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DR. GEORGE H. FULLER.

An Exponent of the
Philosophy of Life.

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

THE PHILOSOPHY OF SEXUALITY.

THE BASIS OF ALL PHILOSOPHY.

By Wm. Danmar.

In my article on "The Quintessence of Materialism," I referred to the extinct family-system of the "mother-right" as the one that caused the philosophy of motherism or materialism. That the subsequent system of the "father-right" caused the philosophy of paterism or "spiritualism" was the intended subject for my next article on "The Quintessence of Spiritualism." But to show the connection of all metaphysical philosophies with the questions of sexuality, I prefer to first explain this relation.

If in stead of the term materiality in its absolute sense we say materity in a relative sense, and use it as the collective name for all the passive forces in nature, such as hardness, coldness, positive electricity and passive resistance in general; and if instead of spirituality we say paterity as being co-relative and opposite to materity, and use it as the collective name for all the active forces in nature, such as heat, softness, negative electricity, specific and latent heat, etc., then we have the metaphysical question boiled down to this: What are these opposite forces, materity and paterity, and in what relation are they to each other and to the absolute?

My philosophy is based on the positively proven fact that the opposite forces form, by their multiplication (instead of addition), a constant product, termed galom, and that this is the essence of the world, the absolute entity which fills space and time completely, while the factors are not absolute and can, therefore, never be separated and each obtained in pure form as an independent entity. These essential factors of the world entity are now termed materity and paterity.

Since these terms have been derived from those of mater and pater, but are applied to inorganic nature as well as to organic, it is required to show the analogy of materity with femininity, as well as with coldness and hardness, and of paterity with masculinity, as well as with heat and softness. It is a historical fact that mankind has instinctively always made this identification, but let us apply to nature for a proof.

With some species of organic bodies, the outer appearance of the sexes at first sight seems to contradict the idea that the males represent the warm, soft and active, and the females the cold, hard and passive side of the inequillibrating world, especially with the human, where the poets, in contradiction to the philosophers, have tried to picture the females as a kind of "ethereal beings," but poets say often more than they can be made responsible for.

Those who have digested the modern idea of "evolution," or rather of adjustment of the organic bodies to the existing conditions and difficulties of life, will understand why with some species the males are stronger, larger and rougher than the females, yet not so with all species, for there are insects and reptiles of which the females are larger and stronger than the males, which shows that superior bodily strength is not an essential attribute of masculinity.

We must begin our investigation with organic life in its most primitive condition, namely, impregnated cell, such as the yolk or dodder of an egg. It is a known fact that no matter how you may turn the egg the dodder is always in such a position that the male part of it, the cleavage (vulgo, treadle), is always on top, and the female part below it, because the latter

has a greater specific weight than the former. Since weight is the attraction of materity (extrinsic, materiality) by the heat of the earth's interior it becomes an expression of materity, and the case may consequently be stated this way: The male part of the egg has the larger specific heat or paterity, and the female part the larger specific cold or materity. Chemical analysis shows that this is the case with all organic sperms.

Here, then, is a direct empirical proof of the identity of heat with masculinity, and of the opposite force to heat with femininity. The original organisms were all hermaphrodites, father and mother both. Gradually sexes separated, one half taking their position on one side and the other half on the other side of a certain point of equilibrium between them, which is still now and then represented by persons of undecided sexuality. This pivoting point is the natural zero of sexuality, where the opposite forces neutralize each other, and none is preponderant.

From this zero the gradation takes place to both sides; some men are more masculine than others and some women more feminine than others, but there is not, nor can there be, an absolute man or woman—it is only a question of more or less preponderance of the one or the other force in them. The degenerated nipples on the man's breast show a certain degree of femininity in him, and more such physiological signs could be pointed out on both sides. On an average both forces are strong and important. Passivity or materity is not identical with indifference nor with weakness, for indifference means equality of the opposite forces, and weakness of course may be found with either. Neither is the passive force a "lower" than the active, for our self-manufactured social conceptions of "high and low" can not be applied to nature and its forces.

Being equally strong and important, but opposite in tendency, therefore, always aiming to balance each other, there is that phenomenon between them which is termed magnetism. Materity repulses materity and attracts paterity, which repulses paterity and attracts materity. As a result of the equal importance of both forces in nature, the numbers of male and female children are equal in all cases of natural normal life; only where artificial conditions, as brought about by men, interfere, is a slight difference. The human children show a proportion of 106 girls to 100 boys. Whether a child becomes male or female is simply a question of preponderance of the one or the other force, which of course could be regulated like anything else in nature. In the cold season the female, and in the hot season the male children have the majority. Arctic explorers found the female variety of bisexual plants many miles further north than the male; Arctic explorers themselves should be females, for these have a greater resistance against cold than the males. Experiments with low bisexual animals showed that in a temperature of 15 degrees R. their children became all females, and in a temperature of 25 degrees R. they all became males, while in the temperate temperature both sexes were represented by equal numbers. The temperate being the equilibrated, we see here an analogy between equilibrated temperature and sexuality, both being at the same point of condition.

Since the whole life of the males takes place at a higher degree of activity and heat than that of the females, the former's food has on an average a higher degree of specific heat, for which reason they consume

considerably more liquids than the females, who eat more of the heavier foods, especially sugar, which is about the heaviest. The liking for heating liquids is not limited to the human males, but is found with the animal males as well. It is a known fact that male butterflies will partake of alcoholic drinks to intoxication, while the female will not touch them. A hot drink for the male and a sugared cake for the female pleases both.

Prof. Schenck's discovery consists mainly in this, that women who have a touch of sugar disease have invariably female children; he, therefore, reduces the sugar in a woman who wishes to have a male child, which means that he reduces her femininity.

In human life the sexes show often enough who is the harder of the two. The woman's passive resistance against abuse of her ability to endure hardship, or her patience with her husband and her children, is far superior to the man's capacity in these lines. In cases of earthquakes or accidents at sea, when no active force is of any use, the women show more self-command than the men, because they have the stronger passive resistance. The man's greater active force shows itself clear enough without needing to be pointed out.

In consequence of this distribution of the opposite forces, the life between the sexes has shaped itself so that the male is the love-maker, the singer, and artist, to overcome the female's passive resistance. Plants and animals which are lively during the day show a great taste for colors and forms, for the pleasing effects of a light, and those which are lively during the night for sound and smell, and accordingly the males have equipped themselves. All the beautiful things of organic life are the result of this interaction between the sexes. Only human society has interfered with the true position between the sexes by making property of more importance than love, but nature is constantly rebelling against it.

(Concluded next week.)

DR. LYMAN ABBOTT.

By G. B. Stebbins.

Dr. Lyman Abbott has spoken to a large prayer meeting in Plymouth church. He said: "I believe there is a spirit which death does not quench, but releases and makes efficacious. I don't believe that those who have died have gone far away. If our eyes were open who knows but that we could see those who have gone from us, and yet have not gone from us?"

So far so good. He continues as follows: "We are beginning to get some little hint in modern studies that the soul transcends the body—that it runs beyond this present life, and rises above the horizon of its corporeal existence."

The "modern studies" to which he refers, if fairly interpreted, must include psychical scientists who believe in physical and other manifestations, as well as those who do not. To ignore the many students who might fairly be called Spiritualists, would be absurd; but no more so than this small talk of "little hints," which, he says, we are "beginning" to get from their studies.

Aksakof, long one of the czar's privy council; Butleroff, a professor in the great University of St. Petersburg; Myers and Crookes, Lodge and Wallace in England, have thought and written and examined for years; a brilliant company of European and American students have given their aid, their theories, verified by facts, have gone around the world and

moved many minds and warmed many hearts, and this is all but some "little hints."

As a diminuendo view this is a success; as a large and fair statement it is a failure.

Still farther we learn: "The more this faith comes to me the less I believe in what men call Spiritualism. . . . I love to think that my mother follows me with her eyes, as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinite influence that sometimes comes into my life is from her. I would not substitute for that table-tipping or rapping. Men ask me if I am not afraid I aid Spiritualism, but I think it is just the other way. Those who are gone are ministering angels; for that very reason I decline to go back to inadequate physical manifestations."

But intelligent Spiritualists halt his first step in their path. The sense of his dear mother's presence is precious to him; so are like presences felt by Spiritualists and held as real under laws which they gladly and reverently recognize. Ministering angels come by physical manifestations and by "subtle influences," as well. Dr. Abbott must go forward, not back, to learn that.

There are, in both hemispheres, more than a hundred journals and magazines, some of marked ability, devoted to these high themes, but Dr. Abbott gets but "some little hints!" To sift out chaff, under whatever name, is wise, but there will be plenty of wheat left. This effort to limit Spiritualism to physical manifestations is poor and weak, and will be regretted in the day sure to come when Dr. Abbott, moving bravely up his new path, will gain higher thought and broader view.

We all have much to learn. Heaven, here or in the great tomorrow, would not be possible if we "knew it all." The eminent Brooklyn preacher has only taken a first step in a rich field. As yet he fails to see that the many modes and grades of spirit influence are the best proofs of spirit return and real presence. Persons who have left this earthly life only familiar with "The short and simple annals of the poor" can only choose the simplest ways to give a few simple facts to their former associates. Those who passed into the higher life with richer development here can, and do, in varied ways, give us food for higher spiritual life and interior illumination.

The simple and the spiritually developed; the spirit raps, opening the upward way to a deeper question of psychology—all must be included, for all are parts of one transcendent whole—the study of man as a spirit; his duties and divine and celestial relations, his light from within and from above.

The old theology, fading but still strong, taught us more of our infernal than of our celestial kinship. We are going out from the shades of fear into the lights of love. The great spiritual movement in the last 50 years has stirred the deep fountains of life more than any other power, and the end is not yet.

"A female Sam Jones is stirring the people out in Missouri," says the Sweetwater (Tenn.) Telephone. "In a sermon recently she said: 'There is a man in this house who is untrue to his wife! I am going to throw this hymn book at him.' She raised the book as if she was going to throw it, and every man in the house ducked his head but one to avoid the book. Then she blistered the dodgers and lauded the one true man. It was afterward learned that he was deaf and dumb."

Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

CHAPTER II.—(Continued.)

I would like to know, Dot, how one can get pleasure and profit out of an attack of the gout?"

"Profit and a degree of satisfaction may come in this way. When the pain subsides, and possibly before, one can think of the pain as a developer of the emotional nature, and that thereby something has been gained in consciousness, self-control, perhaps, and endurance, that sometimes through assisting the evolvment of soul power, will place the individual in such relation to things earthly, that entire freedom from disease may be obtained."

"Prove to me, Dot, it can be done?"

"I have proven it to my satisfaction; but you can do so only through your own efforts. Shall I give you my methods?"

"Yes; commence with my headache, or apply them to its removal."

"Stop attuning yourself to that state by always holding it in your mind as a necessary result of some experiences, or expressions, compelled by circumstances, as overwork, etc.; but banish from the thoughts all disease, either of the past, or present, or in the future. You must connect with health centers through some method, either mental or material, so-called

different modes of vibration of the same thing; and it will depend on your own evolution, what methods you must employ to produce the best results. We surround ourselves by our expressions, with a sphere of magnetisms, which we will call aura, and if more of a material nature, material remedies may be used, as medicines, to restore the state of harmonious vibrations in this aura, that produces ease, or health. But if the aura is more spiritual, then this state must be produced by mental methods, and the latter methods are applicable to all cases, while the former are limited to states. You have changed so much from the old state, when medicines are so uncertain, that you are discouraged and call the bewildered M. D. an ignoramus for not producing old results; and while you have worried I have rejoiced, because to me it indicated a preparation for an advanced expression of broader conceptions of truth and living. So soon as you fail to control or direct the mental forces, it matters not how well you may succeed with the physical ones, you will have interference from without manifest in some form of unpleasantness. Your aura is the atmosphere of your world—body—over which you must exercise a certain direction or control; for through it you receive all, as pain, sensations, etc., that comes to you from the without, and only as it is penetrated by things outside, and influenced to change vibrations, wholly or in part, can they effect the ego through the body. It can be effected by matter per se. A knife may penetrate to the flesh, and because vibrations at that point are changed, certain effects follow, manifest on the body, until the normal rate is restored. There are persons who can have such pain effects in the body through the introduction of the knife into the aura without touching the flesh, and others will readily feel the sensations through the same, projected as a thought, and

if held in the state long enough, the same effects will manifest on the body. The results in all instances are due to the changed vibrations of the parts produced by an idea expressed in a material (so-called) form, or in the thought form. So my body may be effected, through changed vibrations, induced by my thoughts, by mortal or spirit influence, consciously or unconsciously exerted, or this aura may be drawn off, or augmented, at points, to such an extent that the body will very plainly indicate the change. If one can by strong mental effort or action, at once or soon, restore the normal rate of vibrations in the aura, the effects will be of brief duration. In accordance with the same law, continuous thoughts or beliefs, will express in body conformation or condition, as well as in character; and upon this principle of suggestion is based all successful mental and Christian Science methods. If we, the egos, could be attentive (and we can be through practice) to direct, and if need be, control all physical and mental expressions, we could mould our bodies to our constantly improving thought ideals of physical expressions, by adjusting the parts taken into the sphere of the body and aura, through food, air, etc., to the vibrations needed to produce these ideals; whereas it is so impinged upon and penetrated by thoughts and influences from without, that it is no wonder many go distracted and mind-wandering or diffusiveness is the symptom. Many do not realize how much they are the tools of suggestion until they go into a drill for mind concentration, or attempt to employ some of the mental science methods. According to the power to concentrate and hold in thought those states we would attune to, will we be invulnerable to the undesired or negative states from without. Now hold tenaciously to the thought of health, and ignore everything of the opposite state, and soon the aura will vibrate in harmony with the thought, and you will feel like a new person. If you could associate with those only who have accomplished the same, perhaps you would never sense the old unpleasantness; but you will associate with those who are subject to these states, and you must hear them recounted; then if you relax the mental attitude you may become a creature of suggestion to such an extent that you are partially in tune with the disease state, and through mind concentration you must change these vibrations to health rates again."

"With your help I am going to make the attempt, for you have always been delicate and now you are the embodiment of health and activity, and a well-spring of unique ideas. If you have attained this state through any method it will benefit me immeasurably to study to comprehend and unceasingly to apply it."

"You must not be discouraged easily, for it may take some time to change old mental habits; and cease to fear a return of former states, but have unchangeable confidence in the power of the ego to attune its body and aura from center to circumference to a state of health. When it practically realizes, as it will, that wisely concentrated thought to this end also

enables it to constantly increase the power to direct and control all expressions, as words, deeds, thoughts, feelings, aye, sensations and emotions, and thus mould the body and character to the ideal states of excellence. It will assist you to always consider yourself an advancing spirit, or ego, now, as you most assuredly are; and express in every way as nearly as you can in line with your estimation of one. Just fancy an advanced spirit groaning with a pain in the head; blowing his nose; afraid of the heavenly breezes because he may take cold, or indulging in a gust of temper because he tripped on a cloud."

"But, Dot, when we become spirits, or, if you insist that we are spirits now, after we die, we do not have these material states to contend with."

"I have good reason to believe, if a mortal dies with these states and beliefs, he will have to pursue a similar course to free himself that you must, namely, recognize your power to attune to angelic or sense-free centers. That unless we are advanced spirits, self-possessed and harmonized, when we pass over, we can attain this state only through the same law of evolution, however applied."

"Well, Dot, I expect to draw upon your stock of wisdom quite often, until I get myself established, else give it up as nonsense."

"You will not give it up, Rate, for you are ripe for success. But remember you are to surround yourself by an atmosphere of beauty, cheerfulness, harmony, cleanliness and light; because these are angelic attributes. But you must employ methods to do this characteristic of the present state, so can not ignore the material, so-called, and for a time will have to patronize the laundry to keep your linen clean; illuminate your surroundings with sunlight and electricity, and possibly open your windows for pure air. But the old necessities and habits will obtrude less and less, and though unpleasantness may seem thrust upon you, even as inclement weather, you can attune yourself to the state of comfort, by thought, to such an extent that you will feel no unpleasant effects when once you would have suffered with cold or heat. I have proven this true."

"Where did you get these ideas, Dot?"

"I affirm unhesitatingly that I received them from a spirit teacher; that through his influence I have unmistakable evidence of the truth and inestimable value of Spiritualism. But I will leave you to reflect, for I have duties to discharge."

"Who would have thought it? After a few weeks' experience with Dot's treatment I have accomplished what I have been trying to for years through M. D.s and can now brave all kinds of weather; feel myself master of my digestive apparatus, and as Dot says, sing joyously the praises of true freedom. I wonder with what next she will surprise and perplex me as spirit teachings? I have discovered that her favorite works impart pleasure and profit, when read under the direction of fearless reason. When one looks out from the upper story of the brain, with prejudice, egotism and intolerance left in the basement. I was inspired to send for her, for now with her help I, too, can see, seek and find profit in all of life's experiences. Well! I wonder what next?"

(To be Continued.)

I expect to pass through this world but once—any good thing, therefore, that I can do, or any kindness that I can show to any fellow being, let me do it now—let me not defer it or neglect it, for I shall not pass this way again.—J. E. Darling.

DISCUSSING IT.

Mr. Editor: My communication is late, but I hope not too late. First, I wish to say that while those socialistic views that so often crop out in the Light of Truth may meet the approval of many Spiritualists, I know there are many to whom they are distasteful, and therefore I have hoped that the paper might rise above partisanship. Why not? Still, when you ask your readers to freely discuss the subject that shows a disposition of fairness.

It seems to me the most prominent feature of the socialistic doctrine is a general fault-finding with all our institutions, both social and industrial. The people of that way of thinking tell us nearly everything is wrong and growing worse. They hold up a dark picture and ask us to believe the benighted people of this benighted country are grouping their way in the blackness of midnight. They appear to regard energy and business tact as an evil which should be prohibited by legislation. If the affairs of government are managed as badly as they would have us believe they are, is it not inconsistent to ask that the government take charge of nearly everything?

But if we have bad government why do we continue to have it? Our lawmakers are elected by the people. Each and every man in this great country has a right to vote by ballot for whom he chooses. When we elect good men we will have good laws, but if we vote for dishonest men let us not complain. In that case we are as much to blame as any one else. We all know there are many good and wholesome laws made especially for the poor man's benefit.

Another thing: Every community is anxious that capital should open up mines, manufactures or something to give men employment and to create a market for the farmers' and gardeners' products. In this capital finds remunerative employment, the laborer finds work and the husbandman finds a market. Enough of this is what makes us a prosperous people. Capital must find labor and labor must find capital; one is as necessary as the other and neither can do without the other. Labor is the energy of the physical man and capital is directed by the intellectual man. Without both capital and labor we would never have anything; not even a schoolhouse.

But they tell us capital is extortionate; that the rich grow richer at the expense of the poor. There are doubtless some abuses in that line, but we need not look for perfection in anything. Think how often the poor man, the laboring man, fails to follow the standard of rectitude. And again think how often the capitalist, instead of amassing a great fortune, fails and becomes as poor as anybody.

There is an old saying in regard to wealth that it does not continue in the same family beyond the third generation, and that seems to agree with my observation. Thus wealth is continually redistributed.

Further: We all know that many of the poor man's troubles are properly attributed to his own bad management. Rich and poor all have their faults.

In conclusion let me ask that we all take a more charitable view of everything. As Helen Willmans says, let us make "a better estimate of men and things." Respectfully,

J. W. NATIONS.

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STRANGE FACTS.

THE LEGEND OF THE BLACK RIBBON.



By Carl Sextus.

Although Sir Tristram Beresford was the direct ancestor of the Waterford family, and did something for the Protestant cause at the Revolution, he would not have been particularly mentioned in history but for his connection with an uncommonly fascinating spirit manifestation—the foundation of a passage in one of Scott's beautiful ballads:

"For evermore that lady wore
A covering on her wrist."

The lady to whom Sir Tristram was married, Nicola Sophia Hamilton, daughter of Hugh, Lord Glenawey, was educated along with John, second Earl of Tyrone; and, according to the family legend, they were so taught that a belief in a future state was not among their convictions. It was agreed, nevertheless, between the two young people, that in the event of one dying before the other the deceased should, if possible, return and give certainty to the survivor on that solemn question. In due time they went out on their respective destinations in life; but still an intimacy and occasional visiting were kept.

The earl died on the 14th of October, 1693, in his twenty-ninth year; and it was two or three days after when Lady Beresford attracted her husband's attention at the breakfast table by a pallid and careworn look, and her wearing a black ribbon round her wrist. He inquired the cause of these circumstances, but she was destined to give no explanation. She asked, however, very anxiously for the post, as she expected to hear of the death of her friend, the Earl of Tyrone. Sir Tristram ridiculed the possibility of her knowing such an event beforehand.

"Nevertheless," said she, "my friend died on Tuesday last at four o'clock."

The husband was startled when a letter from Lorn Tyrone's steward was soon after handed in, relating how his master had suddenly died at the very time stated by Lady Beresford.

"I can tell you more, said the lady, "and it is a piece of intelligence which I know will prove welcome; I shall ere long present you with a son."

This prediction was likewise in due time verified.

During the remaining years of their union the lady continued to wear the black ribbon round her wrist; but her husband died without being made privy to the secret. The widow made an imprudent second marriage with an officer named Gorges, and was very unhappy during her later years. A month after the birth of a fourth child to Colonel Gorges, the day being her birthday, her friends came to congratulate her; and one of them, a clergyman, told her with a blithe countenance he had just learned from parochial documents that she was a year younger than she thought—she was only forty-seven. "Oh, then," said she, "you have signed my death warrant. If I am only forty-seven today I have but a few hours to live, and these I must devote to settling my affairs."

The company having all departed, excepting one intimate female friend, Lady Beresford told that person how it was that she was certain of her approaching death, and at the same time explained the circumstance connected with the sable wristband.

During the night preceding the conversation with her husband, Sir Tristram Beresford, she awoke suddenly, and beheld the figure of Lord Tyrone at her bedside. She screamed, and endeavored, but in vain, to awaken her husband. At length, recovering some degree of composure, she asked Lord Tyrone how and why he had come there. He reminded her of their mutual promise, and added: "I departed this life on Tuesday last, at four o'clock. I am permitted to give you assurance of another world. I can also inform you that you will bear a son to Sir Tristram, after whose death you will marry again, and have other children, and will die in the forty-seventh year of your age." "And how," said she, "shall I be certain that my seeing you now, and hearing such important intelligence, are not mere dream illusions?"

The spirit waved his hand, and the bed curtains were instantly raised and drawn through a large iron hoop, by which the tester of the bed was suspended. She remained unsatisfied, for she might, she said, exercising the greater strength which one had in sleep, have raised the curtains herself. He then pencilled his name in her pocketbook. Still she doubted—she might imagine in the morning that she had written the name herself. Then, asking her to hold out her hand, the spirit laid a finger as cold as ice upon her wrist, which was immediately impressed with a black mark, underneath which the flesh appeared to have shrunk. And then he vanished.

Soon after completing her recital, and having finally arranged her affairs, the lady calmly expired in the arms of her friend. The ribbon being then removed, the mark was seen for the first time by any eye but her own. It has been stated that the ribbon, as also the pocketbook containing the spiritual autograph, were, nearly a century after, in the possession of Lady Beresford's granddaughter, Lady Betty Cobbe, whose husband (son of Cobbe, Archbishop of Dublin) died in his house in Marlborough Buildings, Bath, so recently as 1814. The peerage books inform us that Lady Beresford died on the 23rd of February, 1713, and was buried in the Earl of Cork's

tomb, in St. Patrick's Cathedral, Dublin.

A man is more likely to wonder why God has sent him sorrow or trial, when these experiences come to him, than he is to wonder why God has spared him from such experiences, when his days pass on without them. Yet, if God were to give or withhold prosperity according to a man's special deserts, how much of unclouded brightness would there be in a man's pathway? The truth is, that a man is readier to think of God as the author of his trials, than he is to acknowledge God as the source of all his benefits.

The old theologians met the psychological problem by a blunt divorce of spirit and matter. The body was one thing, and the soul another. They were united only temporarily in the religious economy of the universe. The end of this world's tutelage would be to separate the spirit from its temporary alliance. There would thereafter be a strictly spiritual department of the universe, and a grossly physical. To the question, what is matter? the theologian answered, "Never mind," and to the question, what is mind? he replied, "No matter." But the present was a semi-spiritual field of experience that taxed his most subtle philosophy. Nor could he explain how the mind could act entirely apart from matter, while so far he has only known it by its action in matter.

Man is the Wandering Jew in whose ear the flat rings forever, "Move on!" He is the tree Idrasgil, whose roots are in Hela; whose trunk is in the lower natures; whose fruit is passion from the blood of instinct, and whose branches wave in the air-deeps of the world's breath. He is the Midgard serpent in whom ends and beginnings meet and who hoops the whole world round. He is the true ark of Noah, in which all the lower natures are housed. He travels with a whole menagerie in his cerebellum, and in him the Creator brings all his dumb creatures under one roof. When the animals came to Adam to be named, each as he drew near brought to Adam a token of himself—a token that he had dropped as he passed that way long ages ago.

There is but one possible way to control influence, and that is to control the life. As the brilliancy of a light is determined by the care given to the lamp, so the extent and power of our influence may be determined by the constant and watchful cultivation of a life of personal holiness.

Cicero says: "They whose minds, scorning the limitations of the body . . . behold things which they predict. . . The worship of the gods is not to be imputed to chance or folly, but to the frequent appearance of the gods themselves. Their voices have often been heard, and they have appeared in forms so visible that he who doubts it must be hardened in stupidity or impiety." Again he says: "To natural divination belongs that which does not take place from supposition, observations or well known signs, but arises from an inner state and activity of the mind, in which men are enabled by an unfettered advance of the soul, to foretell future things. . . Of this description are the oracles—not such as are grounded on acquired signs, but those which arise from an inner and a divine source. If we laugh at predictions . . . If we turn to ridicule the Babylonians and Caucasians, who believe in celestial signs and who observe the number and course of the stars; if, as I have said, we condemn all these for their superstition and folly, which, as they maintain, is founded upon the experience of fifty centuries and a half, let us, in that case, also call the belief of ages im-

posture; let us burn our records and say that everything was but imagination. But is the history of Greece a lie, when Apollo foretold the future through the oracles of the Lacedemonians and Corinthians? I will leave all as it is, but this I must defend: that the gods influence and care for human affairs. The Delphian oracle would never have become so celebrated nor so overwhelmed by presents from every king and every nation, if every age had not experienced the truth of its predictions. The power of the earth which moved the soul of Pythia with its divine breath may have vanished through age, as rivers are dried up or take other courses; but the fact

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2. Do you know anyone who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp, rich taste?

4. Have you ever found a better way to make it, than to use 4 heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally?

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Decision will be made on May 1st next, by three judges not members of the Postum Co., and one of the \$10.00 boxes of gold sent to each of the five best writers, one of the \$5.00 boxes of gold sent to each of the 20 next best and one of the \$1.00 bills sent to each of the 350 next best writers.

These 375 persons will earn money prizes and each and every person who fails to win a money prize, but whose letter contains 20 true names and addresses of persons who would be benefited by leaving off coffee, will receive 25 cents worth of Postum Food Coffee free.

Almost everyone interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. A request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out, for it will not appear again.—Adv.

is there, and always will be, without we overturn history itself! . . . Divine prophecy lies hidden and confined in the inner recesses of the mind; and the soul, without reference to the body, can be moved by a divine impulse.

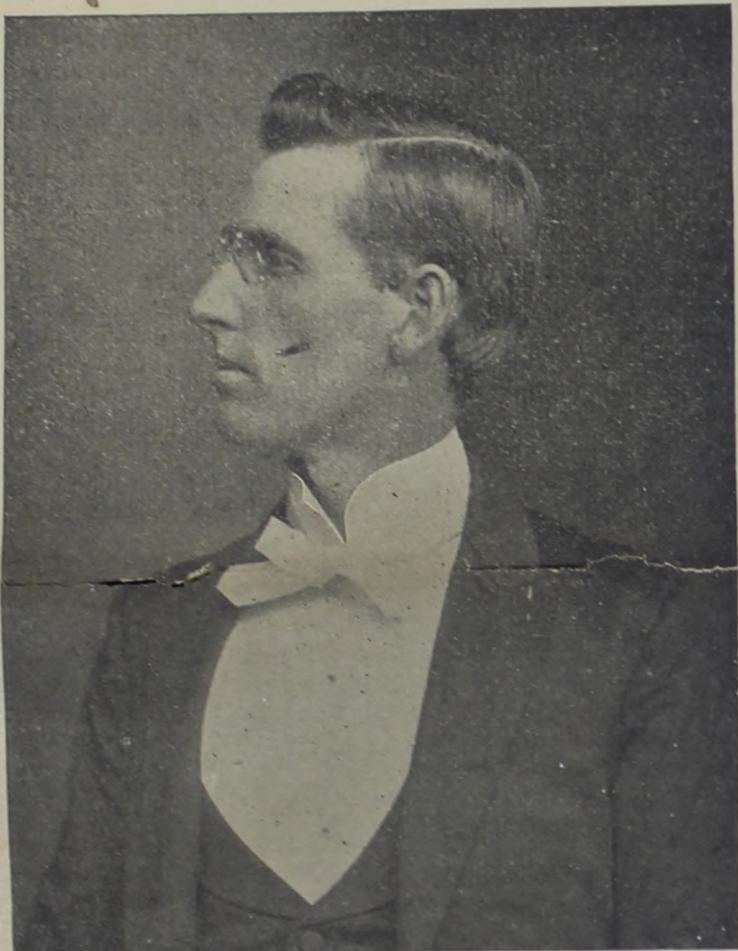
From the heroic times there has been a universally received belief among all nations that the power of soothsaying, of presentiment—a knowledge of future things—is to be found among men. Certainly a glorious gift, through which mortal nature becomes like to the gods. I am acquainted with no people—either civilized or savage, learned or ignorant—which does not believe in these things, and that some individuals are able to foresee the future. Is it not, therefore, presumption to endeavor to overthrow things firmly fixed and venerable, by age, through calumny?

A "white lady" appears to foretell the death of a Hohenzollern; two owls are seen on the battlements at Wardour Castle, Wilts., when an Arundel is to die; and a Benedictine

A CARD FROM MR. AND MRS. BERRIER.

To the Editor of the Light of Truth: Ever since the announcement of my pardon by Pres. McKinley we have been receiving numerous congratulatory letters from the readers of the Light of Truth. We shall not be able to answer all by personal letters, therefore we wish to express our heartfelt thanks and appreciation of the good will and sympathy thus expressed. We assure all that our rejoicing has been greatly enhanced by the knowledge that there are others rejoicing also. To us such rejoicing has a deeper and more far-reaching meaning than merely expressing regards for us personally. It means that there are many who do not think the human sources of existence are impure and low; it means support for liberty and justice; it means that we have a safeguard of our rights.

We wish also to express our appreciation of the Light of Truth, for it has done more than all other papers



LEROY BERRIER.

nun does the same for the old Catholic family of Middleton of Stockeld. Trunks of trees appear floating in the lake to warn the Cheshire Brereton. In one old Lancashire family, before death, loud knockings are heard at the hall door. A banshee gives warning at the Kirkpatrick of Closeburn, and to many Irish and Highland families. At Bretly, near Burton-on-Trent, the old seat of the Stanhopes, and now of Lord Carnarvon, the sign of death is the fall of a bough from a fine old cedar near the hall. At Cortachy Castle, Forfar, when death is threatening the "bonny house of Air-lie," a phantom drummer glides through the woods around the castle, beating a drum. When death was imminent in the once powerful family of Durward of Coull, in Aberdeenshire, the bell of the parish church, moved by some unseen power, began solemnly tolling. The Durwards, however, have long been landless, but the name still lingers among the peasantry in the district.

CARL SEXTUS.

THOUGHT FROM THE SPIRIT WORLD
—By Mrs. Yeatman Smith. 20 cents.

combined toward bringing about the pardon, upholding the liberty of the press and demanding justice. The existence of such a paper means a safeguard of liberty and justice. The Light of Truth not only deserves our thanks, but thanks from all who consider their rights sacred.

MAUD BERRIER.
LEROY BERRIER.

Helen Keller, the famous deaf and blind girl, who has been so highly educated, visited the art of the Boston museum a few days ago and "saw" the statues. By passing her wonderfully sensitive fingers over the figures she was able to get a correct idea of their proportions, and discoursed most interestingly of her experience.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Fanny Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

"Busy Brownies" AND OTHER STORIES

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FREE.

HIS QUAINCE CONCEITS

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ALL HIS *Birds, Brownies and Beasts* are arrayed in varied garments much as ordinary human beings. They dress, walk on two legs, think as men do, talk to each other, go to house-keeping, dance at weddings, etc.

AIN'T THEY COMICAL ?



One of the most modest but really great men of the nation says: 'In our home are five grandchildren who remember Palmer Cox in all their prayers. His Brownie Books have set them wild with delight. They are a triumph and ought to find place in a MILLION HOMES. LONG LIVE PALMER COX.'

The world has known no Genius as a Juvenile Artist to compare with PALMER COX.

He is called the **Prince of Juvenile Artists.**

OUR OFFER: While the LIGHT OF TRUTH is

one year is \$1, and while the Palmer Cox Brownie Books have usually sold at \$1.50 per copy—too high for most little people to enjoy them, yet we can now offer (for a limited period) "BUSY BROWNIES" AND OTHER STORIES, absolutely FREE to every new subscriber sending us \$1 for one year's subscription to the LIGHT OF TRUTH, or to old subscribers sending a new subscription. Send AT ONCE if you wish this very comical book.

**PURITY IN MEN AND WOMEN
WILL PRODUCE PURE MEDIUMSHIP.**

To the Editor: Late experiences with incapable representatives of our cause have convinced me that organization is to elevate and advance Spiritualism, and the only manner of success which I can see is to produce a higher unfoldment among our representatives—the mediums. Recognizing the law of "like attracts like," we can easily analyze the reason of so many wandering from place to place to demonstrate Spiritualism, and at the same time dealing death blows by promising beyond legitimate means in demonstrations. We must expect to be judged by our representatives and must offer the same protection to the public from imposters that we do to mediums from unjust persecution. That there exists an organization of "stock mediums" who engage themselves in "mystery work" in the name of Spiritualism can not be denied. They are mediums who deal with tricks and low classes of spirits and drag our beloved cause to a plane of spiritism or magic. There are Spiritualists who want a clean philosophy substantiated by phenomena that are intellectual and refining; must we not demand a condition in our mediums which will attract such?

It is very well so far as financial success of a medium is concerned.

They are received by the investigating public as reliable representatives and are trusted when they declare it possible to induce luck, prosperity, etc., and when they promise development of mediumship in a certain length of time, but when they are gone, with all promises unkept, the cause must suffer. Spiritualism can never be killed, but must stand still in its mighty stride of unfoldment until associations withhold unconditional endorsement and societies cease to recognize and take on their rostrums men and women whose act, thought and condition attract an influence of self and money before humanity and the cause. To protect ourselves and the public, to cause Spiritualism to demand respect and to elevate and benefit the mediums in the end, we must take this measure of caution. The field is broad, and if all remain in legitimate lines of work they can move from place to place with much less expense than having to go far enough to escape the reaction of unscrupulous dealings, and the cause rapidly advance.

JOHN W. RING.

HOW ROMANISM THROTTLES INFORMATION.

One result of the pope's encyclical on Americanism is the withdrawal by Father Klein of his French translation of the "Life of Father Hecker."

VOICE OF THE PEOPLE

HOW THEY WOULD SPEND IT.

If I had \$5,000,000 I would use it upon the plan as outlined in my essay to your \$500,000 question, viz: Use every cent of it in the promulgation of scientific knowledge of Spiritualism, the wellspring of reform. Fraternally,
J. L. KRAMER.

How would I dispose of five million dollars? By establishing an altruistic school of free thought, which should be absolutely untrammelled by creed or dogmatism in belief, and pledged in the charter to remain so. We should look to no authority not founded on absolute fact. All the faculty and students should be people of both sexes of proven integrity and refined courtesy. All the world's knowledge and belief should be open to courteous criticism, with a view to honestly seek the truth and good already known. No new fact, or alleged fact, should be rejected without a fair investigation. I should equip this school with a good library and up-to-date apparatus for scientific study. As to the department studies, I should confer with the world's best educators in the arrangement. Yours truly,
J. MARION GALE.

If I had five million dollars I would, in one community, establish five thousand homes—each worth one thousand dollars. What I mean by a home is a comfortable cottage with all needed outbuildings and land sufficient to support a large family if the ground should be well cultivated by the occupants.

These homes I would lease to the people for 1 per cent per annum on the cost of the same. I would make these lease holdings perpetual on compliance with the following conditions: The occupant should pay all taxes, keep the premises in good repair and the buildings insured. My income over and above a comfortable living would be used to make other homes the same as above. I would thus give perpetual and useful employment to five thousand families at once, and thereby demonstrate to the world what governments—the people—could do to bless the race of man if they were not too stupid.

JACOB BECK.

"Shades of the departed!" those answers, Bro. Hull, to your proposition, read so like "Looking Backward" and its sequel, "Equality," that one could fancy them outlines of what those books are the finished picture. If

"Every beautiful ideal
Is but a copy of some real,"

then Edward Bellamy copied ideals psychologically discovered in the "Land o' the real," ere he reached its shore.

"And time shall make divinely real,
The highest form of his ideal,"
in spite of many failures of such projects during the last half century, for selfishness is doomed.

My first thought on your first proposition was to furnish "homes for the homeless"—especially mediums. With \$5,000,000, I would start a co-operative colony, with industrial, art, music schools, seance rooms, spiritual temples—all the essentials of a modern town. Located where nature was most lavish of her charms; I would have a babies' paradise, where "unwelcome," deserted innocents should be trained into welcome citizens. Would test the virtue of "high culture" on human "scrubs" as faithfully as is now done

with animals and plants; music and flowers should be their daily companions, moulding their plant minds to the sweetest associations of earth and heaven—attracting helpful influences from the "better land." Such "human buds" represent scant expenditure of money or brains, and no expense can compensate for want of mother love.

L. A. S. ARMITAGE,
Oregonia, O.

If I had five million dollars I would put it in homes for the homeless of our friends. I have already set apart a large tract of valuable lands for that purpose and would multiply it many times over if I had the means to do it with; and in fact, I expect to increase the donation if I find my plan to be practicable, and I see no reason why it is not.

My plans are these: I have set apart some of my lands in ten-acre lots, which I intend for homes for those who can and desire to avail themselves of this opportunity which I offer. This land can never be sold, mortgaged or incumbered in any way, neither can it fall back to the original proprietor, but shall be a sacred trust, in the society, for homes for all time to come. In order to make the donation valuable we charge a small ground rental for the land, which shall go into a sinking fund to buy lands for others. Thus we will help and be helped; do good and have good bestowed upon us; practice what we preach; be happy, independent, self-sustaining and enjoy the life of this world as it should be.

We will co-operate in such things as are practicable, but every person shall have the use of his own time, the benefits of his own labor and the enjoyment of his own fireside. We will have our own shops, stores and the benefit of our own labor as best we can under the present system, which we will modify in time that life may be bearable and worth living. Those who are interested can address me on the subject at any time and I will be glad to give them any information needful.
G. H. WALSER,
Liberal, Barton Co., Mo.

CRITICISM, EXCEPTIONS, ENDORSEMENT.

Editor Light of Truth: Referring to your personal chat with readers in this issue—March 11th—I feel tempted to give you my thoughts regarding some of the facts and theories as propounded by yourself and others in this paper, knowing in advance that you will consider them egotistic or self-righteous. In defense of myself I will only say that I am mortal and liable to err, but that, I believe, in all difference of opinion facts should be brought out and personality obscured, and yet to begin with, I take exception to your thought that the subscription list of the paper should be your "guide and sheet anchor."

Your past editorials regarding the liability of the majority to be in error is all that need be said on this line.

On the subject of proper marriage it seems to me that no man loving liberty and believing in it ought to try to prevent inferior people from doing as they see fit, especially so if you believe in the Darwin theory of "The Descent of Man." Though you personally might be a wise dictator, you create a system which might in time become a nuisance. So also with licensing or indorsing mediums. Any one must admit that your lack of indorsement of a medium who has not sought it is no proof that such a one is a fraud. By nursing such action among Spiritualistic circles you create the same evil that you so bitterly com-

plain of regarding accredited doctors and physicians before the law.

Beliefs or creeds are usually the outgrowth from early training in the home, when it is blind faith. When based upon study and logic it is ever and ever more free; some call this intuition, others inspiration, common sense or fanaticism, according to the point of view. But the word belief means uncertainty, and therefore should not be the cause of man injuring another.

Regarding the socialistic ideas advanced in answer to "If I had \$5,000,000 how I would use it," would like to say that any man that has accumulated that amount himself by industry and close attention to business, has done it so gradually that his whole system and soul become so taken up with accumulation that he does not know any limit, and therefore must be considered as the drunkard and excused if he does not do as many seem to think that they would do under like conditions. Now I would not buy land and create a colony for a select few, but step by step force legislation that would make a colony of the whole country. Income tax to begin with, inheritance tax, and finally a reasonable limit to the amount that could be inherited, until we would get to a basis of where all men are equal and all inheritance reverts to the government.

The first step in this is not to vote for a party whose platform is too radical for popular opinion of either of the two great parties, but to keep your organization. Never to nominate a ticket, but to indorse either one of the popular parties, and thus become the deciding factor in elections and so dictate platform and legislation. Now this, at least in theory, could be done without having \$5,000,000 per capita. Yours truly,
G. C. MUELLER,
Indianapolis, Ind.

EASTER MORNING.

Easter morning bright and rosy,
Rises from his sleeping couch;
Proudly shakes his golden curls
As he leaves the azure pillows.
Bathes his face in silver dew;
Clothes himself in shining garment;
Glances over his attire
In the ocean's faultless mirror.
Radiant beams his countenance!
With a wistful look and smile
Easter morn approaches earth,
To unlock the gates of Spring.
Earth's been ready long to greet him,
Over night she has planned surprises;
Violets with their modest beauty
Bring tribute in fragrance sweet.
Everywhere, from every valley
Blossoms meet his pleasant gaze,
Half hid in the folds of Neptune
Bows fair Lily, proud and pure.
Easter morn stops—entranced;
Kisses hold the snow-white petals,
Choosing her to grace his temples,
Lily's charms have won his heart.
MISS MARGARETHA KASISKE
Chicago, Ill.

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LIGHT OR TRUTH ALBUM—(Containing over 200 half-tones of prominent Spiritualists). \$1.25.

DR. ABBOTT, DR. R. H. NEWTON,
DR. M. J. SAVAGE, DR. DE
COSTA AND FATHER M. J.
LAVELLE ET AL. ON
IMMORTALITY.

Editor Light of Truth: In your issue of March 11, '99, the views of the above named doctors of divinity are given on the subject of a future state of existence and their reasons for the same. Would say, many other reasons as cogent as theirs have adorned the pages of past history from time immemorial. Yet all these seemingly apparent evidences that satisfied those who advanced them fail to meet and satisfy a very large class of thinking people, who are just as anxious to arrive at the truth in regard to these matters as any one can be.

Until those sages of divinity can explain to them how it is possible for a being to commence its individual existence with this earth life, and after passing the portals of death retain that rounded out individuality with all its attributes throughout an endless eternity that it acquired in earth life (not having had such an individual existence and distinctive qualities before birth as we now know them to possess), we shall be inclined to accept their conclusions with a good deal of allowance for the very good reason that all things in nature, as far as human observation goes, shows that organization and disorganization, and cease each other continuously the orderly operation of natural right no variation from this course has been recorded by scientific men. rich

Provided, that it be possible for human being to commence its existence with its earth life and thereafter retain an endless existence. The Infinite All before its birth would not be the same Infinite All afterwards; in other words, it would convey to us the idea that the total number of intelligent beings in the eternity of the past was not as numerous as the total number of such beings after man's advent among them. That is, the Infinity before his birth was not exactly the same Infinity after he was added to it.

True, man is a finite being, and the most massive mind is limited; however there seems to be but one reasonable conclusion, and that is, if man is immortal after death, he must have necessarily been the same before birth, possessing all the faculties that he has afterwards, otherwise great nature would have been invaded. Yours for the truth.

E. G. THOMAS.

Markle, Ind., March 13th, 1899.

The Woman's Rest Tour Association is a curious little society which is now becoming quite well known abroad. It is an association having headquarters at Boston, and it might be termed a mutual bureau for information. The society means to furnish women who travel for purposes of rest and study with such practical advice and encouragement as shall enable them to make their trips independently, intelligently, and economically. It has more than 575 members. There is a library of Baedeker's guide books which are lent to members who may wish to use them on their travels. Foreign and American lodgings are listed in a small paper which appears from time to time, and information is given regarding travel abroad. The membership includes many school teachers of very small means to whom it is vitally essential to make every dollar go as far as possible in a European tour, which is expensive at the best. The association is a remarkable example of women's willingness to help one another. —Scientific American.

THE LIGHT TURNED ON TO MR.
DAWBARN'S PHILOSOPHY
OF THE SOUL.

Editor Light of Truth: Having addressed two communications to the Progressive Thinker without results, and without even receiving a reason for non-publication, I thought I would send this to you. One of the communications above referred to was a criticism of an article by Mr. Dawbarn of California, in which he tried to establish the fact that the human soul was an atom. And as the present communication is also a criticism of one of Mr. Dawbarn's articles, I thought it would be useless to send it to the P. T.

In the issue of that paper of March 4, 1899, appears an article by Mr. Dawbarn in which he makes the startling announcement that all our memory of earthly events and experiences is entirely lost and annihilated during the process of physical dissolution. And why does Mr. Dawbarn come to this startling conclusion? Simply because it is difficult for some spirits to give their names through some mediums in their first attempt at manifestation. And also because of the different states of consciousness discovered or produced during certain hypnotic experiments in Paris. I, for one, do not think it is necessary to go to such an extreme as to deny spirits all recollection of earthly events in order to explain these phenomena or lack of phenomena. In the first place the testimony of most spirits, if not all, flatly contradicts Mr. Dawbarn on this point. They tell us that not only is their recollection of earthly events and experiences as perfect as it was before passing out, but they assert that it is vastly more so, their spiritual consciousness and memory including not only the more important events, but besides these also the most trivial happenings, and innermost as well as superficial thoughts which passed through their physical consciousness or personality when on earth.

In order to make this article as short as possible I will not make any extensive quotations from Mr. Dawbarn's article, but will confine myself simply to an explanation from my standpoint of the difficulties which Mr. Dawbarn encountered in studying "the lesson to be learned from nature's law of 'Multiple Personality.'"

In the first place we must explain the formation or evolution of any personality, before we can explain the evolution of multiple personality. The only personality which we become acquainted with is our every-day intercourse with men and women in their physical or external personality. And this personality is developed and rests entirely upon the memory or record of events and thoughts experienced during our external physical consciousness. In fact our external physical consciousness is the result of these experiences, and personality, as far as the individual is concerned, is only another name for consciousness.

This consciousness or personality takes its rise from the beginning of physical experiences. The child is born in a state of unconsciousness. Its memory is a blank. Its personality is a nonentity as yet. And the physical manifestations of life are confined to the mere automatic functions of animal existence. If any other child were substituted at this time, the physical personality of the substitute would be received by the mother the same as the original, even though certain incongruous characteristics should develop themselves later which might prove its true origin. In this case the spiritual character or soul development of the child would merely modify the external personality by exerting an either elevating or depraving influence upon the same from within.

But the drawing of the first breath, the taking of the first nourishment, the hearing of the first sound, and the impression of the first picture upon the retina constitute the beginning of the external personality, the external physical consciousness, the man or woman as we shall know them through life. The book of memory begins its record in the different departments where the impressions are received. The physical brain being the great central station, all messages which are received by the various branch stations and their outposts, the nerves, are received and recorded here. And not only is each sensation and impression recorded by itself, but also its connection and relation to all others which are received simultaneously, as well as those immediately preceding and following. So that by starting at the point of waning consciousness at the period of physical dissolution, the soul, surveying all these events from a more interior standpoint, is able to trace the record back step by step, thought by thought and deed by deed, to its first starting point at infancy. But can the soul do this during physical or external consciousness? No. And why not? Because physical matter is too sluggish in its motions and too gross and crude in its nature and too slow and extensive in its vibrations to allow of any perfect retracing of past impressions. For we must remember that all this recording can only be done in one way. And that is by an acquisition of particles. There is a constant stream of particles entering the brain through the various avenues of perception, and these particles or atoms are deposited one after another in their various departments. Each atom as it passes along the nerves to the brain receives and is subjected to various impulses and disturbances, which modify its velocity, polarity or vibration. And all these atoms being deposited with these various modifications and in certain relations to each other, form the picture, or sensation, which was the cause of this modification. Therefore each atom tells its own story and all the stories of all the atoms always agree with each other. But the physical atoms being larger and cruder than spiritual atoms, their vibrations, when enclosed in a small compass, to some extent overlap each other and thus partially obliterate each other. Whereas the spirit atoms received and deposited in the spiritual brain, being much more refined, smaller and therefore vibrating in a smaller compass, but at a higher rate, do not thus interfere with each other. But their record remains pure, distinct and perfect as long as that particular spiritual consciousness lasts.

Now it should be a well known fact among Spiritualists that the evolution of the external physical consciousness also establishes and develops the interior spiritual consciousness simultaneously. And therefore, as the spiritual consciousness does not suffer any disturbance or interference during the process of physical dissolution, it remains unaltered and as pure, distinct and perfect as before. On entering the spirit world this spiritual consciousness and personality is continued and added to by purely spiritual experiences.

And these spiritual experiences, especially in the higher realms, are of such a nature as to be incomprehensible to most mortals. Being able to read each other's thoughts, they use no other language. They do not address each other by their earthly names, because it is unnecessary. Also in the course of time earth's languages are largely forgotten, because entirely out of use. I know by my own experience that not having any occasion to

converse in my native tongue, the German, for over 20 years, it is exceedingly difficult to recall words and form sentences of anything like a grammatical correctness, in the German language.

Now in regard to spiritual manifestations, we must remember that there are no two human beings exactly alike in either characteristics or personality. That it would therefore be perfectly impossible for the spirit to find a medium, even if all human beings were mediums, through whose organism the spirit could manifest, converse and act as freely, as perfectly and as satisfactorily as he could through his own organism before death. If in addition to this fact we also remember how comparatively slight a disturbance of the brain cells or brain currents will render some people unconscious, I think it is truly wonderful that spirits do as well as they are doing with the crude and imperfect means at their disposal. In the first place they have to overcome the inharmony and discord between their own temperaments and that of the medium. They also have to bridge over the gulf between their own spiritual development and that of the medium. After they have done this, then it is a great question whether the medium's organ or faculty of language is sufficiently developed to give perfect expression to the spirit's thoughts. If it is not, then several sittings, or seances, may be required to partially, at least, correct this deficiency. And after this also has been accomplished, the medium may probably be induced to utter sentences, modified, more or less, by the medium's grammar, the thoughts of which originated with the spirit. But however difficult it may be to give proper expression to a thought, it will be found immeasurably more difficult to give expression to a name. And for the simple reason that in expressing a thought a certain latitude of variation in the selection of terms is permissible, and, in fact, it is because of this latitude that many communications are at all possible. Having received the thought, the expression of that thought may be accomplished in various styles and ways, the words following each other almost automatically, according to the medium's style of language at first, and after repeated sittings, more and more in that of the spirit. At any rate one word will suggest another in the expression of the sentence, but in the expression of a name no such latitude is allowed, no selection of terms is possible, and no substitution of words is permissible. It has to be that one word or nothing. And nothing it generally is until the spirit has obtained more complete control of the medium's organism. But there are a host of exceptions to this general rule. It is well known that there are many mediums who give names with precision and distinctness, and these exceptions alone ought to be sufficient to tell our friend in California that the spirit's memory has not lapsed into innocuous desuetude, but is as bright and fresh as ever. Therefore we must conclude that the chain of connection between the spirit and the medium is at fault rather than the memory or consciousness

of the spirit. Our physical consciousness being the result of physical experiences, recorded by the deposition of physical atoms in the physical brain, it follows that if this deposition of atoms should become interrupted by any disturbing cause whatever, then the deposition of atoms thereafter would begin the formation and establishment of a new consciousness. And if the disturbing cause is removed, the deposition of particles would re-commence where it left off until again disturbed. If a second disturbance should intervene before the first is removed, then a third physical consciousness would be established, and both of the disturbing causes would have to be removed before the original consciousness would be re-established and the deposition of particles be resumed in connection therewith. A hypnotist may produce such a disturbing cause by the interjection of a portion of his individual magnetism, or spirit atmosphere, around the subject and between the subject and external surroundings. Memory having been permitted to record certain events, a second envelope is thrown around the subject; a third consciousness is then established. Each artificial consciousness thus established will preserve its own individuality the same as the original consciousness, and can only be called forth by shutting out all the previous states of consciousness.

If the subject developed a second state of consciousness by accident, such as a fall, then by throwing an envelope around the subject so as to shut off the artificial personality, a third would be established, but if before the third has time to form the envelope be removed, suddenly and with an extra effort of the will, the disturbing cloud existing between the original and second consciousness may also be partially or entirely removed.

But in spite of all these artificial or accidental disturbances, which cut off the connection between the subject and surroundings, the deposition of spiritual particles in the spiritual brain and memory goes on uninterruptedly without the slightest disturbance or hindrance. It simply registers the fact of the disturbance, nothing more. All subsequent events are registered one after another as if no disturbance had taken place. And why? Because the magnetism of the hypnotist being of the lowest and least developed of spiritual particles, most nearly allied to the physical, it is unable to arrest the transmission and deposition of the higher spiritual particles which record the spiritual sensations. Therefore the spirit's memory, consciousness and personality remain unaffected.

If the conclusions of Mr. Dawbarn were correct, then spirits on entering the spirit world would be as unconscious and ignorant as infants. They would have to begin all over again, and, although their experiences left an impression on the soul, which Mr. Dawbarn admits, their spiritual consciousness would then and there take its beginning, and only by returning to earth could the spirit obtain a glimpse of its past life.

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WATCHMAN, HO! WHAT OF THE NIGHT?

Treading close upon the border line of the twentieth century comes the fifty-first anniversary of Modern Spiritualism, and throughout the wide domain of civilization a particular interest is just now being manifested in it by those who know its almighty truth and those who either look upon it with terror or with half-inclined ear and understanding give heed to its messages.

When the first rap sounded from the thrither world the doom of creeds, religious, political and scientific, was sounded. Mankind today can not measure the strides it has made, and still it is in the first stages of its munificent progress in the world.

Spiritualists themselves, in large part, fail as yet to grasp the scope and province of its work. Children unborn will look back upon this natal anniversary with feelings akin to those who review the toddling, swaddling years of their baby life. What Spiritualism has accomplished is the beginning of the vast system of human regeneration. It has broke up and dissipated the barriers which for ages stood between the soul and its God. It has made the tomb a thoroughfare and death a Perseus who has unchained the modern Andromeda. Priests quail, and robbers scowl. Ormuzd and Ariman still strive for mastery and Greatheart's armor receives the clanging blows. But the calm eye sees above the storm. Intellect is established and no more forever shall the centuries witness the dark ages. Time there will be for Armageddon; it is being fought out now, but the victory of the angel hosts is assured. The lion and the lamb will yet lie down together, with the lamb outside. The man who works shall eat, the builder who builds shall inhabit. The God men are groping after shall be revealed when humanity is taken down from the cross. Restoration, transition, destruction, are in the air.

Spiritualists of all people ought to be first and foremost in perceiving these changes and pointing out the inevitable. From myriads of rostrums next Sunday the tale of the hallowed cottage at Hydesville will be repeated. Let that memory be forever preserved. It was the dawn of liberty more truly than the day when a little company of patriots marched out of Independence Hall in 1776 and proclaimed liberty to the waiting multitude. That was the precursor of 1848. Millions have been redeemed and glad hosannas have been sung for fifty-one years.

Today let the eye peer into the fu-

ture. Our Eden is there, not in the past. The law is onward, nor can we stay to ask why 'tis so. We must move or be crushed.

This is the day of inspiration. Pray for it, Spiritualists, nor stop until the answer rings back from the Gray Forest. "We hear, trust us, and do your part!"

New issues, new work and greater things are to become the watch and ward of this people. "Wherever wrong is done, that wrong is done to us." No man can be thoroughly happy if he thinks of the misery of his fellows. This gospel is not for the easetaker, the sloth, and the drone. The time is coming when idleness, like poverty, will be a crime. The time is coming when charity, as we now know it, will be the bane of society. Are you ready for these issues, Spiritualists?

At no hour in our history have rejoicings and despairings been so loud. The tramp and the millionaire jostle each other on our sidewalks, and both of them are thieves upon the bounty of God. Dives in hell and Lazarus with a cup of water can be seen in nearly every two faces you meet. Holocaust, famine, pestilence and extravagance dance like imps of inferno upon the stage of life.

Isn't it an awful thing to hear a human being, a being which it took the infinite forces of nature a billion years to produce, say that life is not worth living? How do you reconcile evolution with the suicide? How do you reconcile the hypocrite with the hyena in the jungle? Who has done the hideous thing which makes men cheaper than poodle dogs.

Spiritualists, when you gather at your places of worship next Sunday to commemorate the birth of this mighty movement you call Spiritualism, and which we all love, take these thoughts with you and let the wall tremble and the hearts of each other quiver as from chair and rostrum you pour out that clarion note which shall carry to the world your resolve that these gigantic wrongs shall be righted. In thus doing, we firmly believe, you will be inspired from on high, and your efforts quicken the march of the grand conclave of souls imbued with the only message Spiritualism teaches — Peace on earth, good will to men.

A POSSIBLE EXPLANATION.

Helen Gould not only converted her New York house into a temporary hospital for the benefit of the Windy City hotel fire victims, but she personally assisted in caring for the injured people. May not we account for the humane qualities displayed by this noble woman on the hypothesis of compensation. Jay Gould was of all men of his day the most persistent on lines of particular opportunity or advantage. The world knows the miserable failure of his life so far as any real benefit accrued to mankind by reason of his efforts. He went into spirit life loaded with gold and a comatose conscience. If reports are to be relied upon he has so declared his spiritual condition and his regret over lost opportunities for doing good with his wealth. Retribution in his case, we believe, is working itself out in the munificence and philanthropy of his daughter. In her work she is inspired consciously or otherwise by her father, who thus is undoing in some measure the past. It is a glorious theme to ruminate upon at any rate.

There are about seven thousand boys in the United States who live, from one end of the year to the other, exclusively in tramp life. Their average age is about 14 years, but there are some nearly 19 and others not yet 10.

NOTES AND COMMENTS.

The Rev. S. P. Cadman (Methodist), who spoke so oddly about the Bible at the Methodist ministers' meeting in New York a short time ago, described the Pentateuch as a work compiled like many other books largely by unknown authors. To the New Testament he ascribed the same dubious authenticity and said the books were, like those of the Old Testament, contradictory one of another. In short, before Mr. Cadman finished his discourse the foundations of the Methodist church—not according to Wesley—were artistically removed, and the queer thing about it was that so many of his ministerial brethren applauded him. Let's see, how does the Methodist church handle heretics?

At any rate there will be some choice samples of turgid and fervid eloquence when the replies to Cadman come thundering up from the editors and pulpites of the church.

* * *

It is perhaps harder to fix the ethics of the golden rule to a railroad time schedule than it is to fix a rate per ton per mile on freight drawn over the rails. What would you think of a Russian railroad? Whoever would have innoculate a board of railway directors? Imagine the simplicity of Belamy or Christ in a locomotive with steam as the motive power! Think how an employee of a railroad must feel who knows, really knows, that a change in the board of directors will not transform him into a hobo! Imagine a telegraph operator who isn't in fear of the black list! Now all this has come to pass. The punch, the spotter, the registering apparatus and the machine known in common parlance as a man, are all out of date on one railroad, in the northwest. The president said recently: "The keynote of our system is this: We select our employees for their character as well as for their ability, and then trust them. The moment they understand that we have their interests at heart and nothing can remove them if they are faithful, their contentment is a guarantee, and our interest becomes theirs. That is all there is to it. It is a merit system, but it is also an insurance system, and all the strife and tumult of conflicting demands disappear quietly before it."

Well! Well! Well!

* * *

A whole lot of Congregational clergymen in Chicago were horrified a few days ago because one of their number, Rev. Artemus Haynes, came squarely out in favor of the Darwinian brand of evolution. Verily the world do move.

* * *

The National Reform association, which is another name for the "God in the Constitution," people composed mostly of clerical nincompoops who ought to have lived in the sixteenth century, is busily at work on its pet hobby. One Dr. H. H. George has libeled the name and character of Abraham Lincoln in a tract which the association is circulating, a copy of which has reached the Light of Truth. In it Dr. George says: "When President Lincoln was approached by a committee in the interest of this amendment (God in the Constitution) soon after the close of the war of the rebellion, he replied: 'Gentlemen, you are advocating a most important cause. We have just closed a fearful war to secure the rights of man. The next step will be a recognition of the rights of God, and as soon as I can see my way clear, I will recommend it to congress.'"

This is a sample of the tactics employed by these harpies to hoodwink

the people and make converts to their scheme. The Light of Truth will pay \$100 for a single line of proof that Abraham Lincoln ever made such a statement. But the proof must come from sources outside the National Reform association, for this paper would not accept the statement of a member of the association under oath so far as pertains to the "God in the Constitution" humbug.

* * * THE VERDICT IS * * *

* That the Light of Truth for *
* 1899 and The Coming Age, *
* offered together for two *
* dollars, is the greatest com- *
* bination of the day. *
* YOU WANT THEM. *
* * * * *

"THE REAL ISSUE."

Spiritualists little know the value and timeliness of Moses Hull's "The Real Issue." Mr. Hull himself counts it among the very best books he has ever produced, and we agree with him in this. It is a mine of information, concerning the industrial affairs of the country. The book is in two parts, "The Irrepressible Conflict," and "Your Answer or Your Life."

Although written some few years ago, there is not a line in it that is not as applicable today as it ever was. Crises are the culminations of long periods, and crises themselves oftentimes extend over years of time. The great questions discussed in this book are of a nature requiring a generation to produce and solve. The author is careful in his statistics and turgid in his remarks upon the system under which we live. Every wide-awake man and woman ought to have this book. It can be had at this office for fifteen cents. Here are the heads of the chapters of the second part: "Your Answer or Your Life." The Rise and Fall of Nations. In Their Footsteps. Do the People Rule? What is the Press Doing? Danger Signals. Do Monopolies Control Government? Have We a Republic? Where is the Remedy? What Shall Be Done With the Senate? Our Judiciary System. Conclusion. In putting this work before Light of Truth readers in its present shape and for a nominal price, Mr. Hull has again demonstrated his right and fitness to be one of the great heralds and prophets of the Spiritual cause. Spiritualists, Moses Hull is your greatest Bible student and expounder. You love him for the enemies he has made. You extol his abilities and you know his devotion. Now read what he says about the most vital subjects that concern the American people.

Remember this combined work is only fifteen cents. Get it and read it, and when you finish it, scratch your heads and THINK.

By a vote of 72 to 49 the New York legislature has rejected the bill to abolish capital punishment. It was introduced with special reference to the case of murderess Martha Place, who was executed last week. It is a question, at least, whether the legislature has echoed public sentiment in this matter. We believe that the preponderance of sentiment in New is against the death penalty. The Law Journal, in an article on the abolition of capital punishment, says: "That public sentiment in this state in favor of abolishing the death penalty is rapidly growing can no longer be questioned. That growth is, perhaps, most conclusively shown in the newspaper comments on the subject, which, so far as our observation goes, are overwhelmingly in favor of inaugurating the movement, at least tentatively."

TABLES TURNED ON THE MEDICAL TRUST OF ILLINOIS.

Correspondence from Chicago indicates that Dr. T. A. Bland has scored a victory at Springfield over the medical trust of Illinois, comprising the state board of health and the state medical societies of the allopathic, homeopathic and eclectic schools.

The trust presented to the Illinois legislature last winter a bill composed of all the up-to-date restrictions which make it impossible in Ohio for an old woman to dose a colicky person with peppermint tea without breaking the law, and they pressed its passage. Copies of the bill had been sent to every doctor in the state telling them that at last the dear public were to be protected from the quacks and that this bill was the simon pure quill, adding that they were expected to approve it.

Dr. Bland was secured by the opponents of the bill as their representative at Springfield. Out of over one thousand physicians who wrote him in reply to his letter setting forth the true nature of the bill, there were only five who expressed themselves favorable to its passage, and over five hundred were opposed to all laws restricting the right to practice the art of healing.

When the bill came up for a hearing before the senate judiciary committee, the attorney for the state board of health presented a substitute for the bill, which contained seven of the ten amendments which Dr. Bland had asked to have put to the bill, and the committee at his request put the other three to it. It was now Dr. Bland's bill. He had turned the tables on them completely, and the bill, should it pass, gives medical freedom to the osteopaths, hydropaths, magnetic physicians, mental therapists, Christian scientists, etc., and leaves all other physicians as free as they were before.

* CUT THIS OUT *
* and send with it \$2.00 and we *
* will send you Light of Truth *
* and The Coming Age for a *
* year. *

DR. GEORGE H. FULLER.

Whose portrait will be found on our front page, is one of the leading speakers of the Spiritual rostrum in the East. Few men are so well endowed as he with keen penetration and ability to express their thought. His is an illuminated mind and his advocacy of the principles of Spiritualism is in every sense honorable, able and praiseworthy.

Dr. Fuller is president of the Massachusetts State Spiritualist association. He is also a practicing physician. His home is in Worcester, Mass.

Ritualistic fervor must be an acquired taste with children, says the Indianapolis Journal, judging from evidences at hand. In a very exemplary high church Episcopal household, not one thousand miles from Indianapolis, the mother recently wished to inquire into the spiritual condition of her small daughter, ten years old. The time appointed for "confession" was drawing near, and she felt desirous to know whether the little girl understood the matter, and was thoroughly prepared to present herself as a penitent. It was to be little Isabel's first experience at the confessional, be it explained. "Well, dear," said the mother, putting her arm around the child, "are you ready to go to confession?" "Yes," answered Isabel, "I s'pose I am; but I tell you now, I ain't much stuck on it."

ANOTHER JOAN D'ARC—BUT SHE WILL NOT BE BURNED.

Mrs. Mary Ellen Lease lectured recently in New York city before the "Quid Nunc" club on "Certain un-American Tendencies." She scored capitalism and exploitation unmercifully, saying the dollar had become deified and that manhood was being sacrificed to mammon. She said it was no longer a question of making profit from toil, but that the existence of the toiler was threatened.

Evidently Mrs. Lease was not brought into Spiritualism for ornamental purposes. We heard her deliver almost her first public address at a convention in Indianapolis in 1890 and prophesied then that she would become a Spiritualist and be a power in that field of labor.

To such grand souls as Mrs. Lease the conclave of patriots and statesmen in spirit life who now view the destruction of American liberties and institutions have turned. At least she can't be bought nor muzzled, and she will be heard—and welcomed. We never knew a Spiritualist who wasn't a patriot. We know a great many who call themselves Spiritualists who are neither that nor patriotic. It is now Christ or Caesar, humanity or the cross, justice or degradation, freedom or servitude, love or hate, combine or perish. Which will you have? Where will you be when Vesuvius vomits? What do you propose to do?

Edna Walls, the 4-year-old daughter of Mr. and Mrs. John Walls, who live at 520 West Second avenue, this city, was severely burned one night a week ago. She played near an open grate and her clothing caught fire. Fireman S. E. Davis of the North Columbus company is accredited with the possession of power in the alleviation of suffering from burns and in healing of wounds. He was summoned to attend the child. In 10 minutes after he had rubbed his hands over the burned parts of her body the pain had entirely disappeared and she sank into a restful slumber.

Here is a first-class case for the Ohio Medical trust. This man is a dangerous quack and should be severely dealt with. He has transgressed the law of the trust. He has dared to alleviate pain, and has no embossed pig-skin from the trust. The Light of Truth suggests that the trust's lawyer hireling spot Mr. Davis. He has no business running about rubbing burned children and he ought to feel the brunt of an outraged law. The dear people of Ohio are in no mood to put up with such men. The great trust to which they have given over their medical freedom must stamp this fellow out. Odd Zooks!

Our esteemed friend and co-worker W. V. Nicum, who represents the great perfume establishment of Wm. Jergins & Co., Cincinnati, was in the city last week and paid the Light of Truth establishment a visit. Mr. Nicum has Spiritualism at heart second to no other interest in life. The Light of Truth takes pleasure in announcing that he has been appointed general agent and representative of this paper and is hereby authorized to receive all moneys due this company on subscriptions or merchandise.

Which do you believe precedes the other in the development of a new territory, stovepipe hates, pianos, silk umbrellas and capital, or picks, shovels, wheelbarrows and labor? If your head was under the scrutiny of a monkey what do you suppose he would think of you?

See our Good Luck finger ring advt.

SHORT STOPS.

For the first time in the history of Georgia a woman, Miss Mary Carlidge, has been given a diploma by the state pharmaceutical board and allowed a license as a drug clerk.

It is reported that the presence of Mark Hanna and President McKinley in Georgia when the Palmetto lynching took place caused embarrassment to the orderly people of that state.

Chattanooga people turned over to the Sam Jones Revival Aggregation, which recently visited the town, \$2,001.34. Jones got \$963.25. What the people got is not mentioned, but can be imagined.

Mrs. Martha Place was duly electrified to death last week and side by side with the account of her execution was given the news of an atrocious murder in Kansas where a man butchered his five children and fired his house.

Any system of society, or any church which compels a woman to live with a brute after she discovers he is a brute, is contemptible in the sight of heaven and an insult to the intelligence of mankind.

"Samantha at Saratoga," one of the most quaintly humorous books, sells everywhere for \$2.40, free to every new subscriber of the Light of Truth. Send one dollar and get fifty-two Light of Truths and this book.

The tools and bosses of the administration are on a junket in the south. There is a peculiar fitness about the place they hied themselves to—Jekyll Island, so suggestive of Mr. Hyde, Uriah Heep, and other interesting characters.

Within ten days, says Attorney General Monnett, the identity of the man who attempted to bribe him in the interests of the Standard Oil company will be disclosed to the supreme court of Ohio. If the man is really named the Standard Oil company will see to it that he is severely reprimanded for bungling the job.

Mr. Nusbaum, a Kansas legislator, whose name will reverberate down through the corridors of time, has a bill "to compel children to attend church and Sunday school." It provides "that all children between the ages of five and fifteen years shall have each Sabbath at least one hour's religious instruction at some church."

Which do you prize the most, patriotism or partyism? Do you believe that Spiritualism will ultimately regenerate the world? Can you be a Spiritualist and give your sanction and support to the forces that breed profligacy and wantonness on one hand and penury and death on the other? If you can, just let us know how you do it. We have a prize for you.

"Give as much as you can;" that is the Christian principle of life. "Get as much as you can;" that is the world's maxim. Do you believe in love? Do you believe in heaven? Have you ever imagined what the graveyards would say if they could speak? And do you think your brains could comprehend the horror of their tale? Did you ever hear a spirit say that the maxim of the world, "Get as much as you can," is right? Do you believe in retribution? DO YOU THINK FARTHER THAN THE END OF YOUR NOSE?

Rev. William H. McGlauffin, pastor of the Universalist church of Atlanta, Ga., has been ruled out of the Ministers' association of that city on account of his liberal views. Rev. Dr. A. A. Marshall of Jackson Hill Baptist church of the same city, who, a little over a year ago ridiculed Spiritualism in a public sermon, preached another

sermon recently in which he declared that there is the highest evidence for a belief in the reality of spiritual phenomena. It is gratifying to note these evidences of growth and progress in the south.

News of the transition of Mrs. Maria D. Ralston of Dayton, O., has just reached us. Mrs. Ralston reached nearly her 80th year. She was an old-time Spiritualist and a remarkable woman in many ways. She was a bosom friend of the late Nettie Maynard, the medium through whom Abraham Lincoln communicated with the spirit world, and who was at one time an occupant of the White House. Mrs. Ralston was Mrs. Maynard's amanuensis in the production of her book "Was Abraham Lincoln a Spiritualist?" She was an energetic, lovable woman, and her reward for the great good she did here is sure. She died of la grippe at the home of her son in Dayton, on the 8th of January.

Joseph G. Cannon, chairman of the house appropriation committee officially states that the appropriations of the Fifty-fifth congress aggregated \$1,566,890,016. For the session just closed the appropriations aggregated \$673,658,400, with authority for contracts subject to future appropriations of \$70,000,000. Of the entire appropriations made by the Fifty-fifth congress, \$482,562,083 is directly chargeable to the late war with Spain. Deducting this amount from the sum total, leaves \$1,084,327,933 as the normal appropriations of the last congress during the two years of its existence. How much do you suppose the general producing and poverty-ridden classes are benefited by these vast squanderings?

* The offer of The Coming Age *
* and Light of Truth—both for *
* the price of one—is good for old *
* and new subscribers, and it is *
* good for those who are paid *
* ahead on our list and for those *
* who are in arrears. It is open *
* to all. *

WHAT IS SAID OF "THE CHRIST QUESTION SETTLED."

"The Christ Question Settled," by Dr. Peebles, is all gold, like a crown enriched with gems of various luster and beauty. The work is done with skill and strength. Like a wise general, the doctor has called to his help the forces near at hand; and he has a mighty backing in our scholarly friend, W. E. Coleman. They are like elephants trampling the cornbrake, and are very giants in war. The subject was worthy of being treated in this masterly manner."

REV. WM. BRUNTON.
Malden, Mass.

"I have just finished reading 'The Christ Question Settled.' It is a masterly work, and must put a very important check upon the wholesale slaughter of history by the hitherto overconfident and bold materialists given to unjustifiable destruction. The historical part is well done. Your evidences can not be controverted, and your genius flames up with all the freshness and intensity of your younger days."

PROF. E. WHIPPLE.
Lakeside, Cal.

This is a good book to read. Elegantly bound and finished. For sale at this office. Price \$1.25; postage 15c.

YOU want a trial subscription and a good luck finger ring. Send a quarter and get both.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number Thirty-Two.

By Moses Hull.

In our last we were switched off of the mediumship of Peter to examine that of Stephen and Phillip. We now return to a further consideration of that of Peter. Chapter 9 of the Acts of the Apostles records two wonderful cases of healing through Peter's mediumship. The first is in verses 32-35 and reads as follows:

"And it came to pass, as Peter passed throughout all quarters, he came down to the saints, which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord."

There is little to be said on this case; it is a simple case of Spiritual healing done by the departed spirit of Jesus through the instrumentality of his medium, Peter. It has had thousands of corroborations through Modern Spiritualism.

I know no better way to present the next case than to quote the record as found in Acts 9:36-41. I abridge the statement somewhat.

"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas. . . And it came to pass in those days that she was sick and died. . . Lydda was nigh to Joppa, and the disciples had heard that Peter was there, and they sent unto him two men desiring of him that he would not delay to come to them. . . When he was come they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them. But Peter put them all forth and kneeled down, and prayed, and turning to the body said, Tabitha arise. And she opened her eyes; and when she saw Peter she sat up. And he gave her his hand and lifted her up, and when he called the saints and the widows he presented her alive."

It will be noticed that before Peter did this great act of healing he "put them all forth." This is just what Jesus did in the case of the ruler's daughter, before he raised her from supposed death. In the case of the deaf man Jesus "took him aside from the multitude." In that of the blind man, "And he took the blind man by the hand, and led him out of town." See Luke 8:52, Mark 7:32 and 8:36. The best manifestations are generally either in the dark or where the medium and the one on whom the manifestation is to be performed are alone. As might have been expected this case of raising Dorcas caused great excitement, much comment, and resulted in making many converts.

The next chapter relates the wonderful manifestations which converted a gentile by the name of Cornelius, who was instrumental in converting Peter to the idea that these manifestations were as well adapted to the Gentiles, and could be as thorough and convincing among them as among

the Jews. Verse 3 says of Cornelius, that "He saw in a vision evidently about the ninth hour of the day an angel of God come unto him, and saying unto him . . . Thy prayers and thine alms are come up for a memorial before God." This angel told him to send for Peter, who would tell him what to do.

This was Cornelius' opportunity to manifest some of that wise skepticism so frequently met in these days. He could have said to the angel, "I do not believe in mediums; I do not know this Peter; he may be a bad character for what I know; if you or any other angel has anything to say to me you are at liberty to speak right out. You can do it without the aid of a medium. I will not tolerate the interference of a third party."

The fact is, the angel could manifest enough without the aid of Peter to tell Cornelius who he was and where he had lived and to send for him, but not enough to produce or explain the phenomena necessary to start the work in Cesarea.

In verses 9 and 10 the writer says: "On the morrow, as they went on their journey, and drew night unto the city, Peter went up upon the housetop to pray, about the sixth hour. And he became very hungry and would have eaten, but while they made ready he fell into a trance."

The reader will learn what Peter saw and heard in this trance by reading what follows. Suffice it to here say that he saw sights, and that voices talked with him giving him information which changed his whole life. Verse 19 says that "While Peter thought on the vision, the spirit said unto him, behold, three men seek thee. Arise therefore and get thee down, and go with them, doubting nothing; for I have sent them."

Peter was a medium. It may seem strange to those not versed in Spiritual matters that the angel could not come directly to Peter and tell him to go directly to the residence of Cornelius, in Cesarea, instead of all this roundabout way of sending these men to him, and giving this vision concerning them. This seems to be the way in the Bible, as well as in modern mediumship.

This spirit which came to Peter is the same angel who appeared to Cornelius, for he says, "for I have sent them," that is, I have sent these men. A former verse says it was the angel of the Lord who sent these men. It was a spirit who came to Peter and said, "for I have sent them." Peter went down to the house and there found the men of whom the angel had told him. This was a test to Peter. When Peter sees these gentlemen he proceeds to give them a test. Verse 21 says he went to them and said, "I am he whom ye seek; what is the cause whereof ye are come?"

How did Peter know they were seeking him? The answer is plain, the spirit had told him. If the spirit could tell him that much why could he not tell him more? Why could the spirit not tell him what these men wanted of him? Somehow spirits in those days acted like spirits do today, that is, they revealed just enough to put him on the right track and then stopped. These men informed Peter that God by a holy angel had caused Cornelius to send for him. Peter's trance and vision corroborated what

they said and so he went with them to the house of Cornelius; there the manifestations of Pentecost were repeated. Peter asked Cornelius why he had sent for him, and was answered that a man in bright clothing had told him to send for him. Thus it is seen that this apparition is called an angel, a spirit and a man. Peter, under influence, preached an immense sermon. As we are not, at present, after the matter of the sermon as much as we are after the fact of its delivery, I will not here attempt its exegesis; nor will I even make a quotation from it.

In the next chapter the church makes an attack on Peter for carrying these phenomena and the accompanying good news of the resurrection of the supposed dead to the Gentiles. Peter in his defense tells them of his entrancement, of his vision, of the voice he heard, and of the spirit he saw, and who bade him go. He also told them of the manifestations at the house of Cornelius, of the Holy Ghost falling upon them, and of the same "gifts" or mediumship being manifested at the house of Cornelius as were before manifested on the day of Pentecost. See chapter 11:4-17.

Millions of honest Christians suppose that ours is the only Bible; so it was in a certain sense in those days. They supposed that the Jews were the only favorites of heaven. At the house of Cornelius Peter learned better. But more on this point in the next paper.

OBITUARY.

Passed to spirit life, at the Methodist hospital, Omaha, February 27, Mrs. Amelia Verdan of Blair, Neb., aged 47 years. Memorial services held at Blair by the Blair Spiritual society, March 5th, 1899.—W. E. Bonney.

At Oraville, Ill., Elijah Preston passed to the higher life Tuesday, Feb. 21st, 1899. He was a devoted Spiritualist and a subscriber to the Light of Truth. He leaves a widow and three sons and one daughter to mourn his absence.

The transition to spirit life of Mrs. Sarah Ann Martin of Dimondale, Mich., occurred Feb. 19, 1899. Mr. John N. Bush of Lansing, Mich., conducted the spiritual funeral, and he should be thus employed.—Henry E. Martin.

Mrs. J. B. Morrow of Victor Colo., passed to the higher life Feb. 11th, aged 54 years. She had been an ardent supporter of Spiritualism for many years. Generous to a fault. Leaves a husband and four children, and many friends who will miss her presence.

Mrs. Lydia Baker, wife of Chas. Baker of Delaware township, Defiance Co., Ohio, passed to spirit life very suddenly from heart disease on Feb. 27, 1899. Deceased was an old resident of Delaware township and left many warm friends, a husband and four children. —F. D. Dunakin.

Passed into the higher life, on the morning of Feb. 8th, 1899, at her home in St. Joseph, Mo., the spirit of Mrs. Hannah B. Elliott.

Mrs. Elliott was born in Richmond, Ind., 76 years ago, and was of Quaker parentage and education, but in a time of loss and grief some 25 years since she became convinced of the beautiful truths of Spiritualism. She was a woman of bright and cultivated intellect, governed by the purest principles, kindly, generous and courageous in the promulgation of an unpopular belief. Though almost hidden from mankind, through many years of

invalidism and confinement, to her rooms—in the words of one who loved her, "as the wood violet beneath the forest leaves wafts its perfume to the breeze, so she constantly sent out the fragrance of kindly acts and deeds to humanity."

Mrs. Frances Tryon of Victor, Colo., passed to the higher life Jan. 11th, '99, aged 81 years and six months. Born in Scotland, and came to America at the age of 17. Married Dr. S. H. Tryon in the state of Illinois. Then moved to the state of Iowa, Dr. Tryon being one of the framers of the constitution of that state. In '49 the Dr. crossed the plains to Oregon, who was followed by his wife by the way of the Isthmus of Panama, arriving in Oregon in June, 1851, her only son, the writer then three years old. She had borne a daughter in Oregon who cared for her till the last. Her husband was called to the higher life in 1855. Being raised a Scotch Covenanter, she was a very ardent believer. But 31 years ago she became convinced of the truths of spirit return, and for many years spent most of her time in reading the thoughts of others on all reform topics. She had six children to welcome her on the other side of life.

Mrs. Bertha Scherk of Chattanooga, Tenn., entered the higher life March 7th, 1899, at the ripe old age of 81 years.

She was the mother of Mrs. Paul R. Albert and Mrs. J. Seaman of the same city. The arisen one was not a Spiritualist in name only, but her whole life was one consistent with the principles of Spiritualism. She passed away without pain or struggle, falling asleep gently as a slumbering babe, in the arms of her daughters.

The smile that lit up her venerable countenance indicated her peace with the world she was leaving, and her welcome to the world she was entering. The floral tributes were appropriate and numerous. A large concourse of friends attended the funeral services, which were conducted by the Rev. Marlon F. Ham of All Souls' (Unitarian) church.—P.

THE WHITE MAN'S BURDEN.

Take up the white man's burden,
His is a burden indeed—
He wars upon the savage
And all the lesser breed.
He carries his civilization
With a whim not to mistake,
His work spreads consternation—
Blood follows in its wake.

Mow down with relentless fury
The savage in his den—
He must take our civil warfare,
Conducted by good men.
We shall carry our creed and Bible
To inspire him to good—
We shall teach him our commercial life,
And rob him and his brood.

We shall cover up his nakedness
With the garment of our land,
Made in tenement sweatshops
By a poverty-stricken hand.
We must teach him law and order
And humble reverence—
Make him bow to his superiors
And show them deference.

We must tell him of our affection
And love of fellow-men—
Consisting of the privilege
To do the best you can.
Do others or they will do you,
You hear on every side;
The golden rule perverted,
The devil sits astride.

We carry a glorious doctrine
Into these foreign lands,
Where dwell in utter darkness,
These little savage bands.
Unmindful of our grandeur
And of our Whisky Trusts,
Unmindful of King Mammon,
A worshipped God that rusts.

Take up the white man's burden,
Take up this sweet refrain;
Oh teach him better lessons
Than to act the part of Cain.
Instead of lead and powder,
Enlighten him at ease,
Just give him time and Freedom
And the love of the Prince of Peace.
—J. Leonard Kramer.

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INDEPENDENT SLATE-WRITING.

With Some Citations and Suggestions on Subconsciousness and How It Does Not Explain Certain Phenomena.

By Quæstor Vitæ.

From Light.

Being on a visit to New York, I took occasion to visit Mr. Evans, 102 West 42nd street, on the recommendation of Mr. Kiddle.

Mr. Evans produced eight new slates which had never been used. After rubbing them with a rag, he fastened two together by a rubber band, after first introducing a crumb of pencil between their inner surfaces. These slates he requested me to hold between my own hands for a few minutes, and then lay them on the table before me, keeping my fingers on their frames. This I did, keeping them in my own hands till I undid the fastening, and opened them when the writing was finished. The table was of plain stained deal, with no cover over the wood. It was, perhaps, a yard wide. Mr. Evans sat at one end and I sat at the other. It was midday, so in full daylight.

Another pair of slates, similarly fastened, were then laid on the floor, about a yard and a half from the table towards my right. Four slates were then spread singly over the table surface in front of me, after putting a few crumbs of pencil on the table under them. From that time Mr. Evans did not touch them until we lifted them up, when the seance was over, after forty minutes, when the inner surfaces of six of the slates were found to be covered with writing.

The writing on the five slates which lay on the table, including the one I had myself held all the time, was similar. The message on them was condensed from one slate to the other. It was of a nature, purporting to come from my own father, and signed with his Christian name, but dictated through the medium. The content displays acquaintance with incidents of my personal life with which no one in New York can be acquainted.

The writing on the slate that lay on the floor is of different form, and is signed "John Gray, guide." It says: "I will endeavor to bring your spirit friends here today, and assist them to write for you on the slate."

Mr. Evans was not entranced. I purposely occupied his active normal consciousness all the time by conversation on his travels, his experiences, etc., etc.; my own active consciousness and attention being simultaneously and concurrently employed. It was impossible for either of us to have dictated these messages, consequently. Nor can it be maintained that my sub-consciousness or that of the medium was the volitional operator under those circumstances.

Professor Janet has shown that suggestions implanted by an operator may be realized post-hypnotically by the subject's sub-consciousness, while his or her normal active consciousness is doing something else. This was evidently the case in this instance. Dr. M. Prince has very clearly dealt with this dual consciousness in man, and shown that while the active consciousness may give an order to the sub-consciousness en bloc, to execute a certain thing, and then pass on to other considerations, the sub-consciousness will carry out that order in detail (though received en bloc), while the active consciousness is thinking of something else. In this he assumes a similar position to that of Dr. Durand de Gros's "Poly-psychism," though not apparently acquainted with the latter's work. In order to meet this position, and prove that the medium's

active intelligence was not the operator who was acting on his sub-consciousness, and producing the phenomena, I purposely kept his active consciousness occupied all the time on other things. Further, the context in itself demonstrates that it was not the medium who was the operator.

Rather does it resemble the cases of simultaneous independent dual functioning of the active and passive consciousnesses produced by Professor Janet. Yet again it was not I who was the suggester, as my active consciousness was fully engaged on other things all the time.

The suggester was, therefore, some other third intelligence, who was invisible, and who suggested the medium's sub-consciousness, while his active consciousness was engaged in conversing with me.

Indeed, I found on questioning Mr. Evans that while the writing occurred he felt a current passing through his lower brain (medulla), spine and pit of the stomach (solar plexus), showing that it was the medium's lower plane of reflex centres that were used by the invisible suggester. To this we must add the exteriorization of the medium's nervous force, and the production therewith of phenomena at a distance similar to those otherwise producible through his nervous system itself. It was in connection with this exteriorization that the solar plexus was required, to judge by occultists' teachings with regard to that phenomenon.

M. de Rochas has shown that this exteriorized energy traverses solids, and is determined by suggestion. Dr. Moutin has indeed determined movements of objects at a distance in that very manner.

Viewed in the light of these several considerations, slate-writing, or writing within closed envelopes, or type-writing, all appear to be of similar character as automatic writing, but with the supplementation of the exteriorization of the subject's nervous force, projecting the phenomenon to a distance.

The suggestions (transferred thoughts) of the invisible operator are realized by the medium's sub-consciousness in the same way as if they were the thoughts of his own active consciousness. In fact, the suggester takes the position towards the medium's sub-consciousness normally occupied by the latter's active consciousness. Entranced mediums are in the same position as hypnotized subjects. The operator replaces and usurps the function of the subject's active consciousness, the function of which is to supply ideas for realization by the sub-consciousness. That function is temporarily inhibited: a "rapport" is temporarily established between the operator's active consciousness and the subject's sub-consciousness, and the latter accepts the operator's ideas instead of those of his own active consciousness, and realizes them as if they were his own.

The sub-consciousness, or passive consciousness, may be said to be the telephone, while the active consciousness is the transmitter. The transmitter may be switched off, and another switched on instead. The thoughts of both are realized; manifested equally well. The whole of these phenomena are produced by thoughts.

Psycho-physiologists and telepathists will have to admit, consequently, that inasmuch as thought transcends time, space and matter, the thoughts of incarnate people must entail realization through a subject just as well as the thoughts of living people.

Thought is spirit in fact; so, while these phenomena are determined by thoughts, they are spiritual phenomena.

ena. It is spirit determining spirit, consequently, and it is because of the identity of thought and spirit that the mutual reaction is possible between the thought and the thinker, or the suggestion and the subject.

Yet metaphysicians will have to recognize that experimental psychology is demonstrating that the mind comprises dual modes of activity—active and passive—which may function independently in alteration or unitedly. If that is so as regards particular spirits, it must be precedentially so in the universal of which these are derivatives. A new field of research arises in that fact for introspective psychology to probe, with regard to the interaction of these active and passive or positive and negative elements, in the process of thinking; of the action and reaction between these dual elements in thought and in the thinker respectively.

QUAESTOR VITÆ.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Henry Allen, the musical medium, is located in Chicago.

F. Corden White will be in Grand Rapids, Mich., during April.

Mr. T. Grimshaw, who has lectured successfully in St. Louis, of late, will visit England in June.

The Second Church of Pittsburg expects soon to have a state charter, as they now have a national.

Mr. C. M. Folsom and wife of Springfield, Mo., will serve the First Spiritualist church of Columbus, O., during April.

Mrs. C. L. V. Richmond will resume her duties as pastor of the Church of the Soul, Chicago, beginning with the first Sunday in April.

Third session of the Spiritualist Training School at Maple Dell campgrounds, Mantua Station, Ohio, opens May 30 and closes July 14, 1899.

Mrs. Oberlin, a Pittsburg medium, has been doing good work at Second Church of Spiritualists, of Pittsburg, Pa., corner 43d street and Penn ave.

Mrs. Gebauer and Mr. Starr Williams are laboring for the cause in Atlanta, Ga. Theirs is the Church of Spiritual Unfoldment, K. of P. hall.

Mrs. Loe F. Pryor is located at Atlanta, Ga., and lectures before the Society of Spiritual Science, 116½ Peachtree street, Sundays at 7:30 p.m.

Mrs. C. G. Cooper of Akron, O., has been ill all winter with la grippe and has been compelled to cancel all her engagements in Cleveland and Toledo.

Psychometric and test circles will be held every Tuesday at 2:30 and 7:30 p. m., at 3310½ Rhodes avenue, Chicago, at the Medium's Home, by Mrs. Lora Holton.

Spiritualist Church of Unity, Chicago, meets every Sunday at 7:45 p. m., at Flynn's hall, northeast corner of Robey street and North avenue. Max Hoffman, pastor.

J. Frank Baxter closed his engagements in Indiana at South Bend, Michigan City and vicinity, where during the winter months he has successfully worked, and has returned East.

Mrs. E. J. Demorest, lecturer and test medium, is still in Marietta making many converts to the cause of Spiritualism. Can be addressed for engagements at Hotel Bellevue, Marietta, Ohio.

The North Side, Chicago, Light of Truth Spiritual society holds meetings at Schiller hall, 601 Wells street, second door south of North avenue. Sundays at 10:30 a. m., and Thursdays at 7:45 p. m.

Mrs. Anna L. Gillespie lectured at the Odd Fellows' Home, Lockport, N. Y., Sunday evening, to the inmates of the Home and a large company of invited friends. The evening was much enjoyed by all.—Corr.

S. J. Brownson, M. D., writes from Fort Worth, Tex.: Our new Spiritualist temple is nearing completion and our philosophy is steadily gaining ground under the leadership of that most wonderful demonstrator of Spiritualism—Mrs. Jennie Hagan Jackson.

The rostrum talent at Lake Pleasant next August is as follows: Mrs. Mary E. Lease, Prof. Wm. M. Lockwood, Mrs. Carrie E. S. Twing, Miss Lizzie Harlow, Hon. A. H. Dalley, Mr. John Slater (the world famous test medium), Mr. J. Clegg Wright, Mrs. Nellie T. Brigham, Mrs. Tillie Reynolds and Mrs. May S. Pepper (test medium).

Mrs. Mabel Aber Jackman has recently removed from 3143 Forest avenue, Chicago, to 565 North Clark street, where she will continue to give materializing seances and slate writing, and the obtaining of spirit pictures, both large and small. She has a picture class for the obtaining of nearly life-size portraits of the guides of mediums.

Mrs. Elizabeth Dee of 758 West Seventh street, Cincinnati, O., who has been ill for the past three months with pneumonia, is now convalescing and will be able to reopen her meetings on Easter Sunday. Mrs. Dee holds forth at her parlors on Sunday afternoon and Thursday evening, where she will be pleased to meet old and new friends.—Secy.

The Campbell Brothers will be in Columbus and give another public seance at the Masonic Cathedral, on April 13th, '99. They are meeting with great success in St. Louis and all the other cities where they have booked, and leave Columbus to fill engagements at Pittsburg, Pa., also at Titusville, Pa., then to their home at Lily Dale, N. Y., where they can be addressed after May 1st, '99.

The annual election of the Southern Cassadaga Camp association took place at Lake Helen, Fla., March 4th, resulted as follows: President, Dr. H. H. Brigham of Fitchburg, Mass.; vice president, Emma J. Huff, of Lily Dale, N. Y.; secretary, A. Parcell, Lake Helen, Fla.; treasurer, Scott Hodgkin of DeLand, Fla. Trustees: H. M. Clark of East Jaffrey, N. H.; Z. T. Barker of Lakewood, O., and O. B. Webster, Lake Helen, Fla.

Margaret Kinman, Sec., writes: The fifty-first anniversary of the founding of Modern Spiritualism will be appropriately celebrated by the Central Spiritual Union, Thursday and Friday evenings, April 6 and 7, at Star and Crescent hall, corner Cass avenue and Spencer street, Detroit, on which occasion the Rev. Moses Hull will ordain Dr. C. W. Burrows to the office of "Minister of the Gospel of Spiritualism," and deliver the anniversary addresses.

Mrs. Elizabeth Schauss writes: Golden Rule Lyceum was organized on Sunday, March 19, at Golden Rule hall, corner of Segur and Field avenue, Toledo, O., with a membership of 64 children. The meetings will be at 2 o'clock every Sunday afternoon under the supervision of Mrs. Elizabeth Schauss. From the large attendance and the enthusiasm with which the children took to the work we judge that it will be a success. All who are interested in the ethical education of children are sincerely invited to attend.

M. L. Phares, Secy., writes: The Grand Ledge, Mich., camp opens July 20th and closes Aug. 21st. The grounds are among the most beautiful in the country. Last year an excellent hotel, which is both commodious and convenient, was put up for the accommodation of visitors, more especially speakers and mediums. On the program this season will be some of the best talent to be had among Spiritualist workers, and all who are interested in the Grand Ledge camp look forward with anticipation of a great success.

Wm. E. Bonney writes: The Spiritualists of Blair, Neb., and vicinity, will celebrate the fifty-first anniversary at Mayle's hall, Blair, on Sunday, April 2nd, with an all-day meeting. An interesting time is expected and all earnest truth seekers are cordially invited to come and have a good time with us. Dinner in the hall. The annual meeting of the Blair Spiritual society resulted in the election of officers for the coming year as follows: President, Jacob Beck; vice president, T. P. Lippincott; secretary,

ANNOUNCEMENT.

I desire to announce to the public that having had demonstrated to me in many ways the gift of healing diseases magnetically, without recourse to drugs, medicines or other popular styles of treatment, I have given up a lucrative business and am now embarked in this, to me, strange but absolutely proved and beneficent system of alleviating suffering.

My address is 621 N. Illinois St., Indianapolis, Ind., and I earnestly request correspondence with the afflicted.



PROF. R. G. GEARY.

In explanation somewhat of my identity, I will say that I am the man to whom the Light of Truth alluded last fall as having cured the soldier son of Mrs. Nellie C. Mosler, the estimable test medium. My success since then has been phenomenal.

A grandly successful feature of my treatment is with those I never see—absent treatment as it is called. I solicit correspondence with such as cannot travel to see me. I am also going to form classes and instruct others in this power. Write to me for circulars, etc. Terms made known on application. In order to protect myself and conform to the law, I have gone through a legal college and hold its diploma. I herewith append letter from its president.

PROFESSOR R. G. GEARY.
Missouri School of Magnetic Healing.
Nevada, Mo., March 1, 1899.

To Whom It May Concern:

In addition to the regular diploma given to Robert G. Geary from this school, it affords me great pleasure to say that the gentleman possesses unusual power as a Magnetic Healer, and I do not hesitate to say to all the afflicted if they will consult the gentleman, and permit him to treat them, they will realize the best of results.

Respectfully,
PROF. J. C. LEWIS,
President.

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The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Vincent Boys" who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His face was included in the group of earnest reformers pictured in "Imperiled Republic" that appeared in these columns in the early winter. The "Nonconformist" has a circulation in forty-five States and Territories. Price \$1 a year. Send for sample copy.

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Frank Dunn; treasurer, Mary A. Beck; musical director, Mary J. Bonney.

Garrison C. Thayer writes: Inclosed find \$1 for which please send your very valuable paper, which is in reality what I want. I have been for 25 years seeking the truth in the Baptist Church, but I have not found it. After I lost my father in 1898, I accidentally run onto a friend who was a medium and was there convinced of the truth of Spiritualism. I began to investigate. My wife was afraid of my investigations. One of our neighbors had gone insane. I could see no reason for it only because she was a Spiritualist, but my mind was not at ease. I continued my study and the result is I am a medium and my wife is as much of a believer now as I am, and we are getting very valuable and convincing communications from our friends on both sides, but here comes what I was getting at. When will this get to be in fact what we have so often boasted, a free country? I dare not let my neighbors know of these glorious revelations, in fact my guide (who, by the way, is my father), tells me that I must be cautious what I say around here. It seems strange that I must be bound down, when my mind and strength are all for the benefit of humanity.—Point Chautauqua, N. Y.

Courtland Ball writes: The largest audience I have ever seen assembled in Manser hall was present Sunday evening, March 12th, to listen to that eloquent speaker and medium, Mrs. Anna E. Thomas of Newport, Ky., who delivered one of the most profound, comprehensive, logical and efficient discourses upon the all-important question, "If a man die shall he live again?" that I have ever had the pleasure of hearing presented to an Indianapolis spiritual audience. The lecture was followed by some very good tests by Mrs. Alice Gehring, one of our local mediums. Mrs. Frances Ruddick of Franklin, Ind., one of the very best mediums in the country for independent slate writing being present, gave some excellent phenomena in that line. Then, in conclusion, Mrs. Thomas gave an abundance of the most positive and

conclusive evidence that "if a man dies" he will surely live again. Would that there were more as well equipped for doing valuable service for the advancement of the grandest and purest soul-lifting philosophy ever given to the children of earth. If every human soul could be touched by the magic wand of spirituality, as taught by our sublime and lofty spiritual philosophy, then the brotherhood of man would soon be fully established, and peace on earth and good will to all would reign supreme, and we could then shout, with the angelic hosts, "Hallelujah! Hallelujah! Peace on earth, good will to men."

TO WHOM IT MAY CONCERN.

The undersigned officers and members of the First Spiritualists' society of Tuscarawas county, Ohio, hereby take pleasure in recommending and indorsing Rev. Geo. C. Day of Philadelphia, Pa., and the trance and materializing medium, Mr. Frank Burkner of Pittsburg, Pa., for their earnest and faithful work in the cause of Spiritualism before our society at New Philadelphia, Ohio, during the past three weeks; and the perfect fairness and honesty exhibited by them in the presentation of the philosophy and phenomena of Spiritualism; and we bespeak for them a cordial reception and a hearty greeting from Spiritualists wherever they may visit.

MRS. MARY E. MATHEWS, Sec.
New Philadelphia, O., March 17, '99.

CARD FROM LYMAN C. HOWE.

Fredonia, N. Y., March 22, '99.

By some hocus-pocus it has got into most of the spiritual papers that I was engaged in Cleveland for February and March. This is a mistake. I only engaged for last three Sundays of February. But I stayed one Sunday over my time and had the largest audience at the last—as is usual with me—and I believe another month would have added more. But I did not stay. LYMAN C. HOWE.

An Old Nurse for Children.

MRS. WINSLOW'S SOOTHING SYRUP for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

VETERAN SPIRITUALISTS' UNION.

The annual anniversary celebration of the New England Spiritualists will take place in Horticultural halls, Boston, Friday, March 31st, 1899. Sessions, 10:30, 2:30, 7:30 sharp. Admission 10 cents each session.

Speakers: J. Clegg Wright, Ohio; Helen L. P. Resseguie, Hartford, Ct.; Dr. C. W. Hadden, Newburyport; C. Fannie Allyn, Stoneham; Dean Clark, Wellesley Hills; Mrs. K. R. Stiles, Boston; Mrs. N. J. Willis, Cambridgeport; Mrs. H. G. Holcombe, Springfield; Frank B. Woodbury, Cambridge; Harrison D. Barrett, President N. S. A.; A. J. Weaver, president Maine State association; Dr. E. A. Smith, president Vermont State association; A. A. Gustine, president Connecticut State association; Fred De Bos, Mr. A. P. Blynn, Mrs. Nettie Harding, A. Sawin, Miss Josephine Webster, Lizzie Harlow.

Mediums: Mrs. Isa Wilson Kaynor, Chicago, fire test; Mr. F. A. Wiggins, Brooklyn, N. Y., ballot test; Edgar W. Emerson, Manchester, N. H., spirit messages.

Music: Prof. Willis Milligan, pianist; Madame Barutlo, soprano soloist; J. Jay Watson and daughter, violin soloists.

There will be a grand social reunion of New England Spiritualists, to which all are invited, admission free, in the lower hall, 12 to 2 and 5 to 7 p. m. Refreshments will be served at a low price by the D. S. McDonald Co., first-class caterers of 131 Tremont street.

The management have spared no effort or expense to have a celebration unequalled heretofore in speaking, mediumship and music. The proceeds will go to the Waverley Home fund.

F. D. EDWARDS,
JAMES H. LEWIS,
MRS. J. S. SOPER,
N. B. PERKINS,
DR. N. P. SMITH,
Anniversary Committee.

TESTIMONIAL.

Mrs. Dr. Dobson-Barker:

Dear Doctor—My little girl, five years old, was sick two and one-half years with spinal and other troubles. We had her treated by some of the best doctors in the country. They kept her in a plaster paris vest, which only gave temporary relief. She laid in bed five months, could not walk or move, had to be carried around.

I heard of your wonderful medicine and sent for a treatment; she began to improve, and at the end of the second month she could walk some. After taking four months' treatment she is gaining in strength and health every day. I can freely and truthfully say you have saved our child's life, for which we are ever your grateful friends.

Sincerely,
Mr. S. Settrim.
Mrs. C. Settrim.

We take pleasure in saying that we believe Mrs. Dr. Dobson-Barker to be the greatest healing medium now before the public. She is always prompt and reliable and can be depended on at all times. See her advertisement in this paper. If in ill health it will be to your interest to consult her.—Dawning Light, San Antonio, Tex.—(Adv.).

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The Children's Hour, DELPHA PEARL HUGHES.



"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."



(Add, all communications for this Department to its Editors, "Aunt Rose," Box 65, Rollin, Mich.)

ALICE CARY TO MOTHER FAIRY.

Good old Mother Fairy,
Sitting by your fire,
Have you any little folk
You would like to hire?
I want no chubby drudges
To milk and churn and spin;
No old and wrinkled Brownie
With whitening beard and thin;
But patient little people
With hands of busy care,
And gentle speech and loving hearts—
Say, have you such to spare?
I know a poor pale, body
Who can not sleep at night,
And I want the little people
To keep her chambers bright,
To chase away the shadows
That make her mourn and weep,
To sing her gentle lullabies,
And kiss her eyes to sleep;
And when in dreams she reaches
For pleasures dead and gone,
To hold the wasted fingers
And make the rings stay on.
They must be very cunning
To make the future shine
Like leaves and flowers and strawber-
ries
All growing on one vine.
Good old Mother Fairy,
Since my wants you know,
Have you any little folk
Wise enough to go?

MOTHER FAIRY'S REPLY.

Oh, Alice! Alice Cary!
You surely want to joke,
Asking old Mother Fairy
To hire her little folk!
My people all are ready
To give their friendly aid;
But mind you, fairy favors
Can never be repaid.
Within my crystal palace
Lies many a little fay.
Who for the love of Alice
Would labor night and day.
Go tell that poor, pale lady,
Who can not sleep at night,
My meek-eyed daughter "Patience"
Will set her room to right;
And "Faith" and "Hope," twin sisters,
Will by her pillow stand,
And sing her gentle sonnets
About the "Better Land."
She'll listen to their numbers
Forgetful of her cares,
Till soft and gentle slumbers
Creep o'er her unawares;
In dreams no longer reaching
For pleasures dead and gone,
The fingers pointing upward
Will let the rings stay on.
Go tell that poor, pale lady
To take the wand of prayer,
And when she wants the fairies
To wave it in the air;
And though she can not see them,
Yet with their still small voice
They'll whisper words of comfort,
And make her heart rejoice.

FIRST-PRIZE LETTER.

Minneapolis, Minn., March 12, 1899.

Dear Aunt Rose: I am very glad to see that the Light of Truth is going to have a Children's Hour, and I feel that you are largely instrumental in giving the boys and girls this opportunity to write and help make it—the Children's Hour—interesting. I am an American girl fourteen (14) years of age, but I wish I was only ten for I do not care to grow up.

Mr. and Mrs. McCormack are my grandparents and their pictures were printed in the Light of Truth March 4, 1899. Grandpa takes the Light of Truth and he likes it so well that when he is going up town he takes a copy of it to read in the street car. My mamma, my little brother Sidney and myself have lived with my grandpar-
ents for fifteen months.

I am in the seventh grade, A class, and attend the Monroe school.

I have attended seven different schools, but the Monroe is my favorite.

Now, Aunt Rose, I have never seen you, but I am going to confide in you and tell you what I am going to be when I am a lady—for I suppose I will have to be one some day. Well, I am going to be a great actress like Sarah Bernhardt if I possibly can and if I can not I am going to be a Blue Stocking (authoress). Which do you think best, Aunt Rose?

Grandpa is well acquainted with Mr. Hull, the editor of the Light of Truth, and I have seen him several times myself, he used to live quite near us when he lived in Minneapolis.

I am a camera fiend, Aunt Rose, and I would like to correspond with some boy or girl who has a camera. I have one but I do not know very much about taking pictures as I have had it but a very short time. I have a wheel, too, and I love to ride. I belong to the Wide Awake Gopher Chapter No. 3, of the Minneapolis Journal Junior Clubs. There are over one hundred and thirty (130) Journal Junior Clubs in Minnesota and I am secretary of the third chapter organized.

Grandma has a pet parrot and she is very noisy but she is pretty and says lots of cute things.

I wonder how many of your nieces and nephews have read "Left on Labrador." It is a very interesting story and is full of thrilling adventures, and I would advise every one of your nephews to read it, and nieces also.

Don't must close my letter, Aunt Rose, and please forgive me for taking up so much of your time. Your niece,
BLANCHE G. CHAMBERLIN.
704 23d Ave. South.

I am glad, Blanche, you have set your life's aim so high. Doubtless you have heard the story of the poor artist to whom appeared in a vision the angel Gabriel, and so impressed him that he at once resolved to reproduce it in marble. He worked on day after day, growing weaker and weaker as he became absorbed in his work, caring nothing for food or rest, until one morning he was found still in death in one corner of his workshop, and his marble still crude and uncouth and pronounced a failure by the materialist who found him. But he did not see the artist standing near his lifeless form, the perfect likeness of the angel whose outlines had become a part of himself. The little story beautifully illustrates the truth that if we keep lofty ideals always in mind we can not help but grow nearer and nearer their fulfillment. And after all it does not matter so much what niche in life's workshop we feel appointed to fill if we but obey the little voice within that whispers "Be true." I am sure we would all be delighted to hear of the funny sayings of "Grandma's" parrot, and we shall hope to hear from you again.

SECOND-PRIZE LETTER.

Marshfield, Mo., March 12, 1899.

Dear Aunt Rose: I am well pleased with the children's department in the Light of Truth. My little brother is only four years old and can not read, so I read the stories to him.

My favorite writer is Louisa M. Alcott. I have one of her books called "Lulu's Library" which I like best of all books and I have read it many times.

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BROOKLYN, N. Y.

TESTIMONIAL.

Wheaton, Minn., Dec., 1898

Dear Mr. Foster:—Inclosed find for my last photos . . . they are simply beautiful. I can not express my admiration of them, and my friends who have known us for years are almost as enthusiastic over them as myself. . . . ANNA LEWIS

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NEWS OF THE WEEK

The Ieech Lake (Minn.) Indians are again in bad temper.

It is now virtually certain that there will be no more trouble at Samoa.

The California legislature adjourned sine die without electing a United States senator to succeed Stephen W. White.

The great fire in New York city which destroyed the Windsor hotel resulted in harrowing loss of life and property.

The trial of Mrs. George, accused of the murder of George D. Saxton, the brother of Mrs. McKinley, will begin April 4.

Benjamin P. Hutchinson, the Chicago speculator, familiarly known as "Old Hutch," died in a sanitarium at Lake Geneva, Wis.

The uses of a small farm on a Wisconsin lake has been offered the Chicago Commons settlement for a boys' camp and summer outings.

The ill feeling between the people and the police broke out again in Havana, resulting in the clubbing and shooting of thirty to fifty people.

The army of 40,000 census enumerators that will be enlisted under Director Merriam will serve only 30 days, and each man will receive about \$150.

It is announced that H. C. Fahnestock has given \$100,000 to the New York post graduate hospital for the establishment of a training school for nurses.

The commonwealth has subpoenaed all its witnesses in the trial of former United States Senator Quay and his son, Richard R. Quay, which begins April 10.

Both branches of the Pennsylvania legislature have agreed to a resolution making May 1 next a legal holiday in recognition of the victory of Dewey at Manila.

When postal cards were first issued in 1873 they were treated disdainfully, accused of being vulgar, and only 31,000,000 were sold. In 1898 the number rose to 556,380,000.

Details of the tornado near Edwardsville, Ala., show that eleven persons were killed and many injured. The path of the storm was 200 yards wide and it traversed the country for 12 miles.

John Moore of Hutchinson, Kan., murdered his five young children, then fired the house over their heads. He was jailed. On the same day Mrs. Martha Place was electrocuted in Sing Sing prison, N. Y.

The American Steel and Wire company has made another advance of 15 cents a keg in the price of nails. Small nails are quoted at \$2.30 a keg, or \$46 a ton. This is an advance since December of \$23 a ton.

Dr. Blake, prison inspector of Alabama, says the increase of deaths from consumption in the prisons of that state have risen from 17 to 37 per cent. He explains the condition by the fact that the convicts are all herded together.

Major General Leonard Wood, the military governor of Santiago, is convinced that the skeleton found a few days ago tied in an armchair amid the rocks on the shore, about four miles west of El Morro, is the remains of the Spanish Admiral Villamil, who commanded the torpedo boat destroyers Furor and Pluton.

Flint glass bottle manufacturers of the United States, acting in concert, have withdrawn all price quotations, preparatory to putting into effect the

new and advanced price list which is to be decided upon by the new trust. It is estimated that the new prices will be at least 10 per cent higher than those now in force.

Resolutions relating to the Windsor hotel fire were passed unanimously by the board of aldermen, asking the legislature to pass a bill which will give the commissioner of buildings in the city of New York full power and authority to investigate, and, if necessary, demolish all hotel buildings in said city not absolutely fireproof.

Professor Robert Koch, the celebrated bacteriologist, who, in 1883, at the head of the German cholera commission, visited Egypt and India and then discovered the so-called "comma" cholera bacillus, will start with an expedition next month for the tropics, to continue his investigation as to the nature and origin of malaria.

A suit was filed in the United States court by W. J. McClain of Wheeling, W. Va., formerly a resident of Columbus, O., against the Great Southern Hotel company for \$185,615.53, claimed to be due for extras in the erection of the hotel and theater. Individual suits aggregating \$1,000,000 will also be filed by him against members of the hotel operating company and others.

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