spiritualists and investigators alike. While in Cleveland Mrs. Thomas was favored with unusually large audiences, and the daily press published lengthy reports of her seances. Many of the tests were given to utter strangers and skeptics, and were so convincing that even the chronic scoffer at mediumship was silenced.

The annual meeting of the Maine Spiritualists at Skowhegan proved successful and interesting, though most of the business was local. Among other things it was decided to hold a meeting at the Madison campground, end of June. The officers of the association are Rev. A. J. Weaver of Old Orchard, president; A. H. Blackington of Rockland, first vice president; Mrs. S. A. Clifford of Waterville, second vice president; Mrs. D. A. B. Rand of Hartland, secretary; L. C. Waterman of Dexter, treasurer; D. Carver, Augusta; Ruel Woodman, Westbrook; Benj. Bradbury, Fairfield; A. F. Small, Bangor; Mrs. S. E. Ward, Portland; S. A. Miller, Auburn; Mrs. S. E. Dunham, Belfast; A. C. Smith, West Hampden; T. S. Rand, Hartland; Mrs. Helen Neil Howard, Skowhegan; H. Hunnewell, Madison, directors.

Following committees were appointed for the Niantic (Conn.) camp, to take place from June 24 to Sept. 28: Building and construction—A. D. Crocker, N. H. Fogg, C. M. Platt; transportation—A. T. Boon, D. A. Crocker, G. W. Pierce; speakers and reception—Mary A. Hatch, Mrs. A. E. Meniaur; music and amusements—A. D. Crocker, Geo. W. Pierce, A. D. Dorman, George Boon, Nicholas Fogg; music for religious services—Mary A. Hatch, Hepsy Boden, Mrs. A. T. Boon; cottages and grounds—D. A. Crocker, G. W. Pierce, A. T. Boon, E. M. Lyman, W. H. Humphrey, A. D.

Dorman, N. H. Fogg, R. R. Callender; appraisal and sale—N. H. Fogg, C. M. Platt; G. W. Pierce; collector—A. T. Boon, New London; solicitors, Jonathan Hatch, R. R. Callender, E. M. Lyman, C. M. Platt, N. H. Fogg, G. W. Merry, janitor.

The Vermont State Spiritualists' association held its annual convention at Montpelier, Jan. 14, 15 and 16. The attendance was good and harmony prevailed, writes Newman Weeks. It was decided to hold the quarterly convention at Stowe in June next. Delegates were also elected to attend the jubilee at Rochester. The mayor of Montpelier, with a leading minister of the same city, attended the convention and expressed themselves gratified with the results. Following are the officers elected for the ensuing year: Dr. A. E. Smith, president; Mrs. S. A. Wiley, A. F. Hubbard and G. W. Ripley, vice presidents; James Crossett, secretary and treasurer; A. F. Hubbard, auditor; Newman Weeks, D. H. Chapman, Dr. S. N. Gould, E. B. Clement, Mrs. M. Estwood, Mrs. E. M. Walker, Mrs. L. G. Hammond, L. D. Smith and G. W. Ripley, board of managers.

The First Church of Spiritualists, Buffalo, N. Y., has inaugurated a movement to practically apply the principle of co-operation in Spiritualistic work. That enterprising society is exerting every effort to complete its temple and to raise the mortgage of \$8,000 that is now upon its property. The officers of the church have extended an invitation to the Spiritualists of the United States to aid them in their work, by contributing some useful or ornamental article to be sold at a Fair to be held March 24, 25 and 26 next. If each person interested in Spiritualism will send even one trifle as an offering it will show their interest in the good work and prove the efficacy of co-operation. The Fair will be under the efficient management of Mrs. J. H. R. Matteson and daughter, Mrs. Nellie Whitcomb. All articles should be sent directly to them, 248 North Division street, Buffalo, and they will promptly receipt for the same. Members of Spiritualist societies can easily make up a small box of salable articles, and send offerings by express to the managers of the Fair.

W. H. Moyer, secretary "Church of the Soul," of Seattle, Wash., writes The active Spiritualists of Seattle, after many vicissitudes, have once more gathered together and organized a society known as the "Church of the Soul." The meeting was held at the residence of Mrs. Esther Thomas, one of the foremost inspirational speakers in the state. For the present meetings will be held at Pettis hall on First avenue, near Madison street. At the preliminary meeting Dr. Castiday presided and W. H. Moyer acted as secretary. In the election of officers Dr. G. Castiday was elected president, Mrs. L. Risley secretary and W. H. Moyer treasurer and Mrs. Esther Thomas pastor, all to serve for one year from the date of their election. The charter members of the society are Mrs. Flora Van Alstine, Mrs. F. V. Jean, Mr. and Mrs. Wm. Monroe, Dr. Castiday, J. r. Britz, Mr. and Mrs. Oliver H. Briggs, Mr. and Mrs. W. A. Collins, Mrs. C. C. Sweeney, Mrs. Anna Ferguson, Mrs. Hirber, Mrs. L. Risley, S. H. Killduff, Mr. and Mrs. J. G. Carlisle and W. H. Moyer. The society will hold a business meeting once each month and the monthly dues of members will be 25 cents each.

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, West. B., Lebanon, Ohio.

THE WATSEKA WONDER—A Case of Double Consciousness. 10 cents.

BEN FOSTER AGAIN IN TROUBLE.

Pittsburg, Pa., Jan. 23.—Several days ago the police authorities received a letter from Dr. H. A. Cross, a dentist of Chicago, claiming that he had been bunkoed out of \$550 and valuable jewelry by Benjamin F. Foster and wife, Spiritualist mediums of Chicago. He sent a description of the Fosters, and the police found them in a boarding house in Allegheny and arrested them.

Dr. Cross arrived from Chicago yesterday. He said he was an ardent believer in Spiritualism, and had the Fosters give private seances for his benefit. On Jan. 9 last he went to their home, No. 2255 South Park avenue. They called up his father and mother and he talked to them. He had been going there for some time, and at one seance a spirit informed him if he would furnish the spirit with gold, that the latter would see that he would have gold all the time.

Dr. Cross procured \$550 in gold and went to Foster's house and delivered it as requested. He says he also placed on the shelf of the cabinet three gold lockets set in diamonds, one diamond ring, and a plain gold ring. Mrs. Foster, Dr. Cross says, was seen later on wearing the jewelry.

At the hearing today Foster claimed that he did not get a cent of the \$550, but that the spirits took it. The spirits did not want the jewelry, and so left it. Mrs. Foster then took it for safekeeping. The magistrate announced that, as the affair had occurred in Chicago, he had no jurisdiction in the case, and discharged the Fosters. However, the Fosters gave up the jewelry to the doctor.

(It is hard to say which of the trio, Cross, the "spirit" or Foster, displayed the greatest cupidity, but the "spirit" was unquestionably the cunning one of the lot. Isn't it about time that mediums who pretend to be honest and desire other people to regard them so, should clean out their "controls" and make a selection of shades comporting somewhat with their own pretensions.—Ed.)

CLAIRVOYANCE AND FAKIRISM.

"Anti-Mahatma," in defense of clairvoyants, writes to the Peoria Journal: "The public needs no sympathy. They deserve all they receive. People who will not read the papers and thus become acquainted with the names of swindlers and their manner of advertising are not to be considered. The man or woman, in this day and age, who cannot or does not distinguish between the wolf in his natural guise, and the wolf in the soft, fleecy habiliments of the lamb, are even younger than the reporter who cannot help being biased by good clothes and a glittering education.

"It is too late a day to deny clairvoyancy, even as it is too late to deny Christ. Those who preach around it are only in the same class with those who preach 'infant damnation;' they simply display their ignorance. One will never find a true clairvoyant stooping to the use of playing cards, to secure information relative to the past or future. And above all, a true clairvoyant is meek and lowly. They recognize that they are only instruments in the hands of the All Powerful to do good to their fellow men. You will never find a charge of fraud lodged against a true clairvoyant, from the fact that all who visit a true clairvoyant are immediately and spiritually informed that they are in the presence of one superior (in spirit) to themselves. This is true! God knows it is true, and there are thousands of people who know it is true.

"Clairvoyance is not a science, like palmistry or astrology. Any person

of average intellectual attainments may learn those sciences from the many books which have been written concerned them in the ages gone by; but clairvoyancy—ah! who can describe it? God alone knows how men and women are permitted to see with spirit eyes. The sight is as perfect as it is in dreams; yet the physical body is not sleeping. It may be, and certainly is to most people, a matter of wonder, yet it is as true as it is that the sun shines. . . . Clairvoyancy is a rare gift and the one possessing it is blessed indeed; for it is as pure as the spirit of God, or, in earth language, which has a greater meaning to most people, it is as pure as gold, and, like gold, it is often counterfeited.

If people would seek after spiritual things, they would not be mulcted by fraudulent people. They would not give \$17 to find out who took \$50, or \$50 to remove a hoodoo from a miserable earthly possession like an unrented house. A true Spiritualist is very much like a true Odd Fellow or a true Mason. They are never in want, and their seed never beg bread. Neither are they to be found in county jails."

SURGERY FOR CRIME.

Professor Gates Says Desire to Murder or to Steal May Be Removed by the Doctor's Knife.

Prof. Elmer Gates of the Smithsonian Institution, after years of scientific investigation, declares that science will put an end to all crime. This is the calm judgment of a deeply learned man, who has devoted his life to research. Professor Gates announces, not as a possibility, but as a fact, that the murder in a man's brain can be removed by the surgeon's knife.

If a man is naturally a thief his brain can be cut and treated so that all desire to steal shall disappear. No matter what criminal tendency is developed it can be cured.

It is not a question of building up will power, of fortifying moral sense. It is simply a question of surgical and medical science. The only difficulty—and it is one that exists in all diseases—is in tracing the trouble to its seat.

Professor Gates explains the process scientifically with the employment of many technical words that are more or less confusing to laymen, but the principle is simple enough.

The brain is the directing power of the body. It does not act as a whole, because if it did a man could not do two things at once. He could not walk and think at the same time.

If it were divided up into compartments, for instance, cell No. 1 might rule the arm, cell No. 2 the eyes, and so on.

If the relation between the eyes and cell No. 3 be established, and a means of keeping it under observation be found, it would be possible to determine the influence of sight on cell No. 3. It is very much the same with regard to the muscular system. If the parts of the brain which direct the eyes are diseased they will not act naturally. If the seat of disorder is found and the disorder cured there will be no more trouble.

It is the same with thoughts and impressions, so Professor Gates says. If a man is inclined to murder or steal there is something wrong with his brain. If the diseased part can be definitely placed, it can be either cut out altogether or be treated so as to become healthy, when the victim becomes a normal man.

The results flowing from this are of supreme importance to the race. It will mean the doing away with all punitive measures. Capital punish-

ment, prisons and penitentiaries will be banished from the world. There will be places of detention only, and hospitals.

When a person has committed a crime he will be placed in a jail until he can be examined by experts, who will determine the form of his disease and the cause, and trace it to the part of the brain which is affected. The brain will be laid bare, and the mal-growth cut away; or if it is discovered that the trouble is the result of decay of that part of the brain, it will be built up and made normal. Instead of sending a murderer to the hangman or the electric chair, he is made well and normal. Instead of blotting out his life he is made a good and useful citizen.

IMPRESSIONS EXPRESSED.

Experience is the only authority.

Sorrow clips the wings of frivolous genius.

Genius offended reaps mental thunderbolts.

Mediums are born; imitators are self-made.

Revenge is not justice, even if in the form of a legislative act.

Club a man into a belief and the opposition will be the all the greater when freed again.

The desire to be able to love everybody, even those we do not love, should be the aspiration of every Spiritualist.

As a stream of light indicates the presence of a luminary somewhere, so love points to a higher consciousness beyond us.

Conceit in old age is the first indication of approaching dotage—often seen in men who were in advance of their time, but who believe none can supercede them in what they once taught.

PROF. ARTHUR R. SPADE.

The Journal of Education has the following from the pen of Professor Arthur Spade of Wilmington, Del.:

"Poor ventilation is not responsible for all the dullness and headache among school children. In our school of 200 pupils, at least 170 were found to be tea and coffee drinkers, with the habit so strongly fastened upon some of them that they could not well do without coffee for one day.

"If we only knew how much headache and even heart trouble the use of tea and coffee produces, a mighty crusade would be made against their use. They are positively injurious to children and young people, and many persons past middle life would be much better off without them. An experienced physician, who has spent many years in a great hospital, declares that over 70 per cent of the cases classed under nervous diseases, that came under his personal observation, were caused by tea and coffee drinking."

In another letter the professor says: "After using Postum Food Coffee two weeks I found that I had gained four pounds in weight and that my appetite had increased."

When first tried it failed to suit the taste, but when the secret of preparation was learned it came to the table a most delicious cup.

The proper taste and nourishment can not be obtained unless it is allowed to continue boiling full 15 minutes after boiling starts, not simply 15 minutes after it is put on the stove.

Many of the imitations of Postum have a favorable taste upon two or three minutes' preparation. The analysis shows these to be a low grade adulterated coffee and without food value.

It requires time to extract food value and flavor from pure cereals.—Adv.

Spiritism

SIR JOHN FRANKLIN.

THE MYSTERIOUS REVELATIONS OF THE CHILD.

An Arctic Scene—Point Victory—Victoria Channel—Lady Franklin's Letter.

[By A. O. Hoyt.]

[Concluded.]

The Prince Albert sailed May 22, 1851, on her second voyage. Passing through Lancaster Sound, Captain Kennedy entered Prince Regent Inlet and sailed south to Brentford Bay. Here an important discovery was made, which, had it been properly followed up, would have led to the discovery of the relics of the Franklin expedition, reserved by destiny for later years and a more energetic commander to reveal. Brentford Bay was discovered to be an inlet, or channel, leading westward into an unknown region. Lieutenant Billot, who made the discovery and after whom the strait was subsequently named, was a gallant French officer serving under Captain Kennedy, and later on lost his life by drowning in Wellington Channel, Aug. 13, 1853.

Here, on the verge of a most important discovery, the very object and aim of his search, with the waters of Bellot Strait before his eyes, exactly and truly confirming the chart made by the little child, and leading directly to the goal of so many fruitless expeditions, Captain Kennedy turned his face homeward.

* * *

"Had I followed the route your little girl pointed out I should have carried away from McClintock that honor, fame and reward which he is now enjoying from the success that attended his expedition, and that by following the route pointed out by your child."

So wrote Captain Kennedy to the father of the little child after the return of McClintock with the first definite information of the loss of the Erebus and Terror and the death of every member of the expedition.

"The revelations of your little child," continues Captain Kennedy, "have, since the return of McClintock, appeared to me the most remarkable of all the wonderful things that have been brought out by the various Arctic expeditions. I was in the first instance informed of the matter by Lady Franklin, soon after it was decided that I was to have command of the expedition down Prince Regent Inlet. She instructed me to go over to Londonderry to see yourself on the subject. I went, and there, from your own children, had the facts related that were mentioned by Lady Franklin. How your child could have known these things is the more remarkable because, at the time, she not only had not the slightest intimation as to the whereabouts of poor Franklin, but Lady Franklin herself was so possessed with the matter that Sir John had gone up Wellington Channel that most people were carried away with the same impression. I was among this number, and therefore did not attach that importance to these revelations that I ought to have done. It was very remarkable that your child should have had these revelations, and I have often, since the return of McClintock, whilst struck at the literal truth of what your then little one must have seen, asked myself the ques-

tion, 'How is it that such knowledge comes to us?' and I have been sometimes disposed to think that intimations are, on rare occasions, made to mortals in the way that this must have been known to your little one."

* * *

Disappointed and heartsick, but not discouraged, Lady Franklin determined upon a third expedition in search of her husband, and for this purpose the steamer Fox was selected. Captain McClintock was placed in command, with the most positive instructions from Lady Franklin to extend the search in the direction already pointed out.

The Fox sailed July 2d, 1857, and two months later, Sept. 7th, was caught in the ice-pack in Melville Bay and drifted helplessly through the long Arctic winter. During the 230 days of its imprisonment in the ice, until released April 25th, 1858, the Fox drifted 1,385 miles. She then returned to Godhaven, from which place she had sailed the previous August, and after taking on additional supplies McClintock, with ardor unabated, steamed again into the terrible ice pack of Melville Bay.

Reaching Cape York June 27th, the Fox was anchored to the ice off the celebrated Crimson Cliffs of Sir James Ross. July 5th the start was made across Baffin's Bay, all hearts rejoicing with bright anticipations of success.

Lancaster Sound was entered July 14th, the 242d anniversary of its discovery by William Baffin, and Beechy island, the rendezvous of so many Arctic expeditions, was reached Aug. 11th. Five days later McClintock left Beechy island, but contrary to his instructions, which plainly pointed to Prince Regent Inlet, he attempted to pass south through Peel strait, "all of us," he says, "in a wild state of excitement—a mingling of anxious hopes and fears."

The realms of the Ice King, however, were not to be so easily invaded. Another long Arctic night must intervene before the Great Mystery could be wrested from his icy hand. After sailing for 25 miles through an open sea, heavy ice was encountered extending across the channel from shore to shore. Finding it impossible to proceed, nothing was left but to return and make for Prince Regent Inlet and Bellot Strait, the precise location marked on the chart of the little child.

Port Leopold, at the entrance to Prince Regent Inlet, was visited, and the depot of provisions left there in 1849 was examined. Sad memorials of Arctic explorations cluster thick about this point and the adjacent waters. Unparalleled sufferings, heroic endurance and death have only too often rewarded devotion to duty in these inhospitable regions.

August 20th the Fox was off Fury Point, and McClintock was surprised as well as delighted to find "no ice in sight." At last he was on the threshold of a great discovery. "We feel," he writes, "that the crisis of our voyage is at hand. Does Belot Strait exist? If so, is it free from ice?"

With hearts beating high with hope they entered Belot Strait and pushed rapidly to the west through the hitherto unexplored waters indicated on the mysterious chart. Will it lead to doubt. If it is a strait, will it be free from ice? These are the questions on every lip as all eyes are strained to catch the first glimpse of the waters

of Peel Sound. But the secrets of the frozen seas are not yet to be revealed. The icy sentinels of the Frost King stand on perpetual guard, while Neptune and Boreas wage eternal and relentless war, and Death is ally to both.

After many days of fruitless struggle against the drifting ice, flung wildly about by the fury of the tides, and many narrow escapes from the hidden dangers of the sea, finding it impossible to force a way through Bellot Strait, the Fox was laid up for the winter in Port Kennedy, Sept. 28, 1858.

Preparations were made during the winter for a thorough search of the west coasts of Boothia and King William's Land, and also for a visit to Montreal Island, near the mouth of Back's Fish river.

In February, 1859, McClintock made a preliminary trip to the vicinity of the magnetic pole, in Boothia. Here he found a small settlement of natives, from whom he recovered a variety of articles which, beyond any doubt, were relics of the Franklin expedition.

These articles consisted of a naval button, pieces of wood and iron, silver spoons and forks marked with the crests of Franklin and some of his officers, a silver medal that belonged to McDonald, the assistant surgeon of the expedition, and a variety of things that had evidently been taken from Franklin's ships.

McClintock was informed by these "children of the snow" that a ship with three masts had been crushed by the ice and sunk in the sea west of King William's Land, where most of the relics had been found. They made a rough sketch of the coast line, and said it was "eight journeys" to the place where the ship sunk.

No doubt could now remain of the sad fate that had overtaken Franklin and his crew. Fired with renewed energy by the relics he had so opportunely discovered, McClintock returned to his ship, where preparations were hastened for the final search.

April 2d McClintock and Hobson started on their memorable journey. The natives, whom they found where McClintock had left them, were disposed to be more communicative than when first seen, and "after much anxious inquiry," McClintock says, "we learned that two ships had been seen by the natives of King William's Land, one of them was seen to sink in deep water, but the other was forced on the shore by the ice."

It was also learned that the body of a man was found on the ship; that it was in the fall of the year when the ships were destroyed, and that "all the white people" went away to a large river, taking a boat with them."

We can well imagine with what eagerness McClintock and Hobson received this intelligence. At last the mystery surrounding the fate of the unfortunate expedition was about to be dispelled, and the sacrifices, the sufferings, the loss of life and the great expense which the whole civilized world had shared were to be rewarded.

At Cape Victoria, where they arrived on the 28th, McClintock and Hobson parted. Hobson directed his course toward the western coast of King William's Land, while McClintock went south to Montreal Island, which place he reached on May 15th.

On the way McClintock recovered from the natives a large quantity of silverware stamped with the crests of Franklin and his officers, bows and arrows made from English wood, buttons, etc.

Finding no traces of white men or natives on the island or in the vicinity, McClintock started back along the southern shore of King William's Land.

In the meantime Hobson had pushed across the Sir James Ross Strait, and at

"Point Victory" he discovered a cairn within which he found, enclosed in a tin can, the only written record that has ever been recovered from the ill-fated expedition.

From this record, which was dated May 28th, 1847, it was learned that the Erebus and Terror had passed the winter of 1845-6 at Beechy Island, after having ascended Wellington Channel to the 77th degree of north latitude, and returning by the west side of Cornwallis Island. The winter of 1846-7 had been passed in the ice, 15 miles northwest of the point where the record was found.

This record was originally deposited by Lieutenant Gore, who had left the ships May 24th with a party consisting of two officers and six men. At that date all of the expedition were in good health.

A second inscription on the record was made the following year, after the ships had been abandoned, fast beset in the ice. It reads as follows: "April 25th, 1848. H. M. Ships Erebus and Terror were deserted on the 22d April, five leagues N. N. W. of this, having been beset since 12th Sept., 1846. The officers and crews, consisting of 105 souls under command of Capt. F. R. M. Crozier, landed here in latitude 69 degrees 37 minutes north, longitude 98 degrees 41 minutes west. Sir John Franklin died on June 11th, 1847, and the total loss by death in the expedition has been, up to this date, nine officers and 15 men. Start on tomorrow, 26th, for Back's Fish river." This was signed by Capt. Crozier and Capt. James Fitzgerald.

A large quantity of clothing and articles of a miscellaneous character were found around the cairn, indicating the weakened condition of the crews, who found themselves unable to transport the goods they had brought from the ships.

Proceeding south along the shore of Victoria Channel, Hobson discovered, about 50 miles from Point Victory, a ship's boat resting on a rude sledge, and inside the boat were two skeletons and a large amount of clothing and other articles. The sledge was headed towards Point Victory and had evidently been abandoned here by some of the crew, who had determined to return to the ships rather than continue the attempt to reach the river, 150 miles distant.

* * *

Pursuing his search along the southern coast of the island, McClintock discovered, not far from Cape Herschel, a human skeleton partly exposed, lying on its face, as if the unfortunate man had fallen down completely exhausted and had succumbed to the cold, which, in his enfeebled condition, he was unable to resist.

McClintock hastened on to Cape Herschel, where he fully expected to find a record in the cairn erected there in 1839 by Simpson, but a careful search failed to discern any record or trace of the expedition. Twelve miles north of the cape he found a note from Hobson informing him of the important discovery he had made at Point Victory.

McClintock continued the search to the extreme western limit of the island, which he named Cape Crozier, in honor of the captain of the Terror, and then returned to his ship, where Hobson had arrived before him.

The constancy and devotion of Lady Franklin, encouraged by the vision of the child, which, like a finger from heaven, pointed unerringly the way to "Point Victory," "Victoria Channel," were at length, after many weary years of suspense, amply rewarded, and she, faithful unto death, "after long waiting and sending many in search of

him, herself departed to seek and find him in the realms of light."

Here the story of the little child's vision might fittingly end, but I can not resist the desire to reproduce, for the benefit of the reader who may be disposed to be skeptical regarding the "revelation" from the unseen world, the letter of Lady Franklin herself, written shortly after the consummation of her work in the finding of the relics and written record of her husband's expedition. It reads as follows:

"December 1, 1859.

"My Dear Mr. Coppin: I have received your letter of yesterday requesting me to tell you how far the 'mysterious revelations' of your child, in 1850, respecting the expedition of my late husband correspond with the facts recently ascertained, beyond dispute, by Captain McClintock's researches. In reply I have no hesitation in telling you that the child's chart drawn by herself, without, as you assure me, having seen an Arctic chart before, represented the ships as being in a channel, which we believed at that time to be inaccessible, but which, it has since been found, they actually navigated. Moreover, the names 'Victory' and 'Victoria' written by the little girl upon the chart correspond with the point (Point Victory) on King William's land where the important record of the Erebus and Terror was found, and with that of the strait or channel (Victoria Strait) where the ships were finally lost. I regret that I have not at hand your very interesting letter of May, 1850, in which you made to me those remarkable communications with more detail, but I believe I am quite correct in what I have stated. I have carefully preserved your letter and the child's drawing, and you may be assured that they are in safety and can be referred to, though it would be difficult for me to do so at this present moment.

"Ever yours, dear Mr. Coppin, most truly and obliged

"JANE FRANKLIN."

THE SIGNIFICANCE OF MOLES.

An English writer, who has been making a study of moles on the face and body, says that they are very significant. Furthermore, that as physiognomy is a knowledge arrived at by a careful consideration of the body in general, more particularly the face, so from the moles which are scattered over the person do we glean an insight into the qualifications and attributes of the mind. You will find that moles on the face answer relatively to the parts of the body, the neck corresponding with the thighs and arms, and the ears with the ribs.

If there is a mole on the forehead another will be found on the breast, if on the brow near the right ear there will be one on the right side of the body, if on the left ear, then on the same shoulder, if on the nostril there will be one on the shoulder-blade, or between the shoulder and elbow. If one is found on the extremity of the face there will be another on the hair of the neck. A mole in the hollow of the ear points to one in the palm of the hand, but if on the back of the ear, it will be also on the back of the hand, and one on the bone of the arm below the elbow will have a corresponding one on the ankle bone; the chin being the lowest part of the face, the feet answer to it. Everyone can test the truth of this for themselves, but it must be borne in mind that natural causes, which are fundamentals of the science, are not invariably certain.

"I assure you I have no moles," I have been told, but this is impossible; every human creature when it is born bears on some part of its body the

mark of the sign or plant which governed at the hour of its conception and nativity, and moles are contingent on these, impressed by the influence of the celestial signs, and answering thereto, not only in their formation and position, but varying according to the dominion of the several planets.

Moles are of three colors—red, honey color, and black, flat or raised like a wart, those on the right side of the face or person being usually symbolical of good, while those on the left mostly denote ills and misfortunes. After a long and exhaustive study of the science, I am convinced that not only the character, tastes and disposition of an individual, but the future itself to a great extent may be determined by the local position, relation and general appearance of these natural marks, and by them I can draw truer signification than a study of palmistry or phrenology would ever yield.

The reason is very simple, for the moles which we bring into the world

stomach. The last of the signs—Pisces—governs the feet, and those born under this dominion are of pleasant countenance, brave and ingenious.

A man having a mole on the right side of the forehead will be exceedingly lucky—to a woman it denotes gifts from the dead. One on the left side of the forehead foretells, to a man, long imprisonment; to a woman, that she will have two husbands, and probably live out of her own country. If it be in the midst of the forehead, it denotes in a man a cruel mind, and it shows a woman to be foolish, simple and idol.

A mole on the hinder part of the neck predicts a happy life, but threatens untimely death by drowning. A mole on both sides of the neck, opposite to each other, foretells dangers and perils with ill fortune. A man having a mole on the left side of the upper lip rarely marries, and in woman it denotes trouble and suffering. If on the under lip, it shows her to be improvident, and a man had best be-



EUSAPIA PALADINO IN ONE OF HER CHARACTERISTIC SEANCES.

with us we carry to the grave; the toil of years is powerless to obliterate them; whereas, as you will readily see, the lines on the hand deepen and change materially, being largely dependent on the life, age and occupation of the individual, while bumps on the head are quite as often due to accident as to natural causes.

If the sun, at a nativity, be in Aries and ascendant, the mark of that sign will be found on the head, probably on the left ear. When Venus is lady, a flat violet mark will be found on the thighs. When born under Gemini, the mark is on the arms. If born under the first part of the sign of Cancer, the mark is above the breast, and has no feeling if pierced by a needle.

Those who are born under Capricorn have the sign on the knees. When Leo is ascendant the marks on the left breast. If Mercury be lord, the marks are on the left side, or upon the legs.

The nativity being under Virgo, there are black or reddish spots on the

ware of her.

A mole in the hollow of the chin denotes a woman to be contentious and quarrelsome. On the edge of the chin it shows good fortune, happy marriage and a long life of whatever color it may be, excepting black. To possess a mole upon the throat is very unlucky, indicating that the individual will die by the hand of justice, or should it appear as a wart, he perishes by water.

On the right side of the upper lip, a finger's breadth above the mouth, a mole signifies to either sex great good fortune. A woman having it will be comely, graceful, healthy in body, and careful for things of this world; she will marry well and live happily, her best time for marriage being between 19 and 24, and she will make a true wife and an exceptionally happy mother.

HEALTH AND POWER—Babbitt. Price, 25 cents

THE HUMAN ELECTRIC BATTERY.

The superstition that human beings should sleep with their heads to the north is believed by the French to have for its foundation a scientific fact. They affirm that each human system is in itself an electric battery, the head being one of the electrodes, the feet the other. Their proof was discovered from experiments which the Academy of Sciences was allowed to make on the body of a man who was guillotined.

This was taken the instant it fell and placed upon a pivot free to move as it might. The head part, after a little vacillation, turned to the north, and the body then remained stationary. It was turned half way round by one of the professors, and again the head end of the trunk moved slowly to the cardinal point due north, the same results being repeated until the final arrestation of organic movement.

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe Effectual Cure for It.

Catarrh of the stomach has long been considered the next thing to incurable.

The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headache, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach.

To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids.

These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and, not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn St., Chicago, Ills., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom, passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I can not find appropriate words to express my good feeling.

I have found flesh, appetite and sound rest from their use.

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for little book, mailed free, on stomach troubles, by addressing Stuart Co., Marshall, Mich. The tablets can be found at drug stores.

SOCIAL UPBUL-ING—By E. D. Babbitt. Price, 15 cents; postage, 2 cents.

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

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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.

THE ONCOMING TIDE.

Never before in the history of Spiritualism in Columbus have such throngs gathered to hear the speakers. The big hall is taxed to the utmost every Sunday, and many who come can not gain admittance. Audiences of 600 persons night after night attest the great interest being aroused.

Of course a certain number attend, much as they would a burnt cork minstrel performance, to gratify a morbid curiosity because their hearsay evidence gleaned from minds as opaque as their own, has made them believe that Spiritualism is a show. Happily, however, this class either stays away after the first "performance," or certain individuals composing it become interested and attend regularly. And it is a pleasure to note that some of the most grateful and earnest workers now lending their aid have come into it from these quarters. Five years ago, when public meetings were first inaugurated, a mere handful began the work, and for more than three years it continued thus, but there has been a remarkable change of late and the truth is being recognized. Truth is always competent to take care of itself. It only asks a hearing, and can afford to wait even for that.

The Light of Truth is proud of the work being done in this city for clean, pure Spiritualism. Other sections of the state report excellent progress, and a steady growth in the various methods of presenting the claims of Spiritualism to the people. This year of 1898 ought to be a constant jubilee for every Spiritualist in the world, for it marks the half century life of the most stupendous movement in modern history. What it has achieved, what it has laid waste, what is signified by the portentous events now taking place, all this is food for reflection, and no Spiritualist who reviews properly the remarkable strides that have been made during the past half century can be other than the proudest of mortals. We said years ago, we say now, than to enter the employ of those invisible but potent masters who have this movement in charge there is no earthly ambition so laudable nor so instinct with blessings and encomiums.

The Light of Truth, then, bids the noble bands of workers here and there, God speed. The culmination of their hopes and prayers is gradually coming about as the people rise from their knees and face the truth, walk with it, live with it, rather than cringe before a mask held before her face by those whose rule over them is thus enhanced. The wisdom of the spirit world contemplated all that has come, all that is now, all that shall be in the future, when the raps began 50 years ago.

The Light of Truth says to the weakling and the disheartened, wake up and look about you. This is no time for sleep, no place for fear. Perform

well your own part, the rest will come round. Prepare to welcome and take care of the oncoming tide, so that it may not cover yourself along with the snags and drift. Be up and doing. You cannot be a Spiritualist and a sloth at the same time. The spirit demands men, not tin soldiers and parading snobs. Spiritualism is safe and growing. It is for you to find out if you are safe and growing.

M. AKSAKOF'S NEW BOOK.

Mons. A. Aksakof has given us an absorbingly instructive and suggestive study in his latest work, "A Case of Partial Dematerialization of the Body of a Medium." The medium in question is Madame d'Esperance. M. Aksakof is a leading European scholar, at one time prime minister of Russia. He has been a Spiritualist for many years and has written some valuable works on Spiritualism. The present book deals for the most part with correspondence relating to a seance held by Madame d'Esperance at Helingsfors, Finland, at which time the whole of the medium's body below the waist became invisible and intangible for the space of 15 minutes, much frightening the medium and prostrating her for months afterward.

The evidence of the phenomenon and M. Aksakof's conclusions comprise a volume of 200 pages, and throw much light on the highly important phenomena of dematerialization and materialization. The case, while an astounding one, is fully made out, and, bearing the stamp of so distinguished an investigator, will carry great weight. It is a most timely treatise, as this vexed problem, handled for the most part by people who realize the laws underlying it about as clearly as a babe comprehends algebra, is now being so prominently brought forward in the various fiascos oftentimes resulting in exposures.

M. Aksakof makes clear the fact that in the great majority of instances the exteriorization of the medium's double is to be found the basis of form materialization, and when forms are "grabbed" the medium is almost invariably found and an "exposure" follows.

There is no question relating to psychic phenomena that requires more careful study than materialization.

FOR THIS MUCH THANKS.

The findings of the judicial mind are sometimes as inexplicable as the findings of a petit jury. From the ganglionic centers of an Albany, N. Y., judge's brain there trickles down this "opinion" in the Weingarten case relative to the compos mentos of Mrs. Weingarten:

"That she harbors certain unusual beliefs relative to the operation of occult forces and communications with the invisible world, I am not prepared to deny, but when we come to consider that the wisest of our ancestors accepted all the absurdities of witchcraft and demonology with unquestioning credulity, and that at the present time theosophy and other esoteric cult find their votaries among our most highly intelligent and educated classes, it is fair to conclude that no such opinions in themselves indicate such mental impairment or derangement as the idea of insanity ordinarily involves."

"Other esoteric cult" is interpreted to include Spiritualism.

Judging from reports Dr. and Mrs. Magoon are stirring up Minneapolis mountebankism and gaining an enviable reputation among Spiritualists and earnest inquirers.

ANOTHER TURN OF THE INQUISITORIAL SCREW.

The annual report of the Massachusetts board of registration in medicine will attract wide attention, because a new effort is recommended to drive all irregular practitioners out of the state. The present law, says the chairman of the board, has driven out many and prevents many incompetent men from setting up here, but there is need of further restriction. The state has too many ignorant medical practitioners, and ought to drive them out. New York, Pennsylvania, Ohio, and even New Mexico, have better laws than Massachusetts. Of course this effort will stir up a prodigious outcry. "It will make the charlatans howl." "It will hit all quacks, magnetic healers and Christian Scientists."

ENGLISH ON ENGLISH.

The London Spectator refers to Mr. Stead's little volume containing letters from "Julia" by saying:

"Readers of the book in question will probably agree with us when we refuse to take these communications very seriously, and regard them rather as the outcome of Mr. Stead's subconscious personality than as authentic communications from the other world.

This "subconscious personality" hyperbole is fast assuming the nature and odor of the proverbial chestnut. The writer of the above criticism probably knows as much about "subconsciousness" as a parrot knows about the multiplication table.

LETTER FROM DR. WILLIS.

Read the trenchant words of Dr. F. L. H. Willis relative to the forthcoming jubilee. None to a greater extent than he can appreciate the hardships and disappointments so often besetting the way of those who take sleepy slaves by the shoulder and tell them to look there! and be saved. As Dr. Willis well says, the consequences and responsibilities devolving upon Spiritualists and liberty lovers everywhere have never been more portentous than at present, and his appeal to them to break away from their apathy and make the great jubilee what it ought to be, commands profound respect and abundant response.

THAT ALBUM.

Mr. Paul R. Albert of Chattanooga, Tenn., writes:

I think the album is simply elegant. I had no idea it would make so large and complete a book. It is most tastefully gotten up, and reflects great credit on the publishers. Spiritualists should be proud of this work.

I shall find much practical use for it as president of our society, as I am authorized to engage the mediums and speakers, and I can easily find just the class of workers I can use, their antecedents, their experiences, their phases, etc., so that I become virtually acquainted with them, before making any engagement. I think every society should have the Album, as it must prove a great help in the direction I have just pointed out.

The speakers I have already engaged for the balance of the lecture season are represented in the Album, and I am glad to say that from the faces, as I read them, and from the sketches accompanying the same, I see I have made no mistake. Wishing the Light of Truth all the prosperity it so richly deserves, I am, fraternally yours, etc.

President McKinley has pardoned ninety-eight imprisoned bank wreckers during the last ten months.

THE NUMBER OF SPIRITUALISTS IN THIS COUNTRY.

HOW TO FIND OUT.

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

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

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

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

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

SOME ABUSE THE BEST COMPLIMENT.

We judge from the way the Springfield (O.) Sun speaks of respectable and law-abiding citizens of that city who are mediums, that its source of illumination requires a chimney sweep. It may not be a bad idea to hint to the Sun that Spiritualism, like wheat, thrives on the manure that enriches the soil in which it is sown. As long as newspapers like the Sun and its ilk continue as fertilizers mediumship will continue to grow.

THIS IS NO JOKE.

Mrs. Chas. Rhodes, a devout member of the First Baptist church at Millmont, a suburb of Reading, Pa., saw her husband, who had not been inside of a church for twenty years, standing by her pew a few days ago during services. The sight was too much and she immediately shrieked and fainted while the congregation was in the midst of a recital of the Lord's prayer.

CENSUS THANKS.

We are under obligations to the following friends for lists of names:

M. C. Danforth, W. W. Gue, J. B. Lewis, J. H. Wilson, A. P. Osborn, M. E. McLean, H. Williams, Mrs. N. P. Bloom, Mrs. I. M. Gohring, H. C. Rawson, J. B. Walker, W. Johnson, Edw. Jones, Dr. O. J. Willard, Mrs. R. D. Moore, F. A. Ennis, Geo. A. Stephens and W. W. McClain.

LILLIAN WHITING.

The Light of Truth begins this week a series of papers of absorbing interest by Lillian Whiting on her personal experiences, and suggestions arising therefrom in the field of psychism. These papers will cover a wide ground and they will add much to the important current literature of Spiritualism.

THE COMING ANNIVERSARY.

Preliminaries are being arranged looking to a big celebration by the Ohio Spiritualists in this city on the occasion of the fiftieth anniversary of modern Spiritualism. The state association looks to the various local societies for aid and suggestions. Let this be a memorable meeting. *

It may fairly be set down that Cuba is lost to Spain. A few negotiations with the money power are all that remain to be seen to.

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OUR SERMON.

A man, noted in his community for his many bankruptcies to swindle his creditors, once upon a time discharged both his bookkeeper and typewriter because caught in the act of kissing. Another, who was at the time living in lust and debauchery, discharged a devoted employe for coming late—"stealing time," as he termed it.

Here are two cases, which had they been reversed, would not have led to bad results. Had the kissing bookkeeper been in the debaucher's employ, nothing would have been thought of the act; or had the "time stealer" been in the rogue's service, the robbery would have been considered a natural thing.

But such is life in the social strata of humanity. What we possess is not considered evil. It is simply "natural;" but we are horrified at our neighbors' shortcomings. The selfish see shrewdness and "business tact" in small roguery, and Napoleonic financiering in great roguery. The sensual or lustful see "manliness" in early piety. But the selfish would condemn the latter to partition, and the sensual would imprison every selfish individual if it were possible. Neither sees shortcomings in his own life's plan, and between the two there is continual warfare for the supremacy. Comparatively few rise above both to see things as they are, or to have charity for each other. But either light or charity is an effect of spirituality. We must begin with self—introspection—to be able to see that others have the same rights that we claim; that we cannot make laws to fit their case and not ours; that this is not a one-side universe.

Justice does not lie in our punishing evils in humanity because we do not possess them. What we need to know is the force of our own shortcomings comparatively with those of others; for should they prove greater, our cause, either as individuals or bodies politic, is lost.

No man with a greater evil than his brother can control the latter. It is contrary to natural law; for evil (deficiency of character—human frailty) is negative to the lesser evil or more good. This stands for government or party as well as personality. The crown which tramples upon virtue is sure to fall. The party which becomes more corrupt than its opponent is sure to be dethroned. Good always swings over to the lesser evil. It is in the law that controls human destiny. Before punishing for evil, therefore, we should see that we have not a greater one that needs correcting. If not, we are stemming against the tide, and will be engulfed in our own whirlpool, set in motion by our own folly. Truth will prevail, and truth is goodness or virtue—an effect of overcoming our animal propensities, whether of the sensual or emotional type, the two root branches of which are sense and self. Their antipodes are purity and justice, or temperance and honesty; and as we practice these we rise in the scale of spirituality, and will not be found wanting when placed in the balance at the terminus of this life's wanderings.

MAGGIE WAITE.

Mrs. Waite is one of our best and most respected test mediums, having endeared herself to the cause by her zeal and patriotism for the truth as she knows it. She is a California lady, but has been laboring in the east in the past years. Her magnetism is genial and inspires to sympathy and good feeling generally. She has love and generates the same in others—like begetting like. She forms a center of gravity for the betterment of humanity. May she continue her good work indefinitely.

NATURE'S TONGUE.

Everything speaks to the true sensitive—the psychometer—for all nature has soul in it. No place is without the imprint of some living creature, and what is said is spoken through these. All may not understand the language of the insect or the flower, but it appeals to us nevertheless. It is God's language, and he who would understand it must become Godlike—temperate, humble and just.

In the first is implied physical purity—moderation in all things. In the second modesty—freedom from conceit, false pride, vanity and arrogance generally. In the latter, honesty, charity, liberality, generosity, benevolence, sympathy and humanity generally.

He who practices the spiritual trinity—moderation, modesty and morality—is in rapport with nature, and will understand her language and consequently her laws. Let all Spiritualists become one with this idea.

LISTEN TO THIS, WILL YOU?

Mr. C. H. Murray, well known as a man of culture and taste, writes: "Album received. I recognize what you have done a great work for Spiritualism in publishing it. Not only is its present value very beneficent, but it will become of historic value. Two hundred years hence the history of Spiritualism will be written, and this work will be one of the most valuable references. The prefatory remarks are graceful and well-timed, and your effort in publishing it has resulted in one of the most valuable contributions to the cause."

EDITORIAL NOTES.

Why not subscribe for the Light of Truth?

The height of stupidity is reached when sectarian papers rail against the "faith cure."

A man residing in Verdigris, a town of Nebraska, became a raving maniac the other day. No wonder.

Hon. L. Patton of Towando, Pa., writes: "For a small amount (\$1 a year) one gets in your paper a mine of spiritual wealth."

The Christian Scientists of Massachusetts are having a taste of what mediums have suffered at the hands of doctors plot laws for years.

Since the crusade began in Wisconsin against the book, "The Old and the New Ideal," we understand that Milwaukee has started a society to compel the passage of a law requiring naked eyes to be properly clothed.

The annual compilation of church statistics made by the New York Independent shows that there are 25,919,027 communicants in the United States, an enormous number, truly, but what is the religious status of the other 45,000,000.

Dr. Levenson called Anthony Comstock a blackmailer and told a crowd that he never earned an honest dollar in his life. The sapient Comstock sued for slander and the jury gave him all he asked for, \$10,000, save a measly \$9,999.94.

The famous editor, William T. Stead, announces his intention of investigating psychic phenomena in order to secure added and positive proof with which to confound skeptics. It is a question whether the flame is worth the candle.

The semi-civilized Kurds kill bicycle riders because they don't know what they are. Civilized Americans station officers on the Canadian bor-

der to divest travelers of their clothing if made of a certain skin which congress enacted a law to prevent coming into the United States.

The New England press exhibits a ghoulish glee over the probable knocking out of all remedial practice in that section except the "regular" graveyard route. The spirit manifested reports more with the voraciousness of sharks than of human nature. It's a queer state of affairs.

A family at Fort Madison, Ia., has wrought up a great interest in alleged apparitions and peculiar sounds seen and heard in their domicile. Two policemen have been called in, and, strange to say, they could not solve the mystery. We suggest that they call in three policemen.

Dr. Peebles says, if the universe is one, as Monism affirms, infilled and governed by infinite spirit causation—if matter is the vested clothing of this causation—if the spiritual is the one great reality, and all else is illusion, if, as the higher philosophy teaches, then Spiritualism is the one true religion—the wisdom religion of the ages.

In view of the almost constant efforts on the part of certain of the clergy to keep their congregations in ignorance regarding the truth and the claims of Spiritualism, it is exceedingly encouraging to read expressions of opinion such as will be found in the sermon of Rev. Father McGrady, a Roman Catholic priest, printed on another page.

We learn with much sorrow the serious illness of Miss Kate O. Peate of Lilly Dale, N. Y., a winsome woman brave and sturdy in her work for the social and political rights of her sex. It is to be hoped that her speedy and full recovery may be chronicled. There is need of such women here. Her taking off at this juncture would be a calamity.

The Rev. Dr. Rexford, pastor of the Universalist church of Columbus, and one of the most talented and beloved of men, is giving the public in a series of newspaper articles some delightfully refreshing thoughts on the Bible as an infallible book. Dr. Rexford is thoroughly equipped, and the punctures he inserts into the machine of infallibility will render it in a sense more tireless, perhaps, but safer, when he gets through.

The criticism and agitation against the football savagery has resulted in modifications of the rules, and the game henceforth will be characterized by an absence of "slugging." The committee on rules revision, which met at Chicago recently, has finished its labors. This committee was empowered by the big western colleges to change the rules, and the result is that the brutal "tackle back" and "slugging" are things of the past.

A California judge, Joachimson by name, refusing the plea of a lawyer that certain evidence in a murder examination be excluded because the witness was a Spiritualist, hence insane, said that a belief in Spiritualism is no indication of mental weakness. Some of the brightest men in this country are Spiritualists, he said, and a justice of the supreme court has written works on the subject, himself being a believer in spirit manifestations. The witness he considered perfectly competent to give evidence in the case.

The proposed amendment to the Massachusetts medical law makes it a felony to heal bodily ailments by the laying on of hands. What is the difference between this malignant ignorance and that which crucified Jesus Christ? And, what are the Spiritual-

ists of Massachusetts going to do about it? How soon will such an infamy be attempted in other states? Spiritualists, there is something for you to listen to besides the gurgling streams of the Summerland, and the cuckoos who sing the song of Dingyism and restored confidence.

The operation performed by Dr. Carl Schlatter of Zurich is reported. The stomach of a woman 56 years old was removed and the esophagus and intestine (duodenum) were joined to complete the alimentary canal. Dr. E. C. Mendt, who reports the case in the Medical Record, concludes that: The stomach is not a vital organ; the digestive capacity of the human stomach has been considerably overrated; a gain in the weight of the body may take place in spite of the total absence of gastric activity; typical vomiting may occur without a stomach; the general health of a person need not immediately deteriorate on account of the removal of the stomach.

For the information of the Massachusetts medical quacks who are instigating further restrictions by law upon the marvelously beneficent methods of the new remedial practice which involves and includes the higher psychology, the Light of Truth calls attention to the recent utterances of Professor William James of Harvard, in alluding to these practitioners, and who voices the popular feeling and that of unprejudiced scientific students. Prof. James said: "Their facts are patent and startling, and anything that interferes with the multiplication of such facts, and with our freest opportunity of observing and studying them, will, I believe, be a public calamity."

This is the way a big Philadelphia newspaper editor talks to Mr. Stead, a man whose shoe strings he is unworthy to loosen: "The retirement of W. T. Stead to build a 'bridge between this world and the world of spirits' will not necessarily cause universal regret. A great many people have retired, under compulsion at that, to build such bridges, and the hard world of material fact has managed to worry along without them. Those on the 'borderland' usually step over it, as many a 'commission de lunatico inquirendo, has found out. And in his new-found work no one will take a kinder interest in Stead than the Americans he misrepresents, and after he has built his bridge they will undoubtedly wish him a safe journey over it."

Mr. Emile F. Rudebusch of Mayville, Wis., author of the "Old and New Ideal," has been arrested and put under bond for trial on the score of indecency. The book is a treatise on the social epizootic written in a respectful and instructive manner, and is designed not only to diagnose but point out a rational cure for the disease. The prudes and the cronies, however, who are really the most nasty-minded of all people, have combined to suppress the book and punish the author, and so goodbye Mr. R. 'Twere ever thus. No doubt there were wizened old he-maids in Egypt who knew when Pharaoh's daughter nursed Moses that the little brat would finally disgrace them, and who exclaimed, "I told you so!" when he murdered the Egyptian. The best advice we can offer a person who contemplates reforming social stinkeries is, don't.

To saddle a being with responsibility minus authority is a moral enslavement that reacts for mental imbecility on the enslaver, for it is a misuse of power for that effect on another, virtually reaping what we have been trying to implant in others.

GOATS, FOXES AND CONIES; OR THE COMING ARMAGEDDON A DREAM.

BY JOHN BUNYAN, JR.

CHAPTER IV.

It became apparent to me in my dream, that the hostile demonstrations on the plain and foothills, were not directed exclusively against the conies on the spiritual mountains. They were the principal objects of aversion and dread because, by reason of dwelling at a higher altitude, and possessing interior as well as exterior visions, they were able to observe not only the outward movements of their enemies below, but also to read their interior plans and purposes, and thus knew their intentions and how to thwart them. What caused me no little surprise and chagrin was that the conies, having all this advantage in their favor, should have done so little to protect themselves against the calamity that followed.

As the council of war progressed I discovered that a deeper, more far-reaching plan was being prepared than the extermination of the conies. For nearly 18 centuries the foxes and goats have regarded all the animals on the earth except themselves, as infidels, heretics, blasphemers, all resting under the curse of the anthropological Deity, utterly unfit to live; and that their Deity had commissioned them—especially the foxes—to exterminate all the others and leave the earth in possession of themselves. For many generations the foxes carried out this policy against the goats in so open and rigorous a manner that at length large numbers of other animals stood in with the goats and put a stop to it. I could see the same old spirit and purpose permeating every fibre and movement of the fox delegate in the war council, but so craftily did he keep it cloaked that the goats failed to discover it.

Following the directions in which they looked and pointed I discovered what I had not seen before, that numerous little valleys, some fertile, others, quite sterile, lay behind the foothills, projecting up into the mountains in all directions. In these dwelt a great variety of birds and animals, representing all shades of moral, social, civil and political beliefs and opinions. There were multitudes of those inhabitants, some quite intelligent, others extremely ignorant; while a few in each community seemed to be "successful managers of animals," and had accumulated large stores of animal possessions and material wealth. But the vast majority in each of the different races and tribes were hewers of wood and drawers of water for the successful few. I observed one little valley to the right called "Morality," all the inhabitants of which seemed to be very intelligent, peaceful, industrious and well to do, and dwelt on a table land or plateau, considerably above the others. Indeed, I saw one group of brisk, bright little bunnies called "Free Thinkers," who had worked their way up the mountain sides almost as far as the conies, with whom they maintained confidential and amicable relations.

From the nods, winks and motions of the goat and fox councillors, I soon perceived that all of these outlying tribes and countries were included in

the plans and preparations for the coming Armageddon, and turning in great surprise to my venerable companion, I asked what can be the meaning of all this.

"That means," he quietly replied, "that the whole material world is to be subdued for the anthropological Deity and placed under the feet of his Vicegerent, the unctuous old fox yonder, and his successors. The goats have not even a suspicion of this latter purpose yet, or they would not be so easily gulled as they are. They have been hypnotized into the belief that this great ecclesiastical union they have just formed is to subdue the whole world for their common Lord and Master, and he will then distribute the management of it equally between them. In this they are very much mistaken. With their usual crafty foresight and cunning, the foxes have had all that arranged with the Master for centuries, and have stolen a march on the poor sleepy goats. They first got the start of their rivals by settling the "plenary inspiration" broil among themselves and placing that powerful engine in the hands of their deputy. By means of that inspiration power, they not only got a deputy in charge of the front and only gate of heaven, with the keys in his possession, but they "cornered" the "rock" on which God's kingdom on earth is to be built, and have had a sovereign pontiff fox sitting on it for over 1,800 years. Moreover, through the same inspiration channel, they have received a promise in black and white from the Master himself, that when all the other animals have been subdued, the foxes alone are to do the ruling, and as a guaranty of it, they are already in possession of the keys to heaven and hell, and when their deputy tells an animal to go to either place—he goes. So when this great battle has been fought to a finish and the victory won by the allied forces—for they will be victorious for a little time—the poor, deluded, overconfident goats will find they are not to be in the ruling business "a little bit." What you see spread out before you down there is a faithful representation of a conflict that has been going on, slowly increasing in magnitude, virulence, and demoniacal subtlety for almost 19 centuries. Hardly had those who witnessed the death and ascension of the Man of Sorrows been laid in their graves until shouts of "I am of Paul," "I am of Apollos," "I am of Cephas," began to rend the air, and you are now witnessing the culmination, the beginning of the end of a steady, crafty, uncompromising struggle to centralize spiritual power, and monopolize universal spiritual gifts in the hands of an unscrupulous few, solely for material aggrandizement and temporal supremacy. It is the crowning effort to subdue the world—not for Christ, but for self, Mammon and power; and everything that does not bear the mark of the beast, the sign manual of ecclesiastical usurpation, is marked out for destruction.

Superficially, the coming Armageddon seems to be between goats and foxes organized and allied on one side,

and disorganized conies on the other. Ostensibly, the cause of the conflict is the erroneous, heretical beliefs of the conies, and a fear of their proselyting influence upon goat and fox weaklings. Apparently, the purpose is to prevent the spread of heresy, eradicate its effects upon orthodoxy by exterminating the heretics, and thus free the hills of Zion from the contaminating atmosphere of error. All these are shams, mere blinds, hypocritical pretenses put forth by councils and juntas for the purpose of holding the unlettered innocents in the ranks, keeping the incongruous goat and fox phalanxes together, and inciting them to fight valiantly for "the faith once delivered to the saints," against each and every enemy of the anthropological God and King. This superficial cartel, and trumped-up causes of war upon a common enemy, are parts and parcels of a deep laid plan that spans oceans and continents, and has for its ultimate a no less significant result than to establish the ecclesiastical Hierarchy as the ruling power of the earth within the first decade of the 20th century. To accomplish this purpose deep, shrewd, calculating, methodical planning has been going on for more than half a century past, and it is a significant fact that goats have been absent from many of the councils. The initial point to be gained is to acquire control of some of the leading governments of the world simultaneously, and thereby fasten ecclesiastical domination by the aid of civil power. This has been effected by refraining from criticism of rulers, however corrupt, by offering resistance to no existing government; but on the contrary acquiescing in and heartily supporting those whose aid is desired, no matter how incongruous or antagonistic to their religious beliefs. In this way they have ingratiated themselves in the favor of, and placed trusty foxes either at or second to the head places of a majority of the leading cities and states in our own land and in half a dozen other nations. The departments of government, the military and police powers are well supplied with trusty emissaries, who keep the deputy supreme commander and his subordinates informed as to every important movement. The day of culmination is not very far distant, and the hope is that when it does arrive a sufficient number of emissaries will be in position to grasp the reins of government in one hand and the spiritualized battle ax in the other, and inaugurate the Auto-da-Fe of Valladolid and Lisbon on an enlarged scale. To prevent miscarriage through premature discovery, the plan is safely locked in the great head and the trusted subordinate; and in order to effect the double purpose of allaying all suspicion in the minds of prejudiced goats, and enlist them in the great work of subjugating infidels and heretics first, some grand strategical movement was necessary; some imminent danger must be discovered; some social, civil or political reform must be inaugurated, which would not only absorb the attention of the goats, but afford a dummy upon which they could exercise their well known belligerent propensities. Material was soon found out of which to construct half a dozen of them. The presence of conies quietly grazing and basking in the sunlight on the mountains of Truth, was magnified into a most imminent spiritual danger. The gentle dalliance, by saint and sinner alike, with the social evil, the lax observance of the Sabbath day, and the refusal to recognize the anthropological Deity in the charters of civil government among all the unregenerate tribes and nations, afforded abundant material out of which to

construct all needed social, moral and civil reforms. Sumptuary laws, Sunday laws, God in the constitution amendments, and other reformatory men of straw sprang from fertile brains, like foxtail grass after a spring shower. All these the adolescent goats cropped with avidity. Evangelical alliances, Sunday leagues, Y. M. C. A.s, Christian unions and other auxiliaries were formed and marshalled on the reform battlefield by the goats; but the wily foxes, not wishing to antagonize any political party, sect or creed until the expected Bartholomew day arrives, remained quiet in their burrows, controlling the underground wires and supplying the magazines. If you have carefully observed the movements now being made on the reform chess board you are well convinced that nearly all the great reform measures, wise and necessary as some of them are, are being made not for the purpose of benefiting humanity in general, or bettering the condition of unregenerate conies, infidels and heretics; but for the purpose of planting theological standards on civil ground, and securing a firmer ecclesiastical grip upon temporal sovereignty. Sunday laws, which are so dear to the orthodox goat heart, and the discussion of which is agitating the civil and religious great deeps of Christendom, are peculiarly important to the success of the fox plan. Sunday is the personal property of the fox Hierarchy. It was one of the assets of Pagan Sun worshipping idolatry when it went into liquidation, and was seized upon by the great fox organizer Constantine, who bequeathed to his successors as an heirloom of antiquated superstition, and has been cherished by all foxes since as a God given fetiche.

The model of the fountain of Wisdom, which the goats possess, distinctly names the seventh day of the week as the day the anthropologica Deity selected for his service. The devout Hebrews and many Gentile tribes, who think more of the Supreme Ruler than they do of his deputy, still persist in observing that day. But the great mass of unregenerate ungodly animals in the outlying valleys yonder, are indifferent, or else accept the advice of Paul, "let no man judge another in meat or drink, or in observance of holy days, or new moons, or Sabbath days, which are merely shadows of things to come," consequently they are unwilling to esteem one day more highly than another at the dictation of any finite animal, but treat all days alike in the exercise of a good conscience. These especially are the targets of the Sunday reformers, and if these outside valleys can be made to bow to this fetiche of ancient sun idolatry, the purpose of the foxes to subjugate the minds and consciences of the whole race will be easy of accomplishment.

The same effect would follow the recognition of divine and ecclesiastical supremacy in the charters of civil government. That special idol of goat theologians, the anthropological trinitarian Deity, is the property of the foxes, by the highest right known to modern rulers; viz., the right of discovery. Neither Jew, Gentile nor Pagan had ever heard of such a Supreme Ruler prior to the Christian era. The man form and attributes were ascribed to Deity by the Jews, from whom they were borrowed and enlarged upon in the Douay model. But the mysterious amalgamation of three distinct Deities in one, is the skillful handiwork of that canonized fox architect Athanasius, who discovered the materials in Hindoo mythology and constructed his model in the fourth century. Rachel, the beloved wife of Jacob, when leaving the old homestead with her hus-

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band, took with her her father's pet god, we are told. In like manner, the unruly goats, when they left the fox den at the time of the Reformation, carried with them—not the original—but a weak imitation of this three-in-one fetish of the foxes. This "God in the Constitution" movement was sired by foxes, suckled by goats, adopted by evangelical alliances, and is damned by the entire race outside, because its purpose is to place the temporal as well as spiritual dominion of this republic in the hands of the vicegerent of a man-made, multum in uno Deity who exists nowhere in the universe except in the cunning conception of a fox and goat priesthood. Looking down upon the scene spread out before you; studying the past history and present condition of your country; and predicating thereon the immediate future, you can not but perceive causes at work in your national organism which must result in a conflict, compared with which the maelstrom which well nigh engulfed your national existence thirty-five years ago will be a harmless eddy in a wayside brook.

The line of demarcation, instead of running along parallels of latitude, as then, now runs diagonally and transversely through every phase of opinion, sentiment and belief, and through every department of industrial, social, political and religious life. The mutterings of discontentment engendered by incipient despotism in church, state, industrial and commercial centers have ceased their clamorous outcries and are settling down into deep, silent, bitter thoughts of retribution. The widespread and desolating schemes of the robbers of toil; the despoilers of manhood and womanhood and civil liberty; and the usurpers of spiritual freedom can not, do not go unnoticed by the lovers of humanity in the invisible spheres above us, nor by the hosts of minds in fleshly bodies, who see and smart under the wrongs inflicted upon humanity by conscienceless, crafty bigots and soulless, time-serving plunderers. And Armageddon will be a temporal, as well as a spiritual day of wrath.

Spiritual antagonisms, or antagonisms of religious opinions and beliefs, are assuming a magnitude and virulence unknown since the dark ages. True; the myriad opposing factions who profess to follow the same leader, present to the outside world an outside appearance of concord and fellowship. They meet in social or pastoral and other ecclesiastical juntas, with great apparent cordiality; they repeat the Lord's prayer in unison because there are no doctrinal differences in it; read collects and sing hymns which contain no hint of distinctive theological disputes—mere empty platitudes; while underneath it all flows the deep, unbroken current of intolerance, sectarian bigotry, jealousy, "holier-than-thou" exclusiveness which has swept through the system for centuries, and which only needs to be ruffled by a word of heterodoxy or criticism of some pet dogma to reveal the torrent of malevolent intolerance which is ready to sweep everything consigned to it into hell.

Politics, politicians, statesmen and rulers, when weighed in the balance are found to be woefully lacking in the principles of truth, justice, humanity equal rights to all, which constitute the true science of popular government and form the only genuine basis of political economy. And through their dishonest, inefficient manipulations of legislation, churchianity, wealth and special privilege are rapidly driving justice, spiritual and civil freedom, and equality of rights beyond the pale of civilization, and reducing the masses to poverty of soul and body in a state of barbaric servitude. In the forefront of this grand sweep of ignorance and

error, through the slaughter-pen of war to the open grave of civil and religious liberty, marches the man ordained, mitre-crowned dignitaries of goat and fox ecclesiasticism. They have joined hands in an unholy alliance with the high priests of Mammon; sacrificed Charity on the altar of Greed; bartered the Lamb of God for the Golden Calf; have crucified the true Christ afresh on a cross of gold, and are hourly putting him and his true followers to an open shame.

(To be continued.)

HER MOTHER'S SPIRIT APPEARS BEFORE AN EXCITED YOUNG GIRL.

Who Relates Her Previous Experiences With the Same Vision.

There was a scene at the Union depot last night such as has never been equalled in any of the so-called Spiritualistic seances held in darkened rooms in this city for the edification of half converts of the mystic faith, says the St. Paul Globe. Seats in the ladies' waiting room were three persons who ordinarily would have attracted but little attention, though two of them, young girls of apparently 17 and 20 years, respectively, were handsome enough to warrant more than passing notice. The third member of the trio was a gentleman about 45 years old, who, as events proved, was father of the two girls. The waiting room was crowded and each traveler seemed fully occupied with his or her business, until suddenly a female voice rang out sharp and shrill above the din of footsteps on the tiled floor and the hum of conversation:

"There, Aggie! Don't you see her? There she is again."

The speaker was the older of the two girls referred to, who had suddenly risen from the bench, despite the restraining efforts of both father and sister, and stood there with every eye in the place upon her, gazing directly at the wall. Vainly her companions spoke of the scene she was creating. The girl was totally oblivious of her surroundings. Her hands were raised and stretched out as though inviting the approach of some one invisible to the ordinary mortal, and in this manner she advanced. There was no one in her line of sight, nothing at all, yet she evidently saw some one whom she was bent on greeting with outstretched hands and a smile of welcome. Slowly, step by step she crept along, the father following closely until striking the wall with her hands, the spell was broken, and then a wild shriek ran echoing through the walls and roof and the strangely affected maiden fell prone upon the tiles. To carry the girl to her seat was the work of a moment. A crowd gathered about the spot, proffering all sorts of assistance, but their help was not needed—she had fully recovered from her strange condition of a moment since and betrayed evident confusion and dismay at being the object of so many curious glances. When the excitement caused by the strange exhibition had subsided in a measure a Globe representative approached the bench occupied by the interesting trio and inquired of her father the nature of the young lady's ailment.

"Ailment, sir? She has no ailment; she is as healthy as you are; healthier than I am."

"What, then, was the cause of her behavior a few moments ago?" was asked.

"Well, I don't like to talk about this affair more than is necessary," was the reply. "However, I suppose from your interest you are a medical man, and it can do no harm, as we are leaving the city, to tell you the story. My name

is Carl Hirsch, and I have lived for several months on Minnehaha avenue. These girls are my daughters, Agatha and Bessie. I am a machinist by trade and have worked a good deal for the Kansas City and Omaha roads in the shops. My daughters were both educated in McKeesport, Pa., and we came from there, my wife and the girls, nine months ago. Three months since my wife died of quick consumption. Bessie, my oldest daughter, was devotedly attached to her mother, and since she died has had visions—I don't know what else to call them." Here the girl herself interposed with "They are not visions; visions are dreams, and I never dream. The truth is, sir," she continued, "my mother appears to me, not at night, nor when I have been sitting still, but when my mind is on every-day matters. Why, I was making bread last Tuesday, and she stood across the other side of the table looking at me, just as though she were alive. She had in her hands a copy of the McKeesport Times, a paper my brother, who is a printer, works for. It was no vision. Visions I claim are illusions, dreams, and this was no dream. I had not been up two hours and was never wider awake in my life, nor less inclined to receive a spiritual visitor. There was nothing ghostly or spiritual in my mother's appearance. She was dressed as she always dressed, and smiled at me just as she always smiled. As soon as I moved from the spot or stirred my hands in the dough she disappeared. I have seen her on the street crossing between a crowd of vehicles. One day I shrieked aloud on East Eleventh street because I saw her walk deliberately in front of a team of galloping horses. It seemed to me that she must certainly be run over, and I cried, 'Mother, mother!' You can imagine how I felt when I saw the heavy team and wagon pass right through her, you might say, and she walked right along to the other side of the street and disappeared."

"Have you ever consulted a physician?" was asked.

"Oh, yes, many times, but they all say the same, that I am nervous and excited. Now I might be from the experience I have just gone through, but if you will feel my pulse now you will find its beats are no faster than normal. Some people have said that I was crazy. Now, that idea took hold of me and I read a treatise by an eminent physician on insanity. He says that bad memory, flightiness and inability to retain dates or figures are indicative of weak-mindedness. Now I am a rapid mental arithmetician; test me if you wish. I can remember most of the dates in American history, and my people will tell you that I am even-tempered to a degree. How then can I be called insane? The fact has been demonstrated to me that dead people do reappear on earth to their relatives and friends. People may scoff as they like, but it's true. I know nothing of Spiritualism, and never met a Spiritualist in my life, but I have seen my dead mother here on earth a score of times, and I can believe my own eyes whether any one else does or not.

"Why does your mother's appearance frighten you?"

"It does not. The reason I was frightened tonight was that poor mother's face was so sad, and the tears were running down her cheeks. I know that she feels sad that we are leaving the cottage in which she died. We are going away because papa thinks I shall lose sight of my 'visions,' as he calls them, down in Missouri.

"All aboard the Kansas City line!" rang out the voice of the train-caller. The strange story was broken off, there was a hurried gathering of bags and bundles, a bow from the specter-ridden girl and her friends, and they were gone.

How to Find Out What Makes us Sick.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidences of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, then fill a vial with your water and let it stand for twenty-four hours. If there is a sediment or settling it is further proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes the unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, hospitals and homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To Prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention 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.

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THE BETTER WAY—An occult story, by H. McL. Shepard Wolf. 25 cents.

The World of Psychics and Liberal Thought.

A mid-winter convention of the Michigan State Spiritual association will be held at Jackson Feb. 11, 12 and 13, 1898. This will be a grand event. All communications pertaining to the convention should be addressed to Andrew J. Watson, president of Jackson Progressive Spiritual society, Mechanic street, South, Jackson, Mich.

A. R. Gilmore, magnetic healer, has been in jail for some time for practicing his vocation without the consent of the doctors of Massachusetts.

Those who are more readily inspired to prejudice than love for fallen humanity are balanced in favor of the former, and thus see through a glass darkly. There is not peace, but war, and their paths lead over rocky places unsuited for hearts filled with the sunshine of love.

The Light of Truth earnestly refers the "Anti-Spiritualist" society to one Rev. Dr. G. H. Combs, pastor of the Prospect Avenue Presbyterian church, Kansas City, Mo.

The annual convention of the Theosophical society in America is to be held in Chicago on Feb. 18 and 19. Some 200 delegates from various portions of the United States, with a large contingent from Europe, are expected to attend.

According to a decision by Judge Wofford in the criminal court of Kansas City, Mrs. Amanda J. Baird, Christian Science doctor, will have to pay the fine of \$50 and costs imposed in police court for not reporting to the board of health the case of diphtheria in the family of S. H. Kinney, from which little 10-year-old Mae Kinney afterward died. Not only that, but from the bench he denounced the practice of Christian Science healing.

Light of Truth Album, containing the photographs of over 200 prominent workers in the cause of Spiritualism, with short biographical sketches of their lives. It is an elegant volume of 10 pages, nicely bound and lettered in gold, with silver embellishments. Price \$1.00. Postage, 25 cts. extra. For sale at this office.—The Philosophical Journal.

Minneapolis, Minn., is having quite a shake up in matters spiritualistic.

Cleveland, O., Spiritualists celebrated the thirty-second anniversary of the Children's Progressive Lyceum of that city on the 16th ult.

The Coming Light (Rays of Truth in new form), published monthly at \$1.00 per year, by R. L. Bernier, at 62 O'Farrell street, San Francisco, is a new offering in the field of Spiritual progress.

Mace Gabbott and his family have been driven out of their home near Londonderry, O., by unaccountable psychical manifestations.

Some of the Boston Spiritualists gave an entertainment at a theater for the benefit of the Red Cross bureau.

"Inspirational writers are censured for want of directness or clearness of style. Let it be remembered that too often their writing is bought with sacrifice. Its only reward is that they may help some struggling soul to the light. It is often executed under conditions that most literary persons would regard as forbidding thinking or writing."—Hudson Tuttle.

Wallace—You are positively the most impudent and the greatest beggar I ever met. Wayworn Watson—Well, that ort to be worth a nickel, anyhow.—Indianapolis Journal.

An English paper publishes the approximate division of the wealth of 10 leading countries of the world, showing the per cents of capital and labor, respectively, as follows:

	Capital.	Labor.
Italy	71	49
Austria	63	37
Switzerland	65	35
Spain	67	33
Russia	69	31
France	68	32
Germany	72	28
Great Britain	73	27
Belgium	75	25
United States	82	18

"Christ taught the unity and harmony of all life. External institutions were but means for realizing this unity in the unity of man with God and with nature. Man's faculties achieved their highest purpose through co-operative effort. To the established church, this idea of fellowship was a conception vague and uncertain. But Christ proclaimed the fellowship of sacrifice, and for this fellowship the world calls today. Society is an organism, composed of mutually dependent parts, bound together in one mighty unity and growing together into the perfect life through the combined efforts of individuals to save, not themselves, but others. The idea that the church is an institution organized on the principle of a life insurance corporation is a relic of paganism. The result of such a doctrine will probably manifest itself in what has been called an anarchy of good individuals, but it will never find expression in a Christian commonwealth. . . . Christianity, then, is not a creed; it is not a church; it is not a system; it is not an institution; Christianity is a life."—Exchange.

Rev. Alpheus Iden, a Baptist preacher for 23 years, announced his conversion to Spiritualism and withdrew from the church last September. Since that time he has been serving the Spiritualists of Indiana very acceptably. Simon Kittel, president of the Dunkirk, Ind., Spiritualist association, speaks of Mr. Iden as an able, eloquent and interesting speaker, and worthy of patronage at the hands of the friends of the cause. Mr. Iden first became interested in Christian Science, and, through the study of that subject, was thoroughly convinced of the truth of Spiritualism. Even the clergy are not proof against the evidence presented by Spiritualism, hence they, too, are coming our way. Revs. Bartlett and Iden have set an example that will ere long be followed by many of their brethren.—Banner of Light.

In 1897 there were 166 lynch murders and 128 lawful murders committed in the United States.

The latest New York fad is that recent crimes are chargeable to hypnotism. Murder, suicide, desertion, marriage, conspiracy, alienation of affection, cruelty, etc., all committed by hypnotic power.

"Dodsworth, your wife seems to be a woman of commanding presence." "Commanding presence! By Jove, sir, my wife can command when she is absent."—Chicago Record.

The Brooklyn, N. Y., Citizen concludes that William T. Stead makes "startling statements" in his recent article to the press on his researches in psychic phenomena.

The report of the Elmira, N. Y., state reformatory for 1896 shows the classification by religion of all the convicts received since the establishment in 1876 as follows: Protestant 3,366, Catholic 3,577, Hebrew 523, unknown 2, no religion 349; total 7,708.

Rev. E. S. Stoddard, D. D., rector of a New Jersey Episcopal church, is behind an organization of some 60 of the young people of his church who propose to introduce dancing lessons in the church building once a week.

Major J. W. Powell, director of the Bureau of ethnology, in Washington, D. C., is not averse to giving his opinion on the verity of some forms of psychical phenomena.

A woman died of consumption in Dayton a few days ago who happened to be a Christian Scientist, and refused to have a "regular" doctor. The "regulars" are having a parrot and monkey time over the occurrence.

MARRIAGE SUPPER OF THE LAMB.

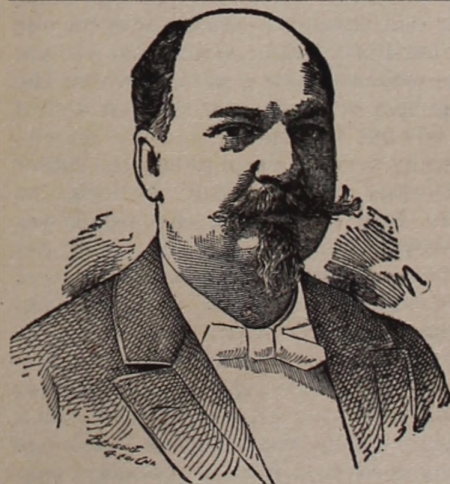
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Palmistry

Edited by Cheiro, Jr. Address all communications under this head to Palmistry Department, Light of Truth Publishing Co., Columbus, O.

Angelique—The meaning of the line which springs away from the life line at 43, with an island on the life line at the same age, shows that at that time your change of life occurs, and that it will be a most delicate and serious period for you. At this time you will be taken on a journey for your health, which is shown by the line leaving the line of life. The many branches on the end of the life line mean that at that time your life will be dissipated. It is the breaking up of the constitution. I have sent you my booklet, which answers your other questions.

Constantin, 58.—The hands you send show a well balanced person, who has a plain, common sense way of looking at things, and will be neither consumed by his imagination, nor too materialistic. In the affections he will always be sensible, and too much of the sentimental will disgust him, yet he will have great affection, and be strong and loyal in those affections. The head shows that he will have good control of himself, and the thumb shows that he will have will power to carry out what he determines on. He will not be a nervous person, but will take life as it comes, and make the best of it, bad or good. In health, strong, and knowing hardly what it means to be sick. He has strong love for women, and his danger is that he will indulge this fondness too much. With such good qualities as shown in the rest of the hand, I do not fear anything from this source, but am sure that he will keep in control any too strong tendencies in this direction. In worldly matters he will make all his success as the result of his own efforts, and while the years from 30 to 46 will have many difficulties, the period after that will be smooth, though no great wealth will ever come to him.

De Loss W.—The negatives you send me show very well the shape of your hands, but the most powerful of my lenses fail to bring out the lines, so for detail work they are not perfect. You are an undoubted psychic, as the long, keen fingers show. You have a great gift as a speaker, especially on psychic subjects, which is shown by the enormous development of the first phalanx of the little finger and its pointed tip. If you gave up your whole energies to educating yourself in a broad and liberal way, not clinging to any one cult, or favoring it to the exclusion of others, you would lay the foundation of a wonderful career as a lecturer, and the natural powers with which you are endowed in this direction, would make you eloquent and convincing. There is no question but that you have great possibilities in this direction, and could easily eclipse many who are now successfully before the public, but you will have to first go through a course of training to fit yourself for the undertaking. Until you do this you have no great hope of being brilliant. There are many things I would like to say in this connection that would not be proper here, but I am giving you in the space I can allot to you what I deem to be the most valuable for you to know, and which will do you the most good to know. I could say what might gratify curiosity better, but not what is more to your interest.

H. H. M., Boston.—The impressions you send show a woman with kindly lovable disposition, who has done what she could for the benefit of her race during her stay on this earth. She has always had a love for all things beautiful on this earth, and with this artistic taste she has also the love of having things in order around her, which is unusual with such a temperament. She has been full of nervous energy all her life, and done her full share of labor. She has always had a strong love for occult sciences, and could understand their mysteries. Her life has had many crosses, many trials and many doubts. The loss of her husband was most keenly felt, his loss, as shown on left hand print, was near the age of 40. A double line of life will give her extreme old age.

E. K. E. B., Mass.—Your two excellent little photos are wonderfully clear and there is a volume written in your hands. I can of course only touch lightly here, but such a hand delights me to read the whole story. You were born somewhat of an eccentric genius. Your likes and dislikes were very strong, and you wanted to force everybody you met to your way of thinking. In fact, you have had all your life a most aggressive nature, and in consequence some very hard knocks as you have rubbed up against those who also thought they knew something. You have, however, modified this trait as you have grown older, and are today more willing to acknowledge that others may be right in some of their ideas. I should rather say, perhaps, that you have learned that it is good policy not to be too aggressive. Often you still think you know most, but you have learned that it is not always wise to say so. You are very ambitious, generous to the last degree naturally, though you have come to hold money closer of late years, and will not today so readily share your last dollar as freely as in former years. You can control yourself when you want to, and have a most terrific will. This is so great that you would die at any moment, rather than give up if you had firmly made up your mind not to yield a point. It is useless for any one not having any dealings with you to try and make you do anything. If people coax you and go at you right, they can get most anything out of you, but by force, never. You have had two strong factors that have combined to make you get along in the world, your own efforts, and that of a woman very near to you. There is much more, but I cannot use more space here.

D. C. K., Kingston, Ont.—You have the hand of an exceedingly nervous impressionable woman. In all the things that happen to you you let them effect you and worry you, if unpleasant. You have not the faculty of letting things slip off without making an impression, but things are very real to you and make an impression on you. You are a refined woman, with education, and your tastes are all for the elevating things in life. You are strongly attracted to the opposite sex, and enjoy music of a lively kind, gaiety, dancing, society, and all the recreations that are commonly known as the "pleasures of life." You are sensitive; your feelings are hurt by any rudeness on the part of others,

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and you feel keenly all seeming slights. You are full of different emotions, and are pulled in different directions by them. Your heart is very warm, and you have had many strong attachments. This heart of yours is destined to play a most important part in your life, as it will find in the disappointments that fall to mortals many deep wounds, that from its character it is bound to suffer from. You are too liable to fall in love easily, imagine that you are deeply interested, and then quickly find out that you are not, and fall out of love again. In the matter of marriage, it is very essential that you should use great care in the selection of a husband, know him a long time, and be very sure that you do love him before joining in the marriage relation. A wrong choice would make you unhappy for life, as your nature could not endure anything like coldness on the part of your husband. I cannot go more into detail for lack of space, though your hand is full of events.

Stella P.—The nails being pink in color show that the action of the heart is good, and the subject will be of a happy rosy disposition. Yellow nails show a bilious temperament, which is always cross and irritable. Blue nails show poor action of the heart. Your heart line is a very clear one, and not badly crossed or chained. You will never find any lines free from crossing, for the condition of no one is perfect. If a line is only crossed a little, it is regarded as a good line. The line of head running close to the line of life as it does shows an extremely sensitive person, one whose feelings are easily hurt, and also one who clings closely to others and lacks self-reliance. Your life line is not broken in either hand, there is a sickness indicated where you have noticed the break in that line, but it is immediately repaired by the sister line, so that while the line is for a moment broken, it will be read as illness, not a fatality. Your large thumb shows strong will power. You have no especial talent for music, and will not be a great musician. You, however, love it, and can be a very pleasing musician, most fond of bright lively airs and catchy music. This answers all your questions.

L. M., Fort Wayne, Ind.—Your box containing impressions came to hand. As you had used no fixatif, the black was all rubbed off, so I can do nothing with them. I hope all who are interested in palmistry will write me, asking the questions they wish answered, as this department is open to readers of Light of Truth, and all answers are free of charge.

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SUNDAY SERMONS.

A CATHOLIC PRIEST ON SPIRITUALISM.

REV. M'GRADY'S ARGUMENT IN SUPPORT OF SUPERMUNDANE APPARITIONS.

Below will be found an excerpt of a sermon preached recently by Rev. Father McGrady at St. Anthony's church, Bellevue, Ky.:

"Spiritualism, in the broadest significance of the term, is the belief that the world of matter can communicate with the world of spirits. This question is treated both in sacred and profane history. Before entering into a discussion of this subject I wish to make a few observations. A spirit is a being totally disengaged from the trammels of corporeal existence, and, consequently, not circumscribed by space, like material substance. The movements of a spirit are essentially quicker than the flight of thought. In the twinkling of an eye it can sweep through all the boundless realms of space and visit all the globes, and touch all the constellations, and all the systems and all the worlds that wander through those vast, purple fields of light, where no sound has ever broken the ominous silence of supermundane existence. It can soar beyond flaming space, beyond ethereal zones, beyond those dark regions where no dazzling orb has ever cast his golden beams and where night, black and awful, has hung his sable curtains.

"Since, in virtue of their nature, the spirits can haunt every world, I fail to see any incongruity in the opinion that they can visit this earth and cross the paths of men. Of course, by the word spirit I designate not only the souls of the dead, but also angels, both good and evil."

Father McGrady cited from the Bible several incidents and miracles tending to establish the fact that Omnipotence permits both good and evil spirits to reveal themselves; that he not infrequently deutes them as his envoys to assist the faithful and punish the wicked.

"Now," continued Father McGrady, "since the human soul is akin to angelic nature, since it has the power, in virtue of its essence, to roam through all the worlds, it is not inconsistent to believe that God may commission the spirits of the dead as his delegates to convey messages to the living. But is there an illustration of this nature in the Bible? Yes, for in the twenty-eighth chapter of the first book of Kings we learn that Saul communicated with the witch at Endor to ascertain from the spirit of Samuel the issue of the battle which would be fought the next day between the Philistines and the phalanxes of Israel. The Bible states that Samuel responded to the voice of the enchantress, assuming his natural appearance and form, replied to the queries of the king, and foretold his defeat and death. This is Spiritualism in its modern significance.

"Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pansias relates that, 400 years after the battle of Marathon, the neighing of horses and the wild and desperate shouts of martial hands could be heard distinctly at night on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Cheronaea had been murdered. He also relates that the shade of Caesar entered the bed chamber of Brutus, and when accosted by the assassin the sprite responded, 'I am thy evil genius, Brutus; thou shalt see me at Philippi.' Brutus boldly answered,

'I'll meet thee there,' and the specter immediately vanished. Some time after he engaged Antony and Octavius, and the first day was victorious. The night before he was to fight the second battle the same specter appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.

"Pliny the Younger mentions a house at Athens that was haunted.

"Lucian, Augustine, Tertullian, Goerres, De Mirville, give many instances of spirit manifestations. What are we to think of the pagan oracles? No doubt information above human wisdom and the revelation of future contingent events were imparted by the evil spirits. We can not believe that intelligent men like Plato, and Cicero, Horace, Virgil and Homer would worship gods of stone without indications that deities of superior wisdom dwelt behind and spoke through these rude idols. This supposition can account for the fact that millions of idolaters inhabit the globe today.

MEDIUMS WHO HAVE DONE WONDERS.

"We have ample proof that mediums have often spoken languages entirely unknown to them. Judge Edmonds of New York publicly testified that his daughter, after becoming a medium, spoke in nine or ten different tongues, though she only knew English and a smattering of French. Mediums have given information that they could not have known personally, and when in trance they have been impassible to the effects of fire and many other kinds of physical pain.

"Dr. Brownson, one of the ablest thinkers and writers of this century, says, in his Spirit Rapper, that while he was a Spiritualist, he had the power of calling up different persons from a great distance. On one occasion he commanded an enemy to appear in his presence. Although living in another city the man responded. Brownson recognized his voice. He took his sword and thrust it several times in the air. He heard the enemy asking pardon for his offenses. A few days afterwards he paid a visit to this man and was astonished to find that he had received many wounds with a sword. Brownson writes that "the whole history of the human race bristles with prodigies, with marvelous facts."

"However, I do not pretend to give a decided answer to this question. I admit that there are many impostures practiced by designing people, and it frequently occurs that seances are preconcerted plans to deceive the unsuspecting, and that mediums often utilize the credulity of their victims, but these cases of artifice do not annihilate the doctrine of Spiritualism.

THE POSSIBILITY OF APPARITIONS.

"I have proved the possibility of preternatural apparitions from the essence of spiritual substance, and I have shown that this possibility was realized in Biblical history, and, as Christians, we must accept these facts. Now, if the witch at Endor could conjure up the spirit of Samuel, with divine permission, a medium of the nineteenth century may communicate with the souls of departed men.

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QUESTIONS AND ANSWERS.

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

Question.—How, when and where are the down-trodden poverty-stricken and starving ones of this world to gain compensation?—C. M. Stanhope.

Answer.—It is said that whatever is, is right; but many would disagree with this doctrine—especially suffering ones. You can not convince a hungry man that hunger makes the soul grow. So you can not convince other suffering ones that all is for the best in the end. Yet no spirit ever regrets the trials of earth life, however severe; for the hardest tried are the most perfected, and consequently the happiest. Earth life is a spiritual parturition. It is to the soul what physical birth is to the body. The body of the child does not suffer, but the mother does. The physical body after birth becomes the womb of the spirit or soul, and suffers accordingly. An easy life brings forth a puny spirit, often without will or desire—just as a luxuriant motherhood brings forth a puny or sickly child. Man proposes, God disposes; and amidst it all the angels sing—in every dispensation as a sweet hope—“Earth for the rich, and heaven for the poor!” and while man is building, the higher powers are tearing down in a way he does not see. The rich suffer as well as the poor under circumstances; for many with large possessions on their hands can not gain more than a bare living out of it. This will reach the highest finally, and the rich will be the poorest among men. The south furnishes an object lesson of this in your own time. It can happen anywhere as quickly as it occurred to the south. No country or people is safe from the decrees of spirit. But charity withholds the blighting hand till patience ceases to be a virtue, or until the pressure from beyond the earth's sphere becomes too much for the lower world to neutralize by its influence. Then comes the Nemesis, a “new earth” is ushered into existence; or a new country, so far as its inhabitants and its laws and customs are concerned. Equalization is the law inspired from above. It awakens patriotism in the oppressed and just. The spirit world favors them at the right moment and their cause is won. Does any one suppose that Washington and his little band of American patriots could have won their cause without spirit aid? But they were not freed from suffering though their cause was just. Whom God loveth he chasteneth. Doesn't genius suffer? Don't all reformers suffer? Don't the oppressed in all countries suffer before they are freed from bondage? So the oppressed of society must suffer to free themselves. It develops the needed force to act, and the inspiration to make new laws. Those who do not live to enjoy it materially obtain a spiritual reward instead. In like manner the weak and puny—the affluent and feted; the oppressors and bribe-takers; the unjust and unworthy; the frauds and deceivers; the malicious and haughty; the autocrats and tyrants; the cheats and hypocrites; the cruel and selfish; the high-livers and sensual—all come under the ban of the law of compensation, and go through earth life in spirit, suffering all that they have caused others to suffer, until they, too, are enabled to rise to the light by virtue of their own

will power and intelligence, gained by the same experience that their predecessors on earth had gained before them. The millionaire oppressor does not escape the rack of daily labor in his own sweatshop, to which he has subjected others, and at like compensations—as they exist in spirit—and under similar circumstances, losing nothing of the severity involved. The lower spirit world is a continuation of and in a large measure a repetition of the mortal world. It is the hell or purgatory of the true spiritual life, and none can escape it who has not paid the “uttermost farthing” of justice to humanity. All men are born equal, and none can oppress the other without suffering. In equal measure the good—those who have consideration for others—is rewarded by the power to reach the light and enjoy the blessings of that which is in store for all who love their fellow men above themselves.

Questions.—Is appendicitis a new disease? What are its producing causes? Can it be prevented? Can it be cured without a surgical operation?—H. T. H.

Answers.—No disease is new. Every one is the cause of a specific effect. They simply change their nature with the change in the habits of humanity, and thus appear new. All disease originates from loss of vitality and bad habits. The former is synonymous with the lack of electricity in the atmosphere, and the latter with decaying vegetable or animal matter. Appendicitis belongs to the latter category, though loss of vitality (whether self-induced or inherited) aggravates the disease, just as debility or any nervous disease is aggravated by an additional blood affection, as a boil, a tumor or appendicitis. Loss of vitality weakens the nerves, bad habits (whether sensual or emotional—gluttony or malice) vitiates the blood. But a healthy nervous state can always cure or prevent suffering where a blood disease is fundamental, as a healthy arterial condition can obviate nervous troubles or ease them. Appendicitis is due to inflammation caused by impure secretions in one of the entrails, which may be removed by surgical skill. But continence or any process of self-denial generates surplus electricity, which is death to microbe in the system and consequently inflammation, which is caused by a living germ feeding on blood impurities. On the other hand, nervous diseases are allayed by pure blood, because active and vitalizing, neutralizing the debilitating effect of a lax nervous system (impure blood being sluggish, as diseased nerves are inelastic). But healthy nerves and pure blood will effectually kill all disease, and prevent contagion, in which event surgical operations will become useless, except in the matter of accidents or wounds. Thus no disease is new, except in its specific locality due to change of habits. All have one common origin, and may be cured by one impulse—spirituality—or two principles—temperance and humanity (charity, justice, honesty). That they have different localities in the body (and thus different names) is due to character (hereditary or developed), or we may say to the passions or weaknesses of the individual; for virtues do not generate diseases. Every specific ailment, therefore, can be traced to some hereditary or developed habit, or passion arising from the same; and the disease locates itself accordingly. If physicians were to study human character in connection with the medical science, they could prescribe for the cause as well as the effect, and use drugs as secondary agencies, and not as primaries, and thus do less experimenting with human life. By remov-



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—Mediums or speakers desiring notices hereafter in these columns must have their names on our books as regular subscribers.

—Prof. W. F. Peck is located for the present at 3005 Magazine street, St. Louis, Mo. He lectured for the Howard Hall society during January.

—Will D. H. T., whose question appeared in the edition of Jan. 22d, please communicate, for mutual benefit, with L. A. Sherman, Munsville, N. Y.

—Sarah A. Walter of 226 East Fifth street, Flint, Mich., is open to engagements for lectures and tests throughout the state of Michigan. She is a good woman and should be patronized.

—Theo. F. Price, who ministers the coming month to the First Spiritual church of this city, is an interesting speaker and may be heard with profit. We reproduce his photo in another column of this issue.

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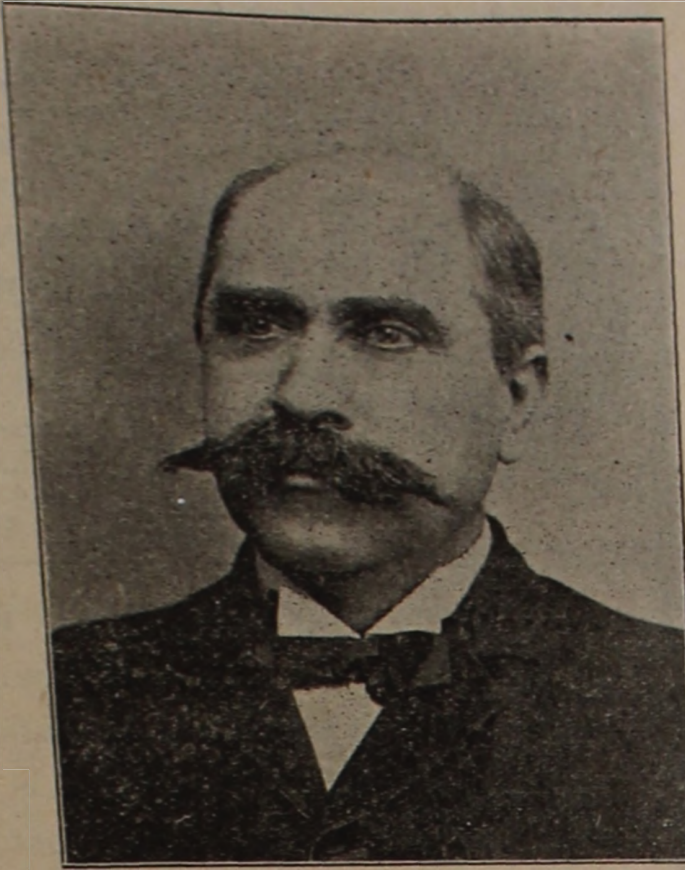
—"Ladies' Aid and Home Society" circular, announcing an entertainment, received, but the sender failed to give the name of the city or town in which it is to take place. No doubt the news notes will be scanned, and not finding a notice of it, the sender will think him or herself shamefully ignored.

OBITUARY.

Passed to the spirit life, from Allegheny, Pa., Jan. 5, Miss May Rackham, in the eighteenth year of her age. She is mourned by all who knew her. On Sunday evening, Jan. 9, four days after the spirit left the body, she returned again, and through the mediumship of Wallace Kerwin, delivered a beautiful love message to her father and mother, who are staunch members of the Spiritual society of Allegheny, Pa. —Jas. M. Peet, Secretary.

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