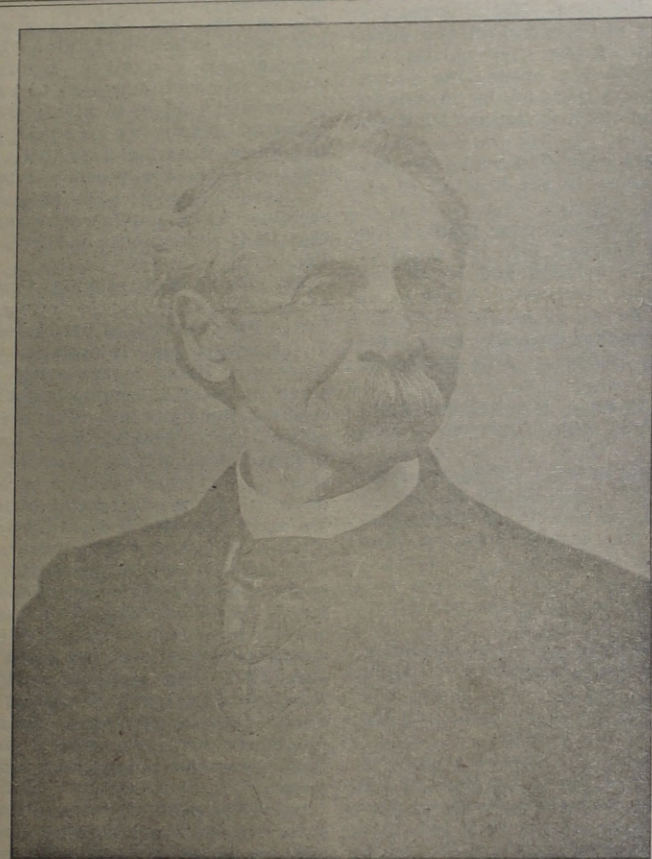


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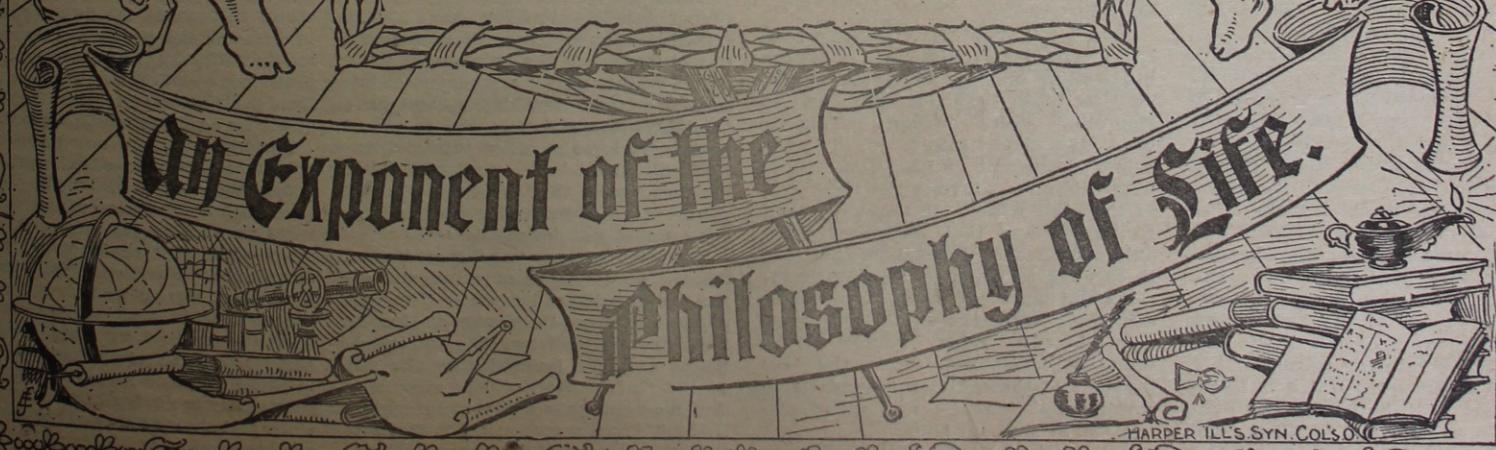
Light of Truth

VOL. XXII. FEBRUARY 12, 1898. NO. 7

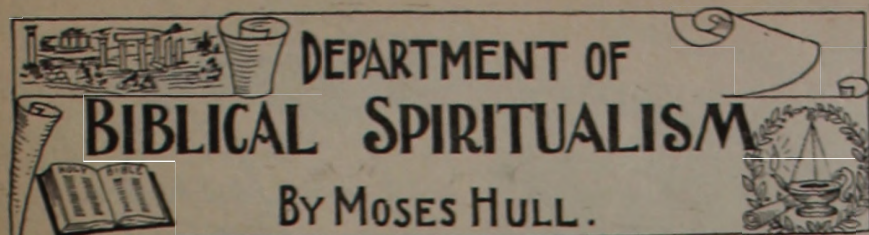


C. PAYSON LONGLEY.

An Exponent of the
Philosophy of Life.



HARPER ILL'S SYN. COLSON



ANTI-SPIRITUALISTIC ALLIES.

Moses Hull Pays His Respects to Our Friend, the Enemy, for a Change.

Now that the Anti-Spiritualistic National association, which promised so much and did so little, "died a born-in," Spiritualism must look elsewhere for opposition enough to whet its appetite. Where can it look with such great expectations as to that duet of inconsistencies, father and son, Rev. T. DeWitt and Rev. Frank DeWitt Talmage. These two gentlemen seem to have been on a strife to see which could say the most outrageous, contradictory and inconsistent things. At the last round the son proved to have inherited more than his father's inconsistencies, and was supposed to be somewhere about three laps ahead.

A short time since this reverend fulminator fired a blank cartridge at Spiritualism; it made an immense flash and loud report, and left a strong sulphuric odor, but when Spiritualism got ready to bear away its wounded and bury its dead, they were nowhere to be found—the gun had wounded at the breach and not at the muzzle.

The reverend gentleman, whom one would suppose must have been controlled by some kind of dis-em-bottled spirits, said:

"Spiritualism means that your loved ones, who once walked, talked and slept and ate and laughed and cried with you, have so soon forgotten their home that they no longer love sunshine, but will sneak about in the dark, grewsome paneled room talking to a rascally medium, who will parade her ghosts and practice her tricks and abominations. And the more you moan and cry the more she will distort your diseased and agonized imagination, until at last you become stark mad. So cruel, so heartless, so fiendish and so devilish are the actions of the medium that, not only is it high time for the law to step in, but it is also a more important fact that this city realizes that there are scores of the leprous rascals peddling their accursed doctrines at our very doors. May the wrath of an outraged public blast them even as they would curse us. And yet, my friends, that earth and heaven are in constant communication there can be, and there is no doubt."

In this statement, the Rev. Slanderer displays all the wrath of "the dragon" and the cunning of the serpent; he would enjoy all the benedictions of Spiritualism, while hurling at it all the maledictions of theology. He would get rid of the odium of Spiritualism, while heaping upon it all his double distilled odium theologicum. It is the old cry of "stop thief," in order to attract attention from himself while he gets away with the stolen goods.

That closing sentence, that "heaven and earth are in constant communication there can be, and there is no doubt," deserves notice. Will this Rev. Railer please tell his hearers where, outside of Spiritualism, this communion can be enjoyed? I would like to attend one of the test seances in the Presbyterian church where Rev. Frank DeWitt Talmage preaches.

Let this matter be as it may, all good Spiritualists will hail with joy the frank admission Spiritualism has forced from the lips of this son of a

Talmage.

Now will he, in his next sermon, please explain how it is that Spiritualism, which demonstrates this "constant communication" of which he speaks, means that your loved ones, who once walked, talked and slept and laughed and cried with you, have so soon forgotten their home? Does their "constant communication" demonstrate it? Where did his reverence study logic? Shades of Hedge, Whately and Mill, is this the logic which you in your "constant communication," teach this gospel fulminator? No wonder he calls you "cruel, heartless, fiendish, devilish!" The "stark madness" which his reverence fears has already overtaken him.

According to this Talmagean explanation of Spiritualism, no wonder he thinks you no longer "love sunshine," but prefer to "sneak around in the dark!"

Now, so far as Spiritualism is concerned, not one hundredth part of it occurs in the dark. But suppose the phenomena all occurred in the dark, would that prove the spirits all sneaks? What a sneak this young preacher's God must be, he dwells in the midst of thick darkness." I King, 8:12.

How sneakingly God spoke the ten commandments in the hearing of all Israel. Ex. 20:21.

Did his reverence ever read of the angel who sneaked into the camp of the Assyrian soldiers and killed one hundred and eighty-five thousand of them? II Kings, 20:55.

Angels sneaked around and gave Paul night seances. Acts 23:11 and 27:23.

A naughty angel sneaked one night and let Peter out of prison. Acts 12:6-7.

A midnight sneak let Paul and Silas out of prison. Acts 16:25, 26.

Just think of the "bread from heaven" which was sneaked into the camp of Israel for forty years! Ex. 16:13.

Jesus sneaked out to the sea and took a walk on the water one night. Matt. 14:25.

He, with three of his disciples, sneaked up into a mountain one night and held a seance with Moses and Elias and did not sneak back until the next day. Luke 9:28-37.

God occasionally sneaks around in the dark. A writer in the Book of Job said: "For God speaketh once; yea, twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, and slumberings upon the bed; then he openeth the ears of men and sealeth their instruction."

Here I might let his reverence rest, but I cannot quit him until I expose his leading motive. Now he thinks "it is high time for the law to step in." Sure enough! This is ever the last resort of tyrants. When argument fails, then it is high time to invoke the right arm of the civil power. If these reverend gentlemen and their satellites could only convince the lawmakers that it is their duty to suppress all manifestations and teachings which do not contain their earmarks—well, Torquemada's bloody reign would be a paradise compared with the enjoyment of these divine scoundrels in forcing Spiritualistic and other dissenters to shut up shop.

Spiritualists, such talk precedes ac-

tion; these fellows aim not so particularly against Spiritualism as against human liberty. When they get the law they are looking for, they will ask for and get more. "Tyranny, like hell," said Thomas Paine, "is not easily conquered." Another writer once asked "When a tyrant was ever known to voluntarily take his hand off of the throat of his victim?"

These Talmagean theologues lack but one thing, and that is power. Let us be on guard, lest all that is left of religious liberty be lost.

MOSES HULL.

THE EVOLUTION OF SPIRIT.

(By Charles Dawbarn.)

Part I.

It may seem foolish in this nineteenth century to ask "What is man's place in the scale of creation?" Nevertheless, that is the very question I am proposing to discuss, and if possible discover whether man has a divine right to a monopoly of immortality. I am aware that numbers of intelligent men and women are agnostic to the whole question of another life; but I propose to look at this subject from the standpoint of "Spiritualism," which deems the fact of immortality proved so far at least, as man is concerned. Yet many a Spiritualist is either doubtful as to the after existence of other animals, or else asserts such existence to be temporary and subject to man's will and pleasure. I may say here that, so far as I know, there has never been a discussion as to the possible future of "noxious" insects and animals, it seeming to be universally assumed that their career must end with earth life.

We may as well recognize two facts as having a direct bearing on our subject: First, that it is useless to base an argument on information from those now living in the spirit world, since we meet a bewildering maze of contradictions and individual opinions, affirming and denying what we seek to prove. Secondly, so far as we know, there is not even one law of Nature designed for man's special benefit in his earth life. He is moulded by conditions, as is every other form of life. This position of man the mortal being accepted as a certainty, my present object is to try and discover if man the spirit comes under some law of immortality which does not reach other animals. And we must work from this side of death if we would reach conclusions satisfactory to our mortal judgment; so this is what I propose that the reader and myself now attempt.

In our association with animals we naturally compare them with ourselves and we judge of their abilities and mental power by a comparison with the manhood of which we are a part. Perhaps we have a right to be proud of our intellectual development. The alphabet upon which we have founded our literature; the numerals upon which we have built mathematical triumphs; the machinery we have thought into existence; the forces of nature we have moulded into civilization; all mean "man masterful;" but do they mean that we have thereby achieved an immortality that otherwise would not belong to us?

The scientist says "no," since he can discern no sequence of cause and effect leading beyond death. The theologian indignantly denies it, for he finds "revelation" teaching immortality as only for humanity by the gift of his God. Spiritualists also deny that man can have achieved immortality by his own prowess; for they assert that the immortality of man is inde-

pendent of either his conduct or his attainments in earth life.

Another consideration comes in here. We only represent a portion of humanity. We claim to be in the front rank because of just such growth in power and intelligence as we have described, but since we are thinking of some special privilege, and assuming that it belongs to humanity as a whole, suppose we look for a moment at the laggards, who are away in the rear of our army of progress. There is a "lord of creation" away yonder, almost out of sight; and it would be well to discover what may be his claim to immortality.

There is the Australian native, whose intelligence does not admit of instruction; so say the missionaries, who have, I believe, ceased their efforts to develop his manhood. "These poor wretches know almost no other sensation than that of the need of food," says Buchner. Their children are suckled but a short time, for the mothers have less natural affection than most animals. They forget and desert their children as soon as they are weaned. These savages hold dogs, wives and children all as common property, and do not even have chiefs to rule and protect them. But these are far from being the most degraded of human beings. The Veddas of Ceylon have morbid appetites, depraved tastes, filthy habits, and never wash. These miserable wretches have almost no memory, never laugh, and have no facial expression.

The Mincopies of the Andaman islands are even more degraded. They have no spoken language. They go naked, care only for food, and have no foresight. They don't know how to use their hands. They have no tools and no weapons, but use hands, feet and teeth like the brutes around them. They are too stupid even for slaves.

The Ladrone islanders did not know what fire was until the Spaniards carried it there. Burton tells us that the East African negro hates his own son. He sells his children and abuses his wife. But why go on? We may read, if we choose, of the Ape men of Madagascar, the Wolf men of India, and many another human race, whose progress seems impossible. But we should remember that manhood is accorded to all of these animals, and that they are all brothers and sisters of humanity.

The question of evolution is not so simple as some people consider. A popular idea seems to be that when a certain speck of matter containing life has once appeared, it will be gradually moulded by conditions until every form of life with which we are acquainted has been evolved. It is acknowledged that many a branch finds its limit without approaching manhood. For instance, the wonderful ant, who seems to stand as our peer in much we claim as social development. But as a whole, the argument seems to be, that the first appearance of life was the prophecy of manhood as its ultimate. The assumption is that since excellencies survive, and defects perish, therefore, man is the sum of all we count as most excellent.

I propose that we now make a few enquiries as to the actual power and development of mortal man. If we start with a conception of man in such races as we have just named we meet an obstacle that seems almost insurmountable. For our fundamental thought of man is that he has an inherent capability of progress superior to that possessed by other animals. But we do not find any such capacity in those degraded races. In many respects they are today below other animals, and show no sign of possible developments to any higher plane. If it

is to be so, we stand face to face with two propositions, only one of which can be true. Either manhood is divided into two sections, one capable of progress and the other not; or else there is such capability latent in all alike, waiting only conditions for development.

Just for the moment leaving this thought of progress as man's prerogative, let us ask what other faculties must mark an advancing manhood? If we take the senses of which man makes constant use, sight, smell, hearing, touch and taste, in every one man has his superior in other animals. There is a sixth sense we may call "direction" or "way finding," which does not belong to man of today. The horse, dog, cat, ass, will find their way back after having been taken long distances under conditions where they could not have seen a passing landmark. For instance, Dr. Lindsay of Edinburgh tells of a collie shipped by a steamer to Calcutta from Inverkeithing, in Scotland. In Calcutta he got onto a ship bound for Dundee, and from Dundee he went by a collier back to his old home. A friend of the writers, residing in Brooklyn, N. Y., took a cat to New Jersey in a basket. In just three days it was back, having crossed two wide rivers without bridges. The reader can, if he wishes, gather thousands of such instances. They are only named here to show that man must not count "sense" as any proof of his superiority. In this respect, man is simply on the same level as other life.

Shall it be language which we may take as proof that man is lord of creation? Some men, like the Mincopies, have no spoken language; whereas we find animals who commune with each other as perfectly as we do. A man without a tongue is almost dumb. The antennae of the ant seems as important and useful as our tongue. The ant army of the Amazon halt and send out scouts, who return and report by touching these wondrous antennae. Detachments of just the right size are then sent out under officers to attack some enemy, or capture some desired prey. An Australian naturalist tells us that he killed some warrior ants, and their bodies were presently discovered by a comrade. He at once returned to the nest, and very soon out came a funeral party, marching in procession, which carried the dead braves to a sandy spot, and there buried them. All this means that they have organs for language constructed differently to ours, but exactly as serviceable for their necessity. The reader knows we have deaf mutes counting by hundreds and thousands. Are they less than man because their thoughts must find expression in other ways than ours? The trouble is that man sets himself as a standard, and demands that animals shall learn his language. Suppose he try to learn theirs. He will find very soon that they are altogether his superiors in that line. But we can only glance at these phases of manhood as we pass on our way.

Shall we say that manhood is at least marked by reason, superior to that expressed by other life? But we have just seen that there are races of men and women in whom reason seems impossible of development. And many animals are now known to be so highly endowed with reason, that it is a mark of ignorance to call it instinct. To take just one marked illustration; the ant never does anything twice alike; he makes mistakes and learns by experience, as we do, and has attained in some parts of the world a complex civilization superior to ours. He has no rich, no poor, and all have enough, and every member works for the good of the whole. The ant flourishes best under conditions unfavorable to man, and is as much monarch in

his realm as man claims to be elsewhere. And when he starts on the warpath, every animal, man included, flees from his attack.

Man can only fight successfully under certain conditions. When his enemies outnumber him by armies of millions, like mosquitoes in Lapland, or white ants in Africa, he must flee from his foes or perish under their merciless attack. Man is master in some places, but the ant and the mosquito can say the same. We could take myriads of illustrations from the life of dogs, cats, horses, parrots, monkeys, and in fact take a wide range through animal life. But we will pass on to reach the lesson of such wondrous facts.

What we call the ethics of life; that is, our conduct towards each other, are gradually evolved from our necessities and conditions. It is impossible to find any universal code amongst men. Naturalists tell us that the crows hold courts and try offenders, with the usual result, that the culprits are found guilty, and executed on the spot. Ants kill those who shirk work, and as we know more of animal life we find there is often a recognized law of conduct, although that law may vary, like the laws governing human races.

Man has no monopoly even of what he calls the virtues. Love and truth, and self-sacrifice, and even self-restraint, are practiced by animals, of which you can find innumerable instances in natural history. And we will do well to remember that where we find the opposite we can mark yet worse cases among humanity.

At first sight, it might seem as if we had been belittling man by such comparisons; but perhaps we may presently discover that Nature is working to a grand result, regardless of the complaint of any pharisee who would claim superiority. We are now ready to return to that thought of "universal progress," and endeavor to discover what it really means. This we will make the theme of another article.

San Leandro, Cal.

(To be Continued.)

ASTROLOGY — PALMISTRY — THEOSOPHY.

(By G. B. Stebbins.)

We can best search the truth by fair statements of differing opinions and experiences. Therefore, some comments and criticisms on these three beliefs, which still have their day, may be in order. The Astrology—influence of the stars on the character and fate of man—has this truth at its foundation: All through the vast universe sweep the currents of influence and relationship. The faintest and most distant star, as well as the refulgent sun, the poor life of the most ignorant man as well as that of the seer and philosopher, affect each other. "Each for all and all for each" is the law. How to rate the power of these influences is the problem.

The astrologer casts his horoscope, with day and hour and the star in the ascendant at birth of his subject, as the known foundation dates, and then goes on bravely to foretell the character and career which these indicate—largely prophetic.

To me this seems but an exaggeration of the starry influence so great as to be unreasonable and useless. Amidst the magnetism of sunlight and climate, of human heredity, of the microcosmic makeup of every human being, which makes him akin to the clod he walks on and to the Supreme Spirit, it seems impossible that any star among the hundred million counted by astronomers can have such controlling power. Point to me cases where the life mapped out by the horoscope

seems largely fulfilled, and I answer that the astrologist's psychometric power reached to prophecy, or that some spirit intelligence gave him glimpses of coming events which cast their shadows before.

With no wholesale imputations of charlatanism in astrologers, I find no fit basis of science or philosophy for Astrology.

Like others of our "little systems," it will fade and die.

PALMISTRY.

The reading of our life-lines by the lines on the hand, and by its shape and texture, is simply looking in the wrong place for the most and best information. All external parts of the body give some signs of character, for the soul builds and shapes the body; but the brain is the organ of the mind, the seat and center of thought. Thought rules life, and therefore the shape and size and texture of the brain give the best external indications of our leading traits, and our probable future. The phrenologist, chiefly studying the brain, can give more light than the palmist, chiefly studying the hand. Both, often unconsciously and intuitively, psychometrize their subjects, thus getting nearer to the real inner life. This soul-study, and the aid of spirit-intelligence, coming without their knowledge, must be counted as helps to their approach to success in reading character.

Phrenology will improve and be more spiritualized. Its central truth, that the brain is the chief organ of the mind, will stand.

Palmistry will be less practiced, and will have less weight, as we better see that to know ourselves, or be best known by others, it is not wise to seek the best light in the palm of the hand.

THEOSOPHY.

Is an ancient cult, still prevalent among the old sects in Hindoostan, who follow the Brahminical thought and traditions, and somewhat prevalent in other ancient lands. The Vedas, the Brahmin sacred books, do not mention it. The Bramo Somaj, or Church of the True God, the greatest of the modern religious reform bodies, with about 150 societies, and with Rammohun Roy, Clunder Sen, Mozoometur and other great Hindoos among its leaders, which is bound by no outward authority or old tradition, but seeks truth from all old or new faiths, Pagan or Christian, pays no attention to it. In reading and diligent inquiry, I find no mention of it in their writings, save perhaps a few allusions to its existence, but never an indorsement or approval.

William Emmette Coleman of San Francisco, a sanscrit scholar, a learned and reliable man, says that reincarnation was first promulgated about a thousand years before Christ (long after Vedic days) by the powerful and tyrannical Brahmin priesthood, as being a command from the gods that, a few very wicked persons should be sent back to our world and condemned to be reincarnated as a punishment for their transgressions, and this passed into a belief that all must be reincarnated.

In later ages, in Europe, the mystics—Jacob Boehm, Madame Guyon and others—were mostly Theosophists, believing in reincarnation. Good and gifted persons, seeking for truth in the soul, were among them, and they gave us valuable help—foregleams of the divine light within, which our ripper thought sees more clearly.

OUR MODERN THEOSOPHY

Has no dogmatic creed, but certain central thoughts are held as important by its leading advocates. They hold that the spirit of man, which will nev-

er die, could never have been born—that after bodily death, our souls pass into other bodies, with intervals between these transmigrations of a few centuries probably of return to earth, and that these reincarnations are needed for our best discipline and development.

Certain teachings of "divine wisdom," leading to a higher daily life, they aim to give, and these have noble and beautiful lessons.

AS A SPIRITUALIST,

I must say that the Theosophic theory that souls never were and could not be born, involves the great question, "How could the soul (or spirit) float—ing unembodied among countless millions of souls, in a boundless infinity of space, find and possess its own body? Does it wait in unconscious sleep for the coming of its body?"

The divine plan knows no unembodied spirits. The Supreme Spirit pervades all things, and is the life and light, the positive power guiding and shaping all. What is man? A spirit—a ray from the infinite soul—an intelligence individualized, lifted to self-consciousness, made the possessor of its own body at the birth-hour of that body. The spirit is the real man, using that body as its servant in our terrestrial life. When the body dies a spiritual form, not another body, but one evolved from the finest of elements and essences of the dying form, and which has, from our birth, been "renewed day by day within us," is ready to be taken up and possessed and used by the freed and ascending spirit. This ethereal form, finer in its make, fit for the higher tasks of our future spirit life, as the body of clay which it leaves and out of which it is evolved and shaped, has been fit for our cruder earthly tasks. So begins our personal and immortal life.

Well said Tennyson of his ascended friend Hallam—

"Eternal form shall still divide,
The eternal soul from all beside,
And I shall know him when we meet."

RECONCILING THE IRRECONCILABLE.

I know there are good and gifted Spiritualists who are also reincarnationists. In the many well proven facts of spirit presence, I find the proof positive of continuous personal immortality. In Theosophy, with its round of reincarnations, the real presence of our friends becomes a confusing uncertainty.

We hope for a mother's blessed presence, but she may be queen or servant in some far-off palace or hut, her time full of care or work. Amidst these, how can she give us her best word, or reach us at all. It is all a muddle.

The discipline and spiritual development we need come far more effectively, as well as more rationally, with a continuous individuality and personal life, in this and in all worlds, than with the jangling confusion and change of bodies in Theosophy.

No lesson of "divine wisdom" is in Theosophy which cannot be found in Spiritualism, and in the higher elements of other beliefs.

Karma is but the law of consequences. Why give it the weird mysticism of an old Hindoo name? Whittier's verse—

"We shape ourselves, the joy or fear
Of which our coming time is made"
gives the whole matter in plain English.

Has an unembodied spirit ever visited and made itself known to us from the dim realm where it existed before entering a human form? A few Theosophists claim to have seen the Ma-

(Continued on 7th Page.)

CORRESPONDENCE

NEWS NOTES.

Carl Sextus is still in Victor, Colo.
Sylvester A. West is going to Hamburg, Ia.

Dr. N. F. Ravlin is lecturing in Salt Lake City.

Galesburg, Mich., will hold services on Feb 15th.

Prof. Bowman has returned to Los Angeles, Cal.

Oil City, Pa., had Mrs. Mitchell for the 29th ult.

The friends at Lewiston, Me., are reorganizing.

Professor S. W. Edmunds is again in New Orleans.

Mrs. I. W. Kayner has gone to Michigan City, Ind.

Mrs. E. M. Dole of Chicago is on a visit to California.

Louisville, Ky., claims Mrs. L. N. Claman for March.

Dr. Geo. A. Fuller speaks at Springfield, Mass., tomorrow.

Dr. Marcotte has removed to 3125 Indiana avenue, Chicago.

Horton, Mich., is enjoying the services of Mrs. Emily P. Beebe.

Los Angeles, Cal., gave Frank Ripley a reception on the 25th ult.

The First society of Syracuse, N. Y., is meeting in Mead's College hall.

C. E. Winans is holding seances for materialization in Minneapolis, Minn.

The society at Woonsocket, R. I., recently had F. A. Wiggin for a seance.

F. W. Bosworth has gone to Albuquerque, N. M. Address 311 N. 1st st.

Virchand Gandhi has been lecturing on Spiritual subjects in Worcester, Mass.

Mrs. C. Hinchey, magnetic healer, has removed to 348 Adams st., Chicago.

Mrs. Wentworth of Knox, Me., has been speaking for the friends at Skowhegan.

Frank Ripley goes to El Paso, Tex., for February. Address care of W. T. Baird.

Psychic classes are being held at 98 Ogden avenue, Chicago, by Mrs. C. Partridge.

Springfield, Mo., will enjoy the ministrations of Mrs. Josie Folsom during this month.

The Port Huron, Mich., society, under Mrs. Robinson's ministration, is doing well.

Will C. Hodge may be addressed at 98 Ogden avenue, Chicago, for lecture engagements.

Dr. W. M. Keeler, spirit photographer, is located at 1008 K St. N. W., Washington, D. C.

The society at Hamilton, O., has applied for the use of the courthouse for Sunday services.

At Hannibal, N. Y., a society of 25 was formed on a recent visit of Mr. and Mrs. E. W. Sprague.

Indianapolis, Ind., has been enjoying a series of lectures on Spiritual Science by Thomas Grimshaw.

F. A. Wiggin held a test seance at Haverhill, Mass., for the benefit of the Spiritualists' union of that city.

The Spiritualists of Camden, Rockport and Rockland held their annual reunion at Rockport, Me., week before last.

Mrs. Frances Ruddick of Lafayette, Ind., would accept engagements for jubilee work. Can give slate writing in public.

F. H. Roscoe has opened services in B. T. Hall, 728 Westminster st., Providence, R. I., to be continued for the season.

Lincoln, Neb., is enjoying the ministrations of Mrs. Dr. Mitchell, Mrs. Bean and Miss Edith Edwards—a remarkable trio.

Piqua, O., enjoyed a series of meetings from Moses Hull at the close of which an impressive ordination service was held.

Dr. and Mrs. Noyes have gone to Benton Harbor, Mich. Address Independent Medical college, Van Buren and Leavett st.

Mr. and Mrs. Folsom are coming east. May be engaged for March and April in Indiana or Ohio. Address Springfield, Mo.

Los Angeles, Cal., has a phenomenal medium in John Dissler, who holds free seances after his day's work is done in other fields.

J. W. Dennis is lecturing for the Buffalo Spiritual society at present. He will attend funerals in or anywhere near Buffalo, N. Y.

The Cassadagan, now published at Seaford, Ont., is improving with age, and becoming quite spicy. It deserves an unlimited constituency.

Fred P. Evans, the slate writing psychic, is engaged at Lake Helen camp, Florida, until early in March, when he will return to New York city.

The Psychical club of Willimantic, Conn., had Rev. Marion F. Ham of Chattanooga on a recent Sunday evening for an address on Spiritualism.

Among the recent popular speakers at Lynn, Mass., were Mrs. Abbie N. Burnham, Mrs. Tillie U. Reynolds, Mrs. L. A. Prentiss and Mrs. Lizzie D. Butler.

During the state convention in Skowhegan, Me., Dr. F. S. Bigelow entertained a number of guests, much to their gratification and delight, as reported by them.

Mrs. Carrie M. Sawyer, who is now located at 2815 Olive street, St. Louis, Mo., and is convalescing from a severe illness, expects to return to Boston as soon as well enough.

Dr. C. W. Hidden delivered two lectures before the Church of the Spirit, Springfield, Mass., last two Sundays of January. J. Frank Baxter spoke at the same place Feb. 6th.

The son of Mrs. A. L. Robinson of Port Huron, Mich., who has been dangerously ill, is recovering. Many of Mrs. Robinson's friends will be pleased to know this.

Harry J. Moore, a comparatively new speaker in the field, and who began life as a theological student, is open for Sunday engagements. May be addressed 1308 6th st., Muncie, Ind.

E. J. Bowtell, 13 Isbell st., Binghamton, N. Y., has been appointed a special organizer of the Y. P. S. I. He will make low terms to lecture and assist the work of local organization.

Seattle, Wash., has a new organization known as the Seattle Spiritual association. The incorporators are: G. E. Chesbrough, president; John O'Neill, W. W. Robinson, G. W. Vail and B. A. Stevens.

Charley Barnes held an interesting trumpet seance at the home of Mrs. Mary E. Peek, Burney, Ind., recently, which resulted in much good to the attendants, who all felt that "it was good to be there," as our correspondent writes.

After a successful engagement in South Bend, Ia., George H. Brooks goes to Waterloo, same state, for February and March. Will respond to calls for lectures or funerals in northwestern Iowa. Address 418 Mulberry street, Waterloo.

J. Marion Gale of Bangor, Wash., is writing a book entitled "Nature's Studio." Mr. Gale was principal of two academies and editor of two papers during his time, and is well qualified for the work. He has been a Spiritualist about 40 years.

J. Madison Allen has been reappointed as state agent of the N. S. A. for Missouri. Matters of special interest to the cause in that state should be reported to him if in line with the duties of his position. Address Springfield, Mo.

Mrs. C. G. Cooper of Akron, O., holds a developing circle at 206½ E. Market st.—the home of Mr. Voncannel—every Monday afternoon; and at Mrs. E. Carter's, 922 E. Market st., on Wednesdays—their parlors being donated for that purpose.

Virginie Barret, speaker, would like to make engagements with Indiana societies and Ohio and camps for 1898. She will make terms in reach of societies. For particulars address 819 E. 16th St., Indianapolis, Ind. She will lecture in French if desired.

Dr. D. M. King is giving a course of lectures before the American Institute of Anthropology in Cleveland, and is on the educational lecture course of the Cleveland Young Men's Christian Association. He is an able lecturer and a fine reader of character.

Mrs. A. E. Sheets of Grand Ledge, Mich., stopped off at Cincinnati Feb. 1st on her way to fill an engagement with Lake Helen, Fla., Camp association. She will serve it by speaking each week during its entire session. Her address will be as above until March 20th.

The next campmeeting at New Era, Ore., will be held from July 2d to 25th. Mr. Walter P. Williams, who may be addressed in care of the State Capitol, Salem, Ore., is the corresponding secretary, and would like to hear from any genuine mediums who may find it possible to attend.

The Florida camp opened on the 6th with pleasant memories of the past revived, and still pleasanter prospects in view for a happy event to follow. Old friends greeted each other and new ties were formed. The southern Cassadaga promises to become an inlet for a light to enter that will be of special benefit to American Spiritualists.

Wichita, Kan., is blessed with three Spiritual meetings every Sunday and a number of seances and circles during the week. Mrs. C. M. Folsom has been doing fine work there the past five months. The local organization is headed by Hon. T. A. Thompson, with J. T. Ault as vice president, H. Rochelle as secretary, and Wm. Nessley as treasurer—a host in themselves.—B. M. T.

Institute No. 1 of the Y. P. S. I., Rochester, N. Y., gave an interesting entertainment Jan. 28. The hall was crowded. Excellent tableaux, several recitations and songs were presented, making an interesting occasion. The museum of art and ancient relics was a laughable feature. Lunch was served and then sociability and dancing proved the ability of the Y. P. S. I. to entertain the public.—Corr.

The First Spiritual society of Springfield, O., has organized a Ladies' Progressive Literary society. They have 25 members and expect about that many more. They will also establish a liberal library in connection with the society. The officers are: Mrs. Ella Snook, president; Mrs. Nancy Chalender, vice president; Mrs. Lizzie Miesse, secretary, Mrs. Temple, treasurer; Mrs. Lottie Hayes, librarian.

Transitions: Miss Mary Packham, Allegheny, Pa.; Miss Annie Phillips, Clackamas, Ore.; C. Koehler, Chicago;

O. R. North, Lebanon, Ill.; Mrs. E. Wickley, Grand Rapids, Mich.; Harriet N. Reed, Miller's Falls, Mass.; Mrs. M. A. Saxten, Oberlin, O.; J. L. Smith, Springfield, Mass.; C. W. Allen, Carversville, Pa.; J. S. Norton, Austin, Tex.; Orilla Davis, Rutland, O.; Cyrus Allen, Junction City, Kan.

The First Society of New York had Miss Maggie Gaule for several Sundays recently. Mrs. May S. Pepper was looked for next. The S. & E. society at Adelphi hall continues with Mrs. Nellie Brigham, except when the latter exchanges rostrums for an occasion with some other speaker. The Yonkers society meets on Friday evening and on Sunday afternoon, thus allowing its members to attend the New York meetings mornings and evenings.

The woman's auxiliary to the Worcester, Mass., Association of Spiritualists, had supper and a dance in G. A. R. hall on the 21st ult. The ladies in charge were Mrs. Sarah L. Maynard, Mrs. Z. L. Skinner, Mrs. M. E. Bent and Miss Lizzie Adams. The entertainment included an address by Mrs. Sarah Byrnes of Boston, an exhibition of hypnotism by Dr. Frank Brooks, duet by Mrs. Emma Plaisted and Mrs. S. Goodwin, and a song by Mr. Van Winckle.

Alexander Lee, an alleged medium, was driven out of Guthrie, O. T., for crooked work. Had the Spiritualists down there been reading their papers they would have seen that no such medium as A. Lee is recorded among the chosen or accepted, and they would have demanded credentials accordingly. But by shirking the duty of subscribing to a Spiritualist paper they are made to pay the penalty in a most humiliating way. Experience will finally teach the needed lesson.

Mrs. Thomas M. Locke writes: The Philadelphia Spiritual society meets at Handel & Haydn hall, 8th and Spring Garden St., every Sunday. Prof. Wm. M. Lockwood of Chicago has just closed the month with a very interesting and instructive course of lectures demonstrating that Spiritualism is naturalism. May S. Pepper has also been with us and followed Prof. Lockwood's lectures with spirit messages, which were remarkable and convincing. The board of managers has secured her services for February of next year.

W. H. H. Tucker of Streator, Ill., writes that he approves of our policy in advising communities to demand credentials from traveling mediums, "for," adds he, "Last fall the Spiritualists of our city were anxious for phenomena, and reading about a trumpet seance at Mattoon and Decatur, Ill., they wanted that medium. * * * I see, however, that he has been recently jailed in Indiana for fraud in seances. Despite our caution we have been twice deceived, and I thus see the necessity of demanding good credentials from mediums unknown to the friends in general."

OBITUARY.

Orilla Murphy was born in Rutland township, Meigs county, O., Dec. 7, 1827, and passed to spirit life Jan. 8, 1898. She was united in marriage to Samuel H. Davis June 7, 1850. Aunt Rilla Davis was a firm believer in Spiritualism for a great many years, and being a woman of remarkable conversational powers, has done a great deal for the cause. She also possessed considerable mediumistic powers, and strangers have often come for miles to have her explain to them the doctrine of Spiritualism. The funeral services were conducted by Rev. L. V. Pickens.—E. S. W.

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READING A LETTER FROM A DISTANCE.

The Paris Figaro of Jan. 5 published an account furnished to the "Sermaine Medicaire" by Dr. Grasset, the well known professor at the Montpellier university on nervous diseases, of which the following synopsis gives the leading facts.

In consequence of the descriptions given to me (says Dr. Grasset) by my distinguished colleague, Dr. Ferroul of Narbonne, with regard to his astounding psychic experiments with his subject, I agreed with his consent to establish a crucial test. Consequently I wrote in French:

The sky reflects in stars the tears we nightly weep for having still to live.

This I folded inside silver paper and inserted it in an envelope, running a safety pin through it and its contents from outside and fastening this with sealing wax, on which I affixed my private seal and posted the whole to Dr. Ferroul at Narbonne, on Oct. 28, requesting that his subject might read the contents.

On Oct. 30 Dr. Ferroul replied that on receiving my letter he left the unopened envelope enclosed in the letter on his study table and went to the house of his subject, who lived at a distance of about 300 metres. There he passed his hand over the eyes of his subject and told her to read the contents of the letter in the closed envelope lying on his study table.

The subject said: You have torn the outer envelope. The inner one has a black seal on it and contains silver paper. The letter says: Le ciel profond refleete en etoiles nas larmes car nous pleurons le soir de nous sentir viure. Then there are letters like D. E. K. (drawing them with her fingers); then a name I can't read and Montpellier, 28 October, 1897.

This occupied a minute and a half. I return the unopened envelope herewith.

DR. FERROUL.

Narbonne, 29 October, 1897.

Dr. Grasset laid the results of this experiment, including the unopened envelope, before the Academy of Sciences of Montpellier. The envelope was slit open by scissors before the academy, the contents being found untouched, folded in the silver paper.

The academy has nominated a committee which is to go to Narbonne, carrying an envelope to be laid by themselves before the subject, providing Dr. Ferroul consents, and not to be allowed to go out of their own hands. The committee will themselves not know the contents of the envelope.

This is the same subject whose curious feat of tracing an abducted girl was reported in this paper. It will be remembered that part of the circumstances which she correctly described in that connection had not actually occurred at the time she gave the description, but did actually occur as part of the events before the girl and her abductor were traced and brought back, in consequence of the information thus given by the subject.

She subsequently spied by psychical means on some police detectives and reported their conversation being held at the prefecture. Dr. Ferroul published the conversation in a local paper and one of the police officers who was present at the conversation was dismissed from the service, his superiors considering that the particulars must have been divulged by him, thus tacitly acknowledging the correctness of the report.

Other still more surprising phenomena, resembling some of the more startling Spiritualistic phenomena in character, have occurred in connection with this subject, but have not

yet been officially reported. All these phenomena are produced by "suggestions," by ideas determined into expression through his subject by the operator, after having thrown her into a profound secondary state of magnetic passes. They are of a similar order, yet differing in detail, to those produced by M. de Rochas and by Dr. Montin.

The whole of these facts go to illustrate the process by which Spiritualistic phenomena must be produced, as indubitably similarity of effect presupposes similarity of cause. In both cases, whether produced by a human magnetizer or a discarnate, invisible being, the operators are spirits, it must be remembered, and the phenomena are induced by the exteriorization of vitality.

If the University of Montpellier investigates these psychic phenomena thoroughly the result can not fail to influence the whole position of modern science and philosophy.

QUESTOR VITAE.

IS SPIRITUALISM IN DANGER OF ANNIHILATION FOR WANT OF A CREED?

Are we, in order to secure influence and growth, bound to fall in line with the various faiths of the world and establish a discipline? The very first article of that "declaration of principles," which I, as a Spiritualist, should insist upon, would be the absolute freedom to think for myself as I must live for myself. This would nullify all binding authority that any other article might contain.

We all agree upon the declaration that we are immortal, and that we can communicate with the spirit world under proper conditions. As to the principles which we may formulate, or receive as articles of faith from denizens of that world, I hold that such should judge for himself or herself and accept or reject in accordance with the status of each individual mind.

On the proposition of substituting knowledge for faith in regard to the life immortal here and hereafter, I find a social bond strong enough to cement Spiritualism as an everlasting, universal creedless church, and broad enough to embrace all the churches in existence.

I have no fear of our being exterminated by the Antis or swallowed by the churches. The former fear is a nursery bugbear and the latter is a desideratum most devoutly to be wished; for when they have swallowed and digested our beautiful faith of knowledge they will be too much improved to be dangerous to anybody. Yours for harmony and spiritual freedom,

J. MARION GALE.

TO THE SPIRITUALISTS OF ILLINOIS.

The National Association has called a massmeeting for Feb. 22, 23 and 24 at Handel hall in the city of Chicago. We urge that every society, circle, neighborhood and town of Illinois make special effort to be well represented at that meeting. Plans for broadening our state work will, without doubt, be determined upon. Now is the time for a strong effort and a move all together. Act! Come!

Officers of the Illinois State Spiritualist Association are G. L. S. Jenifer, Dr. D. S. White, George F. Perkins, C. C. Henderson, D. G. Hill, and Georgia Gladys Cooley.

REPLY TO REV. DR. SNYDER'S COMMENTS ON SPIRITUALISM—A lecture by Fred L. H. Willis. Price, 10 cents; postage 2 cents.

CORRECTION.

I notice in a current issue a criticism of Judge Swift of Buffalo. As I was on the platform when the event took place, I wish to correct the erroneous impression that that has evidently been formed by the Light of Truth. Judge Swift did not create a disturbance. He simply rose in his place at the close of Mrs. Waite's tests and asked if she could not give him a test. He followed with a few words indicating the investigator and not the bore. He made his request in a gentlemanly manner and resumed his seat, after which Mrs. Waite told him that she could only give what came to her, and even that was beyond her control. If his friends would manifest she would be pleased to give it to him. Then another person who was under the influence of spirits of another kind arose and he had to be silenced. Judge Swift made no disturbance and I was one who talked to him afterward. He attended the meeting next day and I talked to him again. Personally I consider Judge Swift an honest investigator—one of many whom we should encourage in coming and investigating. Mrs. C. A. Sprague gave him a reading the next day. I carried the article for her to read from for him and talked with him afterward.

W. H. BACH.

LYCEUMS IN INDIANA.

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

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

A number have responded to the above, but I want to hear from all Indiana lyceums, and hope that those who have not already written me will do so at an early date.

OBITUARY.

Cyrus Allen, Junction City, Kan., passed to the higher life Jan. 20, 1898. He was born near Columbiana, Columbiana county, O., Nov. 8, 1842. At 20 he was married to Adaline Marluee, who has walked by his side over 36 years. In August, 1862, he enlisted in company C, 104th Ohio Volunteer infantry, and was honorably discharged in May, 1865, by reason of close of the war. He came to Junction City, Kan., in 1882. He was the first commander of Junction City post, No. 132, G. A. R. He was a member of Union lodge, No. 7, A. F. and A. Masons; Junction City Royal Arch chapter, No. 17; Junction City commandery, No. 43; also Melita chapter, No. 116, Order of Eastern Star. The funeral took place Jan. 23, 1898, and was in charge of Union lodge, No. 7, A. F. and A. Masons.

Brother Allen was a firm and consistent believer in the Harmonial Philosophy, and respected as an upright, conscientious and honest man.—F.V.

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. Stephen, Dept. B., Lebanon, Ohio.



MRS. SALLIE SNYDER.

Mrs. Snyder is well known as a magnetic healer throughout southern Ohio, having been a practical worker for 16 years. She is generous to a fault, and has done great missionary work. Mrs. Anna Cissna of 321 N. Wilkinson st., Dayton, O., vouches for these statements.

THE WOMAN QUESTION

Looking at the problems of life which confront us from the higher standpoint of the mystic we are forced to acknowledge that every people, as every individual, gets its just deserts, that freedom is the reward of those alone who are deserving of it. That it is those nations alone who are fit for slavery who can be enslaved. It remains to be seen whether the American people can be held in slavery or not; but I well know that if we should be overpowered by the combinations which have already reduced us almost to the condition of serfs, it will be because we have denied to women for many years equality before the law with man.

Too many of our women have been forced to live solitary lives, denied a share in the large life of the world, for which their desire was strong and constant, and if we are not ready for freedom today it is because too many of our voters have had their capacity for thought cramped and narrowed by the cramped and narrow lives led by the women who brought them into the world.

From free women alone can we ever hope for a race of free men; men who are strong and wise and brave to meet every issue as it arises, and to compel the would-be despot to release his hold!

WILIAM CANBY FERRIS.

THAT ALBUM.

Mrs. L. A. Frazier of Mattoon, Ills., writes: We are in possession of the Light of Truth Album. In finish we consider it first class from beginning to end. The grouping is artistic. Some of the faces are familiar to us. Many others we have never met. But in tracing the features we find much of the spirituelle. Upon the whole we look upon it as a genuine treasure, coming from the earnest workers of the Light of Truth.

A MEMORIAL

TO THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM

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

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

BY JOHN BUNYAN, JR.

CHAPTER V.

While the aged stranger was thus unfolding the schemes and purposes of the warlike goats and foxes I saw in my dream that the council of war had concluded its deliberations and dispersed, and now very queer and, to me, inexplicable preparations were being hurriedly made in the valley. I saw that no breastworks, forts, citadels or other permanent defensive protections were being erected, which clearly indicated aggressive, not defensive warfare. Open field campaigns were planned with a view of carrying the war into the enemy's country, sweeping everything ahead of the consolidated army, and planting their banners on the tops of the mountains.

I also observed that neither phalanx possessed any hospitals, hospital stores, ambulances, surgeons, Red Cross societies or other appliances for the care of sick or wounded; which clearly meant a struggle in which neither pity, mercy, nor prisoners were to have a place. It meant "war to the knife and the knife to the hilt," and there was to be no such encumbrances as captured or wounded conies.

Large numbers were busy in both phalanxes carrying arms, armor, weapons and other equipments from the various armories and arsenals, tugging huge savage looking machines to the front, and making other preparations. I saw huge quantities of the "armor of faith," "helmets of salvation," imitation "shields of faith," "swords of the spirit" of true Damascus steel, piled up in front of the goat phalanx, while millions of little models of the fountain of Truth were being distributed. These were for the benefit of the stalwart goat warriors, with which to moisten their parched spiritual lips, and wash away any stains of infidel blood they might receive while puncturing defenseless conies. This latter contrivance the foxes did not need, but in place of it each carried a diminutive canteen about the size of a hazel nut hull, in which were three or four drops of holy water; while the great deputy supreme fox had issued a wholesale indulgence, which completely absolved each and every fox in advance from all sins of what kind or nature soever he might commit during the progress of the holy war. The common herd of the foxes had arms and armor somewhat similar to the goats; but the man-ordained functionaries and high subalterns wore red hats or heavy cowls, and were armed with hollow tubes or reeds, through which they constantly blew at the conies anathemas, encyclicals, edicts, bulls, and other paper pellets of the brain provided for them by the unctuous deputy, and which were considered the most destructive weapons of ecclesiastical warfare. I also saw in my dream that civil engineers and corps of sappers and miners were engaged in fitting up several burrows near the foothills, which had the appearance of sepulchers. These, I afterward learned, were solemnly dedicated, sanctified and set apart as receptacles for the bones of titled fox dignitaries who might fall in the ap-

red to its depths until its bubbleings of proaching battle and be in time canonized; while the ordinary, every day foxes in the ranks who might be slaughtered, were to receive an abundant coating of masses sprinkled with holy water, and be buried in the usual manner. One huge cave in the side of a hill near the center of the plain attracted my attention particularly. It was intensely dark within, and had it not been that the engineers and sappers carried torches, I would have been unable to catch a glimpse of the inside. To me it had the appearance of being the audience room of a church, a court room and a prison, all three combined in one, something after the fashion of the anthropological trinity. Scores of foxes were engaged in transferring to this place from old bastilles, armories and donjons, the most grotesque hideous looking machines and implements that the imagination can conceive of. I could not understand any of them, or what this institution meant, and again turned to my gray-haired friend.

"That," said he, "is the resuscitation of the blackest, most deadly, most execrable institution that ever befouled the pages of the world's history. It is called the 'Holy Office,' or the Inquisition. It was first established in the south of France after the conquest of the Albigenses in the thirteenth century. A few years later it was adopted in Spain; and in 1484, just while Columbus was preparing to open up the way to the New World, the good Queen Isabella founded one at Seville of which the great Tomas de Arquemada was the first president or inquisitor general. Under this kindly Christian (?) generalship of this exalted fox 10,220 goats were burned alive; and out of this one Holy Office alone a little over 347,000 goats have been shipped from this valley to hell over the fire route, the rack route, the thumbscrew route, the boiling oil route, and other easy and delightful lines of travel. There are records in the fox archives which show that nearly fifty million 'heretics,' principally goat warriors, have been 'mustered out' either directly or indirectly through the agency of this 'divinely appointed' institution. The reason it appeared to you to contain the threefold characteristics of church, courtroom and prison, is because it does combine all three in the one; and like the celebrated Bastille in French history, it stands as the exponent of all the horrors, miseries and murders which are generated by a marriage between civil and ecclesiastical power. Under the union of temporal and spiritual dominion at that time existing, the church was not permitted to inflict the death penalty without a form of civil adjudication. Hence, as a matter of form and convenience, and to save time and expense in dealing with heretics, the suspect was first lodged in prison, paled before the civil tribunal, anathematized before the ecclesiastical, and then scientifically executed—all under the same roof, something after the custom in a modern Chicago slaughter house. The civil hearing was a simple affair, and so essentially effect-

ive that it never failed to result in conviction. A charge of heresy was preferred before the civil magistrate, the suspect arrested and politely urged to confess his guilt and save time. If he refused, he was brought before the civil bench and again requested to confess and save time and the trouble of hunting up witnesses. If he again refused, one of the effective machines you saw was set to work on him and kept in motion until death or confession resulted. If he confessed, he was condemned "out of his own mouth" and executed. If he did not confess, he was a contumacious heretic who died during the process of obtaining evidence. With or without confession the goat was invariably guilty anyway, on the principle of law laid down by a modern Missouri justice of the peace—"you must be guilty, or you would not be before the court." The horrid looking things you saw carried into the cave were some of the instruments by which the Holy Office served a tripartite Deity in the tripartite work of procuring evidence, obtaining verdicts of guilty, and executing condemned heretics; and this effective method you will see revived as soon as the foxes bring about the proposed union of civil and ecclesiastical power."

Filled with consternation, I inquired of the aged oracle if he honestly thought the revival of such things was possible under the present advanced civilization.

"To weigh the possibility of any proposed human event occurring in the future, two things must be considered; first, the end or object intended to be accomplished; second, the animus or spirit which prompts the enterprise. Both of these are motive powers. The more deeply the end or object stirs the emotional nature, the more enthusiastic and determined becomes the animating spirit. As you well know, the grand end and aim of organized ecclesiasticism—both goat and fox—is to 'subdue the world for Christ,' to place everything on this earth under the feet of his temporal body—the church—under the pretense that they have been commissioned by the Infinite One to do so; just as though he were not able to do it himself without their swords, stakes and torches. The particular end and object of the fox hierarchy is not only to subdue the world to Christ spiritually, but also temporarily to itself as the only authorized agent and vicergerent of the great king and head of the church on earth. The authority to subdue temporally and materially carries with it the authority to use all temporal and material agencies needful for the work. The experience of past ages demonstrates that the most effective material agencies are the support of temporal governments and the elimination of all material opposition by fire, sword, rack, guillotine and other approved methods of applying brute force.

But the animus which made use of all these agencies in the past exists in full force and vigor today. I have but to remind you of the spirit you saw manifested, and the words you heard coming from the pulpit of this The Church of God, his own particular church, the goods, chattels and personal property of the anthropological Deity, not four hours ago. No one, not even the dumbest goat there in the valley, can fail to understand the spirit that animates that National Anti-Spiritualist annex to orthodox ecclesiasticism. The revolting depths of hatred; the vindictive malevolence and barbaric desire for revenge there manifested; the cesspool of bigotry and ignorance, blind prejudice and egotistical goat selfishness there stirprofanity would have soiled the vo-

cabulary of a street Arab, and its scurrility would have adorned a billingsgate fishmonger, all these are latter-day manifestations of the same spirit that actuated Tarquemada and the priesthood that placed him in the Holy Office at Seville. The same mistaken holy zeal for the cause of Christ, culminating in the same bitter antipathy and hatred of conies, infidels and the unregenerate heretics generally, animates all the other subdivisions of goat ecclesiasticism. And were it not for the strong arm of civil law and the still stronger ban of public opinion, the stake at which the last witch was burned in the present century would be reset in free American soil and many a harmless coney sacrificed. But strong as is the spirit of intolerance and hatred against heretics which you saw here tonight, it was a mere flea-bite, a grain of sand on the seashore, compared with the Machiavellian, satanic mind that is in the deputy deific vicergerent and his carefully selected subaltern foxes.

"You have but to 'Put yourself in his place,' crouch and grope in search of the Holy of Holies through the impenetrable darkness and fetid atmosphere which the veil of Ignorance and Falsity has for centuries cast over the human mind, to be able to realize feebly the moral and spiritual condition to which generations and centuries of superstitious bigotry has brought the fox hierarchy. 'Error' is a misapprehension of fact; a mistaken judgment in determining truth. But 'Falsity' is a state or condition of absolute opposition to the Truth. The former rises from deficient judgment, or lack of understanding the elements of Truth. The latter springs from absolute Evil in the will; it assumes there the form of evil thoughts and manifests itself in evil actions and conduct. It overrides the knowledge of Truth in the understanding; arouses the domination of the corrupt will, and produces a life of iniquity, injustice and wrongdoing. While the one is a misconception of Truth, the other is a willful perversion and bitter opposition to Truth. Hence, while the goats lead a wandering, Bedouin tribal life, browsing among the grass and scrubby bushes of Error on the foothills near the mountain of Truth, the foxes are a united mass, they dig down deep and burrow in caves and dens on the barren desert of absolute Falsity.

"There are three sources from whence ecclesiastical Error and Falsity spring; (1) doctrines or theological tenets of faith; (2) fallacies of the senses; (3) a life rooted and grounded in pride, selfishness, animal lust and love of place, power and dominion. In all of these springs the fox hierarchy has for centuries been wallowing and drinking deep draughts, until every fibre of its organic being is saturated with hatred of everything that criticises, hinders or opposes it.

"'Put yourself in his place.' Suppose for thousands of years you had been fully imbued with the belief that you were the only authorized agent (and the only one) of an anthropological Jehovah, to transact his temporal affairs and manage his spiritual kingdom on earth; suppose you had gathered from your fountain of wisdom the idea that everything on earth except yourself, was essentially evil, totally depraved, utterly unfit to live; and that you alone, had not only been commissioned to assign every one of them to eternal punishment if they did not come under your domination, but that full and plenary power had been given you to compel them to come in—What would you do? The spirit of animosity against conies manifested in the pulpit of the Church of God is a mild reflection of the

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deeper hatred against them and all other heretics which animates every fox functionary in the valley, and there are all-sufficient reasons why these harmless creatures should be selected as the subjects of ecclesiastical wrath. The faith, based upon actual knowledge, which the conies possess, is the one agency that will eventually overthrow the entire goat and fox theological fabric. The goats are just beginning to discover that danger; but the foxes have known it from the beginning of their career. They have been aware of the tremendous, energizing, purifying and enlightening power of a faith in immortality based upon knowledge drawn from above, not from beneath, ever since it was so clearly manifested by Christ and his Apostles. They know well that Truth derived from heaven through the lips of spirits and angels must and will uproot and destroy the selfish, lustful, intolerant systems of Error and Falsity built up by demons incarnate in goat and fox skins. And this knowledge the fox hierarchy has for seventeen centuries been smothering under the heavy hand of spiritual oppression and misleading the benighted masses with sophistry spun from the fleece of self-derived intelligence. They know that if once the common herd begin to grasp the grand truth of universal brotherhood of man and fatherhood of God; if they once begin punching holes in the awful veil of mystery which the priesthood has hung up, and begin peeping through from the seen into the unseen world, the occupation of priestcraft—like that of Othello—will be gone forever. 'Hic ille-lachrymae.' Hence these curses and refined Christianized profanity; these pious rantings and ecstatic cleavings of the air with spiritual broadswords; this foaming over with holy zeal for the faith once delivered to the fox saints and copied by the sleepy-headed goats, who know not that their most vindictive, unrelenting enemy is behind the screen piping while they lead the dance of death. Could the doughy champions of allied error, Falsity and Folly whom you recently saw beating the air so violently behold the scene you are about to witness; could they grasp the deep significance of the coming struggle in which they are now the advance skirmishers; could they realize its outcome and the condition in which it will leave them, their next annual conference would be characterized by equal earnestness, but more prudence; and their sturdy efforts would be directed to an entirely different end.

"Armageddon, as a spiritual conflict, has been going on for centuries, increasing in extent and virulence until now it is more widespread and bitter than ever before known to the world. By a power which can neither be seen, resisted nor evaded, the inhabitants of earth are being irresistibly marshalled in solid opposing phalanxes. The true spirit of the true God is brooding above the chaotic great deeps of humanity, and out of their spiritual chaos is slowly evolving spiritual light and life and growth. And as to the final outcome of this spiritual combat; as to which will triumph—Truth or Error, no one need entertain the slightest doubt. And no one does. The point in dispute is, On which side does Truth dwell? Both claim it. The spiritual isothermal line, upon either side of which humanity is massing, is an intangible, invisible one; and the contention as to which side Truth dwells on constitutes the material, physical side of the Armageddon conflict.

This material side of the great battle has not yet begun; but it is in an active state of preparation and will

soon be opened. It will be fought by material agents along the same lines of separation in the visible world, as invisible agents are fighting along in the invisible world. Every stage of evolution; every development in nature, science, art, philosophy, morals and religion; every political, social and religious upheaval; everything affecting the temporal welfare of the earth inhabitants, originates in the spiritual world and has its first manifestation there, unseen by mortals, and afterward manifests itself in the seen, or material world.

When the great Armageddon has been fought and the victory won on the spiritual plane, then will its counterpart occur on the material plane. Like all other outbreaks, upheavals and revolutions on this earth plane, in the past, the material side of Armageddon will be fought with material weapons; and for a long time it will seem to be literally true that God is on the side of the majority, and victory will perch on the banners of superior numbers, wealth and compact organization.

(To be Concluded.)

WHO OWNS THE WEALTH OF THIS COUNTRY?

(By B. F. Underwood.)

Facts given in the United States census prove that only 9 per cent of the population own 71 per cent of the wealth of this country. The middle class in point of wealth, 39 per cent, owns 26 per cent of the country's wealth. The poor class, 52 per cent of the population, owns but 3 per cent of the wealth.

The wealth of the 9 per cent by means of trusts, combines and monopolies in producing and transporting, and by manipulating markets and by other practices, is increasing with enormous rapidity. Aggregated wealth manages to escape its share of taxation by methods of which the mass of the people know nothing. Where small holders are taxed at near the full value of their property, powerful corporations and multi-millionaires pay taxes on a few thousand dollars when millions of dollars should be assessed.

No wonder the middle class is not prosperous and the poorer class finds the conditions of life growing harder. This unjust taxation alone will, if the system is not reformed, reduce the mass of the people to extreme poverty and practical servitude to the enormously rich.

According to the New York Herald, which has made the subject a matter of investigation, one-half of the land of Manhattan island is owned by 170 families, and "a very few own the other half." Out of 2,000,000 people, 1,800,000 have no ownership in the land or in buildings, except as renters.

These facts and the class of facts to which they belong are not pleasant to contemplate. Such results were not looked forward to by the founders of this republic, who believed that on this continent, under a free government, without privileges for any, the wealth of the country would be in the hands of the many, not in the hands of the few, and that the people would be prosperous and free from the hampering conditions of the European peasant.

If this condition, which is becoming worse every year, is not remedied by the ballot, the only possible escape from plutocratic despotism, the worst despotism on earth, will be through revolution. The American people ought to have intelligence and good sense enough to avert such a disaster, when by their votes they can check the evils which have grown up, and determine legislation in accordance

with their needs. If they fail to do this, the result will be bitter experience for them and for their children.
B. F. UNDERWOOD.

THE HYPNOTIC AND THE SPIRIT CONTROL.

Dr. J. M. Peebles, in one of his narratives of experiences in psychism, illustrates quite forcibly the process of hypnotic control and its close analogy to the *modus operandi* by which spirits hypnotize and operate their personality and thoughts through mediums. Dr. Peebles says:

"Once, when aboard a steamer upon the Pacific, I was conversing with the captain upon the potency and eternity of mind and incidentally mentioned mesmerism. Unscholarly and agnostic by nature, the captain stoutly denied that the positive could control the passive, the negative mind. Reaffirming my statement, I assured him that I could hypnotize his servant, a lad of 17 years, standing near by. 'Try it,' he exclaimed in a brusque manner. Placing my thumb on the ulna nerve of the youth's hand, I inquired, 'What are your sensations?' 'Your hand,' he replied, 'feels like a battery.' I very soon closed his eyes, his mouth, and controlled every muscle of his body. The captain was astonished. This young lad, Charles Atkin, was an excellent subject, sensitive and receptive. Experimenting with him each evening, I soon discovered that I could control his mind, his thoughts, his very consciousness. He became largely, in fact, a reflex of myself, temporarily. I told him in this hypnotic state that tobacco was a poison, and from that time he ceased to touch it. Finally I discovered that I could make him think my thoughts, and express them verbally. This was thought transference (telepathy in fact), before the word was coined. Continuing I suggested—willed my subject, one evening, to be Henry Clay, a distinguished American orator. 'Who are you?' I asked.

"'Henry Clay,' was the prompt response.

"'Mr. Clay, here is a vast, enthusiastic audience, calling, clamoring for an address from your eloquent lips. You see these people upon this crowded plaza, do you not?' 'Oh, yes, I see them, and hear their requests, too, for a speech.' 'Mr. Clay, please step upon the platform and address these people upon some great political issue, for instance, the tariff.' Quickly he sprang for a chair, and, light footed, leaped upon the dining table. I stepped right behind him, and thinking a speech, willed him to speak it, which he did, voicing my ideas, my chain of reasoning, and making, to my surprise, my very gestures, I standing, the meantime, with fixed will, some four feet behind him. His eyes were closed. He was for the time, a complete reflex of myself—a mental automaton. The hypnotic control was perfect. This class of phenomena rationalizes the trances and the visions of apostolic times.

"Upon another occasion I hypnotized this young man, and whatever I thought he would think—whatever I clearly pictured in my mind he saw. But later there came a puzzle. While traveling with him mentally I said: 'We are now in London'—'yes'—'now in Joppa'—'yes'—'now in Jerusalem'—'yes'. 'And now we are standing upon the banks of the Jordan.' 'Yes,' he replied with some emotion. My mind firmly fixed upon him, I continued: 'Atkins, life is a dreary journey at best; thorns pierce poor human feet, and our crosses are many, while our crowns are few—let us plunge into this rolling stream and pass up into the better land of immortality.'

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"'All right,' he said, and shivering, vibrating nervously for a moment, and becoming quite spasmodic, he seemed instantaneously changed, listening, looking, smiling! 'What do you see?' I asked. No reply. 'What do you hear?' No answer. 'Where are you?' No response. 'What's your name?' All was silence. I had lost my psychic grip. Some intelligence, some intelligent will more potent than mine had taken the subject from my hands. It was half an hour before he became normal. And all he would then say was: 'When you left me standing upon the brink of that river an old man robed in spotless white took me to the home—the beautiful home—of my mother. It was real, sir, more real than this world. I am not afraid to die now.' Never from this time could I hypnotize this young man. My hypnotic power over him was gone. A more potent will than mine was present, and had taken him from me. Was it a god, demon, or discarnate spirit? The latter, I believe."

ASTROLOGY—PALMISTRY—THEOSOPHY.

(Continued from 3d Page.)

hatmas, but they bring no corroborative proofs.

The facts of spirit-presence and power which are well proved are abundant. Through more than 45 years my personal knowledge has given me such facts—inspiring and glorious and leading to a divine philosophy of life here and hereafter.

What of human folly and error we meet only shows that "These treasures are given to us in earthen vessels."

Spiritualism makes real and natural the "many mansions" in the spirit-land, where we shall, if worthy, hold useful converse with the good and true and sweet intercourse with beloved friends.

Theosophy makes our after-life a fragmentary round of change from one body to another, as the best mode of needed discipline. They do not agree. I have no time to try the impossible task of reconciling the irreconcilable. I am a Spiritualist, seeking light from the life within and beyond.

THE LIGHT OF TRUTH ALBUM IS READY FOR DELIVERY.

This is one of the finest effects ever produced in Spiritualistic literature.

It contains over 200 Spiritual workers, their biographies and a number of the best camp scenes.

It is a fitting memorial to the 50th anniversary of Modern Spiritualism.

Price, \$1; postage, 25 cents.

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INRE MODERN SPIRITUALISM.

A valued friend newly interested in Spiritualism writes to ask why the word "Modern" is prefixed to the term. There is nothing strictly modern and nothing new in Spiritualism. Modern Spiritualism is so called because it marks a renaissance period in the tide of spiritual thought, and such recedite phenomena as may be requisite to call man's attention thereto. At the conclusion of what is known as the dark ages in the fifteenth century there began to arise the doubts, schisms and discussions which laid the way for the philosophy of the eighteenth century, confessedly the most brilliant period of the western world's history since the decadence of the Graeco-Roman and Graeco-Alexandrian philosophy of Pagan times. Liberty of conscience and the rights of persons were the two levers that finally lifted the human intellect upon a plane where the higher and finer forces could fan the dormant spirit.

So far as the essentials of Spiritualism are concerned, however, there is no nation, modern or ancient, civilized or barbarian, that has not been acquainted with them. The Chinese held intercourse with the spirits of the dead thousands of years ago, when all the earth save the "Flowery Kingdom" was shut out. All over Asia, among the Aborigines of Australia, in the islands of the sea, in fact, wherever the foot of man has trod, his communion and fellowship with the inner, invisible world of intelligence has been an integral factor of his life and history; and explorers and discoverers have always found traces of it if they looked for it.

Modern Spiritualism, then, offers nothing new to the world, except as eternal ideas may be considered new to those whose ignorance has been displaced by wisdom. What Modern Spiritualism does is to complement and fulfill the otherwise blind groping of the human mind along the lines of destiny. Until there is an illumination of it such as no other power can give, theology and all the interminable disputes, contradictions and absurdities surrounding it, must remain the one impervious fog of the human intellect. Spiritualism is this illuminating power, and in the light of it the moles and bats, goblins and devils, hells and heavens of theological and religious speculation recede into oblivion.

It comes with a voice of love, not hate, and it bids the man or woman to look within. There is in its religion but two words, do good. There is in its promises but two words, do good. There is in its whole economy but two words, do good. It is self-evident, then, that the prefix Modern has no real meaning. Spiritualism is as ancient as life, as modern as the birth of every babe.

In the 50 years of its active immittance and during the century immedi-

ately preceding its advent, western progress has attained a higher and more secure position than it obtained for 2,000 years during the dominance of the two crafts that have always enslaved the world, the king and the priest.

It may properly be added here that an awakened interest in Spiritualism ought to be carefully considered. Prepare to drink deeply of the waters of this gospel, or not at all. Spiritualism itself, be it remembered, is no party to the abortions which point to it as parent, and it takes possession of the mind when the mind is ready for it. The fact that so many fail to grasp it, or use it as a vehicle in which to transport their own offensiveness only emphasizes the need of caution when taking it up.

But to the earnest soul, the contrite heart, and the clear mind, Spiritualism is the flower of all excellence and is destined to arouse in man's nature, universally a desire to know of his conscious personal immortality.

A USELESS CONTROVERSY RE-OPENED.

The effort being made by a portion of the religious press, especially that portion of it of the Presbyterian persuasion, to arouse public sentiment favorable to the restoration of Drs. Smith and Briggs, is provoking some interesting discussion amongst the opposition. From it the fact is clearly perceived that the infection of love, which some years ago caught the cold and formal heart of Presbyterianism and warmed its cockles to the extent that the right of habeas corpus was likely to be extended to the chamber of the Calvinistic Hades, did not reach the organism. It is a question, too, whether the reverend gentlemen over whom the goats are butting each other again, are party to the fracas. It appears that both of them have survived the displeasure of the majority and are in their accustomed good health.

Then why seek to rejuvenate a cureless rheum? However, there is this to be said. The javelins which these men hurled into the hide of Calvinism are still quivering there. And they were not the arrows of hate either. They were the disinfecting processes of the gospel of love. The truth always hurts when it invades the demesnes of error, but it works to its fulfillment. The decay of Calvinism is proof of this, and, instead of resurrecting the corpse of the Briggs-Smith apostasy, let the Presbyterian church learn to welcome more of it. Let it come into the gospel and discard the grave shrouds that now encumber it, so that the mighty tide shall not leave it an altogether hopeless hulk.

The foundations upon which Presbyterianism, like all other cults that have postulated God an enemy and evil triumphant, are sinking into oblivion.

QUEER VERDICT.

A New Jersey jury has acquitted a woman tried on the charge of bigamy after the crime was admitted and proven and the judge's charge clearly called for conviction. This extraordinary verdict was given solely upon the woman's statement that her former marriage and subsequent cohabitation of six years with her husband were a total blank to her, she setting up the defense that she was hypnotized by the man and had no control over her own will. The jury believed her and acquitted her. This, we believe is the first instance on record of a case of the kind.

Send us one new subscriber at once.

THE LIGHT OF TRUTH.

FEELING HIS WAY.

Rev. Dr. S. P. Sprecher, a Presbyterian clergyman of Cleveland, devotes himself to answering questions propounded by his congregation through the mails and otherwise, similarly to the practice in vogue among some of our best speakers and mediums.

In a recent discourse of this nature Dr. Sprecher defined his views on the subject of animal immortality in answer to a query. He gave it as his belief that the life of the animal is immortal, stipulating, however, that the soul and the life are special creations, and that God will not destroy them merely because the organism in which they find expression is destroyed. In answer to the question, "Does evolution give presumption to the pre-existence of the soul?" Dr. Sprecher replied that it does not imply such presumption, although such a belief is not incompatible with the doctrines of Christianity. Life he assumes to be distinct from the soul. Touching the status of the human spirit after death, he stated as his belief that we will not vary in the spirit life from what we are in this. We will probably have the same tastes, etc. We may even have use for some of the lower animals there.

These views show the remarkable feelings actuating thinking people and their exposition from pulpits here and there indicates the barometric pressure of the new philosophy. Dr. Sprecher is feeling his way, and what is better still awakening a similar feeling in his congregation. Spiritualists everywhere ought to and do welcome such discussions.

A COMMENDABLE MOVE.

While the Indiana authorities are puzzling themselves to know what to do with idle convicts, since convict labor in that state was abolished, they might get a tip by going to Sing Sing and see how the matter has been solved in New York's star prison. In Indiana convicts are going insane almost daily because they have been forced into idleness and locked in their cells to brood and worry. We cannot cite a more cruel policy than that which enforces idleness on convicts. In New York state, even before contract labor in Sing Sing prison was abolished, and insanity amongst the convicts was staring the officials in the face, a building was begun which is now completed and is decidedly unique in the purposes for which it was planned, constructed, decorated and fitted by the convicts themselves. A portion of this building is an art school, where convicts who possess the right talent teach other convicts to draw, model in clay, carve and paint. The prospectus of the school, which by the way was established in June, 1897, sets forth that admission is granted to men under 35 years of age who have three or more years to serve, the course covering three years. There is no question but that orderly convicts themselves would solve the problem of prison labor and make respectable citizens of themselves if the state would aid them.

CENSUS THANKS.

We are under obligations to the following for lists of Spiritualists as they are known to the writers: E. D. Estes, C. M. Tesch, A. B. Wellsford, McKay & Jasperson (bankers), A. W. Courchaine, F. Lorenz, Jos. Broadhead, Mrs. P. H. Rice, W. B. George, Mrs. F. Bennett, D. Gillett, G. H. Cook, J. M. Allen, Jennie Moore, "M.", W. S. Wood, S. M. Price, W. H. H. Tucker, Mrs. J. Snyder, Mrs. F. Ruddick and C. E. Dent.

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.

OUR PROTOTYPE, THE ANT.

"Go to the ant, thou sluggard," is sage advice; still Sir John Lubbock cannot be called a sluggard, but he has gone to the ant, and not for the first time either. To this distinguished naturalist, the world is indebted for much of its knowledge concerning these marvelous insects. Sir John has succeeded in turning the tables on the ant and made sluggards of some of them; thus robbing them of their office to point a moral and adorn a tale. In a word, Sir John got some 50 odd ants very drunk, and, placing them outside an ant hill, awaited developments. Soon the sober ants came out, picked up their friends among the drunken crew and carefully laid them away to sleep off the effects of the naturalist's liquor. They then returned and humanly and unceremoniously rolled the drunken strangers over into the ditch.

A. H. Frank of Buffalo, N. Y., whom many of the older Spiritualists of the country will remember, is now in his seventy-fifth year and a common daily laborer, his property having all been swept into the maw of the sheriff. Mr. Frank believed that Abou Ben Adhem was right when he told the angel to write him down as one who loved his fellow men, and he practiced what he believed. This was his crime, and of course the sheriff was the legitimate sequence of it. No man can compete with a sheriff and that which the sheriff represents, and be a humanitarian. Mr. Frank is now a faint luminary in the galaxy of faded stars whose courses have run foul of the hyenaism of American social economics. Years ago he was the benefactor of mediums and his palatial home was the open sesame to many a wandering straggler cursed with the honors and encomiums of angels. Mr. Frank has lived to see the work of fifty years swept away from his feeble grasp and a debt of \$50,000 heaped upon him in its place, a fate common enough. Let us give thanks and contrive to etch our crowns of glory.

Admirers of debutantes who write up their favorites, enclosing photographs, for the society papers, refer to them very much as stock breeders refer to pedigrees of fancy horses. Miss So-and-So is described as "a most charming figure, lithe and elegantly proportioned, daughter of Prof. So-and-So, granddaughter of the famous De Snob of De Snob manor, whose wife was the well bred and beautiful La Lulu. It is from this stock that our charming," etc., etc.

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EDITORIAL NOTES.

What are you a Spiritualist for?

Why not subscribe for the Light of Truth?

Can you afford to be a Spiritualist and not take the Light of Truth?

Some Spiritualists are like cyclone cellars, and built for the same purpose.

The massmeeting at Chicago on the 22d, 23d and 24th insts. under the auspices of the N. S. A. bids fair to eclipse all others.

There is no foe like him who is of one's own household. There is no class of people who understand this fact better than Spiritualists.

Now that it is demonstrated that a human being can live without a stomach, the problem of the unemployed is in a fair way of being settled.

In Kansas City, Mo., a Christian Science healer has been tried and fined \$50 for offering prayers—in obedience to Christ's commands—for healing the sick.

There are no "fortune tellers" in Spiritualism. A medium who advertises as such is not one of ours, and we warn the public against them accordingly.

When the Grecian king asked Diogenes what he could do for him, Diogenes, who hunted for an honest man with a lantern, replied, "You can stand out of my light."

Spiritualists are passing through their greatest trials these days. The great and honorable among the rank and file are being called upon for much of the true metal that is in them.

A Baltimore clergyman opposes Sunday street cars, Sunday newspapers, Sunday ice-cream and Sunday excursions. He ought to carry out the consistency and oppose the Sunday sermon.

In the light of the overwhelming wave of prosperity which has struck the country, we confess an inability to account for the big strike of mill workers in New England. What do these voting kings want, any way?

The New York Times maintains that the place for "Christian Scientists who do murder in the name of their science is in jail or on the scaffold, as the case may be." Here is the same spirit that hanged witches in Massachusetts 200 years ago.

Rev. G. H. Combs of Kansas City says that the spirit world is mercifully hidden from man, and that spirits do not return. Oh, holy simplicity! This is equal to our asserting that Jupiter has no moons because we have never seen them and don't want to.

J. Pierpont Morgan is credited with being the "promoter" of a writer named Matthews, in whose lately written book it appears that "Jesus was a courteous, well dressed gentleman, who recognized class distinctions, and conformed to the habits of polite society."

Abner J. Pope, one of the trio of publishers of "Firebrand," has been convicted by a jury in Oregon because he printed Walt Whitman's poem, "A Woman Waits for Me." Pope's partners, Addis and Isaak, are at liberty on their own recognizance. Pope is a Spiritualist.

We are in receipt of a neat prospectus of The Junior Spiritualists Club of Great Britain, J. J. Moore president, H. Roden Rumford honorable secretary, the objects of which are "the furthering of the social intercourse and literary culture of the younger section of the Spiritualistic community."

The committee on statistics of the New York Charity organization has submitted a report on the causes of poverty, in which it appears that lack of employment and sickness account for more than 41 per cent of the cases investigated. Intemperance comes in for 19.9 per cent. When character was considered nearly 50 per cent was found to be good.

A Columbia college professor busies himself with what he calls "bug-grafting." That is, he vivisects a bug, and then by the grafting process, which consists of attaching the head of another bug to the body of the flayed bug with paraffine wax, a monstrosity in the insect kingdom is the result. This is called one of the latest discoveries in scientific circles.

Some of the most credulous people in the world are seance hunters. The recent developments anent some Chicago nastiness, wherein beds were supplied for "materialized spirits" and their already materialized fool "affinities" to sleep together in, go a long way to prove that as between an unconscionable rascal posing as a medium, and his dupe, the dupe is the most contemptible of the two.

A man in Peoria, Ill., has lost his mother-in-law and wife by suicide and his child by natural death. All Christian Scientists. Now the Prairie state is juggling with the question: "Is Christian Science the true faith of Christendom or a terrible dementia?" Had the unfortunate trio been Spiritualists the question would be the same. Had they been just ordinary Christians, it would all be accounted to Providence, whose ways are past finding out.

That sterling worker and speaker, Will C. Hodge, whose valiant services during the past decade are well known to the Spiritualists of the west, is still in the field and equipped for the great labor for which his talents fit him. Mr. Hodge was for several years secretary of the M. V. S. A., whose beautiful grounds are situated at Clinton, Ia. In all positions he assumes his efficiency is demonstrated. The Light of Truth is glad to welcome him into the field of public discussion, and societies will do well and profit by his ministrations. Mr. Hodge can be addressed at 98 Ogden avenue, Chicago.

The Light of Truth Publishing company of this city has issued an interesting work entitled "The Light of Truth Album," containing a large number of photographs of prominent workers in the cause of Spiritualism. The engravings are all half-tones, printed on fine paper, attractively and substantially bound. Biographical sketches of the various subjects appear. There are also interesting views of Spiritualistic campmeeting grounds in various sections of the country. The work can not fail to be regarded as a valuable contribution to the progress of Spiritualism by all of that faith and practice.—Columbus Sunday Press.

GRAND MASS MEETING.

The New York State Association of Spiritualists will hold a mass meeting at the Spiritualists' temple in the city of Watertown, N. Y., Feb. 11th, 12th and 13th. An excellent literary and musical program will be provided. All Spiritualists and liberal-minded people are invited to attend.

Speakers and mediums who can be present and take part in the exercises will please communicate with H. W. Richardson, East Aurora, N. Y., who has the arrangements in charge.

Oscar A. Edgerley is doing a good work in Springfield, Mass., this month.

CHALMERS PAYSON LONGLEY

First opened his eyes to the varied scenes of an earthly career in the little town of Hawley, which nestles among the green hills of Franklin county, near the famous Hoosac tunnel in Massachusetts.

While a young man residing in Northampton he set to music that matchless poem of Miss Nancy A. W. Priest, entitled "Over the River," which at once made him famous "Love's Golden Chain," "The City Just Over the Hill," "Mothers Love Purest and Best," "We'll All Meet Again in the Morning Land," and over 100 other choice songs have issued from the pen of this gifted man.

"Only a Thin Veil Between Us" was received under very peculiar circumstances, and is sung by people of all denominations. "Echoes From the World of Song," in two volumes, contain the most of Mr. Longley's writings, which are also printed in sheet form.

Mr. Longley resided many years in Springfield and Boston, Mass. With his present wife, who was Mary T. Shelhamer, author and physician, he is now living in Los Angeles, Cal.

M. W. LYMAN.

WAS TENNYSON A SPIRITUALIST?

The following has been sent to us as an extract from the New York Tribune, written during the life-time of the poet:

The name of the poet Tennyson has never before been connected with Spiritualism. A letter written by him has come into the possession of the Tribune which shows that he holds the conviction that consciousness may pass from the body and hold communion with the head. This is essentially Spiritualism; but in Tennyson's case, at least so far as the letter indicates, he is his own medium. The statement he makes is curious. The letter is in the poet's handwriting. It is dated Farringford, Freshwater, Isle of Wight, May 7th, 1874. It was written to a gentleman who communicated to him certain strange experiences he had had when passing from under the effect of anaesthetics. Tennyson writes:

"I have never had any revelations through anaesthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

As if conscious of the tremendous significance of the statement thus compacted, he adds:

"I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

This is not a vulgar table-tapping Spiritualism. It is the most emphatic declaration, that the spirit of the writer is capable of transferring itself into another existence, not only real, clear, simple, but also infinite in vision and eternal in duration. For he continues that, when he comes back to "sanity," he is "ready to fight for the truth" of his experience, and that he holds that it (the spirit whose separate existence he thus repeatedly tests) "will last for eons and eons!"—Light.

PAGININI.

He shambled awkward on the stage, the while
Across the waiting audience swept a smile.

With clumsy touch, when first he drew the bow,
He snapped a string. The audience tittered low.

Another stroke! Off flies another string!
With laughter now the circling galleries ring.

Once more! The third string breaks its quivering strands,
And hisses greet the player as he stands.

He stands—the while his genius unbereft
Is calm—one string and Paginini left.

He plays. The one string's daring notes
Against that storm as if they sought the skies.

A silence falls; then awe; the people bow.
And they who erst had hissed are weeping now.

And when the last note, trembling, died away,
Some shouted "Bravo!" Some had learned to pray.

—Coming Light.

LOVE AND PREJUDICE.

Peace is inspired by love; antagonism by prejudice.

What some regard as justice is often but short-sighted prejudice.

Being readily prejudiced betrays more hatred than love in the soul.

Forgiveness cheers the soul vision; hate makes all things seem gloomy.

When there is more prejudice than love in the soul the spiritual sun is obscured.

Love in the heart lets in the sunshine of heaven; prejudice creates mental darkness.

Love heals all discords; hate widens them. One leads to peace and prosperity; the other to war and anarchy.

Some allow their prejudice to overshadow their better judgment; and in trying to carry out their ideas of humanity in one respect are very inhuman in other respects.

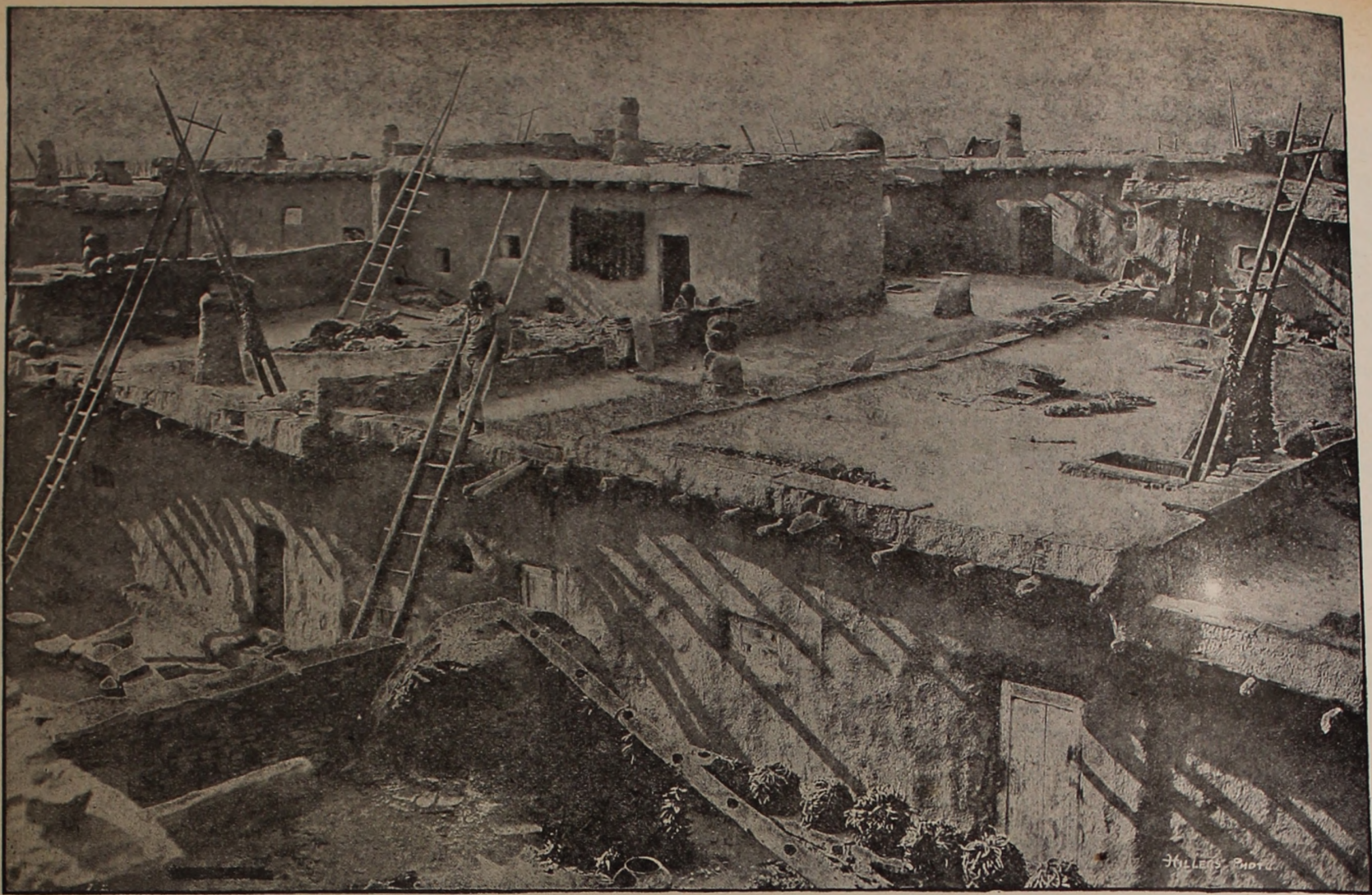
Anarchism is an effect of jealousy—the lack of power to forgive or to be charitable to those who are prosperous. Love never envies, and thus never wants for the necessities of life, as light is an effect of love, and peace the consequence.

We see only the dark side of a question when filled with unkind feelings. The truth can only be sensed as we try to forgive or dispense charity. To the prejudiced a seeming wrong, therefore, always remains a wrong.

Those who have more prejudice than love for humanity cannot receive the light needed for their uplifting. The balance being in favor of the former, they are in spiritual darkness. Only love opens the heart to the influx of light needed for their redemption from ignorance and superstition.

"Spiritualism Unmasked" is the caption of an item in the Brazil (Ind.) Times, which then continues to tell of the expose of two "alleged Spiritualists"—J. H. and J. G. Coates at Greencastle, Ind. If they were "alleged" Spiritualists, there was no "unmasking" of Spiritualists. If they were Spiritualists, there was nothing to "unmask," for Spiritualism is constantly knocking at the door of investigation for acceptance. It has nothing to hide that needs unmasking in the sense that this term implies. It is always open to inspection.

"Our Ideas of God Have to Grow with Our Growth, and Change with Our Increasing Knowledge."—Rev. David Utter.



TERRACED HOUSES OF ZUNI.

ARCHEOLOGICAL.

PUEBLO ARTS AND INDUSTRIES.

(By Cosmos Mindeleff.)

In a recent annual report of the Bureau of American Ethnology there appears a full and complete translation of an old Spanish document which is of the greatest importance, not only to the better understanding of the events which led up to and followed the Spanish discovery and conquest of the region we now term New Mexico and Arizona, but also to the student of Pueblo art and culture. The document referred to is Castaneda's narrative of the Coronado expedition, made in 1540, and has a curious history. Its importance is indicated by the fact that, of the hundreds of books and special articles which have been written about the southwest, probably not one was finished without more or less extended reference to Castaneda. Yet, up to this time no complete translation into English had been printed, and, what is more strange, the fragments he have had were all, with one exception, taken from a French translation, while the Spanish text has been for many years in the custody of the Lenox library, in New York City.

The narrative was written about 1560, some 20 years after the expedition, but, although search has been made for the original in Simancas, Madrid and Seville, where there are extensive collections of Spanish documents, it has not yet been found. The copy now in the Lenox library was made at Seville in 1596, and is the one used by Ternaux-Compans in preparing a translation into French, published in 1838, in his "Collection of Voyages." This French translation has now been shown to be very defective, for the Spanish was sometimes rendered with great freedom, and in several cases the translator failed to understand what the original writer endeavored to relate. Notwithstanding these radical defects, the French translation

has been the source of practically all the knowledge of Castaneda's account that we have, and the publication of a complete English translation from the Spanish text will be of great value, especially as the publication is accompanied by the Spanish text itself, and by numerous related documents, in the original Spanish, with English translations, consisting of other descriptions of the same expedition. The translation was made by George Parker Winship of Harvard university, than whom no one could be more competent, and he is also the author of the article referred to which is printed under the title "The Coronado Expedition, 1540-1542," in the annual report of the bureau referred to.

The value of Castaneda's narrative is largely in the graphic and, on the whole, consistent account he gives of the Pueblo Indians of 1540, their houses, manners and customs, arts and industries. The general truthfulness of the account is apparent, aside from all other proofs, from the fact that, although more than three and one-half centuries have elapsed since the Coronado expedition boldly plunged into the unknown country north of the Gila river, and eventually reached the Pueblo country, Castaneda's description of the manners and customs of the Indians might almost have been written by a careful observer who traveled through the country 15 or 20 years ago, before the advent of the railroads.

For over 30 years following the Pacific railroad surveys in 1853-54, which practically first brought the Pueblos under our notice, there were tremendous controversies as to the location of the "seven cities of Cibola," the search for which was the prime cause of the Coronado expedition. It is now universally admitted that the Province of Cibola of 1540 and the Zuni country of today are the same, and this complete identification adds much to the value of Castaneda's narrative. At the time he wrote the Zuni's lived in seven villages, located in the valley of the Zuni

river, within a short distance of each other. One of these, called Haloua, has been partially covered by the modern village of Zuni, built over its remains, while the others are located by well marked ruins in the vicinity.

The houses are described by Castaneda as being ordinarily three or four stories high, but consisting sometimes of seven stories, all with flat roofs. They did not have doors below, but the people used ladders, which could be lifted up like a drawbridge, and so the men could go up to the corridors (or terraces) which were on the inside of the village. The doors opened on these terraces, which served as streets. A reference to the illustration, showing some terraced houses in modern Zuni, will demonstrate the essential accuracy of this description. The overhanging roofs shown here are mentioned also in the old narrative, and almost the only modern innovations to be seen are the dome shaped structure in the foreground, which is a baking oven pattern after those of the Mexicans, and the chimneys. The latter, although not of aboriginal origin, are one of the most picturesque features of the Pueblo villages.

Externally the chimneys consist of one or more old water jars of pottery, with the bottoms knocked out. The pots are placed one above another, sometimes in a series of seven or eight, and usually rest on a plinth or a base of masonry or of adobe. In the interior there is often an elaborate smoke hood, formed of small sticks covered with clay, like that shown on the right of the picture illustrating Hopi grinding and bread making. Sometimes the hood is formed of slabs of stone, cleverly fitted and keyed together. Under the hood there is a fireplace of stone, and the whole structure is commonly placed in a corner of a room, the walls of which furnish two sides of it.

The illustration of terraced houses in Zuni shows also some of the roof trap doors which are described in the ancient narrative as being "like the

hatchway of a ship," for that peculiar construction has come down to the present day unchanged by the lapse of centuries. In the olden days, and to a large extent now, access to the first story rooms could be had only through these trap doors, as no large openings were made in the first story walls. Ladders were used from the ground to the first roof or terrace, and from this other ladders descended into the rooms.

When the Spanish soldiers led by Coronado stormed the first of the "seven cities of Cibola" they were feeble and worn out by long journeying and lack of food, but after an hour of stubborn fighting they conquered and took possession of the houses, where they found an abundance of food; for the Zunis of old, like their modern descendants, were a provident people and laid by great stores of food. It is no uncommon thing today to find supplies sufficient for three or four years carefully put away in the inner rooms of the terraced houses. This trait, which is entirely at variance with the improvidence which characterizes nearly all the other Indian tribes, is one of the peculiarities of the Pueblos; and until law and order were established by the American conquest of the country in 1846, it made these people the target of numerous attacks by the surrounding wild tribes—the Utes, Navahos, Comanches and Apaches—who found in the Pueblo homes convenient and never failing storehouses, from which they could draw supplies of food.—Scientific American.

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Psychometry.

REMARKS.

A Grand Rapids lady sends us a lock of beautiful black hair, containing one streak of silver gray. But the touch of human hair, however fine, always makes us shudder or feel horrified. It repels us to come in contact with it, and we always feel the desire to wash the fingers that touched it. We, therefore, cannot psychometrize by lock of hair. It suggests death, not life—probably due to its disconnection from life, as the rose is that is cut from its parent stem. No doubt there are other sensitives who experience a like repulsion, and thus their special needs for psychometric reading. Ours is a photograph. It suggests life. In it we see the living representation of a being as it appeals to our senses. Being a lover of art our superior consciousness is more readily aroused by its similitude, and we feel the spirit or cause accordingly. Those who can enjoy the sweets of material life, can probably find an easier pathway to a human soul through a lock of hair than by way of a photograph. We do not claim any superiority on that account, however. Our troubles simply have another form, and may be more difficult to overcome than for ordinary love of matter. But we make this statement as one of the lessons occurring in the science of character reading.

EROS.

MRS. E. A. MAGOON.

This is a motherly old soul, whose influence touches one with tenderness and care—as if the personification of conscientiousness and love for others. Duty, duty, duty, seems to have been her watchword—never tiring of doing for others—and without a murmur. Aye, her only complaint seems to have been that others should suffer. She would willingly have taken the burdens of others rather than see them ailing. But that was burden enough, and she carried it gracefully—ever looking forward for something better. Her hope has been her staying propensities, and she has tided over her difficulties without faltering. But she has not been without an inner gratification which betokened reward, and it will grow to a sweeter realization very soon; for blessed are they that mourn, for they shall be comforted.

CHAS. H. FOWLER.

The first impression we have of this man is that he is a genius—a man of great mental capacity—capable of accomplishing much—a man of great moral and mental force among his associates. He may not exercise it consciously, but his influence rules when he is least aware of it. Negative souls are uplifted by him, no less volens, and feel good in his aura, being carried beyond their normal capacity, both physically and mentally. He is an aid to mediumship, though too positive to make a medium himself. In the generally accepted term. He could become a leader under a powerful band, but not yet; for this would require a disciplinary course incompatible with his present duties. It may, however, result in a compromise agreeable to him in the course of time. For

the present he should remain passive to this idea, and leave it entirely to fate or a higher power. In the meantime he can devote his leisure time to the study of Spiritualism as a science. It will assimilate better with his mental operations than the philosophy. The latter will come as an embellishment unsought; for the moral foundation in his nature is established and will manifest itself in graceful attunement with progress. His earnest desire to know the truth will be his guiding star to success.

MISS D. P. HUGHES.

The expression on this countenance attests to interior suffering, as though combatting an impulse not in accord with her higher reason. A nearer acquaintance with the influence arising from the photo indicates anything but indifference or diffidence. Probably it is that exceeding concernedness which causes the suffering at times. She sees things in a more serious light than they are naturally, and is warmed up where others would remain cool. But this is no fault of hers. She is doing nobly under the circumstances, and realizes that she is gaining consistently—becoming more calm and seeing into things more clearly as this calmness is encompassing her. She is unselfish to a fault, and many could emulate her with good results to themselves—gain the same sweet tranquility that is hers under circumstances. But it is her reward for the endurance and patience—the struggle with her interior selfhood; and sweet will be the reapings of it when looking back upon her labors and contemplating the benefits others have derived from it. She will then see that it has been a mission assigned to her in answer to an intuitive prayer to lead her to the light and peace. The way thereto has been in her mission.

DE LOSS WOOD.

This man might be characterized as one with more head than heart. He lives almost entirely in the brain, though not without good impulses arising from the center of his being on occasions. But his intuitive nature is not yet disciplined to become a partner in his life's plan. What he knows he knows through study and observation, with mediumship enough to give it a spiritual turn and make practical use of it as a reformer. But he holds opinions of his own that are not without expression. They may not always fit into his missionary work, but good never fails to accrue where the intention is good. Experience is a kind teacher to him, never dealing harshly as it would have done under different circumstances. But he is not without appreciation, and will gain adherents as time advances. It would be wise, however, for him to hold to two anchors for safety—not depend on one alone. He is not ready to go into the field as a strictly spiritual teacher or medium. He needs more interior unfoldment to make sure of spirit aid. Not that they are unwilling, but they are unable under present circumstances. Self-study would be a boon to him just now. Through that he would understand his case.

J. H. HORSTMAN.

Though calm looking, this subject touches us with a feeling of anxiety—probably due to his great desire to know the future, or looking too far in advance, and thus disturbing the present. But it is better thus than hugging the past and getting all cramped up with sneers for those who are progressive. In fact, this man would kick vigorously if someone should attempt to pull him back. It would be difficult even for him to have a friendly feeling for such. No one must interfere with his plan of salvation, whatever it may be. He is not a bigot, but very determined when he knows or feels that he is right. He is straightforward in disposition and knows no guile. Nor does he harbor any foolish sympathy, or even sentiment. If he knows a wrong he will tell it, but not without reasonable charity. In fact, his love is built on reason, and he gauges everything in that balance. He is very methodical—intuitively so—a habit acquired in his desire to be just or right. He hates to be wrong. It disturbs his equanimity, and often accounts for his anxiety—even if the wrong is on others for whom he cares. He wants to have those around him right, and suffers when they are not. When all is serene he is happy. He lives largely in the brain—more so than in the heart—and will find his way to the light through study and observation. He is his own best company.

MRS. CARRIE TWING.

This lady is not what her exterior calls for. A physiognomist would never judge her rightly. This may be called a case of a soul getting into the wrong body, or a soul with an ill-fitting body. But it doesn't seem to hamper her very much. She manages to operate through it quite gracefully, and says all she has to say. If not exactly as the classics do, at least to the satisfaction of truth lovers and honest reasoners. She is honest herself, and thus the high measurement of her soul in conjunction with spirit. She is as distinct from her body as spirit life is from this life in some of its aspects. This bespeaks of high mediumship—both phenomenal and mental. The expression of her eyes reflects clairvoyance or trance as natural gifts. But strange, in comparison to this, is the influence that incites to mischievous humor. It makes a queer combination in mediumship, and cannot fail of entertaining listeners or witnesses to its effects. She is also full of good cheer of the sympathetic sort, making her good will healing as well as cheering, and could bring a half dead man to life again if proper conditions were furnished—no skepticism or sneering around to offset her influence. She is a character that improves on acquaintance or as her good qualities are sensed or experienced. But she is free from all vanity in this matter. She has no aspiration for kingship or popularity. She need not have, for she will continue to live in the hearts and minds of those who know her without a reminder, either by voice or pen.

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The World of Psychics and Liberal Thought.

"The Lyceum," devoted to the children and published at Cleveland by Tom Clifford, is a bright, newsy paper and ought to be supported.

The beautiful singer, Madame Emma Calve, is a Spiritualist. So says a paragraph in "The Stage."

A new periodical, entitled "Psyche," started in Utrecht, edited by "Filalethe," will be devoted to "psychic healing" and scientifically observed facts in the various branches of occultism.

Professor P. A. Bernard sought to demonstrate at the San Francisco College of Suggestive Therapeutics that the administration of an anaesthetic for the performance of a surgical operation is unnecessary. He did this by throwing himself into a self-induced state of hypnosis, thus producing anaesthesia and submitting to such surgical tests as completely removed all doubts as to his utter lack of any feeling while in that state.

There is a strange story told by a clergyman of the Church of England of how, on visiting a friend at a large, old-fashioned country house, at which, by the way, his sister was staying, he arrived so late and so tired that on retiring to rest he was soon fast asleep. It appears, however, that some time in the small hours he awoke somewhat suddenly, and behold, before him stood a luminous woman, emitting a light which illumined herself and her surroundings. Having a presentiment that his wife was probably ill, he hastened the next morning to the seaside, where herself and family were enjoying a holiday, having previously told his sister of the weird apparition he had seen. He received from her the following day, while still with his wife and children—who were in perfect health—a curious explanation of the case. She had spoken to his late host, who said there had, according to report—been a murder committed centuries before in the room in which her brother had slept, and, further, had the carpet removed to show her some discoloration on a certain spot where his ancestor was said to have been killed, believed, of course, to be the blood of the victim. She, moreover, asked her brother to mark from memory the spot where the manifestation took place. This she compared with the plan which she herself made, and it was found the indication of the discoloration coincided exactly with the spot where the apparition had appeared.

The First Spiritual church of Rochester, N. Y., will celebrate the fiftieth anniversary with a week's meeting, beginning March 27th and concluding April 3d.

The observations of the eclipse of the sun by E. W. Maunder and C. T. H. Waite at Talni, India, Jan. 22, were most successful. The sky was perfectly clear and light. During the middle of the totality it equalled a full moon. The general shape of the sun's corona was the same as in the eclipse of 1886 and 1896. The corona extended over two diameters from the sun, and its greatest extent was along the sun's equator.

What will be by far the largest steel arch, or arch of any kind, ever constructed, is now being built across the Niagara gorge on the site of the upper suspension bridge. At this point the cliffs are 1,260 feet apart, and 840 feet of this opening is to be spanned by a handsome trussed steel arch.

"Men divide life into two departments, secular and religious. Christ declared all life divine. Man has torn the body of Christ into 150 competing factions. Christ taught nothing of sects and creeds."—M. L. Daggy.

Applications have been made for inquiries into the "sanity" of three convicts at the Pennsylvania Western Penitentiary. These three are Joseph Zappe, serving a life sentence for murder, who is haunted by the ghost of his victim during his hallucinations; Frank Bamek, another Allegheny county prisoner, convicted of a minor offense, who is haunted by his dead mother's face, and Peter Martin, who imagines himself a child again. All are strong and healthy physically.

We have more important work on hand than sacraments and worship. We are too busy doing God's work to spend any time in praising and flattering Him. There is a multitude to feed, to heal, to clothe, to instruct, to lead into the paths of honesty and happiness. We are suspicious of your old creeds and crosses, for they are all spotted with the dull red stains of human blood. You have had thousands of years to save the world, and you have failed. Now give us a chance to see what sympathy and common sense will do.—Casson.

Emil Zola, the French novelist, will shortly issue a new book, the motive of which will be Socialism, the famous writer having aligned himself under that standard.

A case of psychism comes from Montreal. Dr. Brunelle, 698 Sherbrooke street, relates it. He was sitting in his study when he heard a knock at his door. Thinking that it was his little son he called out, without looking up from his book, "What do you want?" The knock was repeated and the door opened, when, to the doctor's amazement, there entered the room his friend Dr. Garceau of Boston.

"How did you get into the house?" first asked Dr. Brunelle, for there had been no ringing at the hall door, and then rushed forward to grasp his friend's hand. As he did so the supposed visitor vanished completely, and Dr. Brunelle, on recovering somewhat from his astonishment, began to think himself the victim of an extraordinary hallucination. Half an hour afterward a telephonic dispatch reached him informing him of the death of his friend, Dr. Garceau, in Boston.

Germany goes for the servant problem in the following manner: The government provides a book (which the servant can have on application) and the mistress is required to place in it each week a 5-cent stamp issued for that purpose. If this avail nothing more, it would prove date and number of weeks of satisfactory service, and be a valuable reference; but it has a far wider intention. When the girl becomes sick, aged or unable to work, every stamp is redeemable by the government, thus providing a bank account for her time of need. It is a tax imposed upon the employer, but the benefit derived from reliable service compensation. Several years' continuance seems to prove the plan successful.

A new society for children has recently been formed in England, having the significant name of the "Children's Guild of Courtesy."

Two young women went into a trance at a religious meeting on the outskirts of Camden, N. J., and gave accounts of their experiences in heaven.

There is a very circumstantial account extant of two friends who entered a town together, but being unable to get accommodations in the same inn, separated. In the middle of the night one of them heard his friend calling to him for help. He awoke from his sleep, but finding it only a dream, he immediately went to sleep again, but awoke directly after he had fallen asleep, by hearing, as it appeared to him, his friends cries for help. Again he fell asleep and dreamed that his friend stood all bloody beside his bed, and said to him:

"Though you would not come to help me, at least avenge my death. The landlord of the inn where you left me intends to carry my body out of the town, concealed in a load of straw."

The young man was so impressed by this dream that he dressed himself and went to the city gates, where he remained until they were opened. Shortly afterward he saw a cartload of straw approaching, and in the driver he recognized the landlord of the inn where he had left his friend. He appealed to the guard at the gates, told them of his suspicions, and without much trouble induced them to search the straw, and there they found the body of his dead friend, whom the landlord confessed he murdered.

The poverty of the world is a gruesome fact. No other phase of our life seems to be so sad. Every tenth child dying in New York city is buried at the public expense. In every city of the world it is much the same. Each contains caravans of people, not especially dissipated, indolent or thriftless, who are very poor, never free from fear of want, doomed for life to the alternative of hard labor or starvation, as thoroughly cut off from all means of culture, as completely precluded from rational living, as were the helots of old Sparta.—President Andrews of Brown university.

Hypnotic influence spared a woman the experience of what would otherwise have been a painful operation. It was tried on Mrs. O'Neil, a woman 26 years of age, in the presence of all the students at the Cleveland Homeopathic Medical college.

The operation was performed for what is technically known as the straightening of the deflected septum or cartilage which separates the nostrils, which in this case was so deflected as to obstruct one nostril. She was restored to consciousness, and declared without hesitation that she had not felt the slightest pain.

That indefatigable diarist, Samuel Ppeys, tells a story in which he says, "Luellen did tell me the other day, of his wife upon her death bed, how she dreamed of her uncle Cobell, and did foretell, from some discourse she had with him, that she should die four days thence, and no sooner, and did all along say so, and did so."

You will never be worthy of happiness or escape wage-slavery while your hatred of capitalists proceeds from your mad wish to be capitalists in their stead.—Zola.

The office of the secretary of the Ohio Spiritualists' association is at 307 North Front street, Columbus, where all communications should be sent.

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THE WATER OF LIFE FLOWS FREELY.

Even Spiritualists seldom place much confidence in communications from the spirit world. Most investigators have had more or less hard experience in this connection.

Now, there is a law controlling spirit communion and all commerce—for spirit communion is of precisely the same nature as trade—that should be better understood. When understood, even partially, Spiritualists will become a power in the land, and not before.

Spiritualism suffers from the lack of a definite object, or law. It is like a ship at sea without destination. It has a grand equipment—rudder, chart, compass, fire engines and a full head of steam, but no object, no special, definite object. And the proper object will not be discovered until the law of communion is discovered. Let there be no misapprehension here. There is no desire to impose a law on Spiritualists. The law exists already, and will sooner or later impose itself, and when that takes place Spiritualists will be a unit.

This law, then, is the law of supply and demand; or, we may say, inspiration and aspiration, or love and attraction—one positive, the other negative. In the outworking of this law there appear various phenomena, all one in character, viz., amalgamation, harmony, balance, justice; for the sole law or object of life is unity—brotherhood. These phenomena, be it noted, are incidental to the law, and are not to be regarded as causative of the law. Thus a scale is balanced, not because it is right that it should be balanced, but because the weights and the merchandise balance. Here occurs a great mystery to "reformers." Forever they say, This should be so and so, and forthwith proceed to coerce everything according to their conceptions of justice. But justice is never the mere consequence of human actions or human conceptions, any more than is sunlight. We get vengeance in the courts and legislative halls, but we have never yet manufactured an ounce of justice in such places, nor by such methods—coercion. All things are the result of justice—all save love, through which alone is justice possible. If we think we create anything, let us remember that we ourselves are the result of love. Love is literally the formulator of the universe. "God is love."

Now there is a difference between supply and demand (inspiration and aspiration) that should be well noted. Aspiration ascends from individuals, whereas true inspiration comes from the common stock of wisdom—a stock accessible to all. Individuals are of little moment to inspiration. The farmer plants, cultivates and reaps a crop with which to satisfy his individual demands, his aspirations; but as an inspiration, or supply, the crop descends upon humanity without regard to individuals, the same as light and rain. And, as with the farmer, so with the merchant and manufacturer. So again it is whenever we discover a natural law. Consciousness will be glorious. Mediums—and all persons and things are mediums—live in torment because of the ignorance prevailing on this point. Wise spirits—and only such are worth consulting—are very sensitive to natural laws, and even were they inclined to impart information of a partial, selfish nature, would experience great difficulty in doing so. Every Spiritualist must be more or less familiar with the character, the general character, of most spirit communications, and the untrustworthiness of all else, generally speaking.

Then let us ask for knowledge of general law—natural law—and in the

common benefit, we ourselves, individually, will reap the benefit. The result will be surprising to those who are not already familiar with the rule. "Who-soever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

Jacob's ladder was not merely a vision.
JAS. T. R. GREEN.
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THE PRACTICE OF VIRTUE.

The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside or treading down all competitors it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a policy shall be mindful of his debt to those who have laboriously constructed it; and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than a brutal savage.—T. H. Huxley.

THE LIGHT OF TRUTH ACROSTIC.

Read, think, reflect, resolve to learn
What all men wish to know;
Examine records each in turn—
Have we no proof to show
At our departure from this life,
The soul shall live again?
Devoid of earthly cares and strife?
Yes, this fact is made plain.

The Light of Truth reveals the past—
Old dogmas dare deny—
Hope cheers the heart, we know at last
The soul can never die.
Each ancient myth is falling fast,
Faith asks the reason why.

Light which the angels bring to earth,
Blind bigots fain would hide?
Impatient to forestall its birth;
But like a rushing tide
Great master minds for this new age
Here find an open door;
Hence they proclaim on every page,
A wealth of mystic lore,
Though priests revile and scoffers rage,
Man wants to know still more

Of wisdom from bright worlds beyond—
Sweet messages of love
From soul home in fair Summer Land,
That haven blest above.

Truth from the sages that "still live"—
From loved ones gone before,
Recording angels, now they give
Facts from the other shore;
Unveiling scenes of higher life—
Improving heart and mind,
The solace for all cares and strife—
Blind leaders of the blind
Henceforth shall know this truth is rife,
To aid and bless mankind.

—B. M. Lawrence, M. D.

STRANGE WORK OF LIGHTNING.

The London Lancet reports the remarkable case of the killing of Major Jameson by lightning in a field near Guildford, on Aug. 25. There was but a single flash and a clap of thunder. The victim was found lying on his face, dead, with his clothing torn to fragments and scattered widely around him. Even his undergarments were rent to ribbons and scattered over the ground. The soles of his boots were stripped off, brass eyelet holes were torn out, and nails forced from their places.

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VOICE OF THE PEOPLE

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The work of the art or museum department of the jubilee, under the auspices of the National Spiritualists' association, is going steadily forward. Some new picture, portrait, slate writing or other item of interest is coming to light nearly every day. Only a few days ago I secured a bound volume of one of the first of the Spiritualist papers and a photograph of its editor. Such things will be interesting to the people at large.

I have a word to say to the officials of campmeetings now.

I want pictures of your camps. The prominent streets, houses, auditoriums or places of meetings, officers, views taken on the grounds and so on. You want them exhibited as an advertisement for your camp, and I want to exhibit them as an evidence of what Spiritualists are accomplishing in the world.

I want some parafine casts. So far they have been very limited. Casts of hands, feet and faces were made quite frequently 25 or 30 years ago and there must be many of them in existence. We want them. You are not sending them to me for personal reasons, but you are sending them to me as the representative of the National Spiritualist association in this particular line. If sent they will be properly cared for and returned at the close of the jubilee.

Now please remember that the time is growing short. Don't put this aside, to be attended to some other time. When the jubilee is in session it will be too late. Let me hear from all over the world at once. Let us make an exhibit to be proud of. Send all articles or communication intended for this department to

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LIFE—WHAT IS IT?

It is an awakening breath from the spirit universal. On earth it is an imperfect breath, and must needs change and become immortal. This life essence is distilled in Nature's laboratories, and each grade has its own supplies from basement up to realms of glory. Is pure electricity the life and motor of all things? We answer yes and no to this, for electricity is the motor, but life is an essence magnetic, ethereal, electrical. It is love, truth, wisdom, justice, mercy, strength, and thus united forms the power that creates supplies and rules. It is, therefore, the cause of causes. Canst comprehend this lesson's import and true application, and trace the links of life in their succession, and learn how of necessity this life essence doth differ on every plane? These are Nature's degrees of evolution and gradation, and all life essence has its label marked at every station. This is the passport, the credentials, Nature gives to every form of life and to man. To explain this, words must differ of necessity according to the degree of unfoldment and power of comprehension. Those in the primary grades of individual evolution cannot comprehend things of great import, and no words of explanation can avail until development makes it possible.

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THE PEOPLE'S RIGHTS.

Grave problems are before us. We see many businesses being absorbed by great organizations. This involves the removal of local centers of prosperous life and the decay of communities gathered around them. It means the increase of great personal estates built up from the property of small holders. It means the creation of classes and the erection of a plutocracy, helped by all the machinery of our government.

In this transformation going on we must expect that remedial force will be developed, but in a republic where the people can help to shape affairs, they are inexcusable if they fail to check tendencies which favor the few at the expense of the many, and secure for the whole people the advantages of invention and discovery of which the very wealthy are trying to secure a larger share every year.

Wealth has been a great civilizer, and justly used, it benefits not only its possessor, but the whole community, even the entire nation. Its misuse and the grasping disposition which seeks to increase and accumulate it by plunder and spoliation, should be discouraged and defeated by the vigilance and good sense of the people.—B. F. Underwood.

WHAT KILLED HIM?

From the Mexican Herald.

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

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

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

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

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—and—

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

Question.—What is the difference between God and Nature? Have each distinct individuality? If God is Nature, would it not be more educational to term it so than use a word which has no specified meaning, and over which so much innocent blood has been shed and crime perpetrated?—Allen Hogue.

Answer.—There is no difference between God and Nature in its broad signification. But when narrowed down to a personality Nature rises above God. Nature creates; gods only rule mortals or nations—often planets or systems. But these gods must reach these positions by their own efforts, just as mortals do on their merits. Every god was once a planetary being; but through merit—purity and goodness—rose to eminence or power. In early times mediums knew nothing of science or natural law, and attributed all higher phenomena to personalities, and thus created gods, and finally a God. The latter, however, is a higher conception than the former, but still it is narrow when compared to nature as a conscious state of existence; and which, by the way, is much nearer to the human heart than the highest god; for the higher the latter the further away is he or she from the mortal sphere; while Nature is ever with them—conscious of every thought or emotion, every desire or wish, every pang or heartbeat that crosses their path. Many have received inspiration, comfort, light and strength from mother nature, and honestly believed it to be a personality acting, and thus the prevailing belief. But you may pray to the ruler of this planet, of this system, or of this universe, if you can not conceive of intelligence in nature, and probably gain the same comfort. It is all a matter of establishing the rapport for the aid you need. Some minds can not penetrate beyond the confines of this mundane sphere, and must depend on their immediate spirit friends for aid. Such give what they can, and none are left unheard who appeal to a higher power for assistance. The more love you have for humanity the greater your rapport with nature, and the more readily you sense the response, god or nature being love, and thus the effect, on the hypothesis of like attracting like.

Question.—What means the second coming of Christ?—G. Jones.

Answer.—This simply means the return of a spiritual dispensation. There will be a second coming of Spiritualism some two thousand years hence, as there was a second coming of Moses and the prophets two thousand years ago, and a second coming of something else during Moses' time—a repetition of a spiritual dispensation about two thousand years prior to that time. Each dispensation promises its second coming, though never recognized as the same when it returns. Each period claims it as its own, just as Spiritualism is doing now. And with right, if each period is as much of an advance on its past as Spiritualism is on primitive Christianity. That these periods are about two thousand years apart is due to natural causes—primarily to the position of the sun in the firmament or universe to which it belongs—the same passing with its plan-

ets through certain spiritual zones at about this time, which affects spiritual minded persons and sensitives to a mediamic degree and brings about other results that mark an era of progress on the planets. During some of these spiritual dispensations planets become perfect cabinets for materializations, and not infrequently for such absolute materializations that they remain intact, and replenish certain barren spots with a new race of people, and often races—some of them being picked up on the planet's passage through these zones. Of course, only very gross spirits, or those of animalistic order, can be thus caught, and frequently the remnants of some disrupted planets, on which they had been materially destroyed before being ready for continued progress as spirits. They thus return as they died, and continue life from where they left off.

Question.—Following the directions for automatic writing—namely, withdrawing my will from the arm and holding the pencil lightly over a sheet of paper—I receive answers, but not always truthful; and sometimes there is no response. Can you tell me whether my control is right in saying that I will develop into a trance and writing medium?—N. A. S.

Answer.—It is difficult to determine this, even were your control to reassert the above through us. He may fully believe that you will, and he may be right, but yet it must be proved by fact. Practice makes perfect, and continued sitting will mark the results. So far as the truthfulness of the spirits' say-so is concerned will depend upon your perfection as a medium. What many regard as untruthfulness is often but distorted truth, caused by imperfect control or imperfect mediumship. The best-meaning spirits cannot say just what they desire to through an undeveloped medium—no more so than can a good musician play on an instrument out of tune or only half finished. Then it will depend on moral perfection to attract truthful spirits—though medial perfection depends largely on the moral. Spirituality generally embraces the mechanical, as that stands for harmony, and harmony in spirit rounds out the material in the course of time so that it cannot fail to obey the spiritual. Law is spiritual, and matter is its servant, as proved by the consistency with which the planets revolve around the sun. Harmony within leads to harmony without.

Question.—Is it right to take the life of animals?—Investigator, Milwaukee.

Answer.—Is it right for the bird to feed on the worm? or for the cat to kill the mouse? or for the savage to take the life of the deer or other game to appease his hunger? Man is an animal until he outgrows his animal tastes and desires. Nature has endowed him thus, and he has a hard struggle to conquer that part of his make-up. But nature has also given him a divine impulse—a spark of the godhead or love. With this he has to battle. He begins small. As a savage it is not much above the highest animal. The only difference is the power to reason consciously; i. e., possessing self-consciousness. Sympathy grows with self-consciousness. It unfolds charity or consideration for others than merely of the parental tie. It is sympathy exercised with judgment. This leads to justice or law, taste or refinement, order or society. Charity (love) and refinement (education) allays the animal in man, and he rises above the wants of his lower nature. Having no more wants in that direction, it would naturally be wrong to kill for sport, or to take life for pastime. But as long as he requires animal food, there can be no more wrong



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in it than it is wrong for the shark to swallow the smaller fish to sustain life or its analogy wherever found.

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—Get our missionary tracts. See adv.

—Business notices in this column are 20c per line.

—Address Mrs. Maggie Waite for the coming month at Lake Helen, Fla.

—Mr. and Mrs. B. M. Lawrence have gone to Springfield, O., to continue their good work.

—Mediums and speakers who expect their addresses given in our news notes must be subscribers to the Light of Truth.

—Mrs. Elizabeth Lowe Watson writes of the Light of Truth: "I hope you will be able to maintain your present high standard."

—Self-respect is best attained by respecting others. Mediums and speakers can exemplify this by subscribing to the papers that uphold their cause.

—Theodore F. Price ministers to the First Spiritual church of Columbus during February and March. He will respond to calls anywhere in the state for week evening lectures.

—Prof. J. M. and Mrs. M. T. Allen are open to camp engagements. Address 1004 W. Chase st., Springfield, Mo. Prof. Allen had planned to revisit the Pacific coast this winter, but was detained by la grippe.

—Drs. Peebles & Burroughs of Indianapolis, Ind., have issued an album of their offices, laboratory and fraternity. It also contains short biographies of the firm, and is an interesting document—free to patients.

—A correspondent desires to know why we do not express our fraternal greeting concerning a contemporary, considering that the management thereof harbors a good opinion of the Light of Truth. We are pleased to say that we harbor the same good feeling, with the same potency and silence that our neighbor does—like begetting like.

—Will C. Hodge, inspirational speaker, is open for engagements in any locality and on reasonable terms. Would be pleased to correspond with societies needing a speaker, and especially with camp associations and parties contemplating grove meetings for the season of 1898. Was secretary of the Mississippi Valley Camp association for five years, and chairman of the Topeka, Kan., camp, the past season. Will serve in any capacity, and furnish first class references if desired. Address 98 Ogden ave., Chicago, Ills.

—D. B.—We cannot form any judgment on the claims of curers of deafness, or any other ailment by testimonials—whether for or against. If an advertiser proves a fraud—so proven by indictment—we reject his adv. thenceforth. But as a new advertiser we have no means of deciding unless we reject all on the presumption that they might prove frauds in the end. This, however, no newspaper does—

not even a church paper—for all can not be cured of their ailment by the same physician; but which does not prove him a fraud.

—Mrs. Elizabeth Lowe Watson of Sunny Brae, Cal., will leave that section of the country about the 20th of May over the Central Pacific via Salt Lake City and Denver, and return about the 1st of August over Northern Pacific. She will be accompanied by her daughter, who is to be graduated from the State university in May. Engagements will be considered en route.

—Those who receive a sample copy of this issue are invited to subscribe. The Light of Truth is the only paper that is independent enough to publish what it pleases, and is not controlled by a faction or a local contingency that claims the most of its space at the exclusion of other valuable and instructive matter. Read our contents and note our list of contributors, and you get an idea of what the Light of Truth furnishes weekly at only one dollar a year. And the more subscriptions you send in the better the paper will become. Therefore subscribe now.

—We are told a subscriber stopped the paper because his name had not been mentioned of late in the news matter as figuring in society work, though it had been mentioned in the past quite frequently. This is patriotism of the measly sort. If all our subscribers were of this kind the entire paper would have to be filled with news notes to oblige them, and then, considering the large number, each could hardly obtain one mention per month. Spiritualists who can not venture one dollar a year for a paper that represents their cause without demanding that "pound of flesh" for it, would better inter themselves at once.

—Another, and a still more unpatriotic complaint than the former, comes to our notice. A man was asked to take a Spiritualist paper. Having a copy handed to him he scanned its columns and returned it, saying, "I see nothing in it concerning our town—I don't want it." The town did not have over 25 Spiritualists and no society, so far as active work was concerned. The agent didn't have the heart to hunt up the rest. While waiting for the next passing train he figured out the dimensions of a paper that could give every town containing Spiritualists a five-line notice, and found that it needed all the papers combined. Such customers as this one, therefore, should subscribe to all the papers (instead of none), in which event he may find a notice in one or the other of them each week.

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